

The Canadian Evangelist.

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

VOL. VIII., No. 20.

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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.

One Stitch.

One stitch dropped as the weaver drove His nimble shuttle to and fro, In and out, beneath, above, 'Till the pattern seemed to bud and grow, As if the fairies had helping been, And the one stitch dropping pulled the next stitch out, And a weak place in the fabric stout, And the perfect pattern was marred for aye, By the one small stitch that was dropped that day.

One small life in God's great plan, How futile it seems as the ages roll, Do what it may, or strive how it can, To alter the sweep of the infinite whole!

A single stitch in an endless web; A drop in the ocean's flow and ebb; But the pattern is rent where the stitch is lost, Or marred where the tangled threads have crossed; And each life that fails of the true intent Mars the perfect plan that its master meant.

—Susan Coolidge.

The Right Way to Treat Catholics.

The *Independent* has a symposium in which thirty high functionaries of the Catholic church in this country speak of their attitude to the public school question. Their opinions are thus summarized: "These letters, which seem to be very frank, answer the question whether it is fair to say that Catholics desire to overthrow the public school system. They say they do not. They believe it to be a necessity, and that it does much good, and they do not want it overthrown, but they do want it modified. If we do not believe that it can be modified without danger of decreasing, if not of destroying its efficiency, we are, of course, justified in holding that what they ask for could not be properly yielded. We do not want to damage, but to develop the system. But it is not fair to charge Catholics with the deliberate desire to destroy it. We should divest ourselves as far as possible of the prejudice, which believes that they are in the habit of masking their real intentions and moving in mysterious ways. In other words, we ought to assume that they are honest in what they say, and labor with them in fair and open discussion to convince them that what they ask can, in the judgment of the great mass of our people, never be safely granted."—*Christian Guide*.

Go Slow.

This is a fast age; sometimes too fast. "Great haste makes waste." "The more haste the less speed." Do not be in a perpetual rush and fidget; wait till you know what to do, and then do it.

Rest is often a duty, and we may need to study to be quiet both in spirit and in act. Perfect machines run quietly; imperfect ones rattle and bang. Rest when you can rest, that you may work when you must work. When you have opportunity, conserve your strength. Walk slow, talk slow, sit down, lie down, and thus gain strength. Unstring the bent bow, take one day's rest in a week; and if you cannot get it on one day, get it on another.

Some of the most efficient workers are men who school themselves in quietness and relaxation. Men look upon them as dull, sluggish, sleepy—and so they are at proper times, but when emergencies arise they are as wide awake as any one, and every nerve and fibre of their being is alert, and instinct with life. The martinet who strains to keep himself continually on dress parade is not the most efficient soldier, and when the supreme emergency comes it is best met by some man who has made much less parade, who sleeps or dozes when it is safe to do so, but is on deck when needed, and is ever equal to the occasion. When some of these calm, quiet, reserved men wake up, there is business on hand which your fussy, fidgety men could never attend to.—*The Christian*.

Lady Aberdeen's Most Important Work.

Perhaps the most important work on a wide scale with which Lady Aberdeen has been connected was that which she undertook in the Women's Liberal Federation, a body of 80,000 women of which she is at this moment president, although she will retire at the next general meeting. She was elected to this post in succession to Mrs Gladstone, and the very strongest possible pressure has been brought to bear upon her to induce her to reconsider her determination to resign an office the duties of which she cannot discharge from Ottawa. The Women's Liberal Federation, it is well to remark, is no mere party caucus. There is no doubt that it was originally started by some wire-pullers of the Liberal Party, who imagined that it might be of good service to bring into existence a Liberal counterpart of the Primrose League. The Women's Liberal Federation, however, no sooner came into being than it developed an independent activity of its own which led it to be regarded with the liveliest feelings of resentment by the caucus managers and wire-pullers who had assisted in bringing it into being. The association has had a great and beneficial effect in stimulating women to take an intelligent interest in politics and to make their influence felt in all that relates to the moral and social improvement of society. Time and again they have rendered invaluable service to the cause of moral and social reform, and nothing can be further from the mark than to confound such

an association of public-spirited women with a mere creature of the party whip. There are women in England who imagine that their only duty in politics is to canvass for a candidate of their party, whoever he may be, and they have formed a small caucus of their own, which is without numbers, without influence and without standing in the country. The Women's Liberal Federation is a national organization which is growing in strength every year, and which insists on having a voice in the settlement of all national questions. As a means of education as well as an instrument of political influence it fills a very useful part in our political economy. Lady Aberdeen has not been long in the Dominion of Canada, but she has already helped to organize a National Council of Women, the object being to form a body of women representing all phases of women's work in every center of population in the whole Dominion.—*Review of Reviews*.

Ritualism and Popery.

That Ritualism helps on the cause of Popery more than anything else there can be no doubt. Roman Catholics themselves acknowledge this. In the December number of the *Nine-monthly*, Vol. 1, No. 1, St. George, Miya writes: "Facts should not blind us to the good work the High Church Party in the Establishment is doing. The English people are sadly inaccessible to the Catholic clergy on account of old habits and traditional prejudices, and modern Catholic worship is often strange and repellant to them. But the Ritualistic ministers of the Establishment can easily obtain a hearing and succeed in scattering the good seed of Roman doctrine far and wide. Ritualists are rapidly making the word 'Protestant' to stink in the nostrils of their congregations, and causing them to regard it as a detestable form of belief. The noble minded men who form the advanced party are preparing the way for a great increase of the Catholic Church in England." These are strong statements, but no one who knows what Ritualism is will question their truth, and they are as applicable in regard to Ritualism in Scotland as in England.—*The Bulwark*.

Irreverent Prayers.

It is said that an officer once went up to the ruler of the English Commonwealth, after he had finished a prayer in the presence of his troops and said to him roughly: "I know now the God you believe in. He is only a bigger and stronger Oliver Cromwell." Whether this bold declaration was true or not, there is reason to believe from many of the sermons which have come to us from those early days that some of our forefathers, with their narrow lives and intense personal affections and prejudices, were apt to regard their Maker merely as a larger and more powerful self, very much as they did their king or the chief of their clan. The chief of the Leslies is said to have prayed before a battle: "Be on our side! An' gin ye canna be on our side, aye lay low a bit, an' ye'll see

thae carles get a hidin' that must please ye."

An old Covenanter, who ruled his household with a rod of iron, is said to have prayed in all sincerity at family worship:

"Oh, Lord, hae a care o' Rob, for he is on the great deep, an' thou hold'st it in the hollow o' thy hand. An' hae a care o' Jamie, for he hae gone to fight the enemies o' his country, an' the outcome o' the battle is wi' thee. But ye need na fash yersel' wi' wee Willie, for I hae him here, an' I'm cawpable o' lookin' after him mysel'."

There was no irreverence meant in these petitions, however much of vanity or of misconception of God may have been exhibited in the language used, Cavalier and Roundhead, Fenian and Orangeman, Bonapartist and Legitimist have alike invoked the aid of the ruler of the universe, with a passionate faith that he was a partisan with strong, bitter prejudices like themselves.

We have learned to offer our petitions with at least more of a semblance of reverence; but how many of us, endow the Almighty with our own opinions and prejudices? And how often we forget to ask his help, until we find we are unable to help ourselves!—*Youth's Companion*.

Teaching Truthfulness.

There is an old adage which runs, "Be patient if you would have patient children." If I might be allowed, I would add, "Be truthful if you would have truthful children." A prominent clergyman once said: "Give me a man who I know tells the truth, and I may make something of him; but, if there is no dependence to be placed upon his word, I am unable to do anything—there is no foundation upon which to build."

Many persons think little ones do not see through deceptions, and often take advantage of their credulity. I prefer that a child should have confidence in me rather than love me; if I have the former, it is an easy matter to win the latter; but, let the childish faith once be shaken or destroyed, and it will take many long weeks to rebuild it, when possibly it may have been shattered by a moment's carelessness.—*Mother's Nursery Guide*.

A Slack Wire.

A few years ago there was a serious accident on the Lachine Canal at Montreal. The wire communicating with the engineer of a certain steamer that was passing through the canal had become slack. The officer in charge on deck pulled the wire to ring the bell in the engine room and stop the steamer as she entered one of the locks. The wire being out of order, the bell did not ring, the steamer kept on at full speed, the lock gates were smashed by the collision, the waters were suddenly let out, and many vessels inside were greatly damaged. There was also an obstruction to business for several days at a crowded season of the year, and a great fleet of upward and downward bound craft were detained, with very great detriment to their cargoes. Indeed, the whole loss was esti-

mated roughly at scarcely less than a million of dollars. And all from a slack wire.

The application is easy. Just as the officers of that ship made a great mistake when they were careless about that little medium of communication on which so much depended, so does that man make even a greater mistake who suffers the delicate line of communication between him and God to get obstructed or out of order. The consequence is, that the commands issued from above are not received or not heeded, and a headlong course into ruin is maintained. Some little, apparently insignificant thing, some slight disobedience or wilfulness, is quite enough to interrupt the flow of guiding messages, and then the result is pain and loss, who can estimate? Keep in close touch with God! Let not the wire get slack!—*Zion's Herald*.

There is one instance of death-bed repentance recorded in the Bible—that of the thief on the cross—one, that none might despair; only one, that none might presume.—*Ram's Horn*.

There are various groups among the anarchists, but they are agreed in one fundamental and most dangerous doctrine; namely, that man has no moral right to exercise authority over his fellows. To the exercise of authority of some men over other men they trace the social and individual evils of our time.—*Harper's Weekly*.

Few are needed to do the out-of-the-way tasks which startle the world, and one may be most useful doing commonplace duties and leaving the issue with God. And when it is all over and our feet will run no more, and our hands are helpless, and we have scarce strength to murmur a last prayer, then we shall see that, instead of needing a larger field, we have left untilled many corners of our single acre, and that none of it is fit for our Master's eye were it not for the softening shadow of the cross.—*Geo. Macdonald*.

The self-denying deeds of Sarah Hosmer, of Lowell, are worth telling again and again for an example. She heard that a young man might be educated in the Nestorian Mission Seminary for \$50. Working in a factory she saved this amount and sent it to Persia, and a young man was educated as a preacher of Christ to his own people. She did the same thing six times. When more than 60 years of age, living in an attic, she took in sewing until she sent out the sixth preacher. She was truly a missionary in the highest sense.

One of the surest ways of getting a person to show out his best side, either in spirit or in work, is to expect it. The employe who has an impression that his employer thinks him good for nothing, the child who feels himself treated as though he had no right motives except those that are pounded into him, is not likely to show himself at his best in aspiration or energy. Many an unruly scholar can be easily tamed by showing faith in him, and every one can be made better by drawing more surely than by driving.—*Sunday School Times*.

Children's Work.

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

WIARTON, Jan. 29th, 1894.—Dear Mrs. Lediard: You have not had a report from the "Cheerful Givers" of Wiarton for a long time. We have at present forty members on the roll, but of course the average attendance is considerably less. We have not a very large amount in the treasury at present, but we hope to increase our funds at Easter, when we intend giving another cantata.

Wishing all the bands a prosperous year, I remain, on behalf of the band,
E. LULU SMITH, Sec.

BOWMANVILLE, Jan. 25th, 1894.—Dear Mrs. Lediard: It is about time you had a report from the "Coral Workers." We have been very busy since re-opening in September. Our membership is now fifty-six, with good attendance. Ten of our members have recently united with the church. Since our last report some changes have been made. Mrs. Baughman kindly consented to take the place of leader, with Miss Manning as assistant leader. We have a sewing circle meeting every Saturday at half past two, and work till four o'clock. This work is looked after by Miss Manning and Miss Burke. We had a Thanksgiving entertainment, consisting of recitations, singing, etc., from which we realized \$10.70; \$3.20 of this was given by the children. We were asked about six weeks before Thanksgiving to make an extra effort to earn some money for missions, and we were to put a note in the envelope with the money telling how it has been earned, and at the close of the entertainment these were read, and proved quite interesting. We are sending by the mail to Miss Fleming fifteen dollars, the amount raised since September. We are doing so nicely with our band since the work is shared by others, and everything seems so prosperous, that we have taken courage and intend to go on to greater things. I hope all the bands will be able to send good reports. MABEL WALSH, Sec.

KILSYTH, Feb. 3d, 1894.—Dear Mrs. Lediard, the "Cheerful Givers" of Kilsyth have been silent so long that perhaps you think we have gone out of existence, but that is far from being the true state of affairs. For a few months, circumstances were too many for us, and so the mission band was postponed, but not dead by any means. Since the New Year began we are meeting regularly every Saturday afternoon, and doing good work for so small a band, and such young children. There are only twenty members, all under the age of twelve. They are busy hemming towels and other small articles, and selling them to the neighbors to raise funds. They have gathered one dollar in this way since New Year's, which they are sending to Miss Riach themselves, with a nice children's letter. They wish to show their appreciation of her labor of love among Japanese children. We trust we will be able to send in a nice little sum to the treasurer before next report.
B. F. HERALD.

Many times during my life in China did the question come to me: Do the Chinese realize all that it means to be a Christian when they once acknowledge that they have left their idols and worship God, and do they know by actual experience what it is to get victory over the enemy in every-day life? This question was answered for me about five months ago, and perhaps it will interest you to know about it.

About nine months ago, I was in need of a woman to do my work, and the Lord sent me one who I knew had heard the Gospel and professed to be a Christian. A few days after employing her she told me she was trying to be a Christian, but that her temper was so strong that she could not help getting angry when things went wrong, and knew she always got so discouraged and felt she was not a "Jesus disciple." She asked me to pray for her, that she might get victory and never get angry again. I did this and constantly saw that she was really striving to be patient and willing to do whatever I asked of her. She never once lost her temper.

However, one morning while staying with a friend my woman was asked to do a piece of work she very much disliked, and before I knew about it I saw something was wrong, so I asked her and she told me in great anger that she could not do it. It wasn't her work, so she thought, and it was beneath her. I felt now was the time to get the victory, and I lifted my heart in prayer to God for guidance. After a few moments I explained to her why it was her duty to do the work, and said could she not for my sake do it. "No, Mrs. Saw," she said, I cannot. I don't mind the work itself, but it puts me in a position of being a lower servant than I really am, and I cannot stoop so low." Presently the thought came to me to ask her "for Jesus sake" to do it, and I did, telling her how He stooped so far down to us, and saved us, and could not she, too, deny herself and for His sake do it; and I shall never forget how happy and determined she looked as she lifted her head and said, "Yes, I'll do it for Him." Thus the victory was won and it did my soul good to feel and know that some of these people really know the blessed privileges they have in Christ. I also felt if these souls who have so little light thus realize God's power to keep, how much more we, who have been brought up in Christian lands, ought to be able to live a Christ-like life, and try, when we are tempted and tried, to raise the banner of victory and say, "For Jesus' sake I'll conquer."—ELLA F. SAW, in *Missionary Intelligencer*.

Don't.

Don't snub a boy because his home is plain and unpretending. Abraham Lincoln's early home was a log cabin.

Don't snub a boy because he wears shabby clothes. When Edison, the great inventor, first entered Boston he wore a pair of yellow linen breeches in the depth of winter.

Don't snub a boy because of the ignorance of his parents. Shakespeare, the world's poet, was the son of a man who was unable to write his own name.

Don't snub a boy because he chooses a humble trade. The author of *Pilgrim's Progress* was a tinker.

Don't snub a boy because of physical disability. Milton was blind and Kitto was deaf.

Don't snub a boy who seems dull or stupid. Hogarth, the celebrated painter and engraver, was slow at learning and did not develop as soon as most boys.

Don't snub a boy because he stutters. Demosthenes, the greatest orator of Greece, overcame a harsh and stammering voice.

Don't snub any one. Not alone because they may far outstrip you in the race of life, but because it is neither kind, nor right, nor Christian.—*Christian Advocate*.

If your appetite for kind of food is completely gone try K. D. C., it creates an appetite, makes good blood and gives the dyspeptic strength.

Jimmie State, and the Little Bird's Prophecy.

BY AGNES.

CHAPTER VII.

One evening, just as the short day was darkening down into the night, Jimmie entered his father's house, his school bag over his shoulder. The day had passed pleasantly; spelling and long division and nouns and adjectives had not been as much trouble as usual and his heart was blithe with the day's success.

As soon as he came in he saw his mother was crying, but that was nothing new, and did not trouble him as much as the look of added depression on his father's worn face. "What's the matter, dad?" he asked, taying his arm over the bent shoulders and butting his head against his father in an awkward boyish caress.

"Trouble is no stranger here, Jimmie, my boy," said the father sadly.

"Well, what is it, anyhow," Jimmie insisted.

"I may as well tell you now as any time. There's a mortgage on this farm, I hadn't ought to have wanted such a big place. Me and my brothers all made that mistake. Well, I borrowed money long ago, before you were born, and I haint got it paid back. Last summer, I needed a new machine; it cost seventy-five dollars. I borrowed money from a bank and Mr. Anderson went my security. Then the horse died before I got the money paid on the machine, and I had to buy another and pay cash; it cost thirty-five dollars. Then the man who holds the mortgage turned up and wanted some money. So the seventy-five dollars didn't go for the farm machine, but for the horse and the mortgage interest. Now, the bank is going to sue me for that seventy-five dollars."

"You can't pay it, can you?" Jimmie knew what the answer would be.

"No, I can't pay it."

"Who will have to, then?"

"They'll make Mr. Anderson pay it," answered his father remorsefully.

"I suppose he seen it was a charity sum, I was so hard pushed, or he wouldn't a put his name to my note," he added bitterly.

Jimmie's heart beat painfully hard and his throat felt tight, but he stood up brave and said:

"Never mind, father, I'll pay him back every cent; he shan't lose no seventy-five dollars by you."

"I believe you will, my boy; you're made of good stuff, better 'n smarter than your old daddy."

"Give up the place, State," said his wife, "give it up. Don't fight any longer or it'll kill you. Give it up; there's plenty of day work to be had, either in mills or in other people's places."

"Mebbe I'd better, mebbe I will," her husband answered slowly, "there ain't much room for an unsuccessful man in this world. I'll go out and see to the critters before supper." He rose stiffly, lighted a lantern, and went out, Jimmie following him.

Poor Jimmie! He wanted to comfort his father, but he didn't know what to say; he couldn't bear to talk about the day's pleasantness that he had been so full of a short while ago. He had to content himself with speaking very cheerily to the animals as one after another was attended to. He did not know that the mere presence of his buoyant youth was comfort and hope and strength to his father's weakness.

The evening had set in rainy and foggy. Mr. State was shivering when they reached the house again.

"My, but it is chilly," he said, cowering over the stove.

"I hope you ain't ketchen' cold, State," said his wife, anxiously.

"Mebbe I am, mebbe I am," he answered.

He had caught cold, a very serious cold, that soon developed into an alarming illness, and he seemed to have either no strength or no desire to fight the disease.

"You must hold on, Mr. State," remonstrated the doctor. "If you don't hold on to life, I can't do much for you."

"I ain't got no life left to hold on to, nor yet no sperrit to hold on to life," said the sick man wearily.

In a few days, the weariness and burden of life were laid down forever, and the face, worn and old before its time, looked singularly young and smiling.

The clergy have tried K. D. C. and recommend it to take away that felling of oppression and over-fullness. Read testimonials, and try K. D. C.

An Honest Offer.

If you have Catarrh and would like to be cured, without risk of losing your money, we will send you a Germicide Inhaler and enough medicine to cure without a cent of pay in advance. After you have given it a thorough trial and you are convinced that it is a genuine remedy, you can send us \$3 to pay for same. If you are not fully satisfied all you have to do is to return the Inhaler at our expense. Send us a postal card to-day and we will send you a Germicide Inhaler and full course of medicine with directions for use. You have nothing to lose and everything to gain. Address,

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The surest way to become poor in earnest is to try to keep all you get.

A BOON FOR THE LADIES.

Those Wonderful CHRISTY KNIVES

A Set of
Bread, Carving and Fruit Knives
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Worth their Weight in Silver but Sold for Less.

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

We have been looking for a Premium that would suit our lady friends, and we think we have found it, as described above, "A set of the Christy Knives." They are all that is claimed for them, and no woman who has ever used them would willingly be without them.

This is our offer:—

1. Any one sending us ONE new subscription to the EVANGELIST, and \$1.50, will receive a set of the Christy Knives by mail, all charges paid.

2. Any one sending TWO new subscriptions to the EVANGELIST, and \$2.25, will receive a set of the Christy Knives, all charges paid.

3. Any one sending THREE new subscriptions to the EVANGELIST, and \$3.00, will receive a set of the Christy Knives free, all charges paid.

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

Now, friends, let us hear from you soon and often.

Send all orders to

GEO. MUNRO,

85 Wellington Street North,

Hamilton, Ont.

The Sunday School.

Sunday School Committee of the Co-operation of Disciples of Christ in Ontario...

How to Prepare for Teaching the S. S. Lesson.

GEO. FOWLER.

The chairman of the S. S. committee for the province has requested me to prepare an article on the above theme.

The above subject is one on which much has been said and written. The question of preparation is vital in its relation to S. S. work.

I do not propose to offer any thing new or startling, but rather "would stir up your sincere minds by putting you in remembrance..."

In our preparation we must, 1. Have a clear conception of the great object or mission of the S. S., and our relation to it.

2. Have some books or helps. (a) A good teacher's Bible. (b) A dictionary of the Bible. (c) A concordance, and (d) some good commentary on the lesson, as Johnson's.

3. Prayer. Pray for your class collectively and individually. Pray for guidance, patience and wisdom (Jas. 1, 5); "Open Thou mine eyes that I may behold wondrous things out of Thy law" (Ps. 119, 18).

4. Love your pupils. Love is necessary to proper preparation. We must have some conception of the value and importance of the material upon which we are working.

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

5. Commence the study of the lesson at the beginning of the week, and continue until the close, as time and opportunity present themselves.

and commit to memory at least the "golden text." (c) Look up the connection between the last lesson and the present. (d) Make an analysis of the lesson. (e) Select the leading points and be able to apply them, making the work practical. (f) Know the time, place and circumstances of the lesson. (g) Find out what relation the lesson bears to the book in which it occurs, and to the Bible as a whole.

6. Study the art of questioning, and have in mind a number of good, searching questions to ask. Take nothing into the class but your Bible. Above all, be consecrated to your work.

"If thou to me the path would'st show, Thou, first, thyself the path must know. If I would teach thee as I ought, I must myself be truly taught."

Literary Notes.

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

THE TREASURY OF RELIGIOUS THOUGHT, February issue, is worthy of a commanding position among the religious magazines. Its table of contents is well filled with matter, excellent, varied and adapted to all the readers for whom the Treasury is prepared.

Rev. A. Richter, the talented Lutheran pastor of St. Matthew's Church, Hoboken, N. J., is given the first place in portrait, sermon, view of church and sketch of life. Dr. Lynd, the eloquent preacher of Belfast, Ireland, furnishes a sermon on Heart Purity; the Rev. S. T. Graham a striking sermon on the Left Handed Brigade; Dr. A. T. Pierson one on Preparation for the Beatific Vision; Dr. Williamson one on The Sabbath as a Day of Rest, and Rev. M. A. Casey on The Silent Father and the Anxious Son.

Leading Thoughts of Sermons are by Dr. McLaren, Dr. Dowling and Dr. Bridgman. The Recovery of the Holy Land is discussed by Prof. G. H. Schodde; Protestantism in New York City, by Rev. M. C. Peters; Dr. Cuyler makes an excellent article on A Little While, Recent Discoveries in Assyria are by Prof. Sayce; Our Temptations are treated by Rev. M. Bridgman. Rev. D. Sutherland furnishes a capital article on Myths and Missions. Dr. Moment explains the S. S. Lessons. The editorials give excellent hints to preachers on Don't Underestimate the Importance of a Good Delivery, Don't Begin Any Service in too Low a Tone of Voice, Don't Get out of Touch with the People, Don't Forsake your First Love, Don't Neglect your Clerical Citizenship.

There are also Thoughts on Family Life, on Secular Issues, on Christian Progress and many other topics. Yearly, \$2.50. Clergymen, \$2.00. Single copies, 20 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

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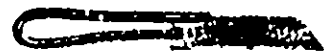
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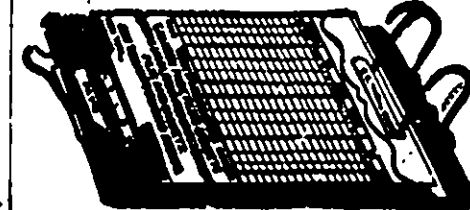


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HAMILTON, FEB. 15, 1894.

Foreign Missions.

THE MARCH COLLECTIONS.

On page seven will be found much important information concerning the Foreign Mission work. Our readers will have gathered from the articles we have published recently from A. McLean and F. M. Rains, that the managers of the Foreign Society are having a very anxious time owing to the scarcity of funds occasioned by the dull times in the States. The Board has had to borrow money and yet has not been able to pay the missionaries their salaries in full. This is a condition of things which no Disciple with right feelings can think of without pain. It goes with the saying that the Disciples in the States, notwithstanding the hard times, are able to replenish the treasury of the Foreign Society, so that there need be no fear of any of the missionaries suffering or being subjected to inconvenience, or the necessity of running bills in heathen lands. We can conceive of scarcely anything more despicable than for Christians in these favored lands to neglect to adequately support their brethren and sisters who are preaching the gospel in foreign lands.

We have always been forward in commending this work to the readers of the EVANGELIST, and have been pleased to note that the congregations of the Disciples of Christ in Ontario have for the most part contributed to its support. What we would insist upon is that every church and every Disciple should give something, and that the giving should be according to everyone's ability.

There is often a danger that appeals for money even for mission work will be misunderstood, or, at least, fail to make the impression intended. Our attitude is briefly this: It is a good work, our work, the Lord's work. Loyalty to the Master demands that we should do our duty always. There is very special need that we should all do our part now. Let us keep in mind the March collection and give as God hath prospered us.

Baptists and Disciples in the States.

The Baptist and Disciple papers in the United States are now having a very interesting discussion on the propriety, possibility and probability of union between these two bodies. It has been occasioned by Dr. Kerr B. Tupper, a leading Baptist minister of Denver, Colorado, who in a statement before the Denver Baptist Ministerial Alliance, which was extensively noticed in the secular press, was very strongly in favor of the union of Baptists and Disciples as published, and at the same time unexpectedly friendly to the Disciples.

Baptist and Disciple editors—as our United States cousins are wont to say—from the lakes to the gulf, and from

the Atlantic to the Pacific, laid hold of Dr. Tupper's statement as reported in the secular press, and commented upon it from their several and diverse standpoints. Very little attention has been paid to the matter by the *Canadian Baptist* of Toronto. We have noticed but two clippings in it from United States Baptist papers. We reproduce them here as found in the *Canadian Baptist*, as furnishing the only indication we have yet received of how Canadian Baptists would contemplate union with the Disciples.

"Touching the matter referred to in the extract quoted in another paragraph from the *Watchman*, and which, by the way, was crowded out last week, Dr. Kerr B. Tupper, writes to the *Examiner*:-

"At our Denver Baptist Ministerial Alliance I said that I liked the name 'Christian' because it is Biblical; that there is not so great a difference between Baptists and Disciples as is generally supposed; that the latter people are in error in the emphasis they place upon baptism; that I had hopes that Baptists and Disciples might some day be organically connected; that I had even had correspondence with prominent pastors on the matter. Only this and nothing more. With my speech every Baptist pastor agreed."

The following from the Boston *Watchman* explains itself. We heartily endorse the sentiment:

"A sensational report comes from the west that Dr. Kerr B. Tupper, pastor of the First Baptist church in Denver, has made the startling announcement that 'in a short time the Baptist and the "Christian" denominations will be united under the name of the latter, conferences tending to that end being now pending.' This statement is said to have been confirmed in Indianapolis, and it is developed 'that the scheme has progressed secretly to a point that makes its consummation quite probable.' By the 'Christian denomination' is meant, we presume, that of the 'Disciples,' sometimes called 'Campbellites.' We have only to remark, on this statement, that the Baptist churches are ecclesiastically independent, and that there is nobody on earth competent to act for the 'denomination,' to treat for its merger in another. Nor could the vote of a majority in any single church bind a dissentient minority to agree to commit ecclesiastical hari-kari. We say this, not as being at all committed against an enlargement of our fellowship, provided the fellowship be true and sincere. But we wait for a further development of those secret conferences. We risk nothing in expressing the belief that they will turn out to fall considerably below the importance attached to them by the newspaper correspondents. We trust, at all events, that if we are to take a new name it will be some other than 'Christian.' The assumption implied in calling the Episcopal church THE church, and all other Christian 'dissenters,' is modesty and charity compared with the assumption by one denomination of the name of 'Christian,' as a distinctive title. The name 'Baptist' may have a sectarian savor, but the name 'Christian' as a distinguishing title is worse."

We make a few comments on these extracts:

1. Dr. Kerr B. Tupper, according to his own telling, did not say so much, or go so far as he was reported to have gone, yet he went a great deal farther than is agreeable to very many of his Baptist brethren.

2. Dr. Tupper says he likes the name "Christian," because it is Biblical. He does not therefore entertain the sentiment of the Boston *Watchman*, which the *Canadian Baptist* endorses.

If Dr. Tupper prefers the name "Christian" to that of "Baptist," he is not the only Baptist who prefers a Scriptural to an unscriptural name. It is not long since a Baptist minister, occupying a prominent Canadian Baptist pulpit, said in the presence of his own congregation that he did not thank his ecclesiastical ancestors for calling him a Baptist, and went on to discuss the question of names from a New Testament standpoint in a way that would rejoice the

heart of an old-fashioned Disciple. Among other things he said that he liked the name Disciple, because it denotes the constant attitude in which a follower of Jesus should stand to his Lord. So we do not despair of our Baptist friends by and by being willing to give up a human name for a divine one. The reason why the Disciples object to sectarian names is because they believe it is sinful to wear such names. They quote, for example 1 Cor. iii. 4: "For while one saith, I am of Paul; and another, I am of Apollos, are ye not carnal?" Moreover, they do not take to themselves the names, "Disciple," or "Christian" in an exclusive sense.

"Dr. Tupper says the Disciples are "in error in the emphasis they place upon baptism." The purpose of the Disciples is to place the *Scriptural* emphasis upon baptism—no more, no less. Can it be wrong to quote to penitent believers the words of the inspired Apostle Peter as found in Acts ii. 38, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Ghost." If it is, then the Disciples are "in error in the emphasis they place upon baptism," otherwise not. It would do our Baptist friends good if they would lay aside their regular Baptist spectacles a little while and note what emphasis the New Testament places upon baptism.

4. We are fully persuaded that if the more liberal section of the Baptist denomination were to examine the position of the Disciples, they would find themselves very agreeably surprised, and in very congenial company. We should like to know, for example, that the able editor of the *Canadian Baptist* had given our distinctive principles a careful study.

5. What the Boston *Watchman* says about the independence of Baptist churches is equally true of congregations of Disciples. Each is absolutely independent and at perfect liberty to act for itself.

We take leave of this interesting topic here for the present, as in another place we have somewhat to say on matters Baptistic.

Prohibition.

It will be known to all that the Prohibition Convention, held in Toronto, February 6th, was a magnificent success. About 1400 delegates were present from all parts of the province. A most harmonious occasion it was, and, best of all, the Ontario Government is fairly and squarely committed to prohibition. Prohibition is in politics now, practical politics, very practical; and that is well.

Chief among the forces leading to this result, we would name *The Templar*, of Hamilton, and its able editor, W. W. Buchanan. Mr. Buchanan is a prohibitionist from away back, but he is also a master organizer and a political genius. He should be in the Dominion Parliament, not only for prohibition's sake, but also for the sake of other great questions that will press for solution in the near future. He is a party man, but not a partisan. He can see the faults of his own party and the merits of the other. We predict for him a career increasingly conspicuous and useful.

This is not exactly what we started out to write this morning, but as we wrote Mr. Buchanan came into our mind, and it occurred to us that it was about time we had tendered him our best respects.

Prohibition is coming, friends; let us rejoice.

Stocum's Emulsion has no equal, 35c.

The "North-West Baptist" Again.

Our readers will, of course, understand that in following up the Editor of the *North-West Baptist* in a way that is evidently not pleasant to him, we have a good object to serve, viz., to prove to him and other Baptists like him, that they do not understand the position of the Disciples with reference to the design of baptism, and are consequently given to misrepresenting the Disciples on that point.

In the February 1st *North-West Baptist* we find the following paragraph, which surprises us as coming from an editor of experience. We give it entire, that our readers may see it in all its native beauty:

"THE CANADIAN EVANGELIST ONCE MORE.—For our readers' sake we say 'once' more. The CANADIAN EVANGELIST wriggles and wiggles like a worm on a hook. Its last declares that we have shifted our grounds of attack by asking it to say 'whether or not Disciples have taught and do teach that the forgiveness of sins is connected with the act of baptism.' It also assures us of its readiness to publish a statement from the Disciples of Winnipeg to the opposite effect of the EVANGELIST'S editorial, charging the Baptists of this city with hostile acts towards Disciples. Now, Mr. EVANGELIST, what do you take us for? We offered to furnish such a statement 'in return' for proof or evidence sustaining your charge. We re-pledge ourselves to the bargain. But you know we will never have to send such a statement signed by the Disciples of Winnipeg, inasmuch as you will never, because you can never, give one tittle of proof that Baptists were especially hostile, or hostile at all, at the time the Disciples were trying to plant their cause here. Own up or quit. As to 'amending the charge,' if such we did, it was to add to it and make it more easily refuted. In the first we said that 'Disciples taught that the certainties of salvation hang upon, etc.' In our second we said that Disciples taught that 'salvation itself depended on baptism. One can conceive how many would agree that the certainties of salvation depended on obedience, who would dissent from the doctrine that salvation itself depended on anything but faith in Jesus Christ. But we question the wisdom of spending time over Disciple doctrine. Disciples, among themselves, have a hard enough time in settling what they believe and what they do not believe."

"Once more." We did not think the editor of the *North-West Baptist* would play the part of him "who fights and runs away." We had thought he was nothing if not courageous. But here we find him squarely intimating that he does not intend to prove his slanderous charge against the Disciples. Perhaps he is ashamed of the charge himself by this time, and desires to retreat amid a cloud of dust of his own raising, and being an editor he can do that if he is that kind of an editor. As he leaves the field we fire this shot from the *Christian Courier* after him:

"There are two methods open to the theologian who encounters a proposition which can not be successfully controverted. One is to frankly admit the fact, confess error, and change position. This is the part of Christian manhood. The other is to distort and misrepresent the proposition until a very different proposition, and one easily met, is presented. This is the part of the weakling and trickster."

We leave him to make the application at his leisure, simply reminding him that his original gratuitous charge was. "Both Catholic and Disciple are agreed, however, that the certainties of salvation hang upon ecclesiastical ceremonies and sacerdotal functions."

That is the proposition we call upon him to prove. But, to use his own elegant words, which our readers will see do not apply to us at all, he "wiggles and wiggles like a worm on a hook," and simply refuses to act the man, to say

nothing of the Christian, and prove the charge, or retract it. And oh! superlative charity, he says as to "amending the charge," if such we did, it was to add to it to make it more easily refuted. How kind! to "make it more easily refuted!" Say, rather, to make it more easily established. We are not asking any favors of the editor of the *Northwest Baptist*; we are not asking him to make that task easy for us. We are more than willing to wrestle with him on the ground he himself originally selected; and, by the way, is it usual to spend time refuting charges before some evidence has been produced in support of them? Our critic has made a charge, and amended it once or twice, but he has so far offered not one tittle of proof. How is that for high-toned Christian journalism? When he adduces some evidence in support of his allegation we shall be ready to meet him.

As to the wisdom of discussing Disciple doctrine, all we have to say is that the editor of the *Northwest Baptist* began it himself this time. And with reference to what he says about the difficulty Disciples have in settling among themselves what they believe, we are amazed that a Baptist, supposed to be intelligent, should allow himself to write that. For this reason, that it is so easy to retort, and that truly, that the Baptists are just as bad (or just as good), as the Disciples in that respect, to say the least; and by way of illustrating we quote here a recent letter of a well-known Baptist minister to the *Christian Evangelist* of St. Louis:

"Some of our most prominent secular papers have very lately circulated the report that our two denominations were to unite. To that project I can say a hearty Amen! But as much as I desire it, I hardly dare expect it. I suspect that there are too many in each denomination who are too bigoted to be willing to yield anything of what they have held to be the truth—and one of the chief reasons why they think it must be true is because they have held it. So far as I can gather from a distant view, I should think your denomination was better in that very respect. You do not seem to have quite so much of a cast-iron creed. Baptist churches ask prospective members to subscribe to a rather lengthy creed. But the fact is that hardly any two thinking members hold to all these articles alike. Baptists are improving in this matter, however. Time was when it was thought to be rank heresy to disagree in the smallest particular with the published articles of faith. But that is now very common. I should not be surprised to find out that there was as great a difference in the belief of different members of the Baptist church as in the church to which you belong. But this is a point in which Baptist theory does not quite agree with Baptist practice."

Evidently that Baptist would have some trouble in adjusting himself in all respects to his pugnacious brother Baptist in Winnipeg. Why, he even thinks that the Disciples are better than the Baptists in a certain respect! It really looks to us as though the editor of the *N. W. Baptist* does not know the current history of his own denomination. We feel like posting him a little, and may do so at another time.

Though our readers may be getting tired of this, we cannot close without referring to the dreadful offense we committed when we alleged that when the Disciples were attempting to start a church in Winnipeg, the Baptists of that city were specially hostile. We made the statement upon the authority of a brother in Manitoba, whose word we had no reason to question. When the *N. W. Baptist* demanded proof we did not happen to see that paper, and knew nothing of the request until the present interchange of courtesies. We intimated the same to the editor in a former article and expressed our readiness to publish the statement signed by Winnipeg Disciples. We

have nothing to conceal in the case; we state the facts, and leave to reasonable people to form their own opinion of the course of the N. W. Baptist in the premises.

Finally, it is, and has long been, our conviction that the Baptists of Canada, generally speaking, have a very imperfect understanding of the position of the people known as Disciples of Christ. And we are persuaded that if they knew them better they would dislike them less, if they would not love them more.

Our Omnibus.

A plebiscite on prohibition is to be taken in Nova Scotia at the next local elections.

"Mrs. (Rev.) S. B. Stevens, who has been so very sick for some time, is now convalescent."—Georgetown Herald.

According to the official returns the total majority for prohibition in Ontario, Jan. 1st, was 81,730.

To TORONTO SUBSCRIBERS.—Take notice that Bro. J. L. Leary, 400 Manning Ave., is agent for the EVANGELIST in your city.

Bro. Coulter's interesting budget to hand just as our columns are filled up. Sorry, but it will keep.

To OUR AGENTS—We find quite a number still in arrears. Will you please gently stir them up and tell them we need their dollar?

Here is a pretty stanza from Whittier:

"Love watches o'er my quiet ways, Kind voices speak my name, And lips that find it hard to praise Are slow, at least, to blame."

The Minister of Education has announced that a pupil's record in the High School and Collegiate Institute weekly examination will be a factor in his departmental examination. This is a very sensible decision.

The railroads in the United States have cost nine million dollars. The money spent for rum in ten years in that country would buy every railroad in it and pay 6 per cent. on the original cost.

Sheriff McKellar, of Hamilton, who died Sunday, February 11th, was one of the most popular political speakers in Ontario twenty or thirty years ago. He was a staunch teetotaler and an uncompromising prohibitionist. We heard him make a very interesting speech on temperance a few weeks ago.

We have received from a friend copies of the St. Thomas Journal containing the correspondence between Mr. Spencer, Baptist minister, St. Thomas, and the pastor and deacons of the Aylmer Baptist church, referring to the proposed conference on union we mentioned in last number. We shall probably publish it next month.

In the death of Dr. Douglas, of Montreal, one of the most striking figures in Canadian Methodism has passed away. He was a notable man. For the last twelve years of his life he was blind, but the force of his energetic mind was not abated. He had the aspect of a prophet, the voice of an orator and the spirit of a moral reformer.

"Hard times" test relative values. Church contributions and religious newspapers feel the press of a financial stress. Whiskey and tobacco keep well up to the normal level. Only the luxuries of life suffer; the necessaries must be had. In connection with the notice of the failure of a prominent tobacconist and cigarette-maker, it was mentioned that he was involved in outside enterprises, and therefore broke

down, there being no falling off in his regular business. Men cling to that which they love best."—Sunday School Times.

Memoirs of Isaac Errett, with selections from his writings, by J. S. Lamar, now ready in two large volumes; numerous illustrations and portraits; binding to match "Evenings with the Bible." Cloth, per volume, \$1.50; half morocco, \$2.50. Sent by mail on receipt of price by the Standard Pub. Co., Cincinnati, O. We have only had time, as yet, to glimpse at these volumes, we shall have an extended notice in next paper. In the meantime we are quite safe in heartily commending them.

"Sir,—In your issue of yesterday I notice a short article from your Quebec correspondent, under the heading of 'Laurier and Joly,' which refers to an incident of the Laurier banquet, and concludes as follows: 'Mr. Joly gave his promise to accompany the Opposition leader on his next political campaign in Ontario.'"

"This requires explanation. However I may sympathize with the Liberal party, it is not for its sake that I would intrude myself on the people of Ontario; my purpose would be a higher one to dispel the prejudices existing there against the people of our province, to show that they are not the bigoted, narrow-minded people they are represented to be. Should I succeed in the slightest degree in the task of restoring confidence and trust between Ontario and Quebec, I would be satisfied. Such is the task I declared myself ready to undertake, not for the advantage of any political party, but for the good of our country. H. G. JOLY DE LORBINIÈRE."—Montreal Witness. Quebec, Jan. 9th, 1894.

Come along, Mr. Joly. We shall be very glad to see you and to hear you, and bid you Godspeed in such a noble mission.

The "Alumni" editor of the Kentucky University Transylvanian thus takes his chief to task:

"Two or three 'right serious' mistakes crept into our 'notes' last month, but 'accidents will happen sometimes' and hence we will have to excuse the printer this time. We were made to say in one place that 'H. A. Macdonald was a fair scholar, etc.' when it should have read 'a FINE scholar.' Then he was a member of '82 and not '83. Then right above this our old friend, George Monroe's name, was 'battered beyond recognition.' However, we excuse you, Brother Editor, this time, but 'please don't let it happen again,' as our life is not yet insured. See!"

The chief talks back in this wise: "The intelligent compositor and the chirography of our esteemed alumni editor all conspired last month to make several egregious blunders in the Alumni Department. Instead of saying that Prof. H. A. Macdonald, of West Kentucky College, is a 'fair scholar,' the editor said that he was a fine scholar. It is a fact well known to all acquainted with the history of West Kentucky College that Prof. M. is one of the most scholars and best educators in West Kentucky, and that is what the editor wrote."

We beg to inform our Kentucky friends that our clan spells its name "M-u-n-r-o." It gives us a good deal of trouble, but we are bound to stand by the ancient order.

These items from the February number of the Missionary Intelligencer will be interesting.

According to the latest advices, E. T. Williams and Miss Rose Sickler expected to be married Jan. 30th. The usefulness of both will be increased by their union. Miss Sickler made great progress in the study of the language. The Chinese teacher was not at all pleased that a woman should distance some men. Of Mr. Williams it is not necessary to speak.

There are those who still hold that men go out to the foreign field either to see the country or to better their condition. Persons who go out to see

the country do not make it a life work. This is the rule with missionaries. Few get as much abroad as they could get at home. Dr. W. E. Macklin was offered a salary of \$5,000 in Chicago before he was home six weeks. Had he remained in America he might now be earning \$10,000 a year. In China he gets \$1,200. There are men in the field receiving half what they received when they were appointed. Dr. Post, of Syria, and Dr. Kerr, of Canton, are two of the most eminent surgeons living; they could earn \$50,000 a year at home. They receive a salary that enables them to live, and that is about all. The mission field calls for able men, for heroic spirits. The right kind of men are not working for salary. They are working for Christ's sake, and they have their reward.

Dr. W. E. Macklin, who is home from China on furlough, is taking some special courses in medicine in New York. He spent the holidays at Lexington, Ky. While there he addressed the churches and the students of the University. On his way back he spent a Sunday in Cincinnati. In the morning he spoke for the Richmond Street Church; in the afternoon he attended one of the outposts, and afterwards addressed the Young Men's Christian Association. In the evening he met with the Christian Endeavor Society of the Central, and then preached to a large audience. It was a high day for the doctor and for the people who were fortunate enough to hear him. His addresses were greatly enjoyed. The cordial welcome extended to him by the ministers and churches called out the best he had in his mind and heart. Dr. Macklin is a capital speaker. He is not an orator; but he is something better. He presents great truths in so simple a manner that all can understand. He has a great story to tell, and he knows how to tell it with power. He is a man of God, a man of decided ability, and he has been an efficient missionary in Nankin. Any church that does not hear Dr. Macklin misses a treat. He will always be a welcome visitor in Cincinnati.

Church News.

LONDON, Feb. 12.—Two candidates were received yesterday morning to the fellowship of the church, and one person made the good confession, and was baptized in the evening.

T. L. FOWLER.

HAMILTON, Feb. 12.—Three baptized believers, heads of families, were received into the church here yesterday. The attendance at the Sunday-school was the largest in the history of the church.

WAINFLEET.—A private letter contains the information that the Disciples at Wainfleet are very busy laying plans and getting ready to begin their new church building early in the spring. Bro. Mundy is right into the work.

INTERNATIONAL BRIDGE, Feb. 8.—We have had a very prosperous year. Our congregation has been organized a little over one year and a half, and it now numbers twenty-three. We have an excellent Endeavor society, a report of which will probably appear in the Y. P. S. C. E. column of next issue. We are full of hope for the future, trusting in our Master for His blessing and knowing that what is done in His name must prosper.

JNO. T. JAMES.

HARWICH, ONT., Feb. 12, 1894.—We are in a good meeting in the hall of the A. O. F's, at Northwood. This is a new point, and our plea is heard for the first time. Thus far, one has been added from the sects and two have made the good confession. Will continue this week, after which, we will have an appointment for every two weeks. In all probability, an S. S. will be organized.

The work at this point, Harwich, is in a very prosperous condition.

R. BULOIN.

GEORGETOWN, Feb. 8th.—Dear Brother Munro: For the benefit of the brethren who are interested in the welfare of this church, I will send you a short report of the progress made for the last three months, which you will oblige by inserting in the Evangelist.

On the first Lord's day in November Bro. S. B. Stephens commenced to labor with us. The church was in rather a lukewarm state when he came, owing in part to the fact of us being five months previous to his coming without any preaching except home talent. The Lord has abundantly blessed his labors. In three weeks after he commenced he immersed three, who have proven so far to be earnest Christians. A short time ago he commenced a special meeting, and although under the most unfavorable circumstances, owing to bad roads, and the Methodist holding a revival meeting at the same time, and the meeting having to be stopped when the interest seemed to be at its best (through Mrs. Stephens taking suddenly very ill), the result was that nine were buried with their Lord in baptism last Sunday night. The interest has greatly increased. He organized a Y. P. S. C. E. when he came, consisting of about a dozen members. The number now is forty, with splendid attendance and great interest.

Brother Stephens is a good preacher and pastor, and I believe better still as an evangelist, and one that will not shun to declare the whole counsel of God.

Sister Stephens, although only a few weeks amongst us, has already won the warmest affection of all her associates, through her kind disposition and earnest zeal for the advancement of the cause of Christ. I am thankful to report that her health is improving.

Bro. Ballah, of Hillsburgh, very kindly came down two evenings to help Bro. S. in the meetings.

D. MCKECHNIE.

Co-operation Notes.

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.

Mrs. P. C. Leach \$ 1 00
T. Whitehead 5 00
Mrs. T. Whitehead 5 00
Church, International Bridge... 10 00

There was a meeting of the board of managers in Guelph, Feb. 9.

A large amount of business relative to the evangelistic and home mission work was transacted.

In response to an invitation from the Erin Centre church, it was decided to hold the next Annual Meeting in Hillsburg.

Suggestions as to the programme will be welcomed by the committee.

Bro. Moffett is now holding a meeting at Aurora. His next appointment is at Grand Valley.

GEO. MUNRO, Cor. Sec.



Are you troubled with bad taste, belching, burning in throat? Take K. D. C.—the king of dyspepsia cures. It is guaranteed to cure or money refunded. All Druggists. K. D. C. Company, Ltd., New Glasgow, N. S., or 127 State St., Boston, Mass.

The Christy Knives.

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

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

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

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

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

"We received the Christy Knives all right, and are well pleased with them. We find them what you represented. They are a lovely premium."

Children like Slocum's Emulsion, 35c.

I CURE FITS!

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the discovery of FITS, EPILEPSY, ST. VITZ'S DANCE, and a life-long study. I secured my remedy to cure the worst cases. (Dozens of others have failed to do so.) I am now preparing a new, more careful, and more complete, and more reliable, and more powerful remedy. (See EXTRACTS and TESTIMONIALS.) H. G. ROOT, M. C., 186 ADELAIDE ST. WEST, TORONTO, ONT.

RUPTURE

Be wise and listen to advice by a man of twenty years' experience in Canada, and prior in largest establishments in Europe and the U. S. Thousands of our producing people are compelled to give up farming, etc., and are miserable for life, all due to the use of unskillful treatment after being ruptured. Ask your physician whom you all have to trust in time of need and whom I have served satisfactorily with applications all this time. Send for my Order Sheet, answer questions carefully, and receive the proper article by return mail, perfectly reliable at moderate cost. Send Club Feet Straightened. Send 10 cent stamp for illustrated book. Valuable information.

CHAS. CLUTHE, 118 King St. West, TORONTO. Will be found at Room No. 2, American Hotel, WASHINGTON, from 9 a.m. to 4 p.m.

Every Last Saturday each Month except July.

DISCIPLES OF CHRIST

HAMILTON, ONT. CHURCH Corner Cathcart and Wilson Streets, which is three blocks north and one block east of the King Street Station of the Grand Trunk Railway.

SUNDAY SERVICES: Public worship, 11 a. m. and 7 p. m. Sunday School, 3 p. m. Y. P. S. C. E., 8:15 p. m. Prayer Meeting—Wednesday evening at 8 o'clock.

Strangers and visitors to the city are always welcome.

GEORGE MUNRO, Minister. Residence: 83 W. Barton St. North

Woman's Work.

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

O. C. W. B. M.

President, Mrs. W. B. Malcolm, 89 Church St., Toronto; Cor. Sec., Miss L. V. Rloch, 225 Maria St., Hamilton; Treasurer, Miss Jennie Fleming, Kilsyth

I received a letter lately from one of our sisters that was so full of good things that, with her permission, I will share the most of them with all the sisters. I am sure they will be read with interest and profit.

"Having thought a good deal lately about our woman's meetings, I am greatly impressed with the importance of daily thought and prayer. Every day is a little life, and our whole life is but a day repeated."

"These poor frail bodies have to be nourished every day, and how much more do our souls need a constant supply of the bread which never perishes."

"Oh, that all would taste and know the joy of daily intercourse with the Saviour of all mankind! Where our treasure is, there will our heart be. Not that we are to neglect our family duties; but, if Jesus is really all in all to us, our love for Him will shine forth in love to all around us."

"If we could only realize how little our very best is to spend in His loving service! It is my earnest belief that our meetings would grow more in every way, if more time was spent in thinking and praying about them through the whole month, and we would become so alive to the work, that from the abundance of the heart, our mouths would have to speak. Then if we could throw off reserve and timidity during the meetings, remembering that we have the same Father, the same Elder Brother, and so are sisters of one family working for the same everlasting home."

"Nothing seems to inspire us with so much courage and hope, and at the same time make an interesting and profitable meeting, as several short, fervent prayers bearing directly on the needs embraced in the lesson."

"Oh, my sister! I have been so sustained through such terrible trials, that I feel that every hour and every talent should be spent for Him. I can now gratefully thank Him for bringing me through floods of anguish which have made Jesus so precious to me. I can feel His loving sympathy as truly as that of an earthly friend,—but oh, how much stronger and deeper! I have been kept by those precious promises, 'I will never leave thee, nor forsake thee,' and 'My grace is sufficient for thee.'"

"I cannot describe how this experience has lifted a load of anxiety from me. In losing my will in His, I now feel that whatever He sends is best and for my good, so long as I leave my hand confidently in His, asking Him to lead me. Oh, that all would put their trust in Him and be able to say:

Fade, fade each earthly joy,
Jesus is mine;
Dark is the wilderness,
Earth has no resting place,
Jesus alone can bless,
Jesus is mine."

Some things in the above extract from our sister's letter, brought to mind Norman Macleod's beautiful and comforting thoughts concerning the afflictions that befall God's children. They are so good, that I feel constrained to share them also with those who may not have seen them. "Human life is an education, a training up from right beliefs to right habits, and that by discipline administered in manifold wisdom by a living person,

ever varied and readjusted by Him to meet the changing circumstances of men. And therefore, just in proportion to the conscious subjection of any person to this discipline, and his willingness to be taught, may the lesson given him be more trying, more "mysterious," as the phrase is, than that which is given to another who sets at naught all the counsel, and will have none of the reproof, and who consequently is permitted most righteously to "eat of his own ways, and to be filled with his own devices." The fact, therefore, need not seem strange to us, that noble and beautiful characters, whose personal and family life are so harmonious with the good and true, should often be subjected to trials and sufferings from which the selfish and heartless are exempted.

Teaching is vain where there is no disposition to be taught. Gold, not clay, is purified by fire. On the other hand there are apparent losses which are real gains; a more liberal bestowal of good in a higher form, by the taking away of a good in a lower form. Men crave for happiness from what happens; but God promises peace, happen what may, and bestows it often through unhappiness, so that in the midst of sorrowing there is rejoicing."

Let us now read again the Master's words—we may understand them better: "Every branch that beareth fruit He cleanseth it, that it may bear more fruit." Whom He loveth He chasteneth, that they may be made more meet for His use.

S. M. BROWN.

O. C. W. B. M.

CONTRIBUTIONS SINCE LAST REPORT.

HOME MISSIONS.

Church at Erin Centre, O. C.	
W. B. M. Day collection...	\$11 00
Church at Stayner.....	5 75
Church at St. Thomas.....	12 85
Auxiliary at St. Thomas.....	9 00
Auxiliary at Erin Centre.....	13 00

FOREIGN MISSIONS.

Auxiliary at Erin Village, O.	
C. W. B. M. Day collection \$	5 05
Misses M. A. and Etta Stephens, Glencairn.....	5 00
Women's Foreign Mission Board of the Maritime provinces.....	160 00

JENNIE FLEMING,
Treasurer,

San Diego, California,
Jan. 30th, 1894.

Good News From Japan.

In response to several requests to let the sisters generally know anything of interest in relation to the work in Japan, I copy the following from a recent letter:

"In my last I told you of O Kura San's baptism; a week later her mother was baptized, and yesterday, January 11th, one of our Bible class, a particularly intelligent young man, was also buried with our Lord in baptism, and rose to walk in newness of life. Everybody is rejoicing with us."

"With all our happiness there is a cloud, and yet I should not look upon it as such, but cannot help it. The girls have gone!"

"You remember that when I reached Japan Mr. and Mrs. Garst were in America, and Mr. Smith, leaving shortly after, left Mr. and Mrs. Stevens with all their work. When Miss Harrison left we took up her work. On Mr. Garst's return he said, 'This will never do. You are next to helpless without the language, so we must take your burdens ourselves.'"

"I did my best to keep the girls, as I did not want to give them into another's hands, but I had very little say in the matter. Miss Wirick was placed over the girls, leaving us with our charity schools, etc., as we wished to keep them on, and it was not convenient to exchange, as we live in a different section of the city from the others."

"My four girls are only to be with Miss Wirick till I get the language. Poor girls! they cried so when told they had to go. Although I could only speak a little to them, we loved each other. I miss them sadly. I feel restless, and the house is so quiet and lonely. It will make me work harder, so as to shorten the time when they shall return."

"The Board has decided that they be sent to the best Japanese school for secular branches, Miss Wirick to give them Bible training at home."

"My helper is about to leave me to go to Yokohama to act as Bible-woman for Mrs. Garst. I am sorry to lose her, but she feels it her duty to go, and I believe it is. I hope I may get another who will do her work as well."

I am certain that the entire sisterhood will agree with me in saying that in giving our missionary more time for the study of the language, the Foreign Missionary Board has done a wise thing. With the amount of work on her hands, combined with the entire care of four girls, and a share in the care of those living in the house (ten or twelve, I am not sure which) belonging to the mission, it was impossible that much progress could be made.

L. V. RLOCH.

Young People's Work.

FOR CHRIST AND THE CHURCH.

The Committee on Young People's Societies of the Co-operation of Disciples of Christ in Ontario: W. W. Coulter, Chairman; Reuben Batchart, A. Johnston.

Everything intended for insertion in this column should be sent to W. W. Coulter, St. Thomas, Ont.

Hamilton Y. P. S. C. E.

FEBRUARY, 7th.

During the past month we have been much encouraged by the addition to our society of two new active members, two new associate members, and two who were formerly associate members have taken the active member's pledge. May they indeed be active members and earnest workers for our Lord and Master.

All our new committees are doing good work, but the Visiting committee (which is a new departure with us), gives promise of accomplishing a long felt want in the church, in not only visiting the members of the C. E., but also the parents of Sunday school scholars, those who are friendly to the cause, and the sick of the church. We hope the result will be an increase of interest in both church and endeavor work. In Miss Annie Tolton we have a most energetic convener.

On the 19th of this month our society takes its turn with the various C. E. societies in the city, in giving an entertainment at Bethel Mission. At this mission I believe there are usually from fifty to sixty men present. Mr. Munro will give an address, and a programme will be presented by the society, of which I will tell you in the next paper. There is a good work to be done there. A. E. J.

C. E. Notes.

GEO. FOWLER, GUELPH.

Feb. 25.—Giving our best to God. Mark, xii. 28-33; 41-44. Much has been written on the subject of giving. Some of us enjoy talking upon many of the great themes relating to the Scheme of Redemption. We are able almost to deliver a sermon on "Baptism for the Remission of Sins," "Christian Union," "Holy Spirit," and other kindred themes, but we desire to be excused when it comes to the subject of giving.

"Giving our best to God." This is a comprehensive, heart-searching, far-reaching theme. The Saviour and his apostles saw proper to emphasize this subject. If you would know something of what was given for us, read John iii.

16, "God so loved the world that He gave * * * Christ gave His life a ransom for many"—Matt. xx. 28; 1st Tim. ii. 6. The apostles gave their lives, then, all for the preaching of the glorious gospel. What, then, are we to give?

1. The supremest love of our heart. As C. E.'s we repeat together our pledge every month as we consecrate ourselves anew to the service of Christ, as disciples of Jesus we meet around His table on the first day of every week; but after all, do we make sufficient examination of our hearts? We want the earnestness of David when he said, "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."—Ps. cxxxix. 23, 24.

"What care I for fame's opinion?"

Love, love is mine;
Scorn and hate have lost dominion,
Love, love is mine.
Anger's bonds no more enslave me,
Jesus died in love to save me,
And his spirit freely gave me,
Love, love is mine."

2. We must give Him the best service of the mind. What a wondrous thing is the mind! It is almost infinite in its power of working. Great monuments everywhere attest its power to accomplish things rivalling in some small degree the works of nature. This inestimable endowment is from God. Our minds should be consecrated to this service. Our thoughts are to be pure and holy.—Phil. iv. 8. We are to use our minds for the glory of God. In this age many opportunities are presenting themselves continually, in S. S. work, C. E., prayer meeting and in other ways. The Gospel is adapted to our minds. The time is an active age. We have hearts to love; let us love God. We have minds to think; let us think for Him. We have tongues to speak; speak for Him. We have voices to sing; sing praises in His name. Store your minds richly with the "Holy Scriptures, which are able to make you wise unto salvation."—and Tim. iii. 15. Is your mind consecrated to your loving Master?

3. We are to give Him the best of our bodily strength. This house of bone, flesh, blood, sinew and muscle is, if we are Christians, the tabernacle of the Holy Spirit. Our strength is to be expended in the service of Christ. Paul says, "Present your bodies," which is our reasonable service, thus combining the work of the heart, mind and body. In that barbarous, brutal bruising affair, which happened in Florida a few weeks ago, we have an example of the physical strength used in the furtherance of Satan's work on earth.

4. We must give Him the choicest gifts in the treasury. As we look over all to whom we are indebted, to whom do we owe the greater amount? Who has done the most for us? Who should receive the first and best gifts? It is not in the amount we give, but in the motive that prompts on the sacrifice made. Jesus saw the rich casting in of their abundance, but he commended the gift of the poor widow, small and trifling as it was, because she gave all that she had.—Mark xii. 44; and Cor. viii. 12.

March 4th.—Our birthrights and how they are lost.—Romans viii. 12-17; 31-39. We have by our birth into the kingdom of nature, come into possession of many birthrights. We are entitled to many rights and privileges from home and government. But great as are our rights from this source, much greater are those into which we come in possession at our second birth. The one is for time; the other, if not forfeited, is for eternity.

A learned Pharisee and ruler of the

Burdock BLOOD BITTERS

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

Jews came to Jesus one night to enquire certain things of Him. He acknowledged Jesus to be a great teacher come from God. The Jews, above all other people, prided themselves on their birthrights. To be a son of Abraham was everything. But Nicodemus soon learned that there was another birth, which was of the greatest importance. "Except a man be born of water and the spirit, he cannot enter into the Kingdom of God." "Ye must be born from above." John iii. 1-8; Mark xvi. 16. What rights do we gain by the second birth? "To be called the friend of God" was the highest title bestowed on Abraham. To be called the friends of Christ was the peculiar honor of the disciples of Christ, to whom He confided the secrets of His reign. But to be called "The children of God through faith in Jesus Christ" is not only the common honor of all Christians but the highest honor which could be vouchsafed to the inhabitants of this earth. Such honor have you, my fellow citizens, in being related to the only begotten Son of God. "Behold how great love the Father hath bestowed on us, that we should be called the children of God." "Because you are sons God has sent forth the spirit of His Son into your hearts, crying Abba, Father." "And if sons, it follows you are heirs of God through Christ, the heir of all things. What manner of persons, then, ought you to be? How pure, how holy and heavenly in your temper! How just and righteous in all your ways! How humble and devoted to the Lord! How joyful and triumphant in your King!"—A. CAMPBELL.

How can we lose these inestimable birthrights?

1.—By inactivity, indifference or neglect. The author of Hebrews says, "Let us give more earnest heed to the things that were heard, lest haply we drift away from them."

2.—By unbelief—Heb. iii. 19; iv. 1.

3.—By wilful disobedience—Heb. vi. 4-7; x. 26-31.

4.—We may, as did Esau, sell our birthright for a mess of meat. We sell it for amusement, fame, money, or for the gratification of unholy desires.

It rests with us, as God never allows Satan to tempt us above what we are able to resist in His strength.

Married.

McINTYRE McINTYRE.—On the 31st January, by E. Sheppard, at the residence of the bride's father, Duncan McIntyre, of the Township of Erin, to Mary McIntyre, of the Township of Brant.

LAWSON-FERGUSON.—At the bride's residence in Acton, January the 31st, 1894, by S. B. Stephens, pastor of Church of Christ, Acton, Angus Lawson and Sarah Ferguson, all of Acton, Ontario.

Foreign Missions.

The March Offering for Foreign Missions.

The first Lord's day in March is the time suggested. This day is now not far distant. There is an advantage in all giving at the same time. If it is not attended to on the day named it may be forgotten.

Ample preparation is needed. The facts should be stated over and over again. Other claims may crowd out the thought of this duty. The people need to be urged to lay by in store week by week that they may have a goodly sum in hand when the day comes. A knowledge of the facts is a necessary condition of generous giving.

The present obligations of the Foreign Society amount to \$6,000 a month. There are 123 names on the pay roll. The Chicago Convention urged an enlargement of effort and of expenditures. Houses, chapels, schools and workers are needed.

To get a generous offering a church must go about it as it would to raise funds for a new building or for any other large enterprise. A plate collection will not suffice. Subscriptions must be called for. The congregation must be thoroughly canvassed. This is a great work, and it needs offerings on a grand scale. Pennies and dimes alone will not do. Some ought to give their thousands, others hundreds, and others smaller sums.

It may provoke some to know what others are doing. Last year the Congregationalists gave \$679,000; the Presbyterians, \$1,014,000; the Baptists and Methodists, each over \$1,000,000; the English Wesleyans, \$682,000; the English Baptists, \$628,000; the Independents, \$699,000; the Free Church of Scotland, \$540,000; the Church of England, over \$2,000,000. Last year the American Board received from the mission churches, \$115,000; the Baptists, \$75,000; the Methodists, \$91,000.

The preachers or elders must see that this offering is made. There is no one else to see to it. The Episcopalians have sixty bishops, and every bishop is a mission agent. The Methodists have a college of bishops, and have besides 450 presiding elders. Every bishop and every presiding elder is a missionary agent. Every church is reached in the year. We have no such machinery, and must depend upon the ministers and elders.

Alexander Campbell said: "The church, therefore, of right is, and ought to be, a great missionary society. Her parish is the whole earth—from sea to sea, and from the Euphrates to the last domicile of man. A Christian community without missions and missionaries would, indeed, be a solecism in creation, and a gross deviation from the order, the economy, and the government of the universe." It is the duty of every church and of every Christian to assist this work.

A. McLEAN, Cor. Sec.
F. M. RAINS, Fin. Sec.

CONTRIBUTIONS.

Ontario.

P. Baker, Everton... \$10 00
J. H. Hanns, Craighurst 15 00

A Dozen Facts About China.

- 1. Its population is 400,000,000, or about one-third of the human race
2. Every man in China has at least three religions, and each two of these is worse than the first.
3. There are 913 cities in China without a single missionary.
4. At least 200,000 babies are

brutally killed every year to get them out of the way.

5. It gives a sum equal to \$300,000,000 annually for idolatry.

6. During the past thirty-three years the number of Christians in China has increased eighty fold.

7. Last year Chinese Christians gave \$44,000 for the spread of the gospel in their own land.

8. Fifty years ago it was a capital offense for a Chinese to be a Christian; now the gospel can be preached with more liberty than in many parts of Europe.

9. Twenty-five years ago there were not, perhaps, more than 100 missionaries in China, and not more than 3,000 converts; now there are about 1,400 missionaries, and 100,000 Christians.

10. The religions are Confucianism, Buddhism, and Taoism. But the real and universal religion is Ancestral worship.

11. The history of China extends back 2,500 years before Christ. It was a great nation before Abraham went out from Ur to the Chaldees. A thousand years before Romulus dreamed of building Rome, her people were prosperous.

12. While an exile at St. Helena, Napoleon said, "When China is moved it will change the face of the globe." Only the gospel will move it.

F. K. RAINS, Fin. Sec.

Some Things to Encourage.

There are some things respecting the March offering for foreign missions to encourage the friends of this great enterprise.

1. Nearly two hundred churches have promised to make an offering this year for the first time in their history. If this number could be multiplied by five or seven, victory would be assured. There is no reason why every church and every disciple should not contribute generously to this work.

2. A goodly number of churches are making strenuous efforts to raise five hundred dollars each. This is more than they ever raised before. The fact speaks well for these churches. Some churches wish to raise one thousand dollars each. If all contributing churches will make earnest and heroic efforts to increase their offerings in the same proportion, the result will be most gratifying.

3. The interest in the "Foreign Missionary Rally" is widespread. Churches in all parts of the land have adopted this method of disseminating information and awakening enthusiasm. The secretaries expected much good from the Rally—their expectations are likely to be far more than realized.

4. The indications are that the churches that helped last year will help again this year. The ranks must not be broken. None must turn back in the day and storm of battle. All must come up to the help of the Lord, to the help of the Lord against the mighty. The curse of Merod must not rest upon any.

5. The interests in the work of the foreign society is wide and deep; the people are reading and thinking. They are watching the course of the workers in the field. They see everywhere evidences of Divine guidance and approval. As the churches know more of this work their faith and hope and love are increased.

6. The secretaries have asked two thousand leading preachers each to undertake to get one non-contributing

church to make a contribution this year. It is confidentially believed that they will do this. One united and earnest effort like this is bound to result in great good.

May we not hope that the Spirit of the Lord will rest upon His people, and create within them an unquenchable desire for the salvation of every kindred, and tongue, and tribe, and people. We are living in the dawn of a glorious day. The world is gray with morning light. Let our plans and offerings be on a scale worthy of those who expect to conquer the whole world for Christ.

A. McLEAN, Cor. Sec.
F. M. RAINS, Fin. Sec.

Missionary Convention in Hamilton.

The arrangements are being completed by the Ministerial Association for the anticipated convention on the great theme of foreign missions to be held in Hamilton on Feb. 19, 20 and 21. Revs. Dr. A. T. Pierson, of Philadelphia, and Dr. A. J. Gordon, of Boston, are expected to take part in the proceedings. They will deliver several addresses on the distinctive phases of the missionary question. The coming of these honored and gifted ministers will be hailed with delight and will be in itself a bright prophecy of success.

Invitations have been extended to returned missionaries from foreign fields. An important place will be given to ministers of the city, many of whom will count it an honor and pleasure to take part in the proceedings. A grand gathering is anticipated.

Let the churches give all possible publicity to this convention and seek to further its interests to the utmost.

J. PHILP, Sec. of Com.

Gleams of Hope for Negro Education and Evangelization.

Amount of total contributions since October 1st, \$2,105; amount of contributions to the Southern Christian Institute, \$304, making a total of \$2,410. The total voluntary contribution is now larger than it was at this time last year, and many churches have not as yet been heard from that gave last year. 150 churches have already sent offerings to the B. N. E. E. Of the amount given, a larger per cent. than usual has been voluntary, as it has been with the greatest difficulty that the secretary could obtain appointments, as owing to the hard times the church has asked for "a more convenient season." The collection, so far, represents a broader scope of country than last year. The interest in the work is spreading to all parts of the country. More letters of sympathy have been received, and more are seeking information about the work than at any period in its history. More churches have contributed clothing to the Southern Christian Institute than last year, \$256 having been realized from the sale of clothing up to January 11th, which, considering the great demand for clothing for the poor in the north, is very encouraging.

We have now one hundred students at the S. C. I., twenty-seven at Louisville, and six at Hiram College. All are doing good work. Four young men will be well equipped for going into the field this spring. Young men of pure lives, taught in God's word,—such are of priceless value to the cause we represent. We are doing more in proportion to the money placed in our hands, than any society of like nature in the land. Yet, with all these things to encourage, unless the churches who contributed last year, unless other churches and individuals come to our aid, and send gifts to this cause, we

cannot carry on the work committed to our care. This is the last appeal before the collection for the foreign work will claim our attention. We are doing well do not fail us. Send at once to,

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An Auctioneer's Story

MUCH EXPOSURE BROUGHT ON A SEVERE ATTACK OF RHEUMATISM.

Ped-Fast For Weeks at a Time His Trouble Aggravated by an Outbreak of Salt Rheum—An Experience of Interest to Others.

From the Stayer Sun

There are few people in Simcoe County who do not know Mr. Thos. Furlong. For twenty-eight years Mr. Furlong has been a resident of the county, and for twenty-two years has been a traveling agent and an auctioneer, and it is safe to say that he is just as popular as he is well known. In a business of his kind Mr. Furlong is naturally exposed to all kinds of weather, and the result has been that for some years past he has been badly crippled with rheumatism and has suffered great pain and inconvenience. Happily, however, Mr. Furlong has found a release from this suffering, and his recovery has excited so much interest in and about Stayer that The Sun determined to secure the particulars of his cure and give them for the benefit of others. When seen with regard to the matter, Mr. Furlong expressed the greatest willingness to make public the particulars of his cure in the belief that it might be of benefit to some other sufferer.

"You are of course aware," said Mr. Furlong, "that my calling subjects me to more or less inclement weather, and this was the main cause of my suffering. Some nine years ago I first felt the symptoms of rheumatism. I did not pay much attention to it at first, but gradually it became so severe that it was with difficulty that I could hobble around, and my business really became a burden to me. I consulted several physicians, who did all they could for me, but without giving me any relief. During a part of the year I was bed-fast for weeks at a time, and as the remedies I tried did me no good I began to believe that there was no cure for me, and you will readily understand how despondent I was. To add to my distress I became afflicted with salt-rheum of the hands and had to keep my hands covered with cloths from one year's end to the other. I had read of some remarkable cures of rheumatism by the use of Dr. Williams' Pink Pills for Pale People, and at last I made up my mind to try them, though I must admit that it was with a doubting heart, for I had spent a great deal of money for other medicines without obtaining any benefit. However, they say that a drowning man will clutch at a straw, and it was with much of this feeling that I purchased the first box of Dr. Williams' Pink Pills. Before that box was all gone I experienced some relief which warranted me in continuing the treatment, and from that out I steadily progressed toward complete recovery.

"I have used in all eight boxes, with the result that I am to-day free from pain and ache, and not only did Pink Pills relieve me of the rheumatism, but they also drove out the salt-rheum, and as you see to day, the hands which had been covered with cracks, fissures and scabs are now completely well. This splendid result is due entirely to the use of Dr. Williams' Pink Pills, and you may be sure that it gives me the greatest pleasure to warmly recommend them to others."

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

The establishment of soup houses and charitable bakeries for the gratuitous distribution of food is the first impulse of many kind hearted people; but experience proves that the injury outweighs the benefit. It may, however, be safe and wise to establish soup kitchens and cheap restaurants, where nutritious food can be sold at cost. The relief committees might establish such kitchens, in connection with their industries, and pay for their work in orders for food.—Review of Reviews.

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A symposium of Roman Catholic dignitaries in the United States on the division of public funds for the support of parochial schools in which the tenets of their church shall be taught, appears in a late number of the New York Independent. Such a use of public money we believe to be opposed by the vast majority of American citizens, and they rightly see in it a certain source of danger to the integrity of their system of public schools. If our experience in Canada in this matter is worth anything to them, let them beware of yielding in the smallest particle to the claims of the Romish hierarchy on this subject. If the first step is allowed, it is impossible to tell where or when it shall end. They will do well to hold to the position taken by the Interior in a late issue. It says: "Almost without exception the bishops protest that they are not hostile to the public free-school system. Nevertheless, they nearly all desire religious teaching—by which they mean the dogmatic system of the Catholic church—so much of it as children may learn. But that would destroy the free school system. It is impossible to conceive of the two co existing in this country. The Catholic prelates withdraw the children because their catechism is not taught. How many would remain if it were taught? We would insist upon our Shorter Catechism. The Methodists would withdraw if we had our way, and so all around. It is preposterous for a man to say that he is not hostile to the free school system so long as he makes demands which he and every one else knows are destructive."—Canada Presbyterian.

Joshua Reynolds, of London, one hundred years ago, who was a great thinker as well as a very talented painter, gave utterance to the following sentiment as one of the secrets of his success, as found in his code of rules, which he constructed for himself: "The great secret of being happy in this world is not to mind or be affected by small things." It is a patent and painful fact that many persons fret themselves to premature graves by worrying over the unavoidable and the inevitable—over the slights and taunts of self-styled superiors. Joshua almost might have remarked that it is by the punctilious observance of the small amenities of life, and by allowing no small opportunity to pass by, despite enmity and malignity, that men rise to deserve fame and a beautiful immortality.—Christian Leader.

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"In 1891 Dr. R. P. Huger, Episcopalian, and Dr. E. C. Anderson, Disciple, both of Anniston, Ala., had some friendly conversations as to the Scriptural form of baptism, and the former submitted to the latter the following proposition: "I hereby offer one thousand dollars (\$1,000) for the conclusive evidence that immersion is taught as Christian baptism—that is, as the only form of Christian baptism taught by the Bible. The judges shall be composed of five clergymen of the Protestant Episcopal Church, to be chosen by me, and five men to be chosen by Dr. E. C. Anderson. Before this proposition was submitted in writ-log, Dr. Huger suggested that six men (three on each side) constitute the judges, and Dr. Anderson proposed that the six select a seventh man. This reasonable proposition Dr. Huger positively declined. Whereupon Dr. Anderson suggested that the number be increased to ten (five on each side), thinking that possibly among five Episcopal clergymen, one such man as Dean Stanley, Dean Goulburn, Bishop Lightfoot, or Bishop Colenso might be found. Dr. Huger selected T. F. Gailor, W. P. De-buse, E. W. Spaulding, T. L. Tucker, and W. D. Martin; Dr. Anderson selected J. W. McGarry, B. W. Johnson, W. J. Loos, H. McDiarmid and B. B. Tyler. After these ten men had been selected, Dr. Anderson proposed that the number be increased to fifteen by the addition of five lawyers or five learned Jews. This proposition was rejected. After Dr. Tucker sent in his review of "The Form of Baptism," Dr. Anderson proposed that the whole matter, including the "review" and Bro. Briney's rejoinder, be referred to three or five lawyers. This proposition was also promptly rejected. Thus all reasonable prospect of anything more than an evenly divided verdict was persistently shut out from the start, and the expected evenly divided verdict has been rendered. "The Form of Baptism" includes 13 chapters and covers 162 pages of the work. The headings of the various chapters are: I. Laws of Language and Rules of Interpretation. II. Baptizo in Greek Literature. III. Baptizo as Understood by Lexicographers. IV. The Voice of Scholarship as to the Meaning of Baptizo. V. The Meaning of Baptizo as shown by the Hebrew word Tabhal. VI. Baptizo in the New Testament—Its Literal Use. VII. Baptizo in the New Testament—Its Metaphorical Use. VIII. Allusions to Baptizo in the New Testament. IX. The Voice of History. X. The History of Affusion. XI. Ancient Translations. XII. Objections Considered. XIII. Recapitulation, etc. The above thirteen chapters constitute the best compend on the subject of Baptizo ever published. It leaves absolutely nothing to be said, and the "review," occupying about fifty pages of the book, by Dr. Tucker, shows how utterly unsatisfactory are its positions, and unanswerable are its arguments. No wonder his brethren were afraid to have one purely disinterested man on the jury. Bro. Briney's "reply" to this "review" is overwhelming. Though courteous (a hard thing to be under the circumstances), he is unsparring in his exposure of Dr. Tucker's fallacies. Bro. Briney in his reply is seen at his best. As a fine piece of controversial writing it has never been excelled. The volume is supplied with an excellent index, and has an Introduction written by Bro. J. H. Garrison.

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