

The Canadian Evangelist.

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

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The Canadian Evangelist

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

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

Sudden Conversions.

There has been great dispute as to the genuineness of sudden conversions. There are some who suppose that conversion is a gradual reformation, by which a person, leaving off one sin at a time, will in the course of years be free from their besetments. There is another view of the subject which holds that conversions are wrought by the power of God, and that they may be, and often are, wrought suddenly.

A story is told of a clergyman who preaching in a parish church, declared that conversions were impossible—six months was the shortest time in which a man could be saved. A laboring lad had recently been converted in a little cottage meeting. A farmer who was reluctant to allow the use of his kitchen for the purposes of social worship, heard of his conversion. Seeing him a few days afterward at work in a field, he asked him if the report was true—that he was converted.

"Yes," said the lad, "it is true."

"But the parson says it is impossible to get converted in less than six months."

"Well," said the boy, "it may take the parson six months to get converted, but all I know is that it did not take me so long."

It is believed that the Apostle Paul was pretty thoroughly converted, and he was no easy subject to be persuaded or cajoled. He left Jerusalem breathing out threatenings and slaughter. Near Damascus we find him crying out, "What wilt thou have me to do?" Three days after we see him in the house on Straight Street praying, and we hear Ananias saying to him, "Why tarriest thou? Arise and be baptized, and wash away thy sins, calling upon the name of the Lord." It took no six months to change that persecuting sinner into a saint of God. Philip, sent by the Holy Ghost, found the Ethiopian treasurer on the Gaza road, reading the scriptures and enquiring, "Of whom speaketh the prophet this? of himself, or of some other man?" He preached to him Jesus, and came to a certain water and baptized him. Philip was caught away, but the traveler went on his way rejoicing.

The Jews who rejected and crucified Christ, when they heard of his resurrection, said, "Men and brethren, what shall we do?" They were bidden to repent and be baptized every one of

them, and there were added to them that day "about three thousand souls." It is true that these were persons who already professed to belong to the people of God; they were not heathen; but the process of conversion in the case of heathen is not necessarily protracted.

The jailor at Philippi was not a Jew, nor is there any evidence that he was a pious man. He knew how to make his prisoners fast, pushing them into an inner prison and securing their feet in the stocks; but when an earthquake shook the prison to the foundations, when the voice of prayer and praise rung out amid the darkness, he was frightened and drew his sword and sought to kill himself. Then he came in trembling and fell down saying, "Men and brethren, what shall I do?" He was told what to do; he believed, was baptized and all his, and rejoiced, believing in God with all his house.

At night he was a rough jailor, imprisoning the servants of God, at midnight he was thinking of killing himself, but before morning he was converted, baptized—he and all his—and "rejoiced, believing in God." And his conversion must have been a strictly orthodox one, for it was under the ministry of the great Apostle Paul, and Silas his fellow laborer.

There is no lack of instances of sudden conversions in the history of the Church of God. In fact all the calls of God preclude the idea of delay, and urge men to come to Christ for healing and salvation and to come at once, not delaying for a more convenient season, nor waiting till better fitted to receive God's mercy. Behold now is the accepted time; behold today is the day of salvation.—*The Common People.*

Unknown Ministers.

There are ministers in humble places where they are scarcely heard of from year to year. Yet in lowly homes and simple churches they meet the people and do a work without which the earth would be poor indeed. They will not be known as great preachers. They will not be spoken of as having achieved notable success. They will not be pointed out as men of commanding influence. They will be unheralded and not widely known. But what would the world and the church be without these earnest, faithful heroes, who work for Christ and for eternity? In the light of "that great day for which all other days were made," when every secret thing shall be brought to light, it will be seen that no place was humble where there was the opportunity to lead a single soul to Christ. To be unheralded here, does not mean that one shall be unknown forever. Usefulness is greatness, and to do one's duty in love to God and man, in one's own place, is to make life a success, so that at last, in the presence of angels and men, all shall see that it was successful and beautiful.—*Selected.*

How easy is the thought, in certain moods, of the loveliest, most unselfish devotion. How hard is the doing of the thought in the face of a thousand unlovely difficulties.—*MacDonald.*

Humility.

The bird that soars on highest wing
Builds on the ground her lowly nest;
And she that doth most sweetly sing
Sings in the shade when all things rest;
In lark and nightingale we see
What honor hath humility.

When Mary chose the better part,
She meekly sat at Jesus' feet;
And Lydia's gently-opened heart
Was made for God's own temple meet;
Fairest and best adorned is she
Whose clothing is humility.

The saint that wears heaven's brightest crown
In deepest adoration bends;
The weight of glory bows him down
The most, when most his soul ascends;
Nearest the throne itself must be
The footstool of humility.

The Portrait of Christ.

Amongst the non-essential but always interesting topics of sacred discussion (says the *Christian Commonwealth*) most Christian people will include that of the Likeness of Christ. Of course the likeness referred to is the physical, not the spiritual. This subject has of late been receiving much critical and artistic attention. Everyone must have been impressed with the fact that although no authentic portrait of Jesus can be said to be extant, yet there is a constant type of physiognomy which attaches to all the ideal pictures of the Saviour. The question rises unconsciously in the mind of a thoughtful observer, how is it that there is a likeness of Jesus everywhere to be seen, which is adopted by every artist? Whence can this typical ideal have been derived? Mr. W. Ke Bayliss has been making this question a matter of diligent investigation, and he has written upon it in an admirable essay. The *English Illustrated Magazine*, in which the article this month appears, contains a striking collection of copies of the most ancient of the traditional portraits found in the catacombs and basilicas. Mr. Bayliss argues that there is a type of likeness of the Saviour's face which can be no mere beautiful dream, for we find it fixed in all the productions of Raphael, Correggio, Michael Angelo, Fra Angelico, and all the great masters of the Renaissance, as well as amongst those of our modern painters, Watts, Burne-Jones, Holman Hunt, &c. No artist ever ventures to depart from it, for he recognizes in the long-established model something greater, truer and more divine than he could himself create. Whence did it come? The answer is convincing. All through the Dark Ages, when art was dead, and when there were no painters for a thousand years who could have invented this ideal, yet it was existing in all its splendour as a living, speaking, authoritative likeness of Christ. Thus nearly 1,600 years ago the likeness of Christ was existing substantially as we know it to day. This at once takes us back to the early times of the Christian era. At that day the likeness was seen everywhere. The Roman and Greek artists alike followed it. Helena, mother of Constantine, built the Church of S. Prosede to enshrine a portrait she, rightly or wrongly, believed to have been actually drawn by an Apostle. Going back now to the very time of the Apostles, it is found that the Catacombs contained multiplied copies of the likeness. They all seek to copy the type, however rudely, and as this was the age when Roman portraiture flourished, it becomes a certainty that the type must be authentic.

The Pulpit First.

Rev. C. H. Spurgeon cautions ministers not to subordinate pulpit preparation to family visitation. The latter has its place and its importance, but in his judgment the former is of unspeakably more consequence. The value of ministerial visiting depends, of course, on the character of the visit. If it be only an interchange of social chat and local gossip, however innocent in itself, its spiritual value will not be very appreciable. Mr. Spurgeon says:

"I don't know about going from house to house, visiting. Some put it down as a duty for all Christian ministers to visit—to be always visiting. I am not alluding to any brother, but I have not observed anything miraculously good about the preaching of brethren who spend their time in that particular department. With all the force of my being, I say, whatever you do not do, keep your preaching up to the mark. You can do much better by a thoroughly good sermon, than by a dropping in here and there, and talking a little chit-chat. By all means keep the sermons up. The pulpit is the very Thermopylae of this war. Hold the pulpit!"

"The Victorian Baptist."

This paper has been improving so much lately, that we hardly recognize it any more. Not only has it improved in mechanical get up, but its contents have wonderfully improved also. Among other good things lately, has been a splendid discussion carried on between Rev. J. B. Gillison and Mr. Chas. Edgerton, on the subject, "Should Baptist churches admit non-Baptist members?" Mr. Edgerton's second reply in the May number is truly refreshing reading. Mr. Gillison had said: "Personally, I should make spiritual life the only qualification required for Church membership." "But what does the book say?" responded Mr. Edgerton. "Then they that gladly received His word were baptized; and the same day there were added unto them about three thousand souls. The early church did not examine men and women as to the depth of their spirituality, however specious the argument may appear in its favor, but they gladly received those who professed to believe in the Lord Jesus Christ, and were baptized in his name." Now, we have not the honor of a personal acquaintance with Mr. Edgerton, but from the above we would conclude that he is a very near relation of ours. Mr. Gillison had hinted that at the best baptism was non-essential. This is the refreshing manner he is met by his lay

opponent: "As to it being a non-essential—who says so? Does our Lord? If Christ could associate the act of baptism with the act of faith in the salvation of the world, it is a moot point, whatever our sympathies may lead us to hope or to cherish, as to how far His followers should depreciate obedience to His distinct command." Mr. Gillison had spoken of some of Mr. Edgerton's arguments as "moonshine." If he has any sense of the force of a reply, he won't talk that way again: "Moonshine, forsooth! If Christ thought it worth His while to be buried in baptism, there is no moonshine in us requiring others to follow His example at His own command. Moonshine! If being baptized is set forth by His apostles as the ordinance significant of being buried to the world of sin and rising into newness of life in Christ Jesus, then it must surely be the glorious sunshine of the Son of Righteousness, rather than the pale light Mr. Gillison would have us believe. And in it we would rejoice, and trust by faithful teaching to lead others to enter in also." We rejoice at what we believe to be great boldness for the truth.—*Australian Christian Standard.*

Abstain for a Week to Try Your Appetite.

A young man carelessly formed the habit of taking a glass of liquor every morning before breakfast. An older friend advised him to quit before the habit should grow too strong.

"Oh, there's no danger; it's a mere notion. I can quit any time," replied the drinker.

"Suppose you try it to-morrow morning," suggested the friend.

"Very well; to please you, I'll do so; but I assure you there's no cause for alarm."

A week later the young man met his friend again.

"You are not looking well," observed the latter; "have you been ill?"

"Hardly," replied the other one. "But I am trying to escape a dreadful danger, and I fear that I shall be ill before I shall have conquered. My eyes were opened to an imminent peril when I gave you that promise a week ago. I thank you for the timely suggestion."

"How did it affect you?" inquired the friend.

"The first trial utterly deprived me of appetite for food. I could eat no breakfast, and was nervous and trembling all day. I was alarmed when I realized how insidiously the habit had fastened on me, and resolved to turn square about and never touch another drop. The squaring off has pulled me down severely, but I am gaining, and I mean to keep the upper hand after this. Strong drink will never catch me in his net again."—*Ohio Church Life.*

The following inscription was placed upon the gravestone of a little Irish boy: "I want to be a missionary when I grow up to be a man, but if I should die before I am old enough, I want this wish put on my tombstone, so that somebody else may see it and go in my place."

Contributions.

He Knoweth Best.

EDNA.

He knoweth best, in this my soul confides,
And though the clouds sweep o'er,
and dim the light,
I calmly wait his purpose, for I know
His wisdom shall direct my steps aright.
He knoweth best, round this my faith
I twine,
And when those waves of doubt
around me roll,
I lift my heart to Jesus, and all fears
Are scattered, and peace fills my
wearied soul.
He knoweth where we all can serve
Him most;
Knows best our frame—remembereth
we are dust.
Perchance we wish to serve in some
high sphere,
Where pride and fame would soon
our hearts corrupt.
And to my soul I say, He knoweth
best,
And to Him pray but for some lowly
task,
Content in knowing I am serving Thee:
This knowledge, Lord, is all I crave
or ask.
And when the day seems darkening,
and I feel
So worn and weary from my heart's
unrest,
To find in Thee a refuge strong and
sure,
Those "everlasting arms" a haven
blest.
And as Thou guidest me along life's
shore,
Muy I across its fretful waters see,
" Fear not," as over its dark depths I
go,
With my dear Saviour for to pilot me.
And thus I fear not, though the dark-
ness comes,
For He can bid all shadows flee
away,
And I shall plainer see, Thou knowest
best,
When thou hast brought me to that
cloudless day.

The Commission vs. Denominationalism.

XVI.

T. B. KNOWLES.

While a full and free salvation from
sin and all its fearful consequences has
been provided by our gracious God,
and is now offered to the whole world
by the gospel, it is, nevertheless, offered
on clear and positive conditions.
"God so loved the world," says Christ,
"that he gave his only begotten Son,
that whosoever believeth on Him
should not perish, but have eternal
life." The full, humble, sincere ac-
ceptance of Jesus of Nazareth as "the
Son of the living God," is made by
God himself, the unalterable condition
of pardon and possession of eternal life.
Christ must be accepted as Divine,
and his authority obeyed, in order to
secure salvation both here, and here-
after. For "he that obeyeth not the
Son shall not see life, but the wrath of
God abideth on him" (John iii. 36).
Hence, the commission announces,
"He that believeth and is baptized,
shall be saved," and "that repentance
and remission of sins should be
preached in His name unto all nations."
And the apostolic preaching leaves us
in no doubt as to faith repentance, and
obedience being divinely appointed
and required of the sinner in order to
forgiveness.
Thus, to the earnest enquiry, "What
shall we do," Peter answered, "Repent
ye, and be baptized every one of you
in the name of Jesus Christ unto the
remission of your sins, etc." To the
question, "Sirs, what must I do to be
saved?" the apostolic answer was,
"Believe on the Lord Jesus Christ,
and thou shalt be saved, etc." To

Saul's, "What shall I do, Lord?" The
requirement was, "Arise, and be bap-
tized, and wash away thy sins, etc."
Such is the trend and import of apos-
tolic teaching every where; there being
no promise of salvation to any one
save on the conditions of a personal
trust in the Son of God, and loyal
obedience to His will. His own words
are, "If any man would come after
me, let him deny himself, and take up
his cross, and follow me. For who-
ever would save his life shall lose it;
and whosoever shall lose his life for
my sake shall find it." . . . "For
the son of man shall come in the glory
of his Father with his angels, and
then shall he render unto every man
according to his deeds" (Matt. xvi).
Again, He says: "Not every one that
saith unto me, Lord, Lord, shall enter
into the kingdom of Heaven; but he
that doeth the will of my Father who
is in Heaven" (Ch. vii). Yet, univer-
salism affirms, "We believe that there
is one God, whose nature is love; re-
vealed in one Lord Jesus Christ, by
one Holy Spirit of grace, who will
finally restore the whole family of man-
kind to holiness and happiness." This
will also be recognized as the position
held and advocated by those who be-
lieve in the theory of restorationism;
a theory that allows of little, if any,
faith in words of Christ:—"For the
hour cometh, in which all that are in
the tombs shall hear his voice, and
shall come forth, they that have done
good, unto the resurrection of life;
and they that have done evil, unto the
resurrection of judgment." "I go
away, and ye shall seek me, and shall
die in your sins; whither I go, ye can-
not come." "I said therefore unto
you, that ye shall die in your sins;
for except ye believe that I am he, ye
shall die in your sins" (John v).
Again, the positive statement of
Christ in Matt. xxv: "And these shall
go away into eternal punishment,"
is set aside, as are also the bold, clear
declarations of the Spirit of God
through the Apostle who speaks of
"the revelation of the Lord Jesus from
heaven with the angels of his power in
flaming fire, rendering vengeance to them
that know not God, and to them that
obey not the gospel of our Lord Jesus;
who shall suffer punishment, even
eternal destruction from the face of the
Lord and from the glory of his might"
(2 Thess. i). Salvation is made con-
ditional upon the faith and obedience
of the sinner. "He that believeth
and is baptized shall be saved, but he
that disbelieveth shall be condemned,"
is the teaching of the commission, uni-
versalism and restorationism to the
contrary, notwithstanding. And let
it be noted, that the twin sister of
this unconditional universal salvation
theory, Calvinism, is as much opposed
to the truth in its teaching as is the
other. Calvinism advocates a non-
conditional salvation for the elect, and
a non-conditional damnation for the
non elect, the whole matter being un-
alterably fixed from all eternity, and
before either had being or choice one
way or the other. John Calvin, the
father of this ism, thus delivers himself
on predestination: "Predestination we
call the eternal decree of God, by
which he hath determined, in himself,
what he would have to become of
every individual of mankind. For
they are not all created with a similar
destiny; but eternal life is fore-ordained
for some, and eternal damna-
tion for others. Every man, therefore,
being created for one or the other of
these ends, we say he is predestinated
either to life or to death."
Again, "that some, in time, have
faith given them by God, and others
have it not given, proceeds from his
eternal decree; . . . According to
which decree he graciously softens the

hearts of the elect, however hard, and
he bends them to believe; but the
non-elect he leaves in just judgment to
their own perversity and hardness," etc.
Again, "But election is the inscrutable
purpose of God, by which, before the
foundations of the earth were laid, he
chose, out of the whole human race,
fallen by their own fault from their pri-
meval integrity into sin and destruction,
according to the most free good pleasure
of his own own will, and of mere grace,
a certain number of men, neither better
nor worthier than others, but lying in
the same misery with the rest, to sal-
vation in Christ; whom he had, even
from eternity, constituted Mediator and
head of all the elect, and the founda-
tion of salvation; and therefore he de-
sired to give them unto him to be
saved, and effectually to call and draw
them into communion with him, by
his word and Spirit; or he desired him-
self to give unto them true faith, to
justify, to sanctify, and at length power-
fully to glorify them." . . . "This
same election is not made from any
foreseen faith, obedience of faith, holi-
ness, or any other good quality and dis-
position, as a pre-requisite cause or con-
dition in the man who should be
elected," etc.
Calvin further declares that the
Scriptures "doth testify all men not to
be elected; but that some are non-
elect, or passed by, in the eternal elec-
tion of God; whom truly God, from
most free, just, irreprehensible and ir-
mutable good pleasure, decreed to
leave in common misery . . . and
not to bestow on them living faith and
the grace of conversion, but having
been left in their own ways, and under
just judgment, at length, not only on
account of their unbelief, but also of all
their other sins, to condemn and eter-
nally punish them to the manifestation
of his own justice." Again, "God
willed that Christ, through the blood
of the cross, should, out of every
people, tribe, nation and language,
efficaciously redeem all those, and
those only, from eternity chosen to
salvation, and given to him by the
Father, that he should confer on them
the gift of faith." And, speaking of
"perseverance," he says: "God, who
is rich in mercy, from his immutable
purpose of election, does not wholly
take away his Holy Spirit from his
own, even in lamentable falls; nor
does he so permit them to decline that
they should fall from the grace of
adoption and the state of justification,
or commit the sin unto death, or
against the Holy Spirit, that being de-
serted by Him, they should cast them-
selves headlong into eternal destruc-
tion."
Let us also hear what the Confession,
ch. x, says. Here is its language:
"This effectual call is of God's free
and especial grace alone; not from
anything at all foreseen in man, nor
from any power or agency in the
creature co-working with his special
grace, the creature being wholly passive
therein, being dead in sins and tres-
passes, until being quickened and re-
newed by the Holy Spirit, he is there-
by enabled to answer this call, and to
embrace the grace offered and con-
tained in it; and that by no less
power than that which raised up
Christ from the dead," etc.
The "Baptist Church Manual"
says (Art ix.): "We believe that elec-
tion is the eternal purpose of God, ac-
cording to which He graciously re-
generates, sanctifies and saves sinners,"
etc. And in "A Declaration of the
faith, practice and covenant of the
Churches of Christ composing the
Nova Scotia Baptist Associations," we
find the following: Art. ix.—"God the
Father hath chosen a great multitude
of the human family, which no man can
number, of all nations, and kindreds,

and people, and tongues, and given
them to his Son in the covenant of
grace, that he might redeem them
from all iniquity," etc. Again, Art. 11
reads: "The Holy Ghost, and he
only, can and doth make particular
application of the benefits of the atone-
ment made by Christ to every elect
soul." And let us add what is said
under Question 20, in The Shorter
Catechism: "God having, out of his
mere good pleasure, from all eternity,
elected some to everlasting life, did
enter into a covenant of grace, to de-
liver them out of the state of sin and
misery, and to bring them into an
estate of salvation by a Redeemer."
Enough has been given to clearly
show the bold position taken by de-
nominationalism against New Testa-
ment teaching on the question of a
conditional salvation, free to our lost
race. It advocates an unconditional
salvation for the elect, and an uncon-
ditional condemnation for everyone
else. Nor does it matter what either
the elect or non-elect may attempt to
do for or against the will of God or
their own salvation. The one will be
saved and the other damned. Their
destiny was all fixed long before the
birth of time. The preaching of the
" gospel to every creature " is therefore
a purely gratuitous and meaningless
affair, unless it be to tantalize the non-
elect with the offer of a salvation which
is kept from them by an eternal decree
of God, whose "good pleasure" it is
to condemn and eternally punish them!"
Such is the gospel of Calvinism.
" You can, and you can't;
You shall, and you shan't;
If you will, then you won't;
You'll be damned if you do,
And be damned if you don't."
Summerside Letter.
In my last I promised to give you a
report of our annual meeting. I want
you to think, that it is Saturday, July
8; that it is drawing on toward 8
o'clock in the evening; that you are
standing on the top of a hill near Mon-
tague, P. E. Island. All around, you
see the beauties of nature. Three
beautiful rivers—the Cardigan, Brude-
nell, and Montague—run side by side
in their meanderings toward old ocean.
Beautiful meadows slope gently to-
wards the running water. Here and
there you see the mill-pond, and hear the
rumble of the mill-stones as the wheat
is transformed into flour, or the sharp
buzz of the rotary as the monarch of
the forest is being sliced up for practi-
cal purposes. Nestling in the hollow you
see a very pretty village; the houses
are built on both sides of the river, and
the two parts are connected by a
bridge. At certain seasons of the year
this bridge and vicinity is a scene of
activity and the center of business for
a large district of country. Five
churches are visible from where you
stand. The Roman Catholic is notice-
able because of its high spire. The
Presbyterian, near by, is a plain look-
ing building; you would hardly take it
for a church building only for a small
spire. The one you see in the hollow
is a Methodist. Yes; it is small, but
the Methodists are a pushing people.
What is that other little church in the
village? Oh! that is a Baptist
church. But I want you to look at
that beautiful brick building near which
you are standing; that is the Christian
church, where we are going to have our
meeting. We walk in. Soon the
brethren are dropping in; some by
boat, some by train, others driving. It
is eight o'clock. Bro. W. H. Harding,
of Summerside, opens the meeting.
The hymn, " Kindred in Christ," etc.,
fills every heart with brotherly sympathy.
Bro. Weaver, as pastor of the church,
welcomed the visitors. Bros. Emery
and Crawford replied. A number of

others took part. We all felt it was a
good meeting to commence with. The
doxology closed the meeting, and then
the brethren take charge of us, and we
find a home everywhere.
Lord's day morning, 10 a. m., and
we are again seated in the meeting
house; our voices again sound the
praises of God; our prayers again
ascend to the throne of grace. Bro.
Crawford is the leader on this occasion.
At 11 a. m. we have a sermon from
Bro. O. B. Emery, on 1 Tim. iii. 15.
His points were: 1st. That the church
was a living power on earth. 2nd.
That if Christians did not behave in
the church, it was hard to get sinners
to turn. 3rd. That we would be
happier and better by doing right.
The Lord's supper was attended to at
the close of this service; Bro. Henry
Stewart, of St. John, N. B., presiding.
At 3 p. m., the writer of this letter
preached from Joshua xiii. 1.
In the evening, at 7:30, Bro. Craw-
ford, of New Glasgow, preached from
John i. 14. He showed: 1st. Some
theological errors in regard to the pre-
existence of Christ; 2nd. That there
were two kinds of glory; 3rd. The
glory we could obtain.
These sermons were very attentively
listened to, and the hearers seemed to
enjoy them.
On Monday morning we had another
social meeting, led by Bro. H. Stewart.
This was followed by our annual busi-
ness meeting, but owing to the secre-
tary not having furnished the churches
with blank forms, it is not possible for
me to give you a summary of the year's
work, as some of the churches did not
report. Both home and foreign mis-
sions received some attention, and we
are hoping for better things in the
future.
In the evening we had a sermon
from Bro. Stewart, on "Prepare to
meet thy God." The best comment I
can make on this sermon is, that three
came forward and confessed Christ.
The meetings all through were in-
teresting and enjoyable. We all came
away feeling encouraged, and desiring,
with God's help, to be more useful in
work for Christ. I gave away a num-
ber of copies of the C. E., and intro-
duced it to a number who had never
seen it. I obtained one subscriber.
Yours, for success in the good work.
W. H. HARDING.
Summerside, P. E. Island.
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another page.

C. E. Convention.

The Twelfth International C. E. Convention adjourned at a late hour last evening. From first to last it was intensely interesting and even dramatic. No convention hitherto held has exceeded it in any particular, except the one held last year in New York, which was much larger on account of its location. The present safe estimates made by Dr. Clark, is 17,000 delegates, and some claim as high as 19,000. The increase in membership during the past year was by far the largest yet achieved in any one year, and the present enrollment is 1,577,000 members, with 26,284 societies. The number of associate members that united with the church during the year was 158,000, against 120,000 last year. It would be impossible in the space of a brief letter to give anything like a history of this remarkable assembly. The Drill Hall, seating 9,000, was packed and jammed with people, and the tent accommodating 6,000 more was equally crowded. Satiety, even to weariness, comes over one in trying to appropriate from personal contact the overwhelming influence of such a crowd. One realizes how the Saviour must have felt at "seeing the multitudes." There is something in occasions like this that appeal to the profoundest instincts of the human soul, and for this reason doubtless they are great instruments of education and the development of human character. If those who attend only feel this overwhelming influence without hearing a single address or a single song, their trip would not be in vain. To-day the mayor and city fathers gave a luncheon to the officers of the different delegations and of the United Society. More than forty coaches took them to the top of Montreal's beautiful mountain, by circuitous paths, and therewith one of the most majestic prospects spread out before them of river, landscape, mountain, urban and suburban grandeur; the guests sang and ate and "speechified," in both English and French, until the time came to adjourn. It was pronounced by all to be a royal occasion, extended by Catholics to Protestants, and the first official recognition of the Christian Endeavor movement extended it by any municipal body. Last year, at New York, the metropolitan press freely admitted that a new moral and political force had appeared above the horizon of our times that would have to be reckoned with. In this conservative old city of 200,000 Catholics—the majority of whom are French—the considerate attention they paid their guests is all the more significant. Speaking of the proceedings, the tone of sentiment can not be better indicated than by relating the fact, that every important utterance emphasized the petition of our Lord's prayer for the unity of his disciples. Ever and anon, the plea we have been urging for nearly a century found voice in one way and another in this convention and the logic of the history of this movement, as Dr. Clark is said to have admitted, is in the line that we as a people have been moving upon from the beginning. Over 200 Disciples were present, and about fifty of these from Kentucky. The first sermon ever preached by our people in the city, was delivered Lord's day morning by J. H. O. Smith, of Indiana, in the Y. M. C. A. building. It was a sweet, tender, delightful occasion. One person responded for baptism to the invitation of the gospel. J. H. Hardin presided, and at the Lord's Supper brethren from States bordering on the Atlantic to the Pacific, the Gulf and the Lakes, acted as deacons. No more representative assembly of our people in

America has ever met. England, Australia and the Dominion of Canada were also represented.

A generous collection was taken for the General Missionary Society, and arrangements were made for publishing the particulars of this, as well as the "Denominational Rally," which account can be obtained by enclosing your address with a stamp to Edward H. Clifford, Indianapolis, Indiana. The Baptists kindly extended to us the use of their church and baptistry. Space will not admit of even a partial list of those present. Five great State Christian Endeavor delegations were headed by our brethren, and everywhere and at all times they received the most respectful and cordial recognition. Indiana, Iowa, West Virginia, Missouri and Kentucky, were the fortunate States. Hopkinsville sent a delegation of seventy-two—the largest from Kentucky—and the next State meeting is to be held there the latter part of May, 1894. Already the work of preparing for it has begun. A tabernacle with a seating capacity of 5,000 is to be erected; a new hotel built. Father Endeavorer Clark is almost sure to be there, and if this does not prove to be the largest Christian Endeavor convention ever held south of the Ohio river, it will be no fault of ours. The largest delegations in proportion to their constituency and the distance traveled were from the South, and an international rally, to be held somewhere in the Gulf States, is one of the probabilities of the near future. It will most likely take place in 1896. California is to entertain the Convention in 1895, and Cleveland next year.

The part Kentuckians took in the consecration meeting was admirably and impressively given, and consisted in repeating in concert, first, our State motto, then the fourth verse of the eighth chapter of Acts, and finally, by singing a verse of "Speed Away," in which the whole convention joined. It was such an impressive and overwhelming occasion as is seldom witnessed on earth.

At the "rally," our attitude as a people to this, the greatest movement of the century, was discussed, and a generous contribution taken for the Salt Lake Mission, amounting to over \$400. When this work is fairly off our hands, the future offerings of the Christian Endeavor societies among us should go into the usual channels, and every attempt to divert attention from the strict Endeavor idea of loyalty to the local church and its benevolences, by urging them to foster special fields of work, discouraged. Speaking from my own experience, this Salt Lake call, while it is worthy of our most liberal support, has done an unintentional injury to the cause of Christian Endeavor among us.—J. I. DARSIE, in Apostolic Guide.

The Young Preacher.

Help the young preacher. The first years of his ministry are years of "trial" in a sense quite aside from that in which his conference nomenclature views it. His character as a minister is forming; his courage and faith are under strain. So fatefully is life dependent upon life, that you may help to make or destroy the young disciple sent to minister to your spiritual hope. As you strengthen him, he will strengthen you; as you hurt him, by neglect or unkind criticism, you hurt yourself. Help the young preacher with your prayers, your sympathy and your purse. There may come a time when you will reflect on your course with gratitude and pride, seeing how he who was least among his brethren has become as the greatest. Your pride in that day may be excusable as a father's who looks at his own son.—Pacific Advocate.

The Sunday School.

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

All matter intended for publication in this department should be sent to J. A. Alkin, Orangeville, Ont. From the interest manifested we have reason to believe that there has been a more general observance of Children's Day than heretofore, and there is no good reason why all our schools should not give their scholars an opportunity to share in the work of sending the gospel to the ends of the earth. They have shown themselves already to be a class of givers that not only can be depended upon to give something, but that they can be depended upon each year to increase their gifts. May it be so in a large measure this year, not only in Ontario but over the whole continent. A few of our schools have reported. We shall be glad to hear from others. Some have deferred the collection until September. Each school should decide for itself as to when is the best time. If your school has not yet taken a collection, by all means arrange to take one soon, and work for it, and pray for it, and you will be blessed in your effort. Here are some of the reports:

Children's Day passed off very pleasantly here. Instead of the regular lesson, the children gave a concert exercise, partly taken from the one prepared for foreign missions. They enjoyed this way of keeping the day. Our Sunday school is not large and so the collection was not large—one dollar. However, we hope that as the children understand more of the needs of the mission fields the offerings will increase. BELLA SINCLAIR. Blenheim, July 17, '93.

Children's Day was a success with us at Erin Centre this year, not only as regards a good turnout of children, but in the interest which they manifested over the occasion, and in their offerings, which amounted to \$7.66. A. SKIPPEN. Hillsburg, July 18, '93.

No special proceedings on Children's Day. A foreign missionary collection was taken, otherwise there was no variation from the usual programme. J. F. KILGOUR. Guelph, July 20, '93.

Children's Day was observed by our school here. The scholars display a sharp interest in the work. No special programme. Collection, \$5.50. S. E. MCKEE. Erin, July 23, '93.

We had no special exercise on Children's Day, but the one all-important feature of the S. S. exercise was the foreign missionary collection, which amounted to over \$6.00. We had just completed paying a pledge of \$50 to the building fund of the church, so our missionary offering was not so large as usual. J. L. LEARY. Toronto, July 18, 1893.

The Sunday school at Everton remembered Children's Day by contributing \$17.24 for foreign missions. This is our largest collection for that object. The secret is, Bro. Baker has been teaching and admonishing. Have all our preachers and elders and S. S. superintendents done their duty along this line? I simply enquire; you can answer. HUGH BLACK. Everton, July 22, '93.

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OUR SPECIAL OFFERS FOR 1893

1. Anyone now a paid up subscriber, who wishes to present a friend or neighbor with the EVANGELIST for one year, may do so by sending us 50c.

2. Should our agents or other friends, who are soliciting subscriptions, find any brethren or sisters who are anxious to have the EVANGELIST, but not able to pay for it, if the names and addresses of such persons are sent to us, we shall put them on our complimentary list, and give them the paper one year for nothing.

3. By the kindness of J. M. Warner, proprietor of the Hamilton Carpet Sweeper Manufacturing House, we are able to offer to anyone sending ten new yearly subscriptions to the EVANGELIST a Grand Rapids Carpet Sweeper, the retail price of which is \$3.50. This offer will hold good throughout the year.

4. We have great pleasure in making the following offer to all subscribers to the EVANGELIST, old and new: For \$1.25 we shall give the EVANGELIST for one year, and a copy of "On the Rock;—or Truth Stranger than Fiction."

"On the Rock" until recently was only issued in cloth binding, and sold for \$1.50. The edition we offer is bound in paper—good, tough paper, though—and sells for 40 cents a single copy. "On the Rock" is one of the most popular and most useful books ever written by a Disciple. This is an opportunity to procure it for a trifle.

5. We are very anxious that "On the Rock" should have a large circulation in Canada this year. It is admirably adapted to the religious situation in this country at the present juncture. We should like to place a copy of it in every home the EVANGELIST visits, and in every family in the brotherhood in our land, and we are confident that it would be of great benefit to the cause of Christ were it widely distributed among our religious neighbors. To further such distribution we make this offer: If any paid-up subscriber will send us 50 cts. with the name and address of some person, not a Disciple, we shall send that person the EVANGELIST for three months, and a copy of "On the Rock."

GEORGE MUNRO, 86 Wellington St. North, HAMILTON, ONTARIO.

THE Canadian Evangelist

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HAMILTON, AUGUST 1, 1893.

Sunday Street Cars.

The Sunday street car discussion goes on apace in Toronto, and the Sabbathians continue to lose ground. "Remember the Sabbath day to keep it holy" is not likely to decide the question, for the longer the discussion goes on, the greater is the number of people who are convinced that the fourth commandment does not apply to the first day of the week. Preachers of different denominations are conceding this, and the trend of the discussion is now rather towards secular grounds than Sabbatarian religious ones.

The City Council of Toronto has refused to postpone the date of taking the vote. The Street Railway Company is reported to have agreed that in case of the vote going in favor of Sunday cars their employees should not be permitted to work more than six days a week. This will influence many votes, for with a large number of voters about the only objection to the Sunday street cars was the charge that they meant seven days' work for the servants of the company.

A Philadelphia gentleman, as reported in the *Empire*, suggests a plan whereby Christian conductors and motormen might be exempted from working on the Lord's day. We quote from the *Empire* here:-

Mr. Samuel Wagner, Philadelphia, is a guest at the Walker house. Mr. Wagner, who is a celebrated Hebrew scholar, has been much amused with the turn the controversy regarding Sunday street cars has taken in Toronto. So far as he has been able to learn the chief objection urged against the running of street cars on Sunday has been that it would be a desecration of the Sabbath. This would be a correct contention, he said, and one that would be valid, but if it were enforced the cars would not run on Saturday and would go on just as usual on Sunday. The Christians, he remarked, did not keep the Sabbath. The Sabbath was the seventh day, as all students would admit. It was the day of rest appointed by the Lord, according to the Old Testament, and was not to be violated. Then came the Christian era, and not only was the practice of keeping the Sabbath changed, but in order that their might be a marked distinction as to how it might be kept, the early church changed the day. The early Christians disregarded the Sabbath in toto and took Sunday for their day of special thanksgiving. But even then they did not pretend to be bound by the old law and did not, in a single instance, observe the day as the Jews were supposed to do. Orthodox Jews to-day would not ride on a street car on the Sabbath, but hundreds of them could be found to operate the cars on Sunday in Toronto. The contention that Christians would be required to labor on the Lord's day would fall to the ground in case Jews who had already devoted one day in the week to the service of the Jehovah were employed to operate them.

Now will not the Street Railway Company act upon the hint? If they do they will carry their point easily. Let the company secure such a number of Jews for their service, that the most

of the Sunday work can be done by them, and their case is won.

The *Daily Globe*, of July 26th, in the following paragraph illustrates well the difficulties of the Sabbatarians:-

There is danger of the Sunday car contest becoming a theological duel, instead of a reasonable discussion of the benefits and disadvantages of a day of absolute rest and labor. The tendency of the meetings held has been to put in the background this matter of physical rest, and to dwell upon the theological aspect of the case. This is very noticeable in the method in which the clergymen opposed to Sunday cars approach the subject. Even the Anglicans, greatly divided as they are upon the issue, speak more of the religious observance aspect of the case than any other. But while the Bishop of Toronto opposes Sunday cars, and the rector of St. James', the chief Anglican Church, favors them; while Presbyterians ride to church on Sunday suburban trains within view of John Knox's Home in the Canonate of Edinburgh, and speak against Sunday street cars in Toronto; while Methodists in Montreal do without any qualms of conscience what Toronto Methodists denounce as irreligious and a breach of God's law, it is very evident that the great floating mass outside of the churches cannot be induced to vote against Sunday cars on theological grounds.

The only chance the opponents of the Sunday street cars have of a permanent victory, whatever may be the result of the vote August 26th, is along the line of what the *Globe* calls "a reasonable discussion of the benefits . . . of a day of absolute rest from labor." For our own part, though on the whole as yet opposed to the innovation, we regard the Sunday street car as inevitable in a place the size of Toronto. What we are, therefore, now most concerned about, is that the right of the employee to a day of rest in every week, and to worship on the Lord's day if he wishes to do so, shall be definitely and certainly secured.

Back to Chicago.

The Board of the G. C. M. C., in view of the declaration made that the World's Fair would be closed on Sunday, decided to hold the convention in Chicago in September, as arranged at Nashville. Should the authorities of the Fair conclude again to open it on Sunday, we do not know what the Mission Board will do; but if we had a voice in the matter, we would say: "Hold the convention in Chicago." It is due to the churches in Chicago that no further change should be made.

A Little Business.

TO OUR AGENTS:-Will you kindly look over your list and try to send us all arrears on them at an early date? We would also like all our subscribers to renew promptly when their time expires. A gentle reminder from the agent often has a good effect.

TO OUR SUBSCRIBERS:-In looking over our list we find quite a number of you are in arrears. It is very seldom that any subscriber repudiates his obligation, so we expect to get the money some time. But, friends, we need it NOW. We wish to pay our printers promptly, which we cannot do unless our subscribers pay us promptly. One dollar a year is not much for a paper like the EVANGELIST; you will never miss it after it is paid. But when a good many subscribers are negligent about paying, the publisher soon feels it. If you are in arrears, please pay now and greatly oblige.

ON THE ROCK.—One brother thinks so much of "On the Rock" that he ordered 15 copies with which he intends to do "missionary" work, as he expresses it. Wherever the book goes it is read with interest and profit. We

receive many expressions of satisfaction concerning it. Our offer is a very liberal one; the EVANGELIST one year and "On the Rock," both for \$1.25. At that rate it should go into every subscriber's house. When you are sending in your renewal don't forget to add 25 cents for "On the Rock."

University of Toronto.

On June 13th, 1893, the Annual Commencement, the following were granted degrees, viz: Fourteen the degree M. A., eighteen the degree D. D. S., eleven the degree LL. B., fifty-one the degree M. B., one hundred and seventeen the degree B. A., forty-nine the degree Phm. B., eight the degree B. S. A., eleven the degree B. A. Sc., two the degree C. E., and two the degree Mus. Bac.

From the above one might conclude that none but those who intended taking a degree would be admitted to the university; such, however, is not the case, for a number of occasional students attend. One is permitted to make his own selection of subjects and to pay fees accordingly. For further information regarding the university, address the Registrar, University of Toronto.

Notes.

Principal McVicar, in an address delivered before the students of Knox College, said: "The following and the unity which are secured by the sacrifice of truth are utterly unworthy of God and of honest men." This testimony is true, and in these days it needs to be loudly preached.

"Elect infants and incapables are saved by grace without knowledge of the Bible."—DR. McVICAR.

Dr. McVicar stands with the Confession of Faith as to "elect infants." It is said that many Presbyterian ministers do not now hold that any infants dying in infancy are lost. But the Principal of the Presbyterian College, Montreal, is not among that number.

This is the way the *Christian Evangelist* looks upon the unpleasant incident of Montreal C. E. Convention:

The Christian Endeavor Convention in Montreal gave an opportunity for Catholicism to display its ancient intolerance. A Hindu, an educated man, and a graduate of one of the American colleges, in discussing the religions of India alluded to the fact that the latter body more easily reached idolaters for the reason that it was itself in part a system of idolatry. This remark was commented upon by a French Catholic paper with the result that a great mob gathered, and the Endeavorers only escaped the opportunity of enjoying the honors of martyrdom by the rally of a thousand militia men, and thousands of citizens prepared to make it hot if there was any outburst of violence. Yet some American Protestant religious papers, in that excess of charity which would make peace between right and wrong, exceedingly regret that the Hindu made such an imprudent remark. We think, on the other hand, that he did well to make it, for the reasons: first, that he stated the truth; and second, it gave the opportunity for Catholicism to show that where it has the strength, it is as intolerant as of old.

These sensible words from that good paper, the *Witness*, are cordially commended to our readers:

Few things are more needed in Canada than a wholesome determination of her people not to neglect their duty as citizens. In a municipal or parliamentary election it would be interesting to know how many of the absent electors could give a good reason for their absence. Yet these are loud in their grumbings when those elected prove unworthy. They, at least, have little right to complain. The duties we owe our country are no less binding than those we may owe its individual citizens. If each of the electors felt a personal

responsibility for the character of the Legislature, we should hear less of corruption, as there would be less to hear about. It is true that some good people are inclined to give up politics in disgust. "Politics are muddled and politicians so corrupt, that it is better to have nothing to do with either." We might as well give up living in disgust that so many people live to so little purpose. If the people of the country are true to themselves, true to their country and their God, Canada may yet hold the most honored place among the nations for the purity of her public life and the prosperity of her people. But perhaps compulsory voting may come first.

In a recent article in the *Christian Standard*, President McDiarmid of Bethany College explains a matter which many good people do not understand. Here is what he says:-

But even in this day another question may arise. Do we need college-trained ministers at all? It is a fact that there are many examples of ministers who, with splendid natural gifts and a thorough knowledge of the Bible, together with a complete consecration to the work of the Lord, have in the absence of college training, rendered distinguished service as ministers of the gospel of Christ. And we have no doubt that the church will continue to be blessed by the services of such men during the coming generations of the race. Young men of fine natural talents, starting with a common school education, if they will devote themselves to the study of the Bible, using the various helps within reach, can without college-learning reach a height of usefulness of which they need not be ashamed. But this is not the easiest nor yet the shortest road to efficiency in the gospel ministry. It is a way that no wise and ambitious young man will take unless the better way is closed against him by stress of circumstances. He who becomes eminent in the gospel ministry, in the absence of a college education, does not do so in the absence of study—study constant and severe—and that at a great disadvantage. No man will feel this lack so much as the man who is making his ministry a great success in spite of it. Such a man feels every day that he is working at a great disadvantage, and is constantly saying that if he had his life to live over again he would certainly pursue the better way.

We give the following paragraph from the *Canada Presbyterian* to our readers as one that suggests what we would have thought impossible. Of course the Roman Catholic church has as much right to be established in Ireland as the church of England in England—in fact, more right—but then neither has any right to be established:

Should the present Home Rule scheme fail, it is as certain as anything in the future of Ireland can be, that the Roman Catholic church of Ireland will soon be established and endowed. The Salisbury party believe in church establishments, with a stronger faith than they believe in anything else. They are the champions of the established church in England, Scotland and Wales. They defend endowment not only for the majority in England, but for the minority in Scotland and for a mere fraction of the population in Wales. Logically they are bound to endow the Catholic majority in Ireland, and signs are not wanting to show that they may soon apply their doctrine to the majority in the Green Isle. They want the Home Rule vote. They had it a few years ago. They can easily have it again by paying the price, and astute observers say the price will be a Catholic establishment for Ireland. If Salisbury and his friends are men of principle and honor, they cannot refuse to the majority in Ireland what they hold and defend for the majority in England. If establishment and endowment are the right thing for the majority in England, they are the right thing for the majority in Ireland. The Protestants of Ulster may yet bitterly regret the course they are now pursuing. When did men of the Salisbury stamp ever give fair play to people they sneeringly call dissenters? When?

Children like Slocum's Emulsion, 35 cents.

Our Omnibus

The Royal Templars' Annual Camp Meeting will be held this year in Island Park, Toronto, Aug. 18-28. It promises to be a very interesting occasion.

Dr. H. Z. Leonard, having completed his term as U. S. Consul at London, has returned to his home in Indiana. We are glad to know that his successor is one of our brethren.

A pleasant and interesting meeting of the Local Union of Y. P. S. C. E. was held on Monday evening, in the Disciples' church, Rev. E. B. Barnes presiding. Excellent reports of the great Montreal Convention were given by delegates F. Haddy and J. L. Alexander.—*West Durham News*.

The question of Sunday opening of the World's Fair is not yet settled. The daily papers of Saturday tell us that the Fair was to be open last Sunday, and that the matter will be finally settled this week, so that the public may know what to expect, an open Fair on Sunday or a closed one. It is about time that the question was settled.

Among the recent arrivals at the Olive Hotel, Chicago, we note the names of the following brethren with their families: Everest, of Kansas; Rains, of Cincinnati; O. Lane, of California; and Jones, of Illinois. The brethren are attending the Fair. Bro. Coffeen, Proprietor, has an announcement elsewhere in this issue.

These kind words from an old and steadfast friend of the EVANGELIST are very cheering:

"I enclose one dollar for a year's subscription to the EVANGELIST. I am much pleased with the paper and hope it may be more largely circulated, for I am satisfied it will do a great deal of good for the cause we love."

Are you going to the World's Fair? It is a pity we cannot all go. It is conceded to be the finest exhibition ever presented on earth. It is the opportunity of a life-time to see what man has done—what God has made it possible for him to do. Go, friend, and take as many of your family with you as you can.

The Disciples' Sunday School and friends had a fine time at Ainslie Wood on Thursday afternoon. The weather was perfect, the grounds in good order and the mosquitoes not aggressive. Foot races were arranged for the smaller children, and the older boys had a game of baseball. It required three cars of the H. & D. R. R. to bring the party home.—*Hamilton Times*.

The cheering news comes to us from Georgia that our beloved friend and brother, J. S. Lamar, is practically restored to health, and furthermore, that he is engaging vigorously in his labor of love, the great work of his life. It has been costly to him in toil and sacrifice and suffering. May he be spared to reap in some measure the rewards of his due. He writes hopefully of completing his work on the "Life of Isaac Errett" in the near future.—*Christian Standard*.

We are glad to add to our exchange list *The Scottish Canadian*, published in Toronto by Messrs. Imrie and Graham, corner Church and Colborne streets. Its weekly budget of news from "Scotch Counties," as well as much other matter of special interest reading to those of us who came from "the land o' cakes." The price is \$1.50 per year, which includes a picture of Burns, Scott, or the Clans.

Morton D. Adams and family, Mrs. Emma R. Wharton and children, Miss Josepha Franklin and Dr. A. W. Hitt and family expect to start for India, Sept. 6. They sail from New York on S. S. "Paris."

And so, after all, the World's Fair is to be closed on Sunday. The directors appear to have discovered that "honesty is the best policy."

We received from "A brother in Christ," and also from the office of publication, a copy of the Montreal Daily Star's memorial number, Christian Endeavor Convention.

J. W. Comfort, who had been pastor of the Baptist church in Browns Grove, England, with his wife and two sons, recently united with the Central Christian church, of Indianapolis, Indiana.

This is the last number of the special morning edition of the Witness prepared with the object of furnishing to those Endeavorers left at home a full and perfect account of the great religious festival with which Montreal has been honored.

This special number has cost a great deal of extra effort, which has been cheerfully and untiringly put forth by the Witness workers with a large measure of that sympathy with the occasion which has been so general throughout our community.

"Open communion is an important issue, but it can never be made the most important one. Baptism is far more dominant. We must henceforth press baptism more prominently to the front, or go the wall as a denomination."

makes the latter more prominent than the former must "go to the wall." We are glad that our Freewill Baptist brethren are coming to see it thus.

So says the Journal and Messenger. It is certainly a curious comment, or a strange comparison. Baptism is a positive command of Jesus Christ; the Lord's Supper is a commemorative institution. The latter is not founded upon statutory law, but a continual observance of it, according to primitive practice, or observing it when we please or not at all, is the measure of our love and devotion to the High Priest of our profession.

Church News.

WIARTON.—Bro. E. J. Thom is now preaching for the church at Wiarton.

ACTON.—Bro. Robt. Stewart is spending his holidays with the church at this place.

BRAMSVILLE.—The brethren at this place were expecting to begin special services July 26th. Bro. Stevens is to be assisted by Bro. Snodgrass, of Indiana.

GRAND VALLEY, July 25, 1893.—Had one addition in Marsville since last report. Preach regularly in Providence on Tuesday evenings. Very good attendance and excellent attention.

TORONTO (Cecil St.), July 28th.—On Lord's day evening, July 16th, at Endeavor meeting, we had confessions of faith from three young ladies and a lad of fourteen. The sisters were baptized the following Sunday evening.

On 23rd inst. we had the pleasure of a visit from Bro. E. Sheppard, who presided at the Lord's table.

A friend gives us this further good news from Cecil Street: There was one addition by letter recently, and a brother and sister have returned from England and again united with the church.

WEST LAKE, July 24, 1893.—Bro. Baker, of Everton, was with us, and preached every night for two weeks, closing a week ago. He did us all good. Two young men confessed faith in Christ and were baptized. Many more seemed "almost persuaded."

For coughs use Slocum's Emulsion, 35c.

Co-operation Notes

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

FORM OF BEQUEST.

The following clause, if inserted in a duly executed will, may be used in making a bequest to the Co-operation:

"I give and bequeath to the Co-operation of Disciples of Christ in Ontario, the sum of dollars, for the use and purposes of the said Co-operation."

Space does not allow us to state many principles of law involved in making a good and valid will; but if you cannot secure the services of a competent solicitor, observe strictly the following legal formalities as to execution in Ontario:

The testator must select two persons to witness his will, both of whom must be present at the same time and see him sign it, and the witnesses must each sign as witnesses in the sight and presence of the testator.

The attestation clause which they sign might contain a statement that this was done.

CONTRIBUTIONS.

- Church, Glencairn..... \$15 00
A friend..... 5 00

It is time to remind the Sunday schools that the first Lord's day in September is the day on which they are asked to give a special collection for Home Missions.

Large collections are desired, not merely that the present missions may be sustained, but that others may be taken up. It was an unpleasant thing at the Annual Meeting that the Committee on Missions was not able to recommend that assistance be given to a number of worthy points asking it.

As usual the Board looks principally to the superintendents of the Sunday schools to lay the subject of Home Missions before the scholars. Where the leaders are interested the children will be, or can be, interested also.

We suggest that the superintendents begin at once to notify the scholars that a collection for Home Missions will be taken up on the first Lord's day in September.

Geo. Munro, Cor. Sec.

We need to watch our theology, that it does not run away with our religion.—Christian Courier.

A Massachusetts manufacturer is alleged to have paid, one Saturday, to his army of laborers, seven hundred bright, crisp ten-dollar bills. Each man received one with his pay. All were marked so as to be recognized.

If we pray for any earthly blessing, we must pray for it solely "if it be God's will," "if it be for our highest good;" but for the best things we may pray without reservation, certain that, if we ask, God will grant them.

I'm after you, sufferers from Dyspepsia, with K. D. C. It is a guaranteed cure and sells on its merits. K. D. C. Company, Ltd., New Glasgow, N. S., Canada, or 127 State St., Boston, Mass.

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.

Early Newspapers.

The Royal Commissioners of the World's Fair, have placed at the disposal of Mr. Henry Sell a considerable space for the exhibition of old newspapers of the world, i. e., copies of the earliest dates attainable. At the close of the Fair, it is Mr. Sell's intention to establish a permanent free exhibition of old newspapers in London.

GABRIEL'S VINEYARD SONGS for Sunday schools, Praise Meetings, Home Circles and all occasions of church services, by Charles H. Gabriel, published by Guide Printing and Publishing Co., 317 W. Walnut St., Louisville, Ky. Note edition bound in boards, 30 cents a single copy prepaid; \$3.60 per dozen prepaid.

CHRISTIAN UNION, a 16-page tract, by James Lediard, Owen Sound; printed at the Northern Business College Steam Printing Office, 1893; price, five cents.

This is the tract we referred to in July 1st paper, and is just received as we go to press with this number. Having hastily glanced over it we would say that it is written in a kindly spirit and sets forth good and sufficient reasons why Christians should unite, but only upon a New Testament basis.

The New Christian Quarterly for July is to hand and brings with it a fine lot of good reading for those who enjoy something strong. The table of contents is as follows:—"The Preacher's Equipment in the Holy Spirit," Robert T. Mathews; "What is the Christian Life," Geo. D. Herron; "The Meditations of Marcus Aurelius," Ellen C. Hinsdale; "The Rational and the Rationalistic Higher Criticism," Wm. R. Harper; "A Glance at Europe Four Hundred Years Ago," B. W. Johnston; "An Apology for Calvinism," Thos. Munnell; "The Ministerial Training now needed," Clinton Lockhart; "God's Footprints in History," T. M. Bruner; Literature, Foreign and Home, and Editorial Notes. We wish again to urge all our preachers to subscribe for the Quarterly: they really cannot afford to do without it.

The July number of the MANITOBA (World's Fair souvenir number), Winnipeg's popular illustrated magazine, has reached us and is a genuine surprise. It comprises 128 pages fully illustrated, enveloped in a new and handsome cover. The articles which are contributed by Manitoba and Northwest writers are exceedingly interesting. "The Manitoba Experimental Farm," by Dixie, with illustrations, will give the reader an idea to what extent farming can be carried on in Manitoba. The same writer also contributes an Indian legend entitled "Wawanesa" which will interest those who are fond of Indian lore. "Life in Manitoba," by D. W. McKechar, M. A., takes us into the homes and hearts of the people, and not only tells us of the social and political life as it is, but discusses the grand possibilities for the future. "The way to Europe," or the outlet by way of Hudson's Bay is an exceedingly well written article, dealing with the problem of water navigation. In it the canal scheme is shown to be impracticable in meeting the wants of the country in the future, while the Hudson's Bay route is advocated as the future highway of North-western commerce. The Rev. Hugh Pedley contributes an excellent article on "Among the Churches," in which the growth of the church is traced from the first Northwest missionary up to the present time. G. E. Elliott graphically describes a "Blood Indian Sun Dance," and Miss Boulton contributes an interesting Manitoba story, entitled "Mere Boissette's Revenge." J. J. Gunn relates an incident of the early days of Red River settlement entitled "Gaspard LeDuc," which will prove of interest to early settlers and officers of the different trading companies who still survive. W. B. Unsworth tells in an amusing manner, of "A Day's Outing on the Assiniboine," while "The Retreat of the Gatling Gun," by a former member of the 90th Battalion, vividly brings to light an episode of the Northwest Rebellion never before published. The other articles of interest are Winnipeg, Past and Present sketches of Brandon, Winnipeg Fire Brigade, Police Force, Winnipeg and Brandon Boards of Trade, portraits and sketches of His Hon. Lieut.-Governor Schultz, Hon. T. M. Daly, Minister of the Interior, Hon. Thos. Greenway, Premier, Minister of Agriculture. There is also a full page engraving of the members of the Manitoba Legislature; Bird's eye and street views of Winnipeg; old Fort Garry as taken in 1859; Victoria, British Columbia; a full page engraving of the Winnipeg City Council, Police Force, Fire Brigade, Manitoba Experimental Farm, views, etc. This with additional comments, literary notes, reviews, make a most complete number, for which the publishers deserve great credit. Every one should see this special number, the price of which is only 25 cents. All orders left with your stationers or at the office of the Manitoban Publishing Co., 311 Main St., Winnipeg, will receive prompt attention. It is just such publications as this which, when placed before the world, put a different light on life in this country, and if our immigration literature was made up of such a table of contents as this number of the MANITOBA presents, it would be the means of diverting the attention of the public to Manitoba and the Northwest as a very desirable field for emigration.

Have You Headache?

Headache, which is usually a symptom of stomach trouble, constipation or liver complaint, can be entirely cured by B.B.B. (Burdock Blood Bitters), because this medicine acts upon and regulates the stomach, liver, bowels and blood.

Slocum's Emulsion has no equal, 35c.

Woman's Work.

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

O. C. W. B. M.

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

Miss M. Riach writes that she has now in her care the little girl she did not expect to have until fall.

WEST LAKE, July 25th, 1893.

DEAR EVANGELIST:—We thought that perhaps some of the readers of this paper would like to hear a little from the work being done at West Lake, since the auxiliary of the O. C. W. B. M. was organized. We organized in May, with seven members, and now we have a membership of twenty-three. Last month we held a strawberry and ice-cream social in a grove, and took a free-will offering at the tables, realizing twenty-one dollars and fifty-five cents (\$21.55). As a result of this, Bro. Baker, of Everton, held special services here for two weeks, during which two made the "good confession," and we trust the good seed sown will bear much fruit in the future. We have pledged ourselves to raise ten dollars (\$10.00) for foreign missions, and one hundred dollars (\$100.00) for the work at West Lake, the ensuing year.

S. A. J., Cor. Sec.

Young People's Work.

FOR CHRIST AND THE CHURCH.

C. E. Notes.

GEO. FOWLER.

Aug. 6.—The blessedness of giving. Acts xx. 35; Luke vi. 33-38. Paul was on his way to Jerusalem for the last time. He was pushing forward as rapidly as possible, that he might be in the city on the day of Pentecost. At Miletus he meets the elders of the church of Ephesus, and delivers unto them a most touching and powerful address, closing with these words: "In all things I gave you an example, how that so laboring you ought to help the weak, and to remember the words of the Lord Jesus, how He Himself said: It is more blessed to give than to receive."

This saying of our Lord is not recorded in the Gospels; Paul probably heard it from the Apostle Peter, and there is no doubt that at that time there were many sayings and acts of our Saviour, not recorded in the canon of the New Testament, widely diffused among Christ's followers.

Never, in the history of the present dispensation, was there a sinner's necessity of this lesson being impressed upon the hearts and minds of the people, and of being interwoven into the very texture of their being, than at the present—"It is more blessed to give than to receive." The besetting sin of the age is greed. The god of to-day is gold. Avarice is written everywhere. Men are receiving, accumulating, piling up, or endeavoring to do so, without even a thought of giving. In this there is no true enjoyment, no peaceful conscience.

There is real, true happiness in giving from unselfish motives. What a perfect example in Christ giving Himself for us! Have you ever fed the hungry, helped the needy, relieved the suffering, assuaged the sorrows of the afflicted, or assisted in sending the Gospel to perishing millions who sit in darkness? If you have, you can stand forth and testify that such deeds, done from a loving, sympathetic heart in Christ's name, have given you the

sweetest, richest, purest enjoyment of life. God has so created us that giving, unselfishly, and for noble and exalted purposes, brings peace, joy and happiness to the soul. We must not give with the expectation of receiving as much or more or anything in return, except it may be "the answer of a good conscience towards God," which is worth more than all the "gold of Ophir."

"The highest church steeple on earth is not as near heaven as a sack of flour left in a poor woman's cellar."—*End. Herald.*

"There are sermons in sacks, prayers in potatoes, benedictions in bread, consolation in coal, and Christianity in clothes."—*End. Herald.*

"The Lord that gave me this great happiness saith to me: 'Hasten thou to share again what I have given thee with other men, Whom in thy blessing I would also bless.'

"Remember that this gift of mine falleth to nothing if thou hold it fast, Give as I gave and thou shalt find at last In giving lies the blessedness divine."—*Presbyterian Letter Leaflet.*

Aug. 13.—How much have we borne for Christ? Acts xx. 30-36; Phil. i. 29. In this age of the world in our most favored land there seem no great burdens to bear for Christ. The blessings are so great compared with what we have to bear. All our environments are leavened with Christianity, Christian homes, civilization and education; but things were not always thus, nor are they so now in all countries.

What did Paul bear for Christ? No person ever suffered greater persecution, or bore it more patiently. Read 2 Cor. xi. 23-33. Many of the other disciples and apostles suffered almost equally with Paul. The history of the first seventeen hundred years of the Christian era reveals the fact that thousands sacrificed everything for their Lord and Master Jesus Christ. They lost property, position, friends, homes, and that which is so dear to all—life; dying in the most cruel and barbarous manner, and with their last breath witnessing for Christ. What sublime trust and faith! They could say with Paul (Rom. viii. 18), "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us ward." Our missionaries to the heathen countries are making great sacrifices for the Saviour. Those who come out from idol worship have to bear great burdens. The doors of their homes and society are closed against them. They are despised and scorned by their hitherto friends and companions. They have a Friend in Christ.

In view of the present and the past, what are we bearing for Christ? Are we denying ourselves of anything that the homes of the missionaries of the Cross might be made comfortable and pleasant? Do we not know that our negligence and carelessness in not sending sufficient means to provide them with proper homes have brought suffering, disease and an early death? Their blood crieth out against us at the throne of a just God.

How much have we borne for Christ? But very, very little. Have we the courage to speak of Jesus to them who are out of the Kingdom? Do we fear the laugh, the sneers and the mockery of companions? Christ is our Exemplar. He was laughed at, mocked and spat upon, scourged and crucified, and bore it patiently, praying for his enemies. He suffered thus for us. "Bear ye one another's burdens and so fulfil the law of Christ." (Gal. vi. 2.)

There are heroes and heroines in many C. E. societies. May their number be multiplied by ten. Let us take up our cross daily and follow Christ.

I suffered much for thee—
More than thy tongue can tell,
Of bitterest agony
To rescue thee from hell.
I've borne, I've borne it all for thee.
What hast thou borne for me?
Guelph.

Children's Work.

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

DEAR CHILDREN: I often wish I could have you altogether once, but I think I never wished it just as heartily as I did on Sunday afternoon, July 23rd. Do you wonder why? There was a mass meeting of Sunday-school children in Knox Church to listen to an address from Dr. Paton, one of the greatest missionaries living. He went to the New Hebrides (if you are in any doubt where that is, and will get your geographies, you will find it about 1400 miles east of Australia) thirty-five years ago, and at that time all the natives were heathen, and worse than that, they were cannibals, and would enjoy a roasted missionary as much as anything. That was the fate of many who went out, but in the providence of God, Dr. Paton was spared, and has done a noble work. On some of the islands all the natives now are Christians, and have their churches and Sunday schools, and are living lives of earnest usefulness; but on some of the other islands the gospel has not been proclaimed, and now he is visiting the churches and giving addresses about his work there, and collections are taken up to help pay the expense of keeping the missionary ship, "The Dayspring," which is employed in sailing from one island to another, and carrying supplies. I hope he will get enough. Don't you? I am sure you would all have enjoyed listening to the many interesting things he told us. I think that the quiet attention you would all have given would have pleased and gratified him. Fancy being in a foreign land with none but savages near, and then have a party of them visit the house with heavy clubs, such as they use in battle, with the express purpose of killing him. A lady, his wife I think, went to the organ and began to play, while her hands shook with fear, and then a look of wonder took the place of that of sullen anger, and they gathered round and listened and looked; and still she kept on playing, and after awhile they picked up their clubs and quietly departed.

When Dr. Paton was leaving the islands, the boys and girls in his S. S. gathered round and begged to be taken to Britain or Australia, because they thought the children in Christian countries would all know and love the Saviour, and would be, of necessity, much better than they were. Poor things. I am afraid they would be sorely disappointed, for I am sorry to say that all our children do not show much love to Jesus, and are far from being as good as they could be if they tried. How is it with you?

The Owen Sound S. S. picnic took place on Friday, July 23rd. While you have your geographies out you had better find Owen Sound, and you will see that it lies at the south of the bay bearing that name. The town lies down in the valley formed by rocks on each side, and it is the opinion of some people that away back, ages ago, it was all solid rock, and that if you could bring the two sides together again they would fit like the pieces of a broken teacup. I cannot say if that is the

case, because I never tried. Well, our picnic was held at a place called Paynter's Bay, a beautiful spot about six miles along the eastern shore of the Sound. The beach is very nice, and the children thoroughly enjoyed bathing and wading. Then some of the friends took them for a row in the boats, and by supper time they were as hungry as bears, but I am glad to state that they did not otherwise resemble those animals. After a pleasant ride we reached home again in safety, and I think it is safe to say the children enjoyed themselves.

J. E. L.

Obituaries.

McDONALD.—On June 20th, 1893, the wife of Robt. McDonald, near Grand Valley, departed this life after a brief illness. On the afternoon of the 22nd the interment took place in St. Albans cemetery here. She leaves a husband and six small children to mourn her departure at the age of thirty-two. They have the sympathy of the community. Funeral was largely attended; the services were very impressive and appropriate for the occasion; Bro. J. D. Moore officiating at the house and the grave.

MAXWELL.—At her home, adjoining Grand Valley, after a few days' illness, sister Eliza Maxwell, wife of Bro. Thos. Maxwell, at the age of forty-two. She has been a member of the church here for some time, and by her example and genial disposition won a large number of friends. She leaves an amiable husband and sorrowing family, "but they sorrow not as those without hope." The interment took place on Lord's day afternoon (23rd July), in Union cemetery, and was very largely attended. Bro. J. D. Moore performing the sad rites. After the interment the large gathering assembled in the church for the funeral service. Bro. S. Woolner (former pastor) was present and rendered assistance at the house and delivered a very appropriate address with comforting assurances for the "believer" at the church, which was filled. The choir united in the chorus of the "voluntary," "Gathering Home, One by One," and all united in singing "Sister, thou wast Mild and Lovely," after which the benediction was pronounced.

Married.

HAMMOND-TUCKER.—Yesterday afternoon in the presence of a score of relatives and friends at "Rockdale," at the residence of Mr. and Mrs. John Tucker, Brooke, Miss Jessie Tucker, their youngest daughter, was married to Mr. David R. Hammond, notary and conveyancer, of Hanover. The ceremony was performed in the open air under the grateful shade of a fine grove of maples. Rev. J. Ledard of the Disciples' Church officiated, and the ceremony was performed at 4 o'clock. Miss Carrie Ritchie of Chesley accompanied the bride as bridesmaid, and Mr. E. Tucker was groomsmen. The bride was beautifully attired in a gown of cream cashmere with chiffon lace and flower trimmings. At the conclusion of the wedding "breakfast," the bridal party drove to Hepworth station, where Mr. and Mrs. Hammond took the Grand Trunk train for home, followed by the good wishes of all. It is needless to say that the bride was the recipient of many handsome presents from her large circle of friends.

—Owen Sound Times.

A man of one idea, and that idea to be cured of Dyspepsia by the use of K. D. C., is the man who succeeds. Make this your idea and try K. D. C.

Burdock BLOOD BITTERS

UNLOCKS ALL THE CLOSED SECRETIONS OF THE BOWELS, KIDNEYS AND LIVER, CARRYING OFF GRADUALLY, WITHOUT WEAKENING THE SYSTEM, ALL IMPURITIES AND "DUL" HUMORS. AT THE SAME TIME CORRECTING ACIDITY OF THE STOMACH, CURING BILIOUSNESS, DYSPEPSIA, HEAD-ACHES, DIZZINESS, HEARTBURN, CONSTIPATION, RHEUMATISM, DROPSY, SKIN DISEASES, JAUNDICE, SALT RHEUM, ERYSIPELAS, SCROFULA, FLUTTERING OF THE HEART, NERVOUSNESS, AND GENERAL DEBILITY. THESE AND ALL SIMILAR COMPLAINTS QUICKLY YIELD TO THE CURATIVE INFLUENCE OF BURDOCK BLOOD BITTERS.

The "New York Herald," speaking of the Government control of the whiskey business, says: "The plan has been tried at Gothenburg, in Sweden, and to a certain extent in Switzerland, without any very positive results being attained. The only definite advantage that seems to have been secured was the prevention of the adulteration of liquors. It is just as well not to be too hasty in adopting this plan. The Massachusetts Legislature has passed a joint resolution to look into the matter, and other states are likely to follow, but any experiments in this line should be made with the greatest care."

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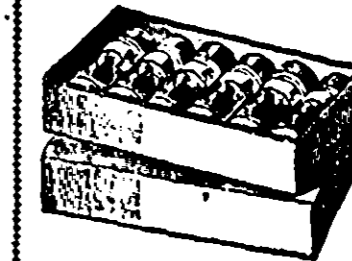
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221 King St. East, Hamilton.

Ripans Tabules.

Ripans Tabules are compounded from a prescription widely used by the best medical authorities and are presented in a form that is becoming the fashion everywhere.



Ripans Tabules act gently but promptly upon the liver, stomach and intestines; cure dyspepsia, habitual constipation, offensive breath and headache. One tabule taken at the first symptom of indigestion, biliousness, dizziness, distress after eating, or depression of spirits, will surely and quickly remove the whole difficulty.

Ripans Tabules may be obtained of nearest druggist.

Ripans Tabules are easy to take, quick to act, and save many a doctor's bill.

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

Foreign Missions.

Contributions.

ONTARIO.

John Matheson.....	\$10 00
S. S. Glencairn.....	19 00
Friend B.....	5 00
J. J. Gillfillan.....	1 00
J. Avery.....	1 00
Church, International Bridge..	24 00

Whole amount raised during the year, \$52,102.31; whole amount to be raised, \$100,000.

NOTE RESPECTING THE INCOME OF THE SOCIETY.

Let it not be overlooked that the receipts amount to \$6,000 less than for the corresponding months last year. They ought to be \$10,000 greater, as the expenditures are constantly increasing. What does this falling off in the receipts mean? It means that the work will be seriously crippled. The schools must be closed, and the teachers dismissed. The native evangelists must be suffered to go their way. The men and women sent out can do some little work, but not much. The churches are well able, even in these hard times, to supply the funds needed. Thus far only one in six has made an offering for this work. There is no reason why every church should not have some worthy part in supporting the men and women who are in the foreign field. If all would give as they are able to give, there would be enough in hand for all purposes. Those that have not made an offering for Foreign Missions, ought to do so at once, or at least before the year closes. When the convention meets every dollar due ought to be paid, and there ought to be a generous sum in hand with which to begin the new year.

A. McLEAN, Cor. Sec., P. O. Box 750. Cincinnati, O

From the Land of Japan.

OUR CORRESPONDENT WRITES FROM TOKYO.

BY LAVINIA OLDHAM.

No doubt you think it is time for Japan to come to the front with a letter. We have been so busy since reaching the country trying to master the language, that we have very little time for correspondence.

We landed in Yokohama on the Emperor's birthday, Nov. 3, 1892, just in time to visit the chrysanthemum shows. We crossed the water on the steamer Peru, and, while our numbers were small, a jollier, happier crowd it would be difficult to find. Both officers and crew did all in their power to make the trip a pleasant one. Owing to sea sickness, however, we were glad to bid old Neptune farewell, and rest again on terra firma.

Everything in Japan is so different from what it is at home; even the crows and hawks, of which Tokyo is full, have a different call from those at home.

We spent only a few minutes in Yokohama, and then came on to Tokyo, where our home has been ever since we landed. The two cities are connected by rail, and trains are coming and going every hour. While waiting at the Yokohama station it was our good fortune to see a Chinese lady of rank enter the room. Her costume was deep-blue satin. Her long sleeves and gay colors attracted our attention, but more especially did we notice the small feet. These were about two and a half inches long, and were encased in little red and blue woolen shoes. Evidently these were not intended to walk in, for a half-mile walk would have seen them in rags. In a few minutes

with the aid of a maid she hobbled out to the car.

Tokyo may be divided into two distinct sections—the foreign and native. The former part of the city is built up of good, substantial, two story houses, and looks very much like some of our smaller towns at home. The streets here are wide graveled roads, and with the exception of Ginza (the principal street), have no sidewalks. Many of the streets have rows of beautiful trees, and on one side, or often in the middle of them, wide canals. There are also several rivers passing through the city to the sea. These rivers and canals are spanned by good, substantial bridges, many of them being built of iron. The canals are kept within bounds by heavy stone walls, and, when the tide is in, add much to the beauty of the city. When this recedes there remains only the slimy mud, with wriggling, squirming animals dropped by the sea. You will see dozens of natives wading knee deep into this mud for the spoils that have been left by the sea. Many of the foreign houses are made of bamboo, covered over with tiling, and are plastered both inside and out. Japan has only a few cities opened to foreigners, and they cannot live in any other section of the country without passports. These are granted only on condition that the parties using them will agree to teach English.

In the native part of the city the houses are often only one story, never more than two, and are built principally of bamboo, tiling, paper and pine. First there is a frame work of bamboo covered over with the heavy tiling. The outside walls are made of pine sash and this has pasted over it a thin brown paper, instead of being filled with glass. This sash work is made into panels about seven feet high by one yard wide, and these fit into grooves at the top and bottom, and can readily be pushed either to the right or left. These are very light and can be easily lifted out and set to one side. Inside the house is divided into rooms separated from each other by sliding paper panels. Surrounding the house is usually a kind of porch, three feet wide, the outer edge of which is supplied with pine panels, which are pushed to one side during the day and are closed and fastened at night. The pine in these is so thin that it can easily be cut through with one stroke of the penknife. This is the only protection against thieves. A house divested of its outer walls and inner partitions becomes a mere skeleton, and looks very much like a covered platform.

The floors of a native's home are covered with mats made of rice straw. These mats are two yards long, one yard wide and three inches thick, and fit so closely together, like bricks in a house, that the floor is completely covered with them.

There is very little furniture in one of these homes. As they sleep on the floor, they need no beds. The mats also serve for table and chairs. In one corner is usually an off-set in the wall on which are kept idols, if the inmates are heathen, but if they are Christians you will see books, flowers, etc., on this shelf. Many of them have in one corner a handsome piece of carved wood as a kind of ornament. The walls of the house are supplied with hanging scrolls, and altogether a Japanese room is one of the cleanest, sweetest-looking places I was ever in. In the busiest parts of the city the front-room of every house comes out to the street. In this room they keep various kinds of articles for sale. The front wall is taken out and the room is thus open to the purchaser. You never walk into a purely Japanese store, but,

on the contrary, step up to the raised floor and take your seat. The shopkeeper on bended knees begins to show you his wares. Seeing you are a foreigner, he is sure to ask you at least three times as much as his goods are worth. Thus it behooves you to keep your eyes open, and, even then, it is likely you will find you have paid too much for your goods.

The first thing I noticed on reaching Tokyo was the scarcity of horses. I was in the city three days before I saw one. Man takes the place of horse here. There are no buggies and only occasionally is a carriage seen. In later letters I will write descriptions of our modes of travel, of the people, etc. As my time is now about used up, I will close.

Our work here is purely that of a missionary, and 'tis the one earnest hope of doing good that urges me to write these letters for your paper. I hope thereby to place before the people at home the condition of this people, and to urge them up to greater works in the Master's cause. As I look abroad and see the millions who are perishing for want of the gospel, as I see the eagerness with which the crumbs of truth scattered by the missionaries are picked up by the natives, I feel that the Macedonian cry, "Come out and help us," should be published in every Christian paper and should be shouted from every pulpit in the land. The Christians here are but a drop in this ocean of perishing souls, but with the Lord on our side who can be against us? Already each missionary home is the center of a circle of good Christian workers, whose influence is widening day by day. "Then conquer we must," for "in God is our trust," and in time we hope and expect to see Japan numbered among the Christian nations of the earth.—National Sentinel.

Tokyo, Japan, Feb. 1, 1893.

A Victoria Co. Miracle.

HOW TWO SUFFERERS REGAINED HEALTH AND STRENGTH.

Mr. and Mrs. Jas. Lawson Tell the Story of Their Renewed Health and Strength—They Find Health After Many Remedies Had Failed.

From the Woodville Independent.

The Independent has published a number of well authenticated cases of most remarkable cures by the use of Dr. Williams' Pink Pills for Pale People. Many of these cures have occurred in our own province, and all of them have been vouched for by newspapers of well known standing, whose disinterestedness leaves no room to doubt the accuracy of the statements made. But if anything was needed to convince the skeptical among our readers (if any there be) and bring into greater prominence the surpassing merit of this wonderful life-giving remedy, it is found in the fact that the Independent has been able to give the particulars of several remarkable cures in our own neighborhood, every detail of which can be easily verified by any interested in so doing. A short time ago we gave the particulars of the recovery of little George Veal, which has attracted so much notice and added to the fame of Dr. Williams' Pink Pills in this locality. A few days ago this case was the topic of conversation in one of our local stores, when a gentleman present said he knew of a case in town even more surprising. The Independent, alert for anything that would interest its readers, asked for some further particulars, and was informed that the person referred to was Mrs. James Lawson, an esteemed resident of Woodville, who had been utterly helpless for a time, her recovery despaired of and who is now, through the almost magical virtues of Dr. Williams' Pink Pills, recovered and able to be about once more. A few days after this, meeting Mr. Lawson on the street, the Independent inquired if it were true, as stated, that his wife owed her recovery to the use of Dr. Williams' Pink Pills.

"Yes," replied Mr. L., "and not only my wife but I was cured by them also. If you will call at the house you can have the full particulars if you want them."

Mr. Lawson has been a resident of Woodville for over twenty years, and is well known and highly respected by all. On calling at his house we found both Mr. and Mrs. Lawson at home, and quite willing to give the desired information. They are an intelligent couple, and those acquainted with them will have no hesitation in giving implicit confidence to their statements.

Mr. Lawson stated that he had been ailing for years; his appetite failed; he became weak and unable to work. He received medical assistance, but found it of no avail, and at last he was confined to the house with little prospect of recovery as was thought. He had read of the wonderful cures effected by Dr. Williams' Pink Pills and determined to give them a trial. He soon found benefit from them and continuing their use entirely recovered and is now enjoying better health than he has previously done for years, and is quite as able as formerly to do a day's work.

Mrs. Lawson also told of her terrible sufferings. For three years she had been unable to do housework, and for nine months was confined to bed, being so helpless that she had to be lifted like a child. She had consulted doctors in Toronto and taken their prescriptions but found no relief. Her nervous system was wholly unstrung and she suffered from disease of the spine. The doctors told her it would be necessary to perform an operation on her spine, otherwise she could not get relief. She refused to have the operation performed, knowing that it would make her a cripple for life, and she considered that condition as bad as her then state of suffering. At last she began the use of Dr. Williams' Pink Pills and had not been taking them long when she found their good effects. She found herself getting stronger, and was able to leave her bed. At first she had to use crutches but continuing the use of Pink Pills she was able to throw away first one and then the other of the crutches and is now not only able to walk freely, but to attend to her household duties as formerly. In fact she says that she is now stronger than she has been for many years. Her appetite has returned, her nerve and spine troubles have disappeared, and she rejoices in complete recovery which she attributes solely to the use of Dr. Williams' Pink Pills, and which she recommends to those troubled with nervous prostration, diseases of the spine or general debility. Both Mr. and Mrs. Lawson attribute their recovery under Providence to the use of this marvellous medicine which has been such a blessing in our land, and they are willing that all others should enjoy the knowledge of their wonderful virtue.

Dr. Williams' Pink Pills are 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 therefrom, the after effects of la grippe, influenza and severe colds, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills gives a healthy glow to pale and sallow complexions, and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure, in all cases arising from mental worry, overwork or excesses of any nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark and wrapper (printed in red ink). Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. The public are also cautioned against all other so-called blood builders and nerve tonics, put up in similar form intended to deceive. They are all imitations, whose makers hope to reap a pecuniary advantage from the wonderful reputation achieved by Dr. Williams' Pink Pills. Ask your dealer for Dr. Williams' Pink Pills for Pale People and refuse all imitations and substitutes.

Dr. Williams' Pink Pills can be had of all druggists or direct by mail from Dr. Williams' Medicine Co., from either address, at 50 cents a box or, six boxes for \$2.50. The price at which these pills

are sold make a course of treatment comparatively inexpensive, as compared with other remedies or medical treatment.

Mr. Lyonde, the enterprising photographer who has been advertising in the EVANGELIST, has opened two new studios, at Dundas and Hamilton Beach. He is doing a splendid business in each of his places of business.

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

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Photographs.

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