

# The Canadian Evangelist.

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

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## THE Canadian Evangelist

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

### The New Birth.

Nicodemus approached Jesus with mind full of Jewish ideas concerning the Messiah. Like all other Pharisees of his time, he trusted in his Abrahamic blood for acceptance with God. The forms of the day requiring ceremonial cleanness weighed more than inner consecration. Clean hands and clean bodies were more in demand than clean souls and pure hearts. The Sanhedrist's Messiah, like that which even the apostles after the resurrection expected, was to restore Israel to temporal power. The hated Roman was to be put down and the Hebrew Messiah wield a scepter as great as that swayed by David. Such was the mental complexion of Nicodemus when he came, possibly, to Bethany by night to consult one whom he conceded to be a teacher come from God.

Nicodemus reasoned logically. Every fact must have an adequate cause. Hence his words, "No man can do the miracles that thou doest except God be with him." It was certain that neither he nor his fellow Sanhedrists could give eyesight to the blind, hearing to the deaf, health to lepers, strength of limb to the lame, and life to the dead. Jesus did this. Whence the difference? Nicodemus answers, "God is with this Nazarene as he is not with us. He may not be the Son of God, as Nathanael conceded; the Messiah, as the Samaritan woman admitted; but God is with him to ratify his teaching as he is not with my school of teachers." Here was an honest confession. What will Jesus do with this Sanhedrist who subsequently defended him in open court, and who, with Joseph of Arimathea, wrapped his lifeless corpse in clean linen and gave it a decent burial?

There is no time to parry words. Jesus smites the error which obstructs the pathway of his interviewer. "Except a man be born again, he can not see the kingdom of God." To see the kingdom for which Nicodemus was looking, the Jew needed no other claim than that he was born once from Abrahamic blood. This was his passport to Messianic favor. To see Christ's kingdom another birth from above was necessary. "How can a man be born when old?" asks the astonished Sanhedrist.

A second birth from Abrahamic parents was impossible. Indeed Jesus would teach him that the first birth from such source was worthless to obtain favor in God's kingdom. The birth from above, the new birth was to be the condition of seeing or enjoying this kingdom. But what is that? "Verily, verily, I say unto thee, except a man be born of water and the Spirit, he can not enter the kingdom of God."

Two elements constitute this new birth. The Spirit and water are both predicated of the new birth. Spirit represents the Messianic kingdom. Flesh and blood stood for all that Nicodemus and his associates held. Christ's kingdom began with the Holy Spirit speaking through Peter and other apostles. The words spoken by them were the seeds of the kingdom. From these divine germs sprang the power which changed the hands wicked from the crucifixion of Christ to hands obedient to God's laws. The incorruptible seed, the word of God which lives and abides forever, carried in itself the power to purify by faith every heart, to bring to obedience every obstinate being. Not the only power, for then, how could the Spirit convict men of sin, righteousness and judgment? But the Spirit acting through God's words touched human souls and led them to seek admission into that kingdom which was not coming with pompous display and royal parade, but with meekness and submission to the law of the Lord that was to go forth from Zion and the word that was to be disseminated from Jerusalem. Nicodemus could not rise out of his surroundings and accept the full significance of Christ's miracles. Let us not blame him. It took overwhelming evidence to call out the words from Thomas, "My Lord, and my God." It was after many days that Peter said, "Thou art the Christ, the Son of the living God." Every miracle pointed to this consummation. He was declared to be the Son of God according to the Spirit of holiness by his resurrection from the dead. From the empty tomb comes the full rounded proof of His sonship and His Messiahship. On this truth His church was built. But the church and kingdom are equivalent expressions. Whatever it requires to enter one, it requires to enter the other. It is certain that the Pentecostians came into the church by gladly receiving His word and being baptized. In this word received was the power to save souls. Faith, repentance and obedience were there. Faith came from the words which cut the people to the heart. Repentance sprang from the conviction that God had exalted Jesus to His right hand, and shed forth the Holy Spirit. Obedience came when the believing penitents submitted to the law of Christ, "Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins." So that those added to the church came in by faith, repentance and baptism. In this process must be involved the new birth, since that puts one into the kingdom, and to be in the church is to be in the kingdom.

The Spirit acting through the words of the preacher, convicts of sin, right-

eousness and judgment. This conviction corresponds to the spirit element in the new birth. Baptism is the water element in the new birth. Emerging from the water is the renewed soul, the changed and purified heart, the person dead to sin and alive to God's love and light, the consummating act of the new birth. Baptism by itself, with no faith to change the affections, no repentance to subdue the will, is a very empty nothing. Baptism can take its place as part of the new birth only when intelligently united with the spirit of man.—*Apostolic Guide.*

### "The Early Religion of Israel."

We take the following remarks of the Rev. Dr. Stalker, of Glasgow, from a notice of Prof. Robertson's book, "The Early Religion of Israel," in the *British Weekly*. This book was reviewed in the *Guardian* some time ago; but as Dr. Stalker is an able, scholarly and liberal divine, it will interest our readers to read his estimate of Dr. Robertson's work:

There must be many at present who wish to know what is meant by the Higher Criticism. They are vaguely aware of some of its positions—that Moses did not write the Pentateuch, that the second half of Isaiah is not from the same hand as the first, and the like, but have no conception of its teaching. Yes, it is a whole, and it is more and more hardening into a compact formula. Others who know more about it, and are aware of how vast is its sweep and how impressive is the history of the gradual perfection of the dominant theory, have been longing to see a really competent statement from the side of those who hold by the historicity of the Old Testament. A great deal of the writing and speaking on this side is miserably weak; whereas the writing on the opposite side is, in many cases, conspicuously able.

To both these classes this book should be welcome. Dr. Robertson's position as Professor of Oriental Languages in the University of Glasgow, is a guarantee of scholarship. The book itself displays a thorough acquaintance with the whole range of the literature of the Higher Criticism. The author has incorporated with his own arguments the essence of what has been written in Germany against the dominant school by such critics as Konig and Bredenkamp. His acquaintance with Oriental modes of thought, derived from a residence of many years in the East, has enabled him at many points to correct opinions obtained from books alone. He writes in a lively and popular style, with occasional outbreaks of dry humor, which will help the general reader to make his way through a subject which cannot be understood without a good deal of application. In short, this is the best book which has yet appeared on the side of this great argument which the author has espoused.

The Higher Criticism, as it is now expounded by its most prominent representatives, is not only an account of the origin and character of the Hebrew literature, but a theory of

Hebrew history. This theory very nearly inverts the order of events given in the historical books of the Bible. The great outburst of revelation and the great body of sacred institutions with which the Bible surrounds the figure of Moses, Criticism transfers to the opposite end of the Old Testament development, and makes the peculiar history of the Hebrew people practically begin with the prophets. Dr. Robertson brings out with great clearness that the alternative is between the critical view and the biblical view, and that these are in open contrast. He then subjects this critical view of the history to a thorough criticism, dealing in succession with the phenomena on which it is founded; and, after showing that these are capable of a different interpretation, he turns to the biblical view, which he states and confirms from point to point by a great variety of arguments. Such is the plan of the book.

The instrument of demonstration employed throughout is the testimony of Amos and Hosea. These books are allowed by all parties to belong to the eighth century, and to be the work of the prophets whose names they bear. Here, then, says the author, is solid ground amidst the chaotic bog-land into which the history has been turned; let us take our stand upon it, and see what we can discern around and before. He subjects these two books to a minute analysis, and shows not only that their writers had inherited a tradition of their country's past identical with that of the biblical histories, but that they imply the existence of a stage of development in the nation and its institutions which criticism places much later.

Undoubtedly this is the true path, and it is evident that it may be pursued further. Isaiah is not far away, and an examination of the chapters which are allowed by all to be his as minute as Dr. Robertson has bestowed on Amos and Hosea would yield still ampler materials for an argument like this. It is only, I am persuaded, in this way that the extravagant views which have been recently propounded about the lateness of the Psalms will be overturned. Is it credible that an exuberance of religious ideas and a perfection of diction such as we find in Isaiah could have been attained without many lyric products such as are exhibited in the Psalms being flung off in the course of the previous development?

Readers of Dr. Robertson cannot fail to be impressed with the frequent examples he gives of the changes which the critics, to whose views he is opposed have to make, even in Amos and Hosea. Every here and there a verse occurs which is irreconcilable with their views, and accordingly it is treated as an interpolation. In the same way, as he shows, the statements of the historical books are accepted as authentic whenever they happen to fall in with the theory, but other statements which stand side by side with these, and are allowed to proceed from the same pen, are cast aside on the ground that the writing was not contemporary with the events.

It will add to the confidence with

which this book is read that Dr. Robertson's own views are far from extreme. Here and there, indeed, he is betrayed by the extravagance of some opinion into a sarcastic fling at "the critics" which it would have been better to suppress. But his course is sober and his outlook wide. He knows how to distinguish the essential from the non-essential, and is well aware that this ploughing up of the ground of Scripture is bringing many a hidden treasure to light. He does not make use of the argument from the authority of our Lord, but allows the Old Testament to speak for itself. Some readers, indeed, may think that he puts less into his conclusions than he is entitled to infer from his premises. But this is a good fault. Signs are not wanting in other quarters of a reaction against the dominant school of criticism; but Dr. Robertson has the credit of being the first in this country to meet it along the whole line with a connected and scholarly opposition, and he has laid his hand on the scientific weapon with which alone it can be overcome.—*Christian Guardian.*

In the first place if you want to make yourself miserable, be selfish. Think all the time of yourself and your things. Don't care about anything else. Have no feelings for any one but yourself. Never think of enjoying the satisfaction of seeing others happy, but rather, if you see a smiling face, be jealous lest another should enjoy what you have not. Envy everyone who is better off in any respect than yourself; think unkindly towards them and speak lightly of them. Be constantly afraid lest some should encroach upon your rights; be watchful against it, and if any one comes near your things snap at him like a mad dog. Contend earnestly for everything that is your own, though it may not be worth a pin, for your rights are just as much concerned as if it were a pound of gold. Never yield a point. Be very sensitive and take everything that is said to you in playfulness in the most serious manner. Be jealous of your friends lest they should not think enough of you; and if any time they should seem to neglect you, put the worst construction upon their conduct you can.—*Christian Weekly.*

Rev. John Smith, of Edinburgh, says that family worship is not observed in Scotland as it used to be; there is a relaxation of parental discipline, and the commandment being turned upside down, so that now parents obey their children; and there is visible around us that love of pleasure which marked the decadence of Rome.

"We search the world for truth; we cull The good, the pure, the beautiful, From graven stone, the written scroll, From all old flower-fields of the soul; And, weary seekers of the best, We come back laden from our quest, To find that all the sages said Is in the Book our mothers read."

SWIFT AND SLOW.—"Be swift to hear, slow to speak, slow to wrath." We have two ears and but one tongue, showing that we should at least hear twice as much as we tell.

## Contributions.

### Our Work in Cities.

#### ITS DIFFICULTIES AND ADVANTAGES.

JAS. LEDIARD.

Some five years ago, a special effort was made by our Board to give attention to Gospel work in our cities and towns.

Our churches were for the most part in the country, were established early and grew in numbers and influence, but the time had come when the minds of the brethren were turned to the cities where we were scarcely represented and where it was thought the Gospel in its New Testament simplicity ought to be preached.

I occasionally meet with brethren who are inclined to be impatient at the slow growth of the churches at these city and town points.

There are reasons for this apparently slow growth, which will not occur to the minds of many brethren in the country. First then, I will take the difficulties.

There is the difficulty of competition. I use a commercial term, to be understood. There is a competition just as real, just as keen, and just as proper in things religious as things commercial. It presents a difficulty to us because we are the latest arrivals. Towns and cities are fully occupied. Churches have been established there for years; religious life has become a fixed thing with thousands, and they belong to organizations which are in many respects attractive and can show many good fruits as the result of their activities. Moreover, this denominational life in the cities is the highest production of which denominational life is capable. Wealth, education, numbers, standing, equipment, well trained and carefully organized forces, and indeed all that can be desired to make their work a success, looked at from the stand-point of the thousands we desire to reach—thousands who are at present careless and thoughtless. So this difficulty of competition is felt by every preacher among us. It is real.

Our second difficulty is found in the smallness of our numbers as compared with the army of religious workers around us. Society is made up of two classes so far as this particular matter is concerned. The first, a small class, are already the active members or adherents of the churches to which they belong; and are engaged in Christian work in their own denominational interests. They leave their work and church and preacher no oftener than Disciples leave their work and church and preacher, and are consequently only occasionally present as well disposed listeners. But the large class of indifferent persons who do not care much where they go or what they hear, always drift with the crowd, always go where the services are largest and to them, most attractive. If I had no religious convictions or desires, I would likely do the same. The Methodist church here has 750 members, the Presbyterian about as many, while we have about fifty (50) members. Consequently they have all the immense influence and attraction that comes from the presence of a crowd, while we have all the disadvantages of being the smallest body of persons here, and every preacher knows that the one is a real advantage and the other a real difficulty.

Our third difficulty is the lack of personal work on the part of individual Disciples. In the past we have left our work largely to the preacher, so we had an abundance of good sermons and very few people to listen to them. Now we are surely becoming wiser, still much

of the old difficulty remains. In the churches around us there are scores of workers whose special business it is to visit the sick and poor, to call on all new families coming to the town or district of a city, to look up children for the Sunday school, to invite parents to the church services and to talk freely and lovingly to men and women everywhere of Christ and His salvation.

Let it be borne in mind by every member of the church of Christ that the success of the Gospel will depend largely on individual, personal work. The absence of this is a real difficulty, for which nothing else will compensate.

Last but not least among the difficulties in the way of a rapid growth among our congregations is the steadily advancing tide of denominational life towards the Word of God. Rest assured that slowly, yet surely, the best and purest and most intelligent in all denominations are coming to occupy the very ground we occupy, and to love and practise the truths we love and practise; yet they will not necessarily come to us and unite with our congregations, as their fathers did half a century ago. Then, every honest man who saw the truth as it is in God's Word felt that his church was so far from that truth, that there was nothing else to do but step out from it. Now, I have not said that this is a difficulty in the way of our work, for it is not; it is largely the result of our work, and I rejoice as day after day I see the great leaders of religious thought doing battle for the very principles which fifty years ago were heard nowhere but from Disciple pulpits: but I do say that it is a real difficulty in the way of the rapid growth of our congregations in cities and towns, where denominationalism is at its best.

With the Editor's permission I shall yet have something to say on the advantages of our work and the need for its steady maintenance in our cities. Our growth as congregations will, I am persuaded, be slow; but our influence will and ought to increase day by day, and with wisely directed efforts we can do more than ever in advancing those important truths which have distinguished us in the past. In any case it is our duty, as servants of Jesus Christ, to do His will, and that is to "preach the Word."

## Foreign Missions.

### CONTRIBUTIONS.

#### MANITOBA.

A. H. Finch.....\$37 00

#### ONTARIO.

Mrs. Wm. Burt..... 3 00

### Annual Report.

[We give a liberal portion of the Annual Report of Foreign Christian Missionary Society. It is very interesting reading.—EDITOR EVANGELIST.]

### FINANCES.

RECEIPTS AND DISBURSEMENTS.—The receipts for the year from all sources amount to \$74,070.84. Of this \$3,750 is from the sale of interest-bearing securities. The net income is \$70,320.84. This is a gain over last year of \$10,955.08. The bequests amounted to \$1,751. The year began with a balance on hand of \$4,058.71. The resources for the year were \$78,129.55. The expenditures aggregate \$75,981.74. It will be seen that the expenditures exceed the net income \$5,660.90. This is a serious matter, and one that ought to be carefully considered. It is especially so in view of the fact that the Society has no reserves. It has been our custom to put bequests or parts thereof into interest-bearing securities. In emer-

gencies these securities could be sold. The Society has disposed of all its securities. One encouraging feature of the work is that more churches are giving each year, and giving larger sums. Bequests are good, but bequests are a precarious source of supply. What is needed is a constant stream of offerings pouring into the treasury from one end of the year to the other.

The expense of administration amounts to seven per cent.

THE PRESENT CONDITION OF THE TREASURY.—There is in hand a balance of \$2,147.81. For the past two years the monthly payments have averaged \$6,000. From the time of the Annual Convention until the March offerings, the receipts, as a rule, do not amount to half as much as the expenditures. The Committee or the missionaries must borrow, or the members and friends of the Society must contribute more generally and more generously than they have ever done before. The allowance of the missionaries being such as enables them to live, they can not survive for months on even half-pay. Those whom the Lord has prospered, and they are a great host, ought to keep in mind the men and women who are beating the heat and burden of the day in India, China, Japan, Turkey, and in Europe, and put it within the power of the Executive Committee to pay them promptly, and thereby enable them to provide things honest in the sight of all men. Immediately after the Convention E. T. Williams starts for China, and C. E. Garst for Japan. The Committee is arranging to send a young lady to India to take Miss Robinson's work. Their traveling expenses must be born by the Society.

SPECIAL APPROPRIATIONS.—Special grants were made as follows: \$30 a month for work in two villages near Hurda; \$8 a month for a native worker in Mungeli; \$20 a month for the medical work in India; \$20 a month for a new school in Hurda; \$15 for an orphanage for boys in Hurda; \$670 a quarter for the expenses of the work in Japan; \$1,678.13 for the first quarter; \$898.12 for second; \$1,072.52 for third; and \$1,072.52 for fourth quarter, in China. C. E. Molland was granted \$140 to reimburse him for losses in the riots, and for expenses incurred in sickness. The salary of E. P. Hearndon was increased from \$600 to \$1,000, owing to his marriage. That of F. W. Troy was increased from \$1,200 to \$1,500.

THE OFFERING OF THE SUNDAY-SCHOOLS.—The offerings of the Sunday-schools aggregate \$21,907.09. This is a slight increase only over last year. Still there are many proofs that the interest is spreading among the children. In the years to come they will give far more than at present. There is no department of the work at home more hopeful than this. The next generation will be trained to give from their infancy, and will give ten dollars where the present generation gives one.

THE OFFERING OF THE ENDEAVOR SOCIETIES.—The Endeavor Societies were asked for \$3,000 for a home for girls in Japan. Thus far they have paid \$1,829.86. When all that has been promised is paid, there will be enough in hand for this enterprise. In addition to this, some Societies support a child in school. Many more give through the regular channels of the church. Their names do not appear, but they are interested and at work. More and more the plan of paying two cents a week is being adopted. This promises large results.

OFFERINGS FOR SPECIAL PURPOSES.—There is a disposition in many quarters to give for particular purposes. It

is thought that interest in the work is created and fostered more effectually in this way, than by giving to the work in general. This ought not to be the case. Christian people ought to give because the Lord needs their gifts, and not because they can trace the fruits of their giving. Every department of the work must be sustained. They who give to the general fund have an interest in the whole work. This will simplify the accounts and the work of the Committee, and will be better in every way.

### NEW MISSIONARIES.

The last Convention made the following recommendations. That more workers be sent to China to press into the regions beyond, that the call for fifteen families and ten young ladies to labor in Japan be complied with as early and so far as possible, that a medical missionary be engaged to assist in the work in India; that an American evangelist be sent to Turkey, and that a man be employed to take charge of the West London Tabernacle. Accordingly, E. S. Stevens, Dr. Nina Stevens, Miss Lavinia Oldham, and Miss Mary Rioch were selected to labor in Japan; W. E. Cooper to be associated with E. M. Gordon, in Mungeli, India, Miss Elizabeth Ince, Miss A. L. White, Miss Emily Gatrew, and Miss Emma Lyon, to work in China, G. T. Walden to take the West London Tabernacle, E. H. Spring and W. E. Hogg to take charge of Gloucester and Cheltenham. Miss Rioch was sent and will be supported by the Woman's Board of Canada. She will work with the missionaries already in the field, and under the direction of this Society. Miss Gatrew goes at her own charges. W. T. Moore resigned more than a year ago, but served the Tabernacle until the arrival of his successor from Australia. The salary of E. H. Spring was fixed at \$1,200; that of W. E. Hogg at \$500; that of W. E. Cooper at \$180; that of G. T. Walden at \$1,750.

### ENLARGEMENT.

A year ago it was recommended that the present missions and missionaries be sustained, and that the work be greatly enlarged. Respecting China, the Executive Committee was recommended to provide a hospital for Doctors Macklin and Huchart, houses for the missionaries in Wuhu and Shanghai, a school for girls and an orphanage in Nankin. Respecting Japan, it was recommended that the request for \$10,000 for buildings be granted. Respecting India, the following were recommended: A bungalow for Hurda; an orphanage for Bilaspur; a dispensary for Dr. Durand; and a chapel for Mungeli. The Chinese hospital is in course of erection. Most of the money pledged has been paid and forwarded. A home has been built in Wuhu. In Japan one house was completed, and \$1,500 was granted for chapels in Tokyo. In addition to these grants, \$250 was sent to India towards an orphanage for boys, \$250 to Birkenhead, towards the new chapel, and \$500 to Constantinople, to pay for repairs on the building used in the mission. To accomplish all that was projected a year ago would require an income twice as large as that of this year.

### THE NEEDS OF THE WORK.

More than anything else, the Society needs a supply of qualified young men to go out into the field. It is a strange thing that there is no dearth of women. Whatever may be the cause, the fact is that three women volunteer for one man. The claims of this work ought to be laid upon the young men of the age. It is likely that in a few years, when the members of the Volunteer Bands in the colleges complete their

course, this need will be supplied. But at present this is our supreme need. If we had three times as much money as we have, we could not greatly strengthen the forces in the field. This ought not to be the case, but it is. There is no scarcity of young men for other heroic enterprises. An expedition to the North Pole appeals to hundreds, and they offer themselves. The harvest truly is plentiful; the laborers are few. There is need of prayer that the Lord would send out laborers into the harvest. The Society needs a larger income. The men and women in the field ought to be housed. Their lives will be preserved and prolonged, and their usefulness augmented thereby. The work must be placed under shelter. Chapels, schools, orphanages, and hospitals are needed. The missionaries can not do the work required of them in the absence of proper facilities. The work needs the prayers of the people of God. Nearly every letter from the front contains an earnest request for prayer. "Brethren, pray for us, that the word of the Lord may have free course, and be glorified." We should pray that the Spirit of the Lord may rest upon them, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord. They need wisdom to direct them, and boldness in presenting the message of salvation, and patience and hope that they may not be weary in well-doing. We should pray for them that God would give them favor in the sight of all the people, and make them wise in winning souls, and mighty in pulling down strongholds. The supplication of a righteous man avails much in its working. The united supplications of many thousands will cause the blessing of the Almighty to descend like rain upon the mown grass, and like the showers that water the earth.

### FURLONGHS.

The rule in all Missionary Societies is to grant the workers in the field a furlough once in seven or eight years. They live longer and do better work for being allowed to come to the surface, like pearl-divers, to breathe. Engaged in a perpetual conflict with dirt and disease, with ignorance and superstition, living in the awful atmosphere of heathenism, they perceive that virtue goes out of them. After an absence of seven or eight years, a visit home is like being caught up to the third heaven, and hearing unspeakable things; they are refreshed and invigorated in body and mind, and prepared for the hardships and trials awaiting them. The churches derive as much benefit as the missionaries. As they rehearse all that the Lord has done with them and for them, as they tell of the great and effectual doors which he has opened, as they set forth the infinite need and the infinitesimal supply, sluggish consciences are aroused, and cold and selfish hearts are warmed and opened, and pour forth a generous store, like Horeb's rock beneath the prophet's hand. The report of a man who has gauged the misery and the need of the heathen world, and speaks what he knows, and testifies what he has seen, interests and enlists the people as no second hand report can. The work among the churches by our missionaries on furlough has been of inestimable value. The fruit from the seed sown by them will, in after years, shake like Lebanon.

### EMPHASIZING THE WORK OF MISSIONS.

It goes with the saying that this work ought to have a far larger place in the thoughts and affections and plans of Christian people. It ought to be more prominent in all the services of the sanctuary. On this more than on any other generation is laid the



obligation of preaching the gospel to the ends of the earth. We are doing something in this direction, but almost nothing compared with our numerical and financial strength. What was true at the beginning is still true—"The world lies in the wicked one." Darkness covers the lands, and gross darkness covers the people, and we are at ease in Zion. To the church of this day, as to the church of a former day, the word of the Lord comes, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." This is the work our risen Lord gave to His disciples. Those who have the truth hold it in trust for those who have it not. Our Lord said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." His mission should be our mission. This is not a by-play, it is not a work that we are free to support or to ignore as it may suit our taste or convenience. This is the supreme work of the church, and its claims are pre-eminent and paramount. The church does not so regard it. The bulk of all moneys raised for religious purposes is used to comfort and edify those who are already in the fold. The needs and claims of a thousand millions who are living and dying without God and without hope are lightly regarded. We forget the words of the Most High spoken to his chosen people. "It is too light a thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel, I will also give thee for a light to the nations, that thou mayest be my salvation unto the ends of the earth." The Church has not been made to understand her duty. She has been making a pastime of that which ought to be the object of her steadfast pursuit. She has been making that last of all and least of all which the Holy Spirit teaches is first of all and greatest of all. Christian people do not engage in this work as politicians engage in a presidential campaign, or as men seek for the prizes and pleasures of this life. They do not manifest the zeal and the whole-heartedness in extending the kingdom that millions do in seeking to gratify the lust of the flesh, the lust of the eye, and the pride of life. They do not give their time and their means, as it deserves and demands, that they may see to whom no tidings of him came, and that they who have not heard may understand. The heathen nations do not feel that the Church of God has entered upon this evangelistic crusade in earnest, and that all its energies are devoted to its triumph. They see a few men and women here and there undertaking the enormous task of undermining paganism, and reclaiming the world to God. They do not witness the enthusiasm and the onrush of the first century, when the heathen priests and artisans felt that their craft was in danger, and that their temples and altars were about to be deserted and set at naught, because of the teaching of these men who had turned the world upside down. The irreligious at home are not convinced that the Church of Christ really desires to convert the world. They do not see the consecration that was seen in the Lord and in His apostles, who made this their sole concern. They do not see the people offer themselves willing in this the day of His power. What is given in a year is a mere pittance. This work calls for more prayer, for more preaching, for larger offerings. The Church would make short work of the world's evangelization if every one who has named the name of Christ would make it his first and highest duty. In saving the lost, the Church would save herself. As she did her work, the Lord would open the win-

dows of heaven and pour out such a blessing that there would not be room to receive it.

CONCLUSION.

The sacred writers looked for a new heaven and a new earth, wherein righteousness and peace would be as prevalent as wickedness and violence in the kingdoms of this world. They had the promise of God to this effect. The prophets from Moses to Malachi spoke of it. They saw Jesus crowned with glory and honor; they knew that he proposed to subdue and fill all things. They were His witnesses in Jerusalem, and in all Judaea, and Samaria, and unto the uttermost part of the earth. They saw the triumphs of the gospel everywhere, but they did not see the full realization of His purpose. Centuries have elapsed, and this is still true. Much has been done, but not all. They heard the whole creation groaning in pain, the creation still groans, it has not yet been delivered out of corruption into the liberty of the glory of the sons of God. The discords and dissonance caused by sin have not been done away. The song of the redeemed, like a chorus of sevenfold hallelujahs and harping symphonies, is not yet sung in every tongue and by every tribe and people. But everywhere we see what they saw, progress along the line of the eternal purpose. The whole world is open. The messengers of the churches are found beneath every sky. Their preaching and teaching have not been in vain. Churches have been organized, schools established, orphanages and hospitals opened, the fires of Suttie quenched, infanticide made a crime, the sick and the dying tenderly cared for. The gospel has demonstrated its claim to be the power of God to save every believer. The early triumphs in Rome, in Corinth, in Athens, in Ephesus, in Philippi, can be paralleled in Africa, in China, in Japan, in India, in Madagascar, in Arabia, in Greenland, in Terra del Fuego, and in New Guinea. More than in any former generation we can say, "All the ends of the earth have seen the salvation of our God." But while much has been done, much more remains to be done. Two thirds of the race have yet to be evangelized. The Divine purpose will not be accomplished until the gospel is carried into all the world and preached to every human soul. This is God's purpose, and it can not be defeated. On Patmos, John heard the elders and the living creatures sing a new song, "Worthy art thou to take the book, and to open the seals thereof; for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth." He saw and heard the voice of many angels around about the throne, and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice, "Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing." And every created thing which is in heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, he heard saying, "Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion for ever and ever." This is God's grand design, and He has graciously called us to contribute to its accomplishment. Every redeemed soul should respond to this call as every soldier responds to the drum when it beats the long roll of battle. We can hasten or hinder the

coming glory. May God open our eyes to see, and dispose our hearts to aid, to the fullest extent of our ability, this the greatest of all enterprises, the evangelization of the whole world.

Respectfully submitted,  
 CHAS. LOUIS LOOS, President.  
 A. McLEAN, Cor. Secretary.

**Selections.**

**Catholics and Protestants.**

We have frequently had occasion to say that Roman Catholics are not only not increasing in numbers, but are actually decreasing in all the old countries, while their political influence has ceased to be an important factor in most of the countries of Europe. We have even gone so far as to say that in the United States, where many suppose Romanism has found a congenial soil, it is not at all keeping pace with the population, nor increasing in the ratio of the leading Protestant denominations. Some have thought that our statement in this matter could not be substantiated by facts. Now, however, we are in a position to furnish incontrovertible proof that our statements are entirely correct. The New York *Independent* is in the habit of furnishing yearly a table of statistics, showing the progress of the various religious bodies of the United States. This important work is performed by Dr. H. K. Carroll, one of the *Independent's* literary staff. To the June number of the *Forum* Dr. Carroll contributes an article on the census of the churches, in which he deals with the statistics which he has carefully gathered. In this article he shows conclusively that the boast of Romanism is not sustained by the facts of the case. It is true that Romanism has made considerable progress in New England, which is no longer Congregationalist, as in earlier days, but is now Catholic. It is estimated that there are 1,000,000 Catholics in New England, while there are only 230,000 Congregationalists. At the same time, if an estimate for the whole country is made, it is found that Congregationalists have been increasing more rapidly than Romanists. Estimating for the decade 1880-90 and comparing with each other, it is found that the number of Catholic communicants has increased 15½ per cent., while Congregationalists have increased 33 per cent. But this is not all. Several of the other leading Protestant denominations have done nearly as well and even better than the Congregationalists. For instance, the Methodist Episcopal Church shows a gain of a little over 30 per cent. for the same period; the Presbyterian Church North has increased nearly 40 per cent.; the Lutheran bodies more than 60 per cent., but largely due to immigration; the Disciples of Christ, without the assistance of immigration, have gained 83 per cent. There are no returns for the Baptists or Episcopalians, but there are reasons to suppose that these have not fallen behind the other leading churches. During the same decade the population of the United States increased only 25 per cent., so that it will be seen that all the leading Protestant bodies have increased much more rapidly than the population. These figures make it perfectly evident that our contention is more than sustained by the census of the United States. It is worth noticing that the Catholics make the least progress, whilst the Disciples of Christ, the latest of all the leading religious bodies, make the most rapid progress. And it is worth while still further to notice that the difference between these two bodies is perhaps greater than the difference between the Roman Catholics and any other body of Protestants. This fact has an important bearing

upon the question of Catholic influence, since it will be seen that the body which antagonizes the Catholics most sharply in government, doctrine and life is the very body which shows the most rapid growth in the United States. Surely the days of Romanism are numbered when such facts as these are furnished by an appeal to entirely trustworthy statistics.—*Christian Commonwealth.*

**The Briggs Heresy Case.**

It appears that the battle between the Rev. Dr. Briggs of Union Theological Seminary, New York, and those who impugn the orthodoxy of his addresses and writings, is to be fought to the end. The seminary stands by its professor, and it has taken the decisive step of declaring its independence of the Presbyterian General Assembly by terminating the arrangement under which that body had the power of vetoing the appointment of a professor in the institution. At the same time it declares its undiminished loyalty to the doctrine and government of the Presbyterian Church. It is not unlikely, however, that the assembly will treat the two declarations as inconsistent, and will disclaim all responsibility for the teachings of the seminary, which will thus be driven into independence. Dr. Briggs has powerful friends, and many pulpits throughout the United States are filled by graduates of the seminary, so that a serious schism in the Presbyterian Church in that country is possible. A question has arisen as to the disposition of \$1,000,000 which was donated to the institution before its relations with the church courts became strained. Among those who are said to oppose the seminary's action are Russell Sage, who gave \$5,000; Marcellus Hartley, who gave \$5,000; William G. Ritch, trustee of the Fayerweather estate, \$50,000, and the heirs of ex-Gov. E. D. Morgan, representing a gift of \$400,000. The question of the orthodoxy or heresy of Dr. Briggs' views is to be considered by the Synod of New York in session at Albany. It is better for Dr. Briggs and the seminary to part from their church than to live within it at the cost of a sacrifice of the convictions of either party; yet one cannot contemplate without regret the prospect of division when the abounding misery of the world is imperatively calling upon the churches and all other beneficent agencies to combine their forces.—*The Globe.*

**Monthly Prizes for Boys and Girls.**

The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 16, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers: 1st, \$10; 2nd, \$6; 3rd, \$3; 4th, \$1; 5th to 14th, a Handsome Book; and a pretty picture to those who send not less than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 43 Scott St., Toronto, not later than 29th of each month, and mark "Competition", also give full name, address, age, and number of wrappers. Winners' names will be published in *The Toronto Mail* on 1st Saturday in each month.

**Dr. T. A. Slocum's**

**OXYGENIZED EMULSION OF PURE COD LIVER OIL.** If you have Weak Lungs—Use it. For sale by all druggists. 35 cents per bottle.

In ordering goods or in making inquiries concerning anything advertised in this paper, you will oblige the publisher as well as the advertiser by stating that you saw the advertisement in THE CANADIAN EVANGELIST.

**Threw away his Crutches—A True Account of a Remarkable Event.**

STATEMENT OF MR. McNEE.

For eight years I was troubled with a sore on my leg which resulted from having it broken. The doctors kept me in bed five months trying to heal it up, but all to no purpose. I tried all sorts of salves, liniments, ointments, pills and blood medicines, but with no benefit. In 1883 it became so bad that I had to sit on one chair and keep my foot on another for four months. I could not put my foot on the ground or the blood would rush out in a stream, and my leg swelled to twice its natural size. Eleven running sores developed on it, which reduced me to a living skeleton (I lost 70 lbs. in four months). Friends advised me to go to the Hospital, but I would not, for I knew they would take my leg off. The doctor then wanted to split it open and scrape the bone, but I was too weak to stand the operation. One old lady said it had turned to black crabs and could never be cured. I had never heard of Burdock Blood Bitters then, but I read of a minister, Rev. Mr. Stout, who had been cured of a severe abscess on the neck by B. B. B., after medical aid had failed, and I thought I would try it. I washed the leg with the Bitters and took them according to directions. After using one bottle I could walk on crutches, after taking three, I threw away the crutches, took a scythe and went to work in the field. At the end of the sixth bottle my leg was entirely healed up; pieces of loose bone had worked out of it and the cords came back to their natural places again. That was nine years ago and it has never broken out since. I can walk five miles to-day as fast as any one, and all this I owe to B. B. B., which certainly saved my leg, if not my life. I cheerfully recommend it to all sufferers. Give B. B. B. a trial, and it will cure you as it did me.

Yours truly,  
 Wm. McNEE, St. Ives P. O., Ont.  
 Mr. F. C. Sanderson, the druggist of St. Marys, Ont. certifies to the entire truthfulness of the remarkable statement made by Mr. McNEE, and says that several other wonderful cures have been made in his district by this unrivalled remedy for bad blood, dyspepsia, biliousness, constipation and all diseases of the stomach, liver, bowels and blood.

**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, 35 Wellington Street North, Hamilton, Ont.

We have received a copy of *The Home Maker*, a monthly magazine, edited by Mrs. Croly (Jenny June) and published by The Home Maker Co., Union Square, N. Y., price \$2.00 per year, single copies, 20 cents. Judging by the number before us this magazine will be a great help to "home makers" in giving them many ideas of how to make comfortable and beautiful the home. It appears to be distinctly devoted to good, pure literature. It is not one of those so-called home journals that are devoted to trashy fiction.

*The International Journal of Ethics* is a quarterly devoted to the advancement of ethical knowledge and practice. The managing editor is S. Burns Weston, of Philadelphia, and the editorial committee is comprised of eminent men in Europe and America. It is published in Philadelphia at 118 S. Twelfth St. The price is \$2.00 yearly, 50 cents for a single number. Those interested in ethics will find in this journal much strong and stimulating reading.

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Remittances sent by post office order or registered letter will come at our risk.

No paper discontinued without express orders and payment of all arrearages.

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

HAMILTON, NOV. 1, 1892.

Special Offer.

The EVANGELIST will be sent to all new subscribers from now until January, 1894, for the price of one year's subscription, one dollar.

The November Collection.

We have given so much space in this paper, as well as in the last, to the Home Mission Work, that to present an extended article here would be superfluous.

Not His Business Editorially.

The editor of the Georgetown Herald apparently fears to give to his readers our remarks on his article published in last EVANGELIST.

Nankin Hospital Fund.

DEAR BRO. MUNRO: Your last remittance has come safely to hand. This completes the one hundred dollars you promised at the Allegheny Convention to raise for the Chinese hospital.

Cincinnati, O., Oct. 16, 1892.

Since remitting the balance of the one hundred dollar pledge, another dollar has been received. If there are others still who wish to contribute, we shall be glad to forward their gifts to Bro. McLean.

The Nashville Convention.

From our United States exchanges we learn that the conventions of our brethren and sisters at Nashville, Tennessee, were well attended. The Christian Oracle, of Oct. 21st, contains

a report of the proceedings of the convention of the Christian Woman's Board of Missions. There was a full attendance and much enthusiasm, so the Oracle says. The amount collected by the sisters for the year ending Oct. 1st, 1892, was \$52,307.93.

Miss Mary Rioch reached San Francisco in safety, and sailed for Japan October 15th.

It is very good news indeed that President McDiarmid is to deliver a course of lectures in Cecil St. Church, Toronto, beginning November 14th.

Bro T. B. Knowles gave his first lecture in Toronto, on the Evidences of Christianity, according to previous announcement, on October 26th.

In order that our readers may be posted on the famous Briggs' case, we give them a clipping from a recent Daily Globe. It will be found on page 3, and so will an article on "Catholics and Protestants," which we know will be interesting.

The Northwest Baptist published in Winnipeg says: "We have met 'Disciples' who 'to a turn' were Baptists, if we know what Baptists are."

Sir Oliver Mowat, on Monday evening, Oct. 17th, delivered a lecture on "Christianity and Some of its Fruits," in Zion Tabernacle (Methodist), Hamilton.

Our neighbor the Western Congregationalist, in congratulating itself on the growing liberality of religious thought, especially in England, where Presbyterian ministers accept Baptist pastorates and Baptist ministers Congregational pastorates, etc., winds up thus.

"An open communion Baptist church is almost a Congregational church, and a Congregational church is almost an open communion Baptist church. When the 'almost' becomes 'altogether' then 'Blest be the tie that binds.'"

All we have to say is that in such cases experience has proven that there is neither much "blestness" nor much

"tie" to be "blest." Generally the preacher is the "tie" and the adherents are a heterogeneous crowd of "believe everythings."--Northwest Baptist.

Very well said, indeed, and every word of it true. But the Baptist view of baptism logically leads to open communion, and open communion logically leads to an open church--"a heterogeneous crowd of 'believe everythings.'"

Civil marriages are now a legalized institution among most, if not all, civilized nations; but what can be the meaning of civil baptism? This is the latest thing in France, by all accounts. The Town Council of St. Denis have led the way, and carried the point in spite of the opposition of the Prefecture of Police.

This civil infant baptism has just as much Scriptural authority as ecclesiastical infant baptism, no less, no more, and that is none whatever. If the Town Council of St. Denis intends civil infant baptism to be "only a public act of name giving," they have about the idea that many Pseudo-Baptists have of ecclesiastical infant baptism.

A person styling himself ex-priest Slattery, now a Baptist minister, we believe, has been lecturing in some of our Canadian cities. He spent some days in Hamilton and was accompanied by his wife, who was formerly a nun. He (we may say they, for his wife also makes public addresses) drew large crowds.

We do not suppose our readers care much about Col. Ingersoll, but the following clipping from the Oracle may give an idea of what we might expect were "Ingersolliana" to take the place of Christianity:--

The Catholic Educational Exhibit of the World's Columbian Exposition has issued a bulletin of the 13th inst., headed: "Col. Robt. Ingersoll's insult to Brother Maurelian at the Grand Pacific Hotel--his tirade against Christianity at the Auditorium." Mr. Maurelian called at the hotel and made inquiry at the office for Bishop Spalding and was told that he had arrived. He sent up his card requesting an interview.

And this was said in a loud tone, with all the emphasis and sarcasm possible, and it naturally provoked a laugh at my expense among the ladies and gentlemen present. I felt intensely mortified, and could easily have convinced the company of their failure in observing the most common proprieties of life under the circumstances; but mindful of the cause I serve, of those whom I represent, and of my own character, I felt that even under such a deliberate and gross insult, coming as it did from persons so very pretentious of elegance, culture, and refinement, I should be superior to the occasion and always act the gentleman.

Our Omnibus.

Can't you induce some friend or neighbor to take the EVANGELIST? Only one dollar from now until January 1894.

Bro. Melvin Putman, with Prof. J. E. Howes, as singer, is now conducting a protracted meeting in the Central Church, Lincoln, Nebraska.

We are receiving many compliments for the EVANGELIST. Not the least appreciated are those which praise our "Selections." We have pleasure in drawing attention to the selected articles in this number.

PREACHER WANTED--The churches of Christ at Marsville and Grand Valley are open to arrange with some brother to devote his whole time to laboring for them. Any one open to make an engagement please write to GEO. TOUGH, Grand Valley, Ont.

TO OUR AGENTS.--Please do not forget that this is the time of year to gather in arrears, collect renewals, and get new subscriptions. The publisher is under many obligations to you. He appreciates your help very much. Without your aid the EVANGELIST could not live. Help a little more, please.

Before going to Japan, Miss Mary Rioch went to Frederick Lyonde, the high-class photographer opposite the post office, Hamilton, and was photographed. She was so well pleased with the work, that she gave a second order. The Ontario Christian Woman's Board of Missions has placed an order with Mr. Lyonde for 75 photographs of Miss Rioch. Mr. Lyonde received a GOLD MEDAL first prize at Toronto this year.

We have received a dainty card with this inscription:--"Mr. and Mrs. S. J. Hall request the pleasure of your company at the marriage of their daughter, Gertrude E., to Mr. E. B. Barnes, at the family residence, Bowmanville, on Wednesday, Nov. 2, 1892, at five o'clock." We tender our congratulations in advance, and we trust that Bro. Barnes and his bride may be spared to spend many happy, useful years together.

It is not a little strange that so many people who profess to be very anxious about the rights of the minority in Ireland cannot see anything wrong in taxing the majority in Scotland and Wales for the support of churches they do not believe in.--Canada Presbyterian.

And how about England? Is it the majority, or the minority that believes in the State Church there? And what have majorities or minorities to do with such matters anyhow? But as the Canada Presbyterian suggests, it does make "a difference whose ox is gored," when we are considering the merits of different movements.

Will you kindly announce that the Students' Missionary Society, of Kentucky University, has secured the

photograph of the party of missionaries just started, viz., Bro. E. S. Stevens, Mrs. Stevens, Miss Mary Rioch, Miss Oldham and Miss Lyons. The prices of the groups are: large size (14x18), \$2; cabinet size, 50 cents. They may be obtained by writing to J. Chas. B. Appel, Secretary, Students' Missionary Society, The College of the Bible, Lexington, Ky.

Here is what a good judge says of "A Subtle Adversary."--

"To say that I read every page of it with intense interest is a tame statement. The truth is, I could scarcely lay the book down after I had once commenced its perusal." "It is not extravagant to say that, in the plot, the author has shown himself a master; in its portrayal and description, a lucid and versatile literary genius whose long experience at the bar and on the bench has given him an almost Shakespearean discernment into human nature in its highest purity and lowest depravity, in all its varied impulses, passions, fits and moods."

G. T. CARPENTER, L. L. D., Chancellor of Drake University.

Church News.

ATTERCLIFFE.--Bro S. Keffer has been holding interesting meetings at Attercliffe recently.

WAINFLEET AND GAINSBORO.--Twelve additions at Gainsboro, and five at Wainfleet since last report. R. B. RAY.

LONDON, Oct. 24.--One addition to the church one week ago, by obedience. An excellent young man made the confession yesterday morning and was baptized in the evening. He is conducting a Methodist mission in London South. He will not take membership for the present. T. L. FOWLER.

St. JOHN, N. B., Oct. 24.--Things seem brighter in St. John than ever. Since the meeting there have been thirteen additions by baptism and two by letter. The prospects are that God will bless us in greater measure. H. W. STEWART.

GRAND VALLEY, Oct. 19.--On Lord's day, Oct. 9th, I exchanged with Bro. R. W. Ballah; he spoke in Marsville, Grand Valley and Providence, and was well received by the brethren. On the following Monday evening we began a series of meetings at Providence. Bro. Ballah was the preacher on Tuesday, Wednesday and Thursday evenings; he set forth the truth plainly and clearly and with earnestness. Five responded to the invitation and were baptized. On Lord's day evening two more made the good confession. We hope for others. We continue the meeting until Thursday. May God's blessing rest upon the work. S. WOOLNER.

LOBO.--As per announcement in the EVANGELIST of Oct. 1st, Bro. E. Shepard of Walkerton came to assist us in our Annual Meeting. He preached on Saturday night, Oct. 8th, and on Sunday morning and evening; also on Monday morning and evening, and for the last time, at present, on Tuesday evening. At the close of the service on Tuesday evening there was one confession; the baptism was deferred until Lord's day afternoon. On Lord's day evening a very large audience came together to hear the Word of God, some forty I was informed not being able to get into the building. Bro. S. renewed old friendships, and was well appreciated.

J. A. BRENNSTUHL, Poplar Hill, Oct. 18th, '92.



EVERTON, Oct. 24, '92. -Our meeting at Mimosa closed with a good interest and attendance. Eight persons confessed the good confession and were baptized. Two added previously by letter were not reported in the C. E.

Recently the writer enjoyed very much a trip around Rodney and West Lorne. Brother Joseph Ash was found to be in excellent health and spirits for one so aged. But many will be sorry as they learn of the intense suffering of Bro. Arch'd McKillop, of West Lorne. Our sorrow is not as that of those who have no hope. Many of his years have been spent in the love of the Saviour, and now it is his delight day and night. The blessing pronounced by the Psalmist and by the Lord of the Psalmist is his.

Yesterday I was called upon to bury the late Mrs. Donald Robertson, of Acton. Sister R. was an aged disciple. We trust some one will prepare a suitable notice for the C. E. Brethren A. C. Gray and Cook took part in the services, which were very largely attended. P. BAKER.

WEST LAKE, Oct. 24, '92.—Bro. P. A. McArthur is about closing his labor of over two months with the church at West Lake. We all regret the necessity of Bro. McArthur's departure from among us, as we feel that we have profited by his excellent teaching of God's word. Although there has not been the encouragement of souls added to Christ's kingdom, yet we feel that his work has necessarily been blessed, as all earnest labor for the Master will be fully requited on that day when each is awarded his crown. And while we regret the lack of present sheaves, we feel sure that,

"The seeds of good we sow,  
Both in shade and shine will grow,  
And will keep our hearts aglow,  
While the days are going by."

And trust that many days may not pass onward until we shall reap the fruit of Bro. McArthur's efforts. We would have been pleased to have kept him among us, but could not insist our claims above those of more importance, and we can but hope that he will be enabled to find a climate more congenial to his delicate health, and that he may receive benefit from his removal from us. And we pray that God may bless his earnest endeavor, as He assuredly will, and that by His divine mercy he may do much service for our Master, both at West Lake and wherever he may be called. E. H.

Co-operation Notes

BOARD OF MANAGERS.—Pres., Hugh Black, Rockwood; Vice-Pres., John Campbell, Erie Mills, St. Thomas; Rec. Sec., J. W. Kilgour, Guelph; Cor. Sec., Geo. Munro, Hamilton; Treas., John McKinnon, Everton; R. Windatt, Bowmanville; Thos. Whitehead, Walkerton; John Black, Rockwood; Daniel McMillan, Hillsburg; Edward Tolton, Orangeville; Enoch M. Campbell, Blenheim. All contributions to the funds of the Co-operation should be sent by Registered Letter or Post Office Order to Geo. Munro, Cor. Sec., 85 Wellington St., North, Hamilton, Ont.

Table with 2 columns: Name and Amount. Includes Mrs. E. H. Anderson (\$20.00), S. S. Collingwood (\$2.60), S. S. Erin Centre (10.00).

A circular letter has been prepared and sent to the churches. We give a copy of it below that our friends may be able to peruse it carefully after hearing it read in the church.

It is scarcely necessary to remark that if the special collection cannot be taken upon the first Lord's Day in November, some other Lord's Day soon after will do.

Table titled 'WINNIPEG MISSION. Offerings from the churches for the Winnipeg Mission to date:—' with columns for church name and amount.

A. H. FINCH, Treas.

TORONTO JUNCTION.—This young church has a large load to carry in the shape of a heavy debt on account of building fund. The pressure on the church is great. The appropriation made to this church by the Annual Meeting was to relieve this pressure somewhat and assist the church to hold the valuable property they have acquired.

The Sunday Schools are doing very well this fall, but a number of schools that usually contribute have not yet been heard from. Will the superintendents of such schools kindly take notice and have the Home Mission collection taken up before other demands are made upon the schools? Our experience is that the Sunday School pupils will gladly give if the object is cheerfully placed before them.

"I am pleased to learn through the EVANGELIST of the success of the Master's work throughout the Dominion, and although isolated myself, I deem it a privilege to be permitted to help the cause in other places. Praying that the blessing of our Heavenly Father may be upon all the work of the Co-operation, I remain, etc."

The above is an illustration of the spirit that animates those who give of their means to support our Home Mission work.

We give considerable space in this number to Co-operation matters. We are anxious that our brethren and sisters should be well-informed in regard to the work, that they may be intelligent, cheerful and liberal givers. One of our preachers, who is one of the most earnest and active friends of the Co-operation, told us he was particularly pleased with the last EVANGELIST, because it gave those interesting letters from the mission points. We add some facts regarding other missions in this issue.

WINNIPEG.—The Board is not able to give very late news from Winnipeg. The last accounts received stated that Bro. John McKee, who was preaching there for a few months, had given up the work, and that steps were being taken to secure another preacher. It is evident that no ordinary efforts will succeed in Winnipeg. The Disciples in Manitoba deserve the hearty support of their brethren in Ontario in any well directed effort to establish a church in Winnipeg.

LONDON.—The readers of the EVANGELIST have been kept regularly apprised of the progress of the cause in London, and it will suffice to say here that a grand work is being done, the Disciples are being recognized as a potent factor for good in the city, and no church in London is better known. Many have been reached that no other body had access to, and we are informed that during the summer there were more additions to the young church than to all the other churches in London put together. Now our Home Mission Fund is aiding to carry on that work, do you not wish to have a part in it?

HAMILTON.—Perhaps the writer, who is now the preacher in Hamilton, cannot do better than give his impression of the outlook here. In the first place, then, he records his conviction that with the

Lord's blessing, a church can certainly be built up in Hamilton. There is as yet no such extraordinary interest as in London, but it is believed that seed is being sown that will bear fruit ere long. Another thing should be mentioned, and that is the very large financial burden that individuals in the Hamilton church are carrying in order to establish the cause in their city. Their zeal is well calculated to stir the preacher up to redouble his efforts. And we may say that what is true of Hamilton in this respect is true of all the other missions. They are not asking the Co-operation to do for them what they can do for themselves.

TO THE ONTARIO CO-OPERATION, GREETING.—The Disciples of Christ of Nova Scotia and New Brunswick in convention assembled have received with Christian gratitude and thankfulness the kind words of sympathy and encouragement conveyed from you to them by the hand of Bro. John Munro—your brother and ours; and they have requested us to send to you a message of brotherly love.

We rejoice to say that your prayers in our behalf touched the ear of God, and that 'He answered and blessed abundantly. His Spirit was in our midst filling the hearts of his children and guiding them in the work of the kingdom. A new interest in the labor of the Lord has been awakened, and by God's blessings we hope that the coming year will show even greater evidences of his favor.

We have been filled with joy by the reports of your success, and our love for you has increased more and more since we have heard of your work of faith and labor of love, and of the blessings with which the Giver of all good has crowned your labors.

We pray that he may use you yet more in spreading his truth in the Province of Ontario and in the regions beyond; that a deeper spirituality and increased liberality may possess the minds and hearts of your brethren and sisters; that thereby the cause of Christ may win its way into every heart and home, that God may be glorified and precious souls saved.

And may that eye that never slumbers watch over you, that arm that never tires strengthen you, and grace, mercy and peace from the Father, Son and Holy Spirit abide upon you forever. E. C. FORD. J. E. BARNES. H. W. STEWART.

DEAR BROTHERS:—The Board of Managers of the Co-operation begs to remind you that the churches are requested to take up a special collection for Home Missions on the first Lord's day in November. Experience has shown that the plan of taking up special collections suits most of the churches in the Province. It is well to remember that the Board in asking for liberal collections is as far as possible from ordering them. There is no desire on the part of anyone connected with the Co-operation to dictate to the churches.

Definite instructions were given to the Board by the Annual Meeting with reference to the following missions, viz: Cecil St., Toronto, London, Hamilton, Collingwood, Owen Sound, Winnipeg and Toronto Junction, and also in regard to some evangelistic work on Manitoulin Island.

The following resolution was passed by the Annual Meeting with regard to certain other points seeking assistance.

"With respect to the appeals from Orangeville, Georgetown, Muskoka, Welland, International Bridge, and Selkirk, your Committee would recommend that the Board make such grant to one or more of these places as may

in their judgment be in the best interest of the cause, provided the funds are available after paying the grants in former sections of this report."

Since the Annual Meeting some of these appeals have been repeated to the Board; the church in Blenheim has also recently asked help from the Co-operation.

The Board is sorrowfully compelled to say that the money subscribed and in prospect does not render it possible to make further appropriations at present. It rests with the Disciples in Ontario to say by their contributions whether some or all of these points shall receive aid from the Co-operation this year. It may be remarked here, in view of criticisms occasionally heard, that the relation of the Board to the work is that of carrying out to the best of its ability the recommendations of the Annual Meeting.

The Board feels that it depends upon the elders and preachers almost entirely what the response of the churches shall be to such an appeal as this. It is not thought to be needful here to enlarge upon the present condition of our Home Missions, further than to point out what has frequently been observed before, that in order to build up a new cause in our cities and towns patient, persistent, and sometimes protracted efforts must be put forth. The opposition is intense, and the expense of carrying on religious work in a city is necessarily great.

The Board confidently hopes that this circular letter will be received by the elders and preachers, and the brethren generally, in the fraternal spirit in which it is sent, and that many, if not all, may find it in their hearts to give to this good work as God has prospered them.

All contributions should be sent to Geo. Munro, Cor. Sec., 85 Wellington St. North, Hamilton, Ont., who will duly credit and promptly acknowledge the same.

On behalf of the Board, HUGH BLACK, Pres. GEO. MUNRO, Cor. Sec.

McDiarmid is Coming.

We are glad to be able to announce to our brethren that Bro. H. McDiarmid, President of Bethany College, has accepted the invitation of the Educational Committee to come to Canada to deliver a course of lectures to the students. While these lectures are intended chiefly for students, they will be such that all can appreciate; and a cordial invitation is extended to all to attend. A number of Bro. McD's friends have signified their intention of coming to the city during his visit, we hope that many will avail themselves of this opportunity of meeting and hearing him again, and also that those who have never enjoyed the privilege of hearing him will not fail to be present. Bro. McD. will preach in Cecil St. Church on Sunday, Nov. 13th, and will lecture on the evenings of the 14th, 15th, 16th and 17th on such subjects as "Miracles, Evolution, Immortality of the Soul, Election."

JOHN MUNRO, Chairman Com.

Presentation.

When it became known that Bro. J. D. Stephens had resigned his position as preacher for the church in Aylmer, the brethren there determined not to allow him to go without some tangible evidence of their esteem. They accordingly waited upon him on the evening of October 14th, and made him a presentation as indicated in the address, a copy of which is given below. A very pleasant evening was spent, the entertainment consisting of refreshments, short speeches, and sing-

ing. We believe it is not yet known where Bro. Stephens' next field of labor will be, but this may be depended upon, that wherever he goes he will make friends and do good.

DEAR BRO. STEPHENS:

As you are about to leave us, we take this means of expressing to you our love and esteem for the unswerving zeal you have always manifested since you came among us to advance the cause of Christ.

We have met at this time to present to you this Bible and a small purse which we ask you to accept as a slight token of the kind feelings we have for you; and in years to come, as you study this book, may your thoughts often go back to Aylmer, feeling assured you have many warm friends there, whose prayer is that Heaven's choicest blessings may rest upon you.

CHURCH OF CHRIST, Aylmer, Ont.

Photographs for Sale.

Many having expressed a desire to possess photographs of Sister Mary Riach, we have decided to procure a quantity of them and offer them for sale at 25 cents each. The different members of our Board (the O. C. W. B. M.) will keep a supply, so that those living near them may obtain copies conveniently. The names and addresses of the Board are given here: Mrs. W. B. Malcolm, 89 Church st., Toronto; Mrs. S. M. Brown, Warton; Mrs. E. McClurg, Ivan; Mrs. G. Munro, Hamilton; Miss Bella Sinclair, Blenheim; Miss Annie Kilgour, Guelph; Miss Jennie Fleming, Kilsyth. Mrs. James Lediard, Owen Sound, will also have a number of the pictures for sale.

As the photographs are being prepared in Hamilton, those who can not get one from a member of the Board without writing a letter, had better send to Mrs. Geo. Munro, 85 Wellington St. North, Hamilton.

Our friends may depend upon receiving a good likeness and a well-finished picture. Any profit there may be from the sale of the pictures will go into our Foreign Mission Fund.

MRS. W. B. MALCOLM, President, O. C. W. B. M.

Poor Richard's Maxims.

The sleeping fox catches no poultry. He that riseth late must trot all day, and shall scarce overtake his business at night.

If you would have a faithful servant, and one that you like, serve yourself.

'Tis easier to build two chimneys than to keep one in fuel.

Rather go to bed supperless than rise in debt.

A fat kitchen makes a lean will.

Leisure is time for doing something useful.

What maintains one vice would bring up two children.

Fools make feasts and wise men eat them.

A Well-known Berlin Physician

"A healthy stomach is cholera-proof."

YOU CAN HAVE A HEALTHY STOMACH BY TAKING



K. D. C. COMPANY, New Glasgow, N. S., Canada.

A Reliable Woman

Wanted in every County to establish a Convent Parlor for the sale of Dr. Nichols' Celebrated Spiral Spring Corsets and Girdles. Wages \$10 to \$15 per month and expenses. We furnish complete stock on commission; shipments monthly. \$3 sample Convent price. Send 18 cent postage for sample and terms. S. S. MFG. CO., 371 Canal St., N.Y.W. YORK.

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 Bella Sinclair, Menheim; Treasurer, Miss Jennie Fleming, Killyth.

INTERNATIONAL BRIDGE, ONT., Sept. 19, 1892.

Mrs. W. B. MALCOLM, President of O. C. W. B. M.

DEAR FRIEND—It may be of interest to you to know something of the work being done at International Bridge.

A series of protracted meetings was held, during that time. Six confessed their faith in Christ and were immersed. The great success of the meetings is largely due to Bro. D. W. Hesaw, who is now officiating as pastor. He is an indefatigable worker, faithful, sincere, upright, and a favorite with all who know him; and we deeply regret that while away for his vacation, he was taken ill, with what proved to be typhoid malaria. We trust and pray that he may be restored to health again.

A church was organized with fifteen members, the meetings being held in Kensington Hall, the use of which was kindly given us by Brother James. The service is held on Lord's day at four o'clock p. m. Weekly prayer meetings are well attended, each one feeling his responsibility in them, also a good disciplined Sunday school with about one hundred scholars.

May we ever remember to look to the source of all our strength! God helping, we may do all things.

The ladies of the church have organized an Auxiliary Missionary Society, and are doing nicely.

The programme published in the CANADIAN EVANGELIST is followed for the monthly missionary meetings. One afternoon in two weeks is given to sewing, etc. What a privilege as well as duty it is to work for the Master. We are commanded to go into all the world. Missions are love in action, indeed love must be active, otherwise 'tis mere dreaming. Can we claim to love if we do not what love dictates? No! we must show our love by our works.

If the Christian were to suppose himself the heathen, and knew the great treasure the Christian had, would he not long to receive it, too?

Trusting we may be able to do more for our Master in the future.

I remain, Yours in Christ, M. HALL, Col. Sec.

Young People's Work. FOR CHRIST AND THE CHURCH. The C. E. convention held in London, Oct. 19, 20 and 21, was largely attended. The secretary reported 1,127 delegates, 752 of whom were from outside places. Of this number 39 were Disciples. The sessions were, as a matter of course, all largely attended. In the evenings it was necessary to hold overflow meetings. The officers of the convention attended to their duties well. The president, Dr. Dickson, of Galt, was a good chairman. Whatever he had to say was said briefly and to the point. The secretary, E. A. Hardy, appeared to have his work well in hand. It was no surprise that the convention re-elected him. Judged by the recent New York Y. P. S. C. E. convention, we suppose

the London convention would not be called an enthusiastic one. But perhaps the New York standard is not the best one. The "Hip, hip, hurrah" sort of enthusiasm scarcely grades "A No. 1."

Nevertheless the London convention was a well-disposed assembly, not unwilling to give a speaker a due meed of applause.

The programme was a good one and fairly well executed. It would not be true to say that every speech or paper was a master-piece. Indeed, some of the addresses were very ordinary, entirely unworthy of a great occasion. And right here, in a friendly spirit, let us say that it will not be conducive to the permanent good of the C. E. convention, if persons of immature minds and immature views are allowed to take up the valuable time of the convention in the superficial treatment of great themes.

Another friendly criticism we take leave to offer, and that is that when the convention refused to allow any discussion on the papers read on Friday afternoon, it took a stand, which, if persisted in at future conventions, will prove fatal to the usefulness, if not to the existence, of the Christian Endeavor movement. It is not reasonable that any one delegate should be allowed freely to express his views of a question, and no other delegate be allowed to say a word, no matter how grossly the Lord or His word might be misrepresented.

We cannot undertake to give even the names of all who took part in the programme. Our readers will be interested to know that the names of three of our brethren appear on the programme, viz: Geo. Fowler, Guelph; A. McMillan, Alvinston, and E. A. Thompson, Winger.

Bro. Geo. Fowler spoke for the Disciples in what was called "Pastor's Hour," and it is not revealing a secret to say that the Disciples present were proud of him, and we hear of some Hamiltonians who are telling of what a fine speaker the Disciples had. Certainly, why not?

Bro. A. McMillan spoke under the head of "Reports of Denominational Rallies." He gave a brief account of the rally of the Disciples on Friday morning. Bro. Thompson's paper was on "the Methods of the Country Society," and was read by Bro. McMillan.

The rally aforesaid was a pleasant and interesting meeting. We should judge there would be about eighty present, fifty perhaps of whom were from outside London. Bro. Alex. McMillan presided, Bro. Brennstuhl read a portion of Scripture, and short speeches were made by Bro. T. B. Knowles, Bro. T. L. Fowler, and by Bro. G. W. Jackson.

Bro. Jackson is one of our missionaries in India, now on furlough. We understand he expects to spend his furlough in Ontario, in the Niagara district especially, perhaps. It will interest our brethren to know that Bro. Jackson was formerly a Methodist, but coming in contact with our missionaries in India, and learning the way of the Lord more perfectly, he renounced the errors of Methodism. Bro. Jackson is a pleasing speaker. His remarks were principally concerning mission work in India, the gross darkness of droves of people there, and the great need of laborers to enlighten them through the Gospel.

Three things occur to us, which, when referred to during the convention, scarcely ever failed to evoke applause: 1, Christian Union; 2, the maintenance of the Christian Endeavor Society in its integrity; 3, the evil of using socials, fairs, etc., to raise money for the Lord's treasury.

From Secretary Baer.

DEAR SIR AND BROTHER,—I take pleasure in handing you herewith a copy of a leaflet which we are supplying the "good literature committees" of the thousands of Christian Endeavor Societies all over the land. Besides the practical suggestions offered, it contains a list of the leading denominational and other religious papers, among which yours is included.

The good literature committee can do a good work in extending the circulation of religious papers like yours. I believe, and I know you do, that the Gospel can be preached with printer's ink most effectively in these days. In my annual report, which was read at the New York convention, mention was made of that fact, and I said further, "Why not make a resolve that before next January every family connected with your church shall be supplied with some good religious paper, by which each member of the family, from grandfather to ten-year-old Johnny, shall be helped?" Who knows how many souls will be won as the result of the year's work of the good literature committee in this line?

I also send you under another cover a copy of the official report of the last international convention. You and your readers will be interested to know that President Clark and wife landed safely in Australia, and for a month have been attending a series of conventions there. The growth of the society in Australia bids fair to rival our wonderful record in this country.

If you care to, you might, if you have not already done so, let your readers know in a brief note that I have returned from Scotland, and as it was very generally known from my enforced absence at the Madison Square Garden convention that my health was poor, you can say if you wish I have recovered, and while I shall not visit conventions the coming year, I am at my desk here, fully strengthened and able to carry on my office duties.

Yours sincerely, JOHN WILLIS BAER, Boston, Oct. 15, 1892.

Trotfoot and Lightfoot.

THE LITTLE BLIND GIRL.

On Sunday morning everyone went to church. Trotfoot and Lightfoot were much impressed with the size of the building, the stained glass windows, the pretty oak colored carpet and soft cushions. The organ made it so solemn when it sounded one deep reverberating note, then the whole congregation rose and sang: "Praise God from whom all blessings flow," as if they must begin to worship by thanking and praising God for everything.

Right in front of Lightfoot sat a little girl who had been led in by an elder sister, who told her when to sit down. This little girl, perhaps eight or nine years old, got up and sat down as the rest did, but never turned her head nor took a book in her hand, yet she seemed to pay the closest attention to all that was said, and when "Nearer my God to Thee" was sung, she sang it right through in a sweet child voice.

When church was over and they were going out, Aunt Maggie shook hands with the little girl's mother, who said: "My little Maudie goes to Brantford to school this week. She decided the matter herself."

"Indeed," said Aunt Maggie, "she is a very brave little girl."

In the meantime Winnie got hold of Maudie's hand.

"Well Maudie, here is my little cousin that I told you was coming to see me."

The beautiful soul within having no windows to shine out at, had illumined the whole face, making it very lovely in its gentle sweetness.

"Are you coming to Sunday school this afternoon?" she asked.

"Yes, with Winnie," answered Lightfoot.

"Then I'll see you there," said Maudie quite naturally, "good bye."

All the way home Winnie talked about Maudie. She had struck one eye on something sharp when she was a little girl, almost a baby, and had lost the sight of that eye, then as she grew older they saw the other eye was affected. Though everything was done that was possible, and she had been a whole year in a dark room she finally lost all sight. She could tell when anyone was coming that she knew just by the step, and she could tell how every little girl's hat was trimmed, or how her dress was made just by feeling it once.

She was a lively little girl too, and liked to play dolls, or keeping house, or school, and she could run if someone held her hand and told her where the crossings were.

Lightfoot thought Miss Dickson, Winnie's teacher, very nice, and her dress and hat were so pretty, though somehow you didn't notice them, nor think about them, when you looked at her.

Maudie was there and invited Lightfoot to sit beside her, the post of honor; everyone wanted to sit by Maudie.

Maudie explained to Miss Dickson that she wouldn't be at Sunday school again for a long time.

"For I'm going to Brantford to the School for the Blind," she said; "I'll learn things there. Why I'll learn to read, then I can read books and it won't be so dull, and I'll learn to play on the piano and to sing, and knit, and — and, oh lots of things."

Miss Dickson's brown eyes were very dim indeed, as she looked at the bright, eager face before her, so willing to accept her lot and be happy in it, finding the brightness even of darkness.

Miss Dickson talked a great deal about contentment and unselfishness that day.

One day, one great day, the eyes of the blind will be opened, and the ears of the deaf unstopped.

I wonder if they will not enjoy sight and hearing more than those who have always had those blessings.

AGNES.

Obituaries.

McCULLOM.—On September 2nd, after a short and painful illness of typhoid fever, our beloved sister Miss Emma McCullom fell asleep in Jesus. Sister Emma united with the church in this place during the summer of 1880, under the preaching of Bro. T. D. Garvin; and from that time until her death she continued a faithful, earnest, devoted Christian, modest and retiring in her disposition, still firm and unflinching in carrying out her convictions of duty. She was always in her place at all the meetings of the church, when it was possible for her to be there, and often when it was difficult. She was one of the charter members of the Lobo and the O. C. W. B. M., and our first Recording Secretary, which office she filled for several years. Gifted in song, she was very helpful in our meetings. The sweet melody of her voice will long be missed. We here record our deep and sincere appreciation of her worth. And although she will meet us no more in our earthly assemblies, still we "sorrow not as those who have no hope." By faith we look forward to a happy reunion on the "Other shore," free from

Married.

TAYLOR-SHEIK—At the home of the bride's mother, South Dorchester, Elgin Co., Ont., on the 19th of October, 1892, by T. B. Knowles, James C. Taylor and Mary J. Sheik, both of South Dorchester.

AINSWORTH-MCKILLOP—In West Lorne, Sept. 14th, 1892, at the residence of the bride's father, D. McKillop, Esq., by R. M. Ainsworth, B. C. Ainsworth and Christie McKillop.



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



This Soap does away with Hard Rubbing, Tired Backs, Hot Steam, and Sore Hands. It brings comfort to millions of homes, and will do so to yours if you will use it.

Remember the Name

'SUNLIGHT'

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all human frailties and from all the sorrow and disappointments of earth. To her parents and brothers, we extend our heart-felt sympathy in this sore bereavement, praying that they may follow her as she followed Christ; that eventually they may all meet where partings are eternally unknown.

Resolved, that a copy of this obituary be sent to the bereaved family, and to the CANADIAN EVANGELIST, also that a copy be spread on the records of this Society. Done by order of this Society.

Committee: M. A. SINCLAIR, Mrs. E. McCLEURG, Ivan, Oct. 18, 1892.

It seems necessary to constantly advise the public to be on their guard against substitutes and imitations of popular remedies. And yet, notwithstanding these repeated warnings, the business of selling substitutes and imitations flourishes to a greater or less extent in many parts of the country. There is no remedy in Canada to-day so widely advertised as Dr. Williams' Pink Pills for Pale People, and none, judging from the very strong endorsements appearing from time to time, more worthy of public confidence. It is a remedy like this that the counterfeiters and imitators attack, in the hope of reaping a benefit from the extensive advertising of the genuine medicine. It may perhaps be well to caution our readers again, and remind them, that the substitute or imitation can never take the place of the original remedy and that the dealer who gives a customer something else than what is asked for, either representing it as the original, or as something "just as good," is guilty of an action very closely akin to fraud. We learn that the Dr. Williams Medicine Co., with a view to protecting their interests and those of the public and honest dealers, contemplate securing the services of a clever detective whose business it will be to ferret out frauds of this kind and bring the perpetrators to justice.



Children's Work.

Mrs. Jas. Lediard, Supr., Owen Sound, Ont. to whom communication in this department should be addressed.

"The soul that sinneth it shall die," Ezekiel xviii. 20.

DEAR CHILDREN:—Do not forget that our missionary is on the Pacific Ocean out of sight of land. Pray for her. You will see that the children have sent \$6.05 towards the Hospital at Nankin. You will be glad to help to build it,—won't you? J. E. L.

Foot Binding.

JAMES WARE, SHANGHAI.

The government tried once, and only once I believe, to abolish the custom. During the third year of Kang-Hi an edict appeared forbidding foot cramping under a penalty of blows, cage and banishment, the local officials being held responsible in some degree for the violation of the law by the people in their district. But in 1668, at the instigation of the Board of Ceremonies, this edict was withdrawn, and the people were allowed their own tastes.

And is nothing being done to put a stop to this cruel practice? Yes, thank God, the "Jesus religion," as the Chinese call our faith, has commenced a siege against it, and is beginning to make its power felt. Missionaries have for years been preaching against the practice, but best of all the Christian Chinese themselves are taking the matter up, and denouncing it as an invention of the devil. And when we consider how, for centuries, this custom has been throughout the land the mark of respectability, and even of virtue, this is no easy thing for them to do.

A few years ago I had the pleasure of meeting a Mr. Bau, an ordained minister of the Presbyterian Church, Ningpo, who had just published a treatise on foot-binding. Here are a few extracts from it: "In speaking of foot-binding and its attendant miseries, there is no end. The daughter cries with a bitter cry, and sheds tears till the bystander's heart is very sad; but the parents are as if deaf. They beat her and pierce her with needles; they use violent strength in drawing the handages; and as though she were a culprit, they leave her to walk in the day with incomparable pain, and to lie down at night with no possibility of rest."

"Because of this pain, how sorrowful is her heart! Even her food is distasteful, and her countenance sad to gaze upon. Walking or standing, she must lean on something for support, and in carrying a heavy burden or in taking a high step, she can not do as she would desire. Thus for life she is weak, and a wonderment."

"In most matters, even small ones, mothers treat their children with love and pity, and are thoughtful for their comfort; but in this they are unwilling to think of their wishes, caring only for the dominion of custom. They disfigure their skin, and break their bones, appearing not to think of their misery. Can mothers act thus and their hearts be at ease? Of course men of the world will follow the ways of the world."

We need not speak of them, but we, the Disciples of Jesus, who have renounced the false and embraced the true, ought to be more careful in this matter."

Another preacher in the north of China, in speaking of the evils that attend this practice, says: "Foot-binding makes women less useful, less healthy, less happy. Many kinds of work she can only do most painfully. She can not walk far to a place of worship, or

to talk about the doctrine. Her health is injured by lack of exercise. Dyspepsia and rheumatism are caused. It destroys her peace, comfort, and ability to train and govern her children. She is seldom free from pain or inconvenience, all of which might be avoided. Why inflict needless, useless suffering?"

"Foot-binding is a hardening practice in a household. It hardens and brutalizes the hearts of the whole family; it injures the disposition, makes the children unfeeling and cruel, and prevents their being merciful."

"Foot-binding violates nature, spoils the harmony of the body. The feet were made to match the hands. This is all spoiled by foot-binding, just as cutting off one ear or closing up one eye (I Cor., xii. 26). What was the origin of this custom? No one knows. Satan, who loves to see people injure each other, no doubt had a share in it."

Still another preacher, belonging to the M. E. M., Tientsin, says: "In my youthful days I was a devout admirer of small feet, and I often thought to myself if I could possess a pair of these golden lilies for a wife, earth would have given to me a great treasure, and my heart's most sincere desire would have been gratified. But mature years, and a more practical knowledge of life's realities, have entirely overthrown this small-foot dogma, and I have adjured to myself that I henceforth devote my energies to its extinction."

After giving reasons for the abandonment of the custom, he closes with the following noble sentence: "It is the prerogative of the Christian Church to assume the lead in social reform, and nothing bespeaks more distinctly the lukewarmness of any church or its members than the unwillingness to undertake required innovations."—Missionary Intelligence.

A SOLSVILLE MIRACLE.

Another Great Triumph for a Canadian Remedy.

AN ACCOUNT OF THE SUFFERINGS AND RESTORATION OF PHILANDER HYDE—HELPLESS, BED-RIDDEN AND LONGS FOR DEATH—HIS RECOVERY FROM THIS PITIABLE CONDITION—A REMARKABLE NARRATIVE.

From the Syracuse Standard.

During the past few months there have appeared in the columns of the Standard the particulars of a number of cures so remarkable as to justify the term miraculous. These cases were investigated and vouched for by the Albany Journal, the Detroit News, Albany Express and other papers whose reputation is a guarantee that the facts were as just stated. That the term miraculous was justified will be admitted when it is remembered that in each of the cases referred to the sufferer had been pronounced incurable by leading physicians and at least one of the cases was treated by men whose reputation has placed them among the leaders of the world's medical scientists, but without avail, and the patient was sent to his home with the verdict that there was no hope for him, and that only death could intervene to relieve his sufferings. When some months later the restoration to health and strength of the former sufferer was announced it is little wonder that the case created a profound sensation throughout the country. Recently the following letter, which indicated an equally remarkable cure, came under the notice of The Standard:

SOLSVILLE, N. Y., June 25, 1892. Five weeks ago father, (Philander Hyde), was very low and not expected to live but a short time. He was in such agony that we had to give him morphine to relieve the terrible pain from which he was suffering. The doctors had given him up. They said there was no help for him, and my dear father longed for death as being the only certain relief from his sufferings. One day he saw in the Albany Journal an account of how a man by the name of Quant, living in

Galway, Saratoga county, and who was afflicted like father with locomotor ataxia, had been very greatly benefited and hoped for permanent cure from the use of Dr. Williams' Pink Pills for Pale People. On learning that these pills could be had of the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, and that they were not expensive, my husband sent \$2.50 for six boxes of them. And what a blessing they have been! Father has taken but four boxes of the Pink Pills. He is no longer confined to his bed, but is able to get up without assistance and with the aid only of a cane to walk about the house and all around out of doors. He has a good hearty appetite, his food agrees with him, the pain in the back from which he suffered so long and so terribly has left him. He has no more creeping chills and he appears and says he feels like a new man. The doctors had pronounced his disease to be creeping paralysis and said he could not be cured. How glad we are that we heard about these wonderful Pink Pills, and how thankful we are for what they have done for father. Indeed they have done wonders, yes, even a miracle for him. Respectfully yours, MRS. WILLIAM JOHNSON.

The above letter indicated a cure so remarkable as to be worthy of the fullest investigation, and The Standard determined to place the facts, if correctly stated, before the public for the benefit of other sufferers, or if unfounded, to let the public know it. With this end in view, a reporter was sent to Solsville with instructions to give the facts of the case as he found them. With these instructions he went to Solsville and on Tuesday, Aug. 2, 1892, called upon Philander Hyde and learned from him and from his relatives and neighbors and friends the whole story of his sickness and his terrible suffering, of his having been given up by the doctors, and of his cure and rapid convalescence by the use of Dr. Williams' Pink Pills for Pale People.

It may be of interest to the reader to know that Solsville is a postoffice village in Madison county, N.Y., about 30 miles from Utica, on the line of the New York, Ontario & Western Railroad. It is the station at which to get off to go to Madison Lake, the charming and attractive objective point of a great many picnic and excursion parties. On reaching Solsville the reporter enquired of the station agent, who is also agent there of the National Express Company, if he knew a man by the name of Philander Hyde, and where he lived, and also if he knew a man by the name of William Johnson. "Yes," said he, "I am William Johnson, and Philander Hyde, who is my wife's father, lives with me in that white house over there on the side hill; that's him sitting on the piazza."

When told that your reporter's errand was to interview Mr. Hyde and to learn about his sickness and alleged cure, Mr. Johnson said: "That's all right; you go right over to the house and see Mr. Hyde and my wife. I will come over pretty soon, and we will be only too happy to tell you all about it."

"Will you walk in?" said Mrs. Johnson. "Those children who are playing about the piazza are my twins, and this is my father, Philander Hyde."

Mr. Hyde walked into the sitting room and taking a seat said he would willingly tell the story of his sickness and cure, and had no objection to its being published, as it might be the means of helping to relieve others whose sufferings were the same or similar to what his had been.

His story was as follows: "My name is Philander Hyde. I am nearly 70 years old—will be 70 in September. I was born in Brookfield, Madison county, where all my life was spent until recently, when, becoming helpless, my son-in-law was kind enough to take me into his home, and from him and my daughter I have had the kindest care. My life occupation has been that of a farmer. I was always prosperous and well and strong and rugged until two years ago last winter, when I had the grip. When the grip left me I had a sensation of numbness in my legs, which gradually grew to be stiff at the joints and very painful. I felt the stiffness in my feet first, and the pain and stiffness extended to my knees and to my hip joints, and to the bowels and stomach and prevented digestion. To move the bowels I was compelled to take great quantities of castor oil.

"While I was in this condition, cold

feelings would begin in my feet, and streak up my legs to my back and would follow the whole length of my backbone. These spells, which occurred daily, would last from two to four hours, and were excruciatingly painful. I could not sleep, I had no appetite, I became helpless, and life was such a burden that I prayed for death. Why, my dear sir, the pain I suffered was more to be dreaded than a thousand deaths.

"While in this condition I was treated by Dr. Green, of Poolville, and Dr. Nicholson, of Solsville, and Dr. Weed, of Utica. They did me no good. I soon became perfectly helpless and lost all power of motion, even in my bed."

"On the 24th of February last," said Mrs. Johnson, "we had him brought to our home. He had to be carried all the way in a bed. He was so helpless and such a sufferer the doctors gave him up. They said he had locomotor ataxia and that he could not be cured. They stopped giving him medicine and said they could only relieve the pain, and for the purpose he took a pint of whiskey a day for three months, and morphine in great quantities.

"It was while father was in this dreadful condition that we saw in the Albany Journal the story of the miraculous cure of a Mr. Quant in Galway, Saratoga county, by the use of Dr. Williams' Pink Pills for Pale People. We hadn't much faith, but we felt that it was our duty to try them, and so we sent to the Dr. Williams' Medicine Company, and got six boxes of the pills. We read the directions carefully, and resolved to comply with them as fully as possible. We stopped giving him morphine or any other medicine, cut off all stimulants, and gave him the Pink Pills and treatment according to directions in which each box is wrapped. The effect was wonderful and almost immediate. In ten days after father began taking the pills he could get out of bed and walked without assistance, and has continued to improve until now he walks about the house and the streets by the aid of a cane only."

"Yes," said Mr. Hyde, "and the pain has gone out of my back and the numbness out of my legs. I have no more chills, my digestion is good, and I have an excellent appetite," and then, after a pause, "But, ah me, I am an old man; I have seen my best days and cannot hope to recover my old vigor as a younger man might, but I am so thankful to have the use of my limbs, and to be relieved of those dreadful pains."

Mr. Hyde has continued to take the pills regularly since he began their use, and was on his tenth box at the time he told his story.

Besides Mr. and Mrs. Johnson, other people in Solsville confirm the accounts of the sickness of Mr. Hyde and of his most remarkable recovery, and a number of others for various ailments are using the Pink Pills. The mother of Abel Curtis is using them with satisfactory effects for rheumatism, and Mrs. Lippitt, wife of ex-Senator Lippitt, is using the Pills with much benefit for nervous debility.

A further investigation revealed the fact that Dr. Williams' Pink Pills are not a patent medicine in the sense in which that term is usually understood, but a scientific preparation successfully used in general practice for many years before being offered to the public generally. They contain in a condensed form all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, and the tired feeling resulting from nervous prostration; all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. They build up the blood and restore the glow of health to pale and sallow cheeks. In case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cents a box, or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink

Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. Dr. Williams' Pink Pills may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

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The Father in the Son.

While the Deity is incomprehensible by men, and indeed by any of His creatures, there are many analogies in nature that enable us to understand the Divine nature and methods of dealing with men. The family relations are among the most significant of such analogies.

When the Son of God was about to leave this world and return to the Father, whence He came, and had so announced to His disciples, Philip said unto Him, "Lord, show us the Father and it sufficeth us." Jesus replied, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou show us the Father?"

In the sense in which Philip requested that they (he and his fellow apostles) might see the Father, it was an impossibility, as God is spirit; "the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in light unapproachable whom no man hath seen, nor can see;" and yet they desired to behold Him with the eye of sense. There is, however, in man an innate desire to see God, the allwise, the omnipotent, the omnipresent One. Job was a representative of the race when he exclaimed from the depths of his troubled and sorrowing heart, "Oh that I knew where I might find him! that I might come even to his seat! Behold, I go forward, but he is not there; and backward, but I can not perceive him: on the left hand, where he doth work, but I can not behold him; he hideth himself on the right hand that I can not see him."

This deep longing of the soul has been met in the incarnation of Deity in humanity, and it was because of this glorious fact that Jesus could say, "He that hath seen me hath seen the Father." The moral and spiritual attributes and characteristics of the invisible God were manifested in "the

Son of His love." And, hence, it was that in the Christ were displayed all those gracious and ineffably glorious moral qualities that are of the very essence of the Divine nature in its relations to men as moral beings.

Hence, if men would know God's disposition and purpose concerning them they must look to the Christ himself as the embodiment and manifestation of such.

So when in Christ we see that boundless pity and tenderness and self-devotion for men that characterized his whole life on earth, it is the Divine Father bodying forth thus the infinite love and compassion of his own heart for creatures made in his own image. When we see Jesus going about among men ministering to their wants with his own hands, speaking words of encouragement and warning, and weeping with the bereaved, we see the exhibitions of the Father's benevolence and sympathy.

If men are in doubt as to God's sympathy for, and mercy toward, all men, they need only to look to Jesus for an overwhelming display of grace and mercy on man's behalf, and then remember that it is "the God and Father of our Lord Jesus Christ" who was, in the person of his only begotten Son, thus showing the sentiments of his own heart toward our sin-enthralled race.

The very core of the Gospel is, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." And as a result of the foregoing fact it is further affirmed that "God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses."

What wondrous condescension and sympathy and love of the Infinite One are seen in the Christ, Emmanuel-God with us, "who being originally in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of man; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." This wondrous condescension brings God very near to men, so that they are no longer left to seek after him by the dim light of nature, "If haply they might feel after him and find him." Accordingly, what is but dimly revealed in nature of the one living and true God, is brought near to all men, through the incarnation of the Divine Word who was "with God" and "was God."

The Father in the Son, and the Son in the Father, is the unfolding of the mystery of redemption, so that what was mysteriously foreshadowed during the ages preceding the rising of the Sun of Righteousness is now forever made clear. We should no longer doubt that God loves us, since He gave His Son to die on our behalf. And now, since He has first drawn nigh to us, it is our peace and joy and happiness, as it is our highest honor, to draw nigh to Him.—Christian Oracle.

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