

The Canadian Evangelist.

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

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The Canadian Evangelist

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

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

Driving the Truth Home.

When Peter preached, men were pricked in the heart; when some men preach, men are tickled about the ears, and go away forgetting what they have heard. Wm. Dawson, the Yorkshire preacher, used to preach a sermon in which he put men into one scale of a balance, and the law of God in the other, to show how they were weighed and found wanting. He would throw in the hypocrite, the swearer, the miser, the user of false measures and others, to show how the law of God would toss them up in air. Once a man who used a short yard measure heard him and was so conscience-stricken that he cried out and publicly snapped his fraudulent yardstick in two, and then said to the preacher, "Now you may go on, sir."

We have heard of an old woman who had cheating measures, and who once heard a sermon on false weights and measures being an abomination unto the Lord. Some one asked her afterwards if she remembered the text. "No," said she, "but I remembered to go home and burn my bushel." This is the kind of memory that is the most desirable and useful; a memory that only recollects things spoken, but leads to obedience.

Said a lawyer speaking of a sermon on the text, "Whatsoever a man soweth that shall he also reap;" "there was nothing in the sermon to disturb anybody; and there are many people who attend religious worship who do not go to be disturbed; they pay their money to be amused and pleased, not to be harassed and disturbed." "The modern congregation enjoys its religion. The music is fine, and the sermon eloquent; but nobody's conscience is disturbed. The sinner in the middle aisle goes out bowing to his neighbors, and talking about the leading soprano. He went to church to be entertained, and has gained his purpose. Now he will enjoy the rest of the day in his own fashion."

Let some of these quiet, æsthetic listeners find a man walking up and down the broad aisle with a sharp two-edged sword in his hand, and cutting right and left, and they would very soon lose their composure, and awake from their slumber and stupor; but if the Word of God is left out of sight, souls will not be aroused by listening

to solos that nobody can understand, or hearing quartettes or choirs singing sounds that are as unintelligible as Choctaw or Chinese. The word of God must be declared with great plainness of speech, and as the sharp two-edged sword is driven home, it brings death to sin and life to righteousness through Jesus Christ our Lord.

Efficiency in the Pulpit.

This is one of the paramount demands of the day. It can not be overborne by any other demand which presses upon the pastor. He may give unremitting attention to pastoral visitation, to the varied calls made upon him by an exacting public, to prayer-meeting addresses, to Sabbath-school work, and to young people's societies of whatever name. He may ventilate his views on many topics in religious or other papers for the instruction and edification of many, and he may demonstrate in many ways that he is an "all-round man"—thoroughly furnished unto all good works. But all this will avail him but little, if as a pastor of a church he fail in his efficiency in the pulpit. He must have time for study, many themes of present interest must be thoroughly considered. Investigations in new lines of Biblical research will imperatively claim his attention. New phases of social life can not be overlooked. But, over and above all, the obligation rests upon him to prepare himself for presenting and proclaiming the old and precious gospel of Jesus Christ with a freshness, a plainness, and a simplicity that will arrest the attention of the thoughtless, awaken the sinner from his drowsiness, turn the backslider to the Saviour he has forsaken, and point all to the Lamb of God who taketh away the sins of the world. No other qualification can make amends for lack of efficiency in the pulpit.—*Treasury.*

The Unemployed Difficulty

It indicates a serious weakness in the body politic, when out of a population of 4,000,000 in a land large enough and fertile enough to support 50,000,000, so many thousands of able bodied men are unable to obtain work. After making an allowance for a considerable percentage of loafers and visionary faddists, the fact remains that an immense number of men willing and able to work, are reduced to extremities. The writer at a conference of ministers and unemployed last Monday was impressed with the reality of the distress existing around Melbourne. The fact that over sixty per cent. of the population of the colony live in Melbourne and other towns, while less than forty per cent. are actual producers, is no doubt the principal cause of the difficulty. To get the people on to the land is therefore the only solution, but as they are mostly ignorant of the first principle of agriculture and unfitted by their previous life for tilling the soil, it seems essential that those who are willing should receive instruction from practical men, and material assistance in the form of loans to be repaid with perhaps a small interest. If from among the unalienated

lands of the colony portions could be thrown open for the purpose, small settlements formed, each under the control of a practical agriculturalist, and the settlers assisted temporarily, we believe the deserving unemployed might make for themselves comfortable homes, after a due amount of necessary hardships. The principal difficulty is that of ways and means, but why should not an appeal be made to the wealthy of the Colony to contribute to a fund for the purpose, the amount to be subsidised by Government? It appears to us that the Government of Victoria might spend money to better advantage in this direction than in some of the channels through which it is at present flowing.—*Australian Christian Pioneer.*

A Little Stream.

A little stream had lost its way
Amid the grass and fern,
A passing stranger scooped a well,
Whence weary men might turn,
He walled it in, and hung with care
A ladle at the brink;
He thought not of the deed he did,
But judged that all might drink.
He passed again; and, lo! the well,
By summer never dried,
Had cooled ten thousand parching
Tongues,
And saved a life beside.

A nameless man, amid the crowd
That thronged the daily mart,
Let fall a word of hope and love,
Unstudied, from the heart;
A whisper on the tumult thrown,
A transitory breath,
It raised a brother from the dust,
It saved a soul from death.
O germ! O fount! O word of love!
O thought at random cast!
Ye were but little at the first,
But mighty at the last.

—CHARLES MACKAY.

She Should Marry a Minister.

"If I were a minister's wife," said a lady in the car, who was talking too loud not to be overheard, reports a writer in the *Tribune*, "you may rest assured I should take an interest—an active interest—in my husband's work. I should say to him: Richard, if you want to do well next Sunday—preach short! If you want your congregation to grow larger and larger—preach short! If you want to draw them to this church, that church, and the other—preach short! Always preach short. But, Richard, have something to say, always! Condense, condense, and condense! and then have an air about you as if time were something, and you could not afford to lose a minute of it. If, on a Sunday morning he seemed to be in extra amiable mood, I would venture to say: Richard, dear, do not be all day in giving out your notices! Do not blink over them and clear your throat, and go poking along through them as if you had never seen them before, and were pondering them in your mind as you call attention to them! Do not, I beg of you, Richard, read them straight forward, and then say them all backwards! There is nothing so tiresome! I am not sure, but some Sunday I should say: Richard, if you get the least bit tedious, I shall fuss with my bonnet strings as a warning! And when you say, 'In conclusion,' do not, for pity's sake, go on until you reach a 'Finally,' and after that, 'One

word more,' or 'Just another thought! I do think it is such a mistake to tell all one knows in one sermon.'"

Just then the auditor was obliged to leave the car, but he could not help exclaiming to himself: "What a sensible woman!" It is to be hoped that some day this sensible one will marry a minister.—*Christian Witness.*

The Laying On of Hands.

The origin and early meaning of the laying on of hands is lost in the mists of antiquity. One of the earliest illustrations of it is found in Genesis xlviii. 14. Here the blessing was conferred by a father upon his children. Another illustration is afforded by Numbers viii. 10. Here the children of Israel—that is, his laymen—put their hands upon the Levites as they were ordained to a sacred office. Like the shaking of hands, this ceremony was expressive of spiritual sympathy. The profound meaning which underlies it is that spiritual grace goes from one to another by spiritual contact symbolized by this form of physical contact. It is safe to say that there was nothing magical in the notion of laying on of hands in apostolic times, and no idea that the hands must be laid on by a particularly designated ecclesiastic. The Levites were ordained by laymen and Paul and Barnabas were ordained not by apostles.—*REV. LYMAN ABBOTT in Christian Union.*

A Noble Reply.

In the reign of Charles II. Margaret Wilson, a girl of 18, along with an aged widow of 63, was adjudged to die, because she refused to acknowledge the supremacy of any other than Christ in the Church. The sentence pronounced against them was, that they should be fastened to stakes driven deep into the oozy sand that covers the beach, and left to perish in the rising tide. The stake to which the aged female was fastened was further down the beach than that of the young woman, in order that, being soonest destroyed, her expiring sufferings might shake the firmness and faith of Margaret Wilson. The tide began to flow—the waters swelled; they mounted from the knee to the waist, and from the waist to the chin, and from the chin to the lips of the venerable matron, and when she was almost stifled by the rising tide, when the bubbling groan of her last agony was reaching her fellow-sufferer further up the beach, one heartless ruffian put to Margaret Wilson the question, "What think you of your friend now?" And what was the calm and noble reply? "What do I see but Christ in one of His members wrestling there? Think you that we are the sufferers? No, it is Christ in us—He who sendeth us not a warfare upon our own charges."

Food Convenient.

George Washington was not alone in his desire for simple food. The following story was told at the Grand Pacific Hotel, Chicago, by Paul Gores: "I was steward at the Palmer House," he said, "when the ex-president stopped there on his return from the tour of the world. One noon I was all but stupe-

fied at seeing General Grant creep in at the kitchen door, as though escaping from some one. 'I am sorry to trouble you,' he said, as though asking a great favor, 'but may I have a little corned beef and cabbage?' 'Why, certainly,' I replied. 'But shall I not send it to you out in the dining room?' 'No,' he answered, 'I'll eat it right here if you let me sit down at this table.' So I cleared away a place on the rough board table, where the cook had been fixing the meat, drew up a stool, and the way he got away with that corned beef and cabbage made my eyes bulge. When he finished he laid down his knife and fork with a funny sigh of satisfaction, put one hand on my shoulder and said, 'Young man, I suppose you don't care for that at all, but if you had to eat what I have for the past few months it would taste like a dinner for the gods.' The poor fellow had dined with everybody from the Queen down, and that cabbage in my kitchen did him more good than all the rest together."

There are some excellent women who take great delight in feeding ministers with all sorts of richly cooked and highly seasoned food; cakes, puddings, pies, pastry, and everything of that kind is spread before them, till they grow sickly and dyspeptic, and often would be glad to exchange the whole of it for a cold potato, or a dish of mush and milk. Dear friends who preside in the kitchen, give us something plain and healthful, that we may eat and give thanks. And remember men are likely to eat quite enough without being coaxed and tempted. Trouble came into the world at the first by a woman coaxing a man to eat, and it has been kept up pretty steadily to this day. Let our prayer be like that of Agur: "Feed me with food convenient for me," and such food as that will not be too rich, nor too costly, but plain, simple, and healthful.—*The Safeguard.*

Head to the North.

A man who has decided theories on hygienic subjects, is said to carry a compass in his pocket for the proper placing of his bed when traveling. He thinks this of the utmost importance in securing perfect repose, and urges his friends to form the habit of sleeping with the head towards the north, in order to get the benefit of the electric currents which are constantly passing from north to south. This is a very old theory, and it certainly would be worth for poor sleepers to test it.—*Harper's Bazar.*

A runaway darkey, before the war, was on his way to Canada and was met by a countryman, who questioned him as to the treatment he had received at the hands of the master. "Didn't you have enough to eat?" the countryman asked. "Yes." "And a warm place to sleep?" "Yes." "Then what did you run away for?" "Say, boss," the darkey replied, "if you think you'd like the place it's open to ye."

A man who is not at heart ashamed of himself need not be ashamed of his early condition in life.

In Memoriam—Arnold.

WELCOME.

(Written October, 1892.)

Denizen of another world thou art
That surely seek'st a lowly entrance
here.
Earth-born, but heaven sent, thou
seem'st to wear
O'er thy flesh vesture grace from out
the skies;
A union of pure good with frailty,
A sinless spirit fair enchained in clay.
As when thro' leaden clouds the sun
may break
And gild the glowing landscape till a
joy
Seizes the eye beholding—darting fear
Such passing glory sweet should pale
away;
So bend I, parent, o'er thy tender form,
Pondering thy dual heirship of two
worlds,
Praying soft prayers Our Father to
permit
The sunshine of His grace to smile on
thee.

FAREWELL.

(Written August, 1894.)

If now my lips must say it, then—but
stay—
There comes with uttering this, the
saddest word,
The swelling of a tide of grief which
frets
And mounts to 'scape the boundaries
of my heart;
And I not rashly would those syllables
Take rushing on my lips without re-
straint
And leaning on the strength by which
I live.
Dear Father—thou who gavest him to
me—
That form, that sweetest face, that life
and breath,
And all the anointing grace which glori-
fies
The being called a Child;—I thank
Thee well
That into my poor life there sweetly
came
An influence and a charm that won my
thoughts
From earth, and daily fed a flame of
love
And sacrifice of praise from out my
heart.
A little child! We mortals, deaf and
blind,
Our hearts yet burning in us while we
dream,
Stand ignorantly mute before its face,
Oft missing the divinity within,
Nor reck'ning that a sister angel dwells
Beholding still its Father's face in
heaven.
O blessed lot, to live within the bloom
And fragrance of an opening human
bud;
'Tis this, the last, the richest, full'st boon
God giveth, our poor humanity to bless!
What reverence can little lambs inspire!
What tenderness, as pained, we think
of toil!
How leaps our love to meet a childish
smile!
Than childish speech has earth a greater
charm?
Ah, while I muse upon my heritage,
Once mine to enjoy, but now laid up in
heaven,
I feel a strength is mine, O God, to
give
The gift back unto thee from whom it
came.
I would not say the word with hope-
less air,
Nor deem that in a breath hath passed
the wreck
Of all paternal joys. Last link on
earth,
'Tis yet the breathing forth and utter-
ance
Of speech that stretches o'er the depth
of time,
Prophetic of that meeting yet to be,
When soul to soul, we mingle ne'er to
part.
O God, with hand in thine I speak this
word,
Full-grounded in the faith that my
sweet boy
In brighter clime and softer air is well
And blest beyond conception's highest
thought.
We could not care for him so Thou
hast care'st.
And tenderly hast folded safe our lamb.
In love, in faith, we yield thy crowning
gift;
O keep him in thine everlasting arms.
Arnold, as thou art there, I say—Fare-
well.

RUFURN BUTCHART.

Toronto.

Casting Our Care on Him.

ANNA D. BRADLEY.

"Cast all your care upon Him, for
He careth for you."

Ah, how sweetly upon listening ear
and weary heart the loving invitation
falls. "Cast all thy care." Why, the
very first word seems to lift the burden
entirely from off our tired shoulders,
for to "cast" a thing away does not
mean to lay it down for a moment, and
then to lift it up again. It means that
we may rid ourselves of it completely.
Then, this being true, you and I need
no longer sigh beneath our weary load,
for we have perfect right to "cast" our
every care on Jesus.

But now, as though he felt we still
might shrink, He says, "Cast all your
care on Him, because He cares for
you."

How gracious are the words! "All!"
Not a few just here and there; not
to bear them as best we can, until
from their weight we begin to sink, and
then with the eye of faith but slightly
opened to feebly look toward Him.
No, no, not thus. But as each new
trial, each new care, comes pressing on
your heart or mine, to cast them, every
one on Jesus.

It may be fanciful, but at times I am
tempted to believe that my dear Lord,
inserted that little word "All" there
that it could not fail to reach such
insignificant lives as mine.

So many of the cares of my life
would seem so trivial to another, yet
they are very real to me. Bruises so
small, yet so sore I could not mention
them to my dearest friend. But into
the listening ear of Christ I do not
blush to mention every one, for

"Well He knows a little thing
Has the power to hurt and sting,
And how little worries wear,
So He numbers every hair."

Yet, still I am so small, scarcely a
speck in the vast creation. Surely
there is danger that, among such a
multitude of worlds, I might easily be
forgotten. What could it matter to the
mighty ruler of a million worlds even
though my heart is burdened, though
my life is weary?

But hark! I hear my own name
called in tones so tender that it seems
to me as sweetest music; and the
words I hear are—"Oh, Anna D.
Bradley, cast all thy care upon him, for
He careth for you."

How strangely light my burden
grows, and how glad and beautiful my
life becomes when I know that He
really speaks to me!

And now, listening still closer to the
heavenly voice, I hear the words,
"Cast all thy care on Him."

Was ever friend so tender, so unself-
ish? He does not ask to share my
joys. He, who for thirty-three years,
walked up and down the earth, well
knew that while the sunlight lasted
there would be plenty by our side to
share its brightness. But shadows fall,
and often then our earthly friends for-
sake. Then He, who learned what
sorrow means, waits close beside our
hearts, and the words that come to us
are: "Keep all thy joys, if you will; but,
child of my love, cast every care on
Me."

"Cast all thy care upon Him."

Oh, thank God that it is no broken
reed upon which we are asked to lean,
but on the safe, eternal Rock of Ages
that never can be bent or broken.

Weak, oft tempted brother, sister,
you and I are bade to cast our every
care on Him.

But why, say why, should we cast
all our care on Him? For the sweetest
reason that earth or heaven could give:
because "He cares for us."

He cares for me! Oh thought so sweet,
I leave my burden at His feet.

Take K. D. C. Pills when a
laxative is required.

Edification or Fellowship Ser-
vices.

E. R. BLACK.

The student of the New Testament
learns that the disciples of Christ must
'edify one another.' The student of
church history knows what an impor-
tant factor edification is in the growth
of the church. We are taught by the
"living oracles" and the history of the
nominal church that no congregation
of believers can attain to the best
experience in "righteousness, peace and
joy" without exhorting one another.

The mission of the church of Christ
is to give the "gospel to the whole
creation" by the preached Word and by
the Word lived—Christ in us. Aside
from the exceeding great and precious
promises, as incentives to this divine
work, the New Testament economy
provides the Lord's Supper, and the
fellowship "exhortation," or "edifica-
tion" service as the most effective
helps. No church need expect to
"grow up unto him in all things" if
any of God's appointed means of grace
are neglected. We may not be able to
satisfactorily explain the philosophy of
the benefits of the edification meeting,
but an experience of the blessings is of
more value and satisfaction than the
philosophy.

The Christian Endeavor societies
have more nearly copied the New
Testament idea of church worship than
the churches themselves. Yet the C.
E. meeting is not an ideal church
service. It is but a service for part of
the church, of those, too, who naturally
are least able to edify and exhort.
Nevertheless, no one who has had ex-
perience in C. E. work would for a
moment question the great value of
their weekly meeting when carried on
according to the intention of the pledge.
But the ideal church meeting for wor-
ship is a meeting of the whole congre-
gation, and not a portion only, nor of
one class or age. Neither can it reason-
ably, sensibly, be a service in which
but a few participate, but it must be
one in which all are partners; the
young and the old, the weak and the
strong, the "babe in Christ" and
"those strong in the Lord and in the
power of his might." As in the giving,
and as in the joys and sorrows, so in
the church worship, there must be
fellowship, partnership, in order that
the body may make "increase of itself."
Each one, every one, must "confess,"
"pray," "sing," "exhort," "edify,"
"encourage," and "comfort" other
members. It is a part of that giving
—the consecration of the tongue—
that is more blessed than receiving.
Let every follower of the Lord try it.

The plan of the Endeavor service is
a good model. As in it every active
member is expected to be present
and take some part aside from singing,
so every member of the Church of
Christ, in order to his own and his
brethren's "growth in grace and know-
ledge," in order to be in fellowship, in
order to be an active member of the
body of Christ, in order to the obed-
ience of the apostle's exhortation, must
contribute in song (in spirit if not
otherwise able), in reading of the word,
in exhortation, in confession, in thank-
sgiving and prayer. It matters nothing,
absolutely nothing, how broken his
utterances, how disconnected the ex-
pression of his thoughts, how ungram-
matical his language, how fearful his
heart, if it is the fervent endeavor of a
believer. The servant of Christ is an
active Christian Endeavorer, with or
without the pledge, or else he has for-
gotten that he was cleansed from his
old sins. There must then be some
weekly church service of this sort,
whether it be at 11 o'clock Sunday
morning or 8 o'clock Thursday evening.

We have such a service, Wednesday
evening, where the writer lives, and it
has proved a mighty help, a blessing,
almost inestimable, not to be compared
with the weekly prayer meeting as
generally conducted. Every member
of the congregation able to attend (and,
generally, none are absent who are
able) leads the meeting in his turn,
reads, exhorts and prays, no matter
how feebly, and criticism is as far
removed as sympathy is from cold-
heartedness. It is not always an easy
task to work up such a service, no
more than it is an easy task to become
Christlike. The same effort spent
upon such a service as is given to the
building up of an Endeavor society will
be much more successful and per-
manent in results. It so develops
individual spirituality, "the unity of
the Spirit" in the congregation, sym-
pathy among all the members, young
and old, courage in confession, and
usefulness in the Lord's vineyard, as to
afford cause for everlasting joy. All
the good of a C. E. society we have in
such a service without anything that
may be questionable to the Lord.
There is no pledge no compulsion, no
separation of service for young and
old; and who will deny that work done
or service engaged in for Christ without
a pledge or a society is nearer the
ideal than done with an additional
pledge and a society?

We are not here raising any objec-
tion to the C. E. pledge or work.
God bless it. We are persuaded it
has been of immense value to the
church and the world. But if it is
right, if it is Christian duty or privi-
lege, and there can be no doubt about
it, to "strive to do whatever He would
like to have me do, to pray and read
the Bible every day, and to support
my own (Christ's) church in every way,
especially by attending all her Sunday
and mid-week services," and "to take
some part, aside from singing, in every
prayer-meeting," then my pledge of
faith in and alliance to "Jesus Christ
the son of God" will not allow me to
neglect any of these things.

Yet we know the church, as we have
it, is very imperfect; and reasonably so,
and there may be many congregations
that need the pledge and the society to
help them into light and duty, and into
the joy of an edification or fellowship
meeting. But, when we have been
helped, can we not, ought we not, take
a step forward, nearer the ideal, "put
away childish things," and bring the
whole congregation together, without
pledge or society, and "exhort one
another," "pray for one another,"
"edify one another," "have fellow-
ship one with another," "comfort one
another," "confess our faults one to
another," and "in psalms and hymns
and spiritual songs," sing "with grati-
tude in our hearts to the Lord?"

Aylmer, Ont.

What "Senex" Thinks on Some
Things, Past Present and
in Prospect.

Another change from summer to the
fall of the year suggests some reflections
on the past, as well as greater activity
in plans and purposes for the future.
I attended the funeral of a worthy
grandfather yesterday, and Sept., and
the thought occurred to me, a grand-
father, also, that some reminiscences
and remarks on changes in my lifetime,
and on principles in general harmony
with those approved by the CANADIAN
EVANGELIST, might, perchance, inter-
est some of your readers. Certainly
your main object is of the very highest
importance; but even things lawful are
not always expedient, and the best of
men may differ as to the best modes of
promoting the best of causes. But too
often also men have inferior motives,

and shrink from suffering reproach, as
our Jesus said, "For my sake"

We can all rejoice when prosperity
attends our course, but sickness or
adversity may become the greater bless-
ings to our higher interests. Therefore
let us always be ready to say, "Thy
will, not mine, be done."

I have lived through several periods
of great political and religious excite-
ment. My first experience as a youth,
in Edinburgh was the alarming opposi-
tion in 1830 on the Reform Bill, when
the Iron Duke, Wellington, the cor-
queror of Napoleon at Waterloo, was
believed to be ready to slaughter the
utmost rather than yield to the demands
of the intensely excited nation. Tens
of thousands at Birmingham and other
cities were ready at a moment's notice
to march to London and scatter or kill
their Tory opponents, with the prob-
able result of a complete change of
government, from a monarchy to a
republic. But a civil war was avoided,
and the convulsions over the Reform
Bill were happily ended by all parties
loyally recognizing that admirable
principle in the British Constitution
called Responsible Government, which
has been so successful in Canada since
her rebellion, and is now in operation in
Australia, and will be in other colonies
whenever the people are ready for it.
This very admirable feature of the
British system strengthens the empire,
and far more readily adjusts the differ-
ences which arise between the executive
and legislative bodies than can be done
when, for example, months intervene—
as in these United States—between
the election of a president whose
principles or policy may be the very op-
posite of those of the one to be dis-
placed. These months may be used
with desperate zeal to thwart the very
policy of which the people have just de-
clared their approbation, and to per-
petuate the very opposite. I was in
Edinburgh, 1828 to 1832, a lad in a
place of business, whence I ran, as
every boy did, to hear the news of the
Reform Bill on the arrival of the post,
as the guard in his livery trumpeted its
course through the dense crowds which
blocked the streets to the post office.
There the news was as quickly as pos-
sible declared from the balcony. The
voice of the people was there heard.
Yes, and its echoes reverberated over
the city like peals of thunder. The
ecstasy was extreme when the news of
the passage of the Reform Bill arrived.
The peace of the country was secured.
Never were such crowds in the valleys
of Edinburgh under the shadow of
Arthur's seat; nor ever had been heard
so many orators at the same time doing
their utmost to fill the ears and hearts
of the immense gatherings of the people.
Places of business were closed, and
every body that could, went to partici-
pate in the joy of the nation.

So much for my first lesson in poli-
tics. And so I was thenceforth a re-
former—yes, in Canada, before and
after the rebellion.

But your readers are religious people,
and care more about one's religion than
his politics. I may therefore say that
my parents were devout Scotch Baptists
and that when I left home and came
to Edinburgh I attended services in
the pleasure, where three elders and
three preceptors met the eyes of the
audience, instead of the common one
minister, to preach, etc., and one
preceptor to lead the tune, in which, as
a rule, the whole congregation heartily
joined. I never saw "revival services"
in Scotland, but first saw them, in
extra style, in Canada at the camp
meetings. Prayer, in Scotland, was
ever solemn and reverent, and the con-
trast at some of the noisy camp meet-
ings quite astonished me, and seemed
more like the Baal worshippers so con-
temptuously treated by Elijah. It was

my good fortune to meet some Scotch Brethren in Canada who took the Millennial Harbinger, and thus I was never prejudiced against the "Campbellites," but found in them the same fundamental truth as that in which I had been trained, viz.: That the New Testament was the authority for the present dispensation; that salvation was by Christ; that nothing but immersion was baptism; and that God, to love, had sent His Son to save the lost world. But I was employed where there were no Disciple services, and so time passed on for some years before I made the good confession—after death had taken my eldest child, the idol of my heart, and my eldest brother, most worthy of all affection. It was time to give heed to the lessons of my youth, and to be ready for the great change if I would hope to join the loved ones gone before. So the Bible was my teacher, and I read chiefly the New Testament, desiring to know the truth as it is in Jesus; and the light arose, and the darkness departed. Jesus had fulfilled the law, had been delivered for our offenses, and had risen for our justification; therefore we are justified by faith and have peace with God through our Lord Jesus Christ. Yes, and "God was in Christ reconciling the world to Himself," and beseeching men, by his preachers and people, to be reconciled to Him. What a privilege to be allowed to testify in baptism the blessed gospel facts, viz., that "Christ died for our sins," and was "raised for our justification." Yes, and to rejoice even if "for Christ's sake" we are regarded as "fools" in yielding such obedience. True, indeed, "If Christ be not raised we are yet in our sins;" but, hallelujah! "In Christ shall all be made alive." Life and immortality were brought to light by the resurrection of our Lord. Nothing in the world should be so precious to His people whilst they are pilgrims onward to their heavenly home. The early Sunday school practice of learning verses and daily readings of the scriptures were realized as a great benefit when memory recalled them as I read, to know the truth. The whole became clear—doubts and difficulties were dispelled, and the child-like heart faith of Abraham which was accounted to him for righteousness was found supreme over all the vain conceits and false philosophies of the head, and peace was found through Him who is "the way, the truth, and life" for repentant sinners. I am thankful to say I have never regretted having made the good confession, and am now more than ever convinced that divisions are sinful, as are also their sprinkling and the Romish wafer—the last instead of the loaf and cup—and that our duty is to promote loyalty to our Lord under His own appointed banners, and so to hasten the answer to the prayer of our Lord, John xvii: *that all may be one—that the world may believe the Father sent Him to save it.* The great civil war in the United States was to have the Stars and Stripes for the union, instead of stars and bars in a division! Ought we to be less loyal in heart to the stars and stripes of our Redeemer in the precious symbols He has left us of His death for our sins, and of His resurrection for our justification? Certainly not. Therefore let us "put on the whole armour of God" and rejoice if evil spoken of, or even if struck on the one cheek to turn the other also. Thus we shall assuredly conquer under the great Captain of our salvation.

Yours for the truth,
S. N. E. X.

Hood's Sarsaparilla is absolutely unequalled as a blood purifier and strengthening medicine. It is the ideal spring medicine. Try it.

Children's Work.

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

Mission Bands and Junior Endeavor etc., "Lend me your ears" One third of our missionary year is gone already, and the time is flying so fast it actually makes me nervous. I wish I knew that all the Bands are busy at work and doing your very best. Are you? If you are, it would be such a comfort if you would just send me word to that effect. If not, why are you not busy? Is there a really good reason for being idle? If so, send and tell me what it is. Seriously, children, we need to be in earnest. This year so much is depending on us, and it would be a dreadful thing if we were unable to meet our pledges next June. How ashamed we would be! I heard from one Band last week, and was glad to know that they are at work. I was privileged to address a Junior Endeavor meeting for the first time while I was in Toronto. Do you know, I thought that the boys always attended J. E. meetings, but they were as scarce as though it had been a Mission Band. All honor to those who were present; but, as usual, the girls predominated. I wonder the boys like to have it so; but they do.

The "Golden Links" of Owen Sound had their picnic a few weeks ago up on the pleasure ground. Some of the sisters helped to provide the refreshments, and came and helped with the work. A good game of baseball between the boys and girls kept them interested for some time, and also made them relish their supper, and for once we had exactly the same number of boys as girls, and they beat the girls at baseball. Now we are busy preparing for an entertainment to be given on Thanksgiving night. Perhaps this will be a practical suggestion for some of the other Bands. I think it is likely that we may try the sewing again after the entertainment is over.

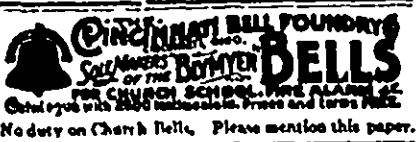
One of the most interesting features of my week's absence from home was a flying visit to Buffalo, for while I was there I found our missionary, Miss Mary Graybeil, whose home is in that city, was just about starting for India again. I missed seeing her, as she was away on business, but I had a very pleasant visit with her mother, which I enjoyed very much. Mrs. Graybeil is a lady of 84 years of age, but time has failed to rob her of anything but physical strength, and she is an ideal missionary's mother; brave and strong, and ready to send away her daughter so cheerfully and lovingly that it was an inspiration, and a revelation as to what missionary work really means. I think it would be very nice if all the Bands remember Miss Graybeil and her mother in their prayers at their next meeting.

J. E. L.

Economy and Strength.

Valuable vegetable remedies are used in the preparation of Hood's Sarsaparilla in such a peculiar manner as to retain the full medicinal value of every ingredient. Thus Hood's Sarsaparilla combines economy and strength and is the only remedy of which "100 Doses One Dollar" is true. Be sure to get Hood's.

Hood's Pills do no. purge, pain or gripe, but act promptly, easily and efficiently.



K. D. C. Pills cure chronic Constipation.

Down by the Sea.

The annual meeting of Nova Scotia and New Brunswick was held with the church at Milton, N. S., Aug. 3rd to Sept 2^d. About ninety delegates were present. The preachers present were E. C. Ford, H. Murray, W. Murray, W. H. Harding, H. E. Cooke, H. S. Devoe, H. W. Stewart, G. D. Weaver, and H. E. Andrews, a student. Bros. Cooke, Harding, Ford and Stewart, did the preaching.

The letters from the churches were read, which showed the best year's work in our history; nearly every church reported growth in additions and work. Next came the report of the Home Mission Board, which was also the best yet, as follows:

One new house had been opened, two churches, and one Sunday school organized, the communion restored at one point, eleven preachers employed 457 days, they preach 321 sermons at fourteen points; collected \$455.00; cost \$908.00; 143 were added to the churches. C. H. Leonard, G. F. Barnes and J. S. Flaglor were re-elected the Home Mission Board. J. E. Edward, of the *Christian*, reported that it had about 1,000 subscribers, and that the profits for two years had been \$156.00. It was decided to divide the profits for mission work as follows: two-thirds to N. S. and N. B., and one-third to P. E. Island.

Complimentary remarks were made made in regard to the *Christian*, and all promised to try and make it more successful.

The invitation from the Halifax church to hold the next meeting with them was accepted. The date of the meetings was changed to the Thursday before the 2nd Lord's day in August. This was deemed wise because the opening of the schools and colleges prevented many from attending in September. It is expected the brethren in P. E. Island will change their meeting from July to 1st Lord's day in August, so that visiting brethren, especially preachers, will be able to attend both meetings without loss of time. Will the Ontario brethren and sisters make a note of this?

The G. C. M. C., through Bro. J. H. Hardin, are paying \$250.00 a year toward the support of a preacher in Halifax. A motion passed expressing thanks to them and satisfaction with their co-operation; also asking all the churches to take up a collection in May and forward it to Bro. Hardin. All the Sunday Schools were requested to take up a quarterly collection for our own Mission Board, and send it to J. S. Flaglor. A motion that the Board employ an evangelist was passed; also that they pay \$300.00 a year for the support of a preacher in Halifax. Elder Carson made an appeal for Halifax, stating that there was still \$2,200 of debt on their house. An appeal was also made for Bro. Devoe, who is personally responsible for the debt on the house at Gulliver's Cove. In the evening there was a Home Mission rally. All the preachers and the secretary of the H. M. Board spoke. A collection of \$34.00 was taken. This is nearly double what it was four years ago at this place.

3 p. m., Saturday.—The C. W. B. M. began their meeting, Miss Payson, the President, in the chair. The following motions were passed: To send greetings to the sisters in Richmond in October, and Ontario in June next; thanks to the *Christian* for its support; a rising vote of confidence and esteem for their missionary in Japan, Sister Rioch. The Secretary's encouraging report was read; the Treasurer's report also showing a large increase for Miss Rioch's support, and more than enough for the support of Okin San, whom



FRANK LEAKE
Oshawa, Ont.

**Pains in the Joints
Caused by Inflammatory Swelling**

A Perfect Cure by Hood's Sarsaparilla.

"It affords me much pleasure to recommend Hood's Sarsaparilla. My son was afflicted with great pain in the joints, accompanied with swelling so bad that he could not get up stairs to bed without crawling on hands and knees. I was very anxious about him, and having read

Hood's Sarsaparilla Cures

so much about Hood's Sarsaparilla, I determined to try it, and got a half-dozen bottles, four of which entirely cured him." Mrs. U. A. LARK, Oshawa, Ontario.

N. B. Be sure to get Hood's Sarsaparilla. Hood's Pills act easily, yet promptly and efficiently, on the liver and bowels. 25c.

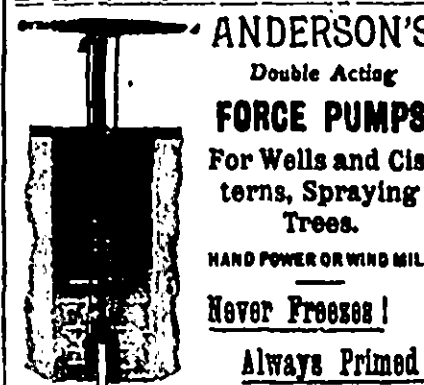
they have adopted. The P. E. Island brethren, led by Bros. D. Crawford and G. D. Weaver, have given large sums to help on these good works. The Superintendent of children's work read a most satisfactory report. Then came reports from Bands and Auxiliaries. The Sunday Schols were requested to observe Children's Day in June.

Mrs. J. M. Ford read Sister Rioch's last letter from Japan. W. H. Harding prayed for her and the work in general.

Sunday was a good day. Crowds at all the meetings. Some walked twelve miles to be there. 7 to 8, early prayer meeting, led by Lyman Peters, of Everett, Mass.; 10.30, W. H. Harding preached; 11.30, Lord's supper, Eiders Barnes, Carson, Payson and Freeman, presiding; 2 p. m., Mrs. Morrison gave a chalk talk and an object lesson, also an interesting address on Japan to the Sunday school; 3 p. m., E. C. Ford preached; 7 p. m., H. E. Cooke preached in the Baptist church; 8 p. m., H. W. Stewart preached, after which we had a farewell meeting.

This was one of our first meetings without outside preaching help, and we are glad to say it was one of our best meetings. All seemed willing and anxious to make it a success. The outlook in the province is good. The H. M. Board has already made an offer to T. H. Blenms, who would have been at the meeting, but his daughter was too ill to leave. Bro. Murray and the church at Milton are to be congratulated on the manner in which all our wants were supplied. We hope to go to Milton by rail next time.

J. S. FLAGLOR.



Guaranteed easiest working, most durable and best Pump made, or no sale. Live men, pushers, wanted in every Township in Canada to sell these Pumps. For particulars address,

J. W. ANDERSON,
PATENTEE, Aymer West, Ont.

THE
CANADIAN
EVANGELIST

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JAN. 1st, 1896,

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FOR

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GEORGE MUNRO, Editor and Publisher.

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All business communications and remittances to be sent to George Munro, 85 Wellington Street North, Hamilton, Ont.

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

HAMILTON, OCT. 2, 1894.

The Bible School.

Bro. T. L. Fowler asks us to announce that he will meet the students in the school-room of Cecil Street Church, Toronto, at 3 p. m., Oct. 3rd.

"Non-Elect Infants"

The CANADIAN EVANGELIST calls attention to a passage in "John Calvin to Castalio, Amsterdam edition, vol. 8, p. 644," in which that worthy talks infant damnation in this way:

"You deny that it is lawful for God to punish any one of mortals except on account of wickedness. Nevertheless innumerable infants die. Withdraw now your virulence against God, who precipitates into eternal death innocent infants torn from their mothers' breasts. *Quod erat demonstrandum.*"

Calvin said many things, and did many, too, which those who are called Calvinists to day would not pretend to justify; and it is hardly fair to assume that the Presbyterians of to-day entertain such views. Probably a census of Canadian Presbyterians would fail to discover a single person who accepts the doctrine set forth in the above excerpt.—*Hamilton Times.*

The *Times* keeps an eye on matters religious, and so far as we have observed is never on the side of narrowness, but is rather always disposed to further good understanding and good feeling among all religious bodies. And its criticism is therefore all the more acceptable as to the matter in hand.

We had two principal reasons for publishing the article referred to. First, because it is a point that has been largely discussed, pro and con, whether John Calvin ever did teach infant damnation, and we think there is no harm in stating the fact in the case. Presbyterians need not take any offence at that. Second, we are not sure but what there might be found one Presbyterian in Canada who believes in infant damnation. We rather think a couple might be found by diligent search. Indeed, we would not be surprised to find a few hundreds, or even thousands. Now, as we believe that the doctrine of infant damnation is thoroughly unscriptural, we think, perhaps, by calling attention to it once in a while, we may help the Presbyterians to make up their minds to put that opinion of John Calvin's out of the Confession of Faith.

Chapter ten, section three, of the Confession says: "Elect infants dying in infancy are regenerated and saved by Christ through the Spirit." What becomes of non-elect infants dying in infancy? They are lost, of course. And why should it be thought a more terrible thing to damn a non-elect infant who dies than a non-elect centenarian who dies? A pretty fair argument might be made to show that the infant has the advantage. If the Presbyterians will stop finching when reminded that John Calvin taught infant damnation, and will have the doctrine expunged from their creed, we shall be inclined to let them alone on that point.

"I would like to see the C. E. in every Disciple house in Canada. I feel that many more of our people ought to have it."

The Patrons and Church Union.

We notice that the Patrons of Industry are taking up the question of church union. They have observed that conspicuous fruit of divisions the "over-churching of villages," and they are opposed to the great waste of funds thereby occasioned. We are glad the Patrons have taken up the subject. We do not expect them to put "the abolition of sects" in their political platform, but their agitation of the question may cause religious leaders to see that they must do something to relieve the pressure of denominationalism.

What each denomination should consider is, What are the New Testament essentials of the Church of Christ? And every body should be willing to give up for the sake of union what the Scriptures do not require it to hold. Not even for the sake of union should a society professing to be Christian agree not to maintain the doctrines and ordinances of Christ.

It is well to point out to the Patrons and others that it is not necessarily ignoble for a small company of believers to hold themselves aloof from some other body. If the Bible as they understand it and conscience require them to stand apart, they should not be censured. The blame should fall upon those who, having no convictions derived from a study of the Scripture, adhere to a sect from some motive of convenience or of interest.

The Disciples' Divinity House, Chicago.

The *Christian Standard* has recently illustrated well one of the functions of a great religious weekly published in the interests of a free and independent people, by inviting and publishing a symposium from competent brethren on the propriety of establishing a Divinity House in connection with Chicago University. The weight of opinion of the writers of the symposium is against the scheme. And the *Standard*, in an article whose moderation and good spirit are admirable, takes the same side.

From our point of view the following conclusions seem to be reasonable:

1. The projectors of such a scheme, before committing themselves to it, should submit it to a representative body of our brotherhood, which should include, with other competent men, the Presidents of all our Colleges in the United States.

2. We judge the present proposal to provide post graduate education for our preachers unwise, inasmuch as it might be taken as an intimation to the world that the Disciples had committed themselves to that school of higher criticism to which President Harper belongs. It is obvious to us that the time has not come to do that; it may never come. In the meantime let our brethren generally, and the G. C. M. C. in particular, avoid the suspicion of such entanglement.

3. The Chicago scheme appears to make an unwarranted reflection upon the Biblical professors in our own Colleges. The "Divinity House," under the direction of a young man, clever and cultured though he be, seems to be undertaking a pretty big job in proposing to "finish" those students who have passed through the hands of old and experienced professors. Because a man has been filling a Biblical chair in one of the Disciples' Colleges for a quarter of a century it does not follow that he is a fossil, nor because a bright young man has taken a post-graduate course under Dr. Harper or Dr. Briggs, does it follow that he is more competent than his old teachers to give students an advanced course.

4. We have seen no sufficient answer

to the objection that the University of Chicago is a Baptist Institution. As things have themselves, accepting doubtful favors from the Baptists will be taken as a confession of weakness and a sign of compromise upon the part of the Disciples. The Disciples are abundantly able to provide all the advanced education their young men need. They should not go a-begging.

Notes.

The *Northwest Baptist* does not approve of churches which do not insist upon believers' immersion calling themselves Baptist churches. But if they do call themselves Baptist, would Bro. Grant count them in when he is telling us how many Baptists there are in the world?

The well-merited eulogies paid to the late Hon. C. F. Fraser by persons and papers of all parties and persuasions, and the affecting interview Lieutenant-Governor Chapleau had with his lifelong political opponent, Mr. Mercier, should teach all to beware of the bitterness of party politics.

The *Catholic Record* publishes a story of a teacher being saved from being run over by a railway train by falling to one side of the track as she was stooping to pick up her beads, which she had accidentally dropped. Come now, neighbor, do you really believe there was anything miraculous about that?

The *Northwest Baptist* still bears false witness against its neighbor by again insinuating that Catholics and Disciples hold identical views as to the design of baptism. An intelligent man like the editor of the *N. W. Baptist* knows better than that. He should not allow his partisan spirit to run away with him.

"In the opinion of the committee there is no demand from the people so well grounded in right and reason as that the Public School system of the State shall be forever protected by constitutional safeguards from all sectarian influences or interference, and that public money shall not be used, directly or indirectly, to propagate denominational tenets or doctrines."—Committee of New York Constitution Convention

The Temperance Committee of the General Conference struck the keynote of the campaign for prohibition when it advised advocates of a prohibitory law to attend the primary political meetings and see that candidates, irrespective of party, are pledged to work and vote for prohibition.—*Toronto Star.*

That has been a favorite idea of ours for some years. We are glad to have the *Star* and the Methodist Conference on our side.

The General Conference of the Methodist Church has placed itself on record against the expression "the Carpenter of Nazareth" as applied to our Saviour, by eliminating it from a report and substituting therefor "Jesus of Nazareth." The delegates very sensibly concluded that the legend to the effect that Jesus was a carpenter was unsupported by a tittle of evidence in history, sacred or secular, and objected to lending the weight of their authority and learning to credulity in that way.—*Hamilton Times.*

You are nodding, neighbor. See Mark vi., 3.

We hear that the educational programmes will be modified this year. We hope so. There are too many intellectual dyspeptics already. Our present method is cramming, not teaching our boys and girls to think, which should be the aim of all education.—*Catholic Record.*

It strikes us there is a good deal of force in the above. Along with intellectual dyspepsia often goes physical

weakness. Parents should keep an eye on their boys and girls, especially when they get into the higher classes, and more particularly be careful of the girls.

Ald. Nelligan is a Roman Catholic, and Ald. Nelligan publicly expressed the opinion yesterday that the children of the country, irrespective of religion, should be educated together in one system of public schools. This is the private opinion of a very large number of good Roman Catholics, but they don't like to express it.—*Hamilton Spectator.*

We are very glad to know it is even their private opinion. It may become their public opinion soon. If a certain class of Protestants would leave the Catholics alone, there would soon be more of the latter like Ald. Nelligan.

There is at best a great deal of nonsense in this talk of "godless" schools. Schools that are opened without religious exercises are no more "godless" than are public entertainments, meetings of Municipal Councils, Public School Boards, etc., opened in a similar manner. Nor are the religious ideas thus inculcated of very great value unless imparted by Christian men and women.—*Brantford Expositor.*

True every word of it, and exceedingly well put. The cry against so-called "godless" schools is the cry mostly of people who know little and have thought less about the subject. The *Brantford Expositor* is evidently helping to open the people's eyes.

The Democrats of the Ashland district of Kentucky have decided that the once famous, now infamous, W. C. P. Breckinridge shall not be their candidate for Congress. The papers say that perhaps Prof. J. W. McGarvey had more to do in bringing about that result than any other one man. But all agree that the Kentucky women turned the scale. There is something peculiarly sad and disappointing in the downfall of Mr. Breckinridge. The writer often saw him when a student in Lexington, and remembers well how proud the Kentucky boys were of Kentucky's orator of the silvery tongue. And he appeared to be such a genial gentleman, not above bestowing a courtly bow and a gracious smile upon the student as he wended his way to or from College with his books under his arm. "How are the mighty fallen!" What a pity!

Omnibus.

Our friends have still a chance to get a set of the Chrisby knives for a little trouble. See advertisement in this number.

The Universalist Church of Ontario has lately received a bequest of \$13,000, and the Methodist Church one of \$75,000.

In another column will be found the advertisement of Mr. J. W. Anderson, of Aylmer, Ont. His Force Pumps are highly recommended.

"You will please find \$2 in answer to your 'Last Call.' I am like the boy, I have not a word to say for myself." We forgive you, brother.

We are glad to learn that Bro. C. A. Fleming's Business College at Owen Sound is prospering. Those who have attended it give it a good name.

A SIGN OF THE TIMES.—*Grip's* farmers are getting better looking. They have not such a "hay-stedy" appearance as formerly. That's right, Mr. Bengough.

Ontario Disciples will enjoy reading Bro. Flaglor's account of the Maritime Convention. We rejoice to know that the Lord's work is prospering in that part of the Dominion.

"The EVANGELIST is a pure, healthful journal, and I am sure will make friends wherever it goes. I trust its mission for usefulness will extend." Thank you very much

"You will please find enclosed one dollar for your paper, which we could not well do without. It should have been sent some time ago, but I suppose better late than never." So writes a brother in Manitoba.

THE RICHMOND CONVENTION.—Richmond, Virginia, Oct. 19 26 All who intend going should notify at once A. R. Moore, Chairman of the Committee on Homes. We presume reduced rates may be secured from Buffalo in the usual way.

TO AGENTS.—Now is the season for booming a paper. Will you not go forth an extra effort this Fall? If every agent would get even four or five new subscribers it would be a great help. Our offer of the EVANGELIST until January, 1896, and "Premium Picture," for \$1.00, should make the canvass easy.

In another column will be found an open letter from a prominent physician relating the facts of a cure of consumption after the patient had reached the last stages of this hitherto unconquered disease. The statements made are really remarkable, and mark another advance in the progress of medical science. Our readers will find the article well worth a careful perusal.

We have a number of names on our list at post offices in different parts of the United States that are in arrears one, two or three years. To most of these we have sent notices and bills. It may be that some of these did not subscribe to the paper themselves, it being paid for by a friend for a year, and so they do not feel under obligation to pay for it now. We would thank all such very much if they would send us a post card notifying us of the facts in the case.

We think it is a pity that Dr. Dewart editor of the *Christian Guardian*, had to suffer the mortification of a defeat at the Methodist Conference. It would have been more in harmony with the fitness of things if it had been arranged for him gracefully to retire. We presume his friends felt sure they could elect him again. His successor in the editorial chair of the *Guardian* is highly spoken of, and of course we wish him well; but we feel like saying, "What can the man do that cometh after the king?" If Mr. Courtice can make a better paper than Dr. Dewart, he is an extraordinary man.

Church News.

OWEN SOUND.—Our meetings are looking up of late. The Sunday school is in especially good condition.

J. LEDIARD.

INTERNATIONAL BRIDGE.—Two have confessed Christ and obeyed Him in the ordinance of baptism since last report. We hope (D. V.) to hold special services here soon, and would ask your earnest prayers for the work that many souls may be gathered into the Master's kingdom, as the out look is promising. W. C. McI.

WAINFLEET.—We hear that the new meeting house at Winger will be opened soon, but cannot give the exact date. They expect a number of speakers, Bro. Burris, of Bowmanville, for one. We shall look for a good report of the opening services.

GEORGETOWN AND ACTON.—Bro. J. D. Stephens, having resigned the post

tion of preacher for the West Lake Church, has engaged with the churches at Georgetown and Acton. He began work in his new field Sept. 23rd.

An Interesting Letter from the States.

DEAR BROTHER.—Enclosed find five dollars. I am in arrears about four years, and would like to have your paper for another year. I am very sorry that I have neglected this so long, but I will try to do better in the future. I would like to get the picture, "Pioneer Preachers." If I am not entitled to the same would be willing to pay for it. Hoping you success in the future and more prompt subscribers, I remain, yours, etc."

We should be pleased to receive more such letters from Uncle Sam's Dominions. All old subscribers who pay up arrears and renew are entitled to a copy of "Pioneer Preachers."

Co-operation Notes

BOARD OF MANAGERS.—Pres., Hugh Black, Rockwood; Vice-Pres., John Campbell, Erie Mills, St. Thomas; Rec. Sec., J. W. Kilgour, Leppich, Cor. Sec., T. L. Fowler, London, Treas., John McKinnon, Everton; J. H. H. Jay, Pamanville; Thos. Whitehead, Walkerton; John Black, Rockwood; A. J. Thomson, Hillsburg; S. E. McKee, Erie; Geo. Munro, Hamilton.

All contributions to the funds of the Co-operation should be sent by Registered Letter of Post Office Order to T. L. Fowler, Cor. Sec., 50 Adelaide St., London, Ont.

FORM OF BEQUEST.

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

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

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

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

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

Contributions.

Home Missions.

Table with 2 columns: Location and Amount. S. S. St. Thomas \$ 6 17, S. S. London 4 50, S. S. Erin Centre 4 50, S. S. Hamilton 4 21, Total received since June 1st. 61 49

The returns from the Sunday schools are coming in slowly. No school is so poor but it could take up a collection for this fund, and there is no school so rich that it could afford to pass it by.

We look to the preachers and S. S. superintendents to see that an opportunity is given the schools to contribute.

The best yet from S. S. returns is from the St. Thomas school. This school gives a percentage of all collections to home missions. Bro. Coulter, in remitting, says, "There will be more before the end of the year." St. Thomas and Toronto schools have taken the lead in this matter.

T. L. FOWLER, Cor. Sec.

Literary Notes

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

LITTELL'S LIVING AGE, the Nestor of eclectic periodicals, makes a most attractive and generous offer to new subscribers by promising to send to all who remit for the year 1895 the weekly issues for the remainder of this year absolutely free. As this magazine, in this busy age, is well-nigh indispensable to every reader who desires to keep informed of the literary activities of the day, this will prove a most tempting offer, and the single best ex-

penditure for a literary periodical that can be made. Address

LITTELL & CO., Boston.

INTERNATIONAL JOURNAL OF ETHICS—A quarterly devoted to the study of individual and social ethics, theoretical and practical. Contents, October number, Vol. v. No. 1. Luxury Professor Henry Sidgwick, Cambridge, Eng. The Limits of Individual and National Self-sacrifice F. H. Bradley, Oxford. Women in the Community and in the Family Mary G. Gilliland, London. Ethics and Ideology Edward Montgomery, Hempstead, Texas. National Character and Classicism in Italian Philosophy Luigi Ferri, University of Rome. Rational Hedonism: E. E. Constance Jones, Girton College, Cambridge. Discussions: The Practical Value of Ethics, J. S. Mackenzie, "Italy and the Papacy," Wm. Chauncy Langdon. Book Reviews: Social Evolution, by Benjamin Kidd; Ethics of Citizenship, by John MacCunn, "Science and Education," by T. H. Huxley. La Psychologie des idées-forces, par Alfred Fouillée; Suicide and Insanity, by S. A. K. Strahan; Stoics and Saints, by James Baldwin Brown, Man and Organic Community, by John H. King; Natural Theology, by G. G. Stokes; Report of the Twentieth Conference of Charities and Correction, Philadelphia. International Journal of Ethics, 118 S. Twelfth St. Yearly, \$2.50; single numbers, 65c.

Our Young Folks, which is advertised on page 8 of this paper, has become a weekly. But for the present the price is unchanged. It is a sixteen page paper now, size of page about 12 x 9 inches. It is an elegant paper and filled with interesting and useful reading. It is a splendid young people's paper. The Christian Publishing Co. of St. Louis, Mo., will be glad to send sample copies to any address.

Foreign Missions.

Official News from the Foreign Society.

The Executive Committee met in regular monthly session, August 24th, 1894. F. B. Biddle conducted the devotional exercises.

FINANCES.—The receipts for the month amounted to \$4,005.2; the disbursements to \$7,197.02.

CONVERSIONS.—China reports two; India, four; Japan, nine; Turkey, two.

NOTES FROM THE FIELD.—James Ware, of Shanghai, writes: "I spent the whole of June in Nankin studying medicine with Dr. Butchart. This, together with my preaching, kept me very busy. I trust, however, I have acquired some knowledge that will be very useful in our Tsung-Ming work. The cases I shall be called upon to deal with will be mainly cholera, various forms of skin disease, mostly itch, opium poisoning, ulcerated limbs, malaria, coughs, rheumatism, simple eye troubles, etc. Chinese physicians have not the slightest idea of how to treat the simplest of these cases, and consequently there is a great deal of distress that can be relieved with a little of the right kind of medicine and common sense." E. T. Williams writes: "I had the pleasure of baptizing another man one week ago last Sunday. In addition, I have two or three inquirers in tow, who will, I trust, soon take stand with us. One of these is a retired Government clerk, a friend of a similar officer, whom I baptized a month or so ago."—Dr. Macklin and family sailed from Vancouver, Aug. 27th, for Nankin. Edward and Loos Williams went with them. Dr. Macklin spent most of his furlough in the

medical schools of Chicago and New York. He spent three months among the churches. Those who heard him learned much about China and the condition of the Chinese.

Dr. Hitt, of India, writes: "Many lepers and men with loathsome diseases, running sores, etc., come to our house and lie on the benches waiting for medicines. I may be several miles away waiting on other sick people at the time. So these men lie about and wait till I come. They often wipe the corruption which runs from their ulcers on the benches. In one instance I saw a man rub it on the door frame. Dear brethren, this is awful to write about, but think of what it is to face it day by day! I found my little darling girl sitting on the porch playing with a leper. He had her doll, which she brought from America. I had to burn the doll, but could do nothing to protect her from the loathsome disease save wash her and change her clothes. I promise you, with God's help, I shall never flinch, but will do my duty and dress their sores, and do all I can for them until I fall. But, dear brethren, I plead for my little ones, and ask that we be allowed a small amount with which to build a dispensary with two rooms. This will keep the lepers at least two hundred yards from the little folks. I do not plead for fine buildings, or for anything to please the eye, but for human lives." Dr. Hitt can put up such a building as he needs for \$500. Is there not some one who has more of the Lord's silver and gold than he needs, who can supply this need?—Bilaspur and Hurda need additional homes for the workers. Miss Franklin says that on the plains the thermometer registers 165° in the sun and 118° in the shade. By using artificial means, the temperature in the bungalows is reduced to 85° or 95°. In India, as in other fields, it is extremely difficult to rent suitable buildings. The mission must build, or the workers must suffer. The workers in Japan report that they are going to open a Bible School in September. They feel that Americans can only start and superintend the work for a season. Sooner or later the native church must carry on the work. Foreigners may lay foundations, but natives must build thereupon. Trained men and women are needed in Japan as they are needed elsewhere. The missionaries state that they need homes and other buildings. If they had homes of their own their health would be better, their lives would be longer, and their work would be more effective. There can be no doubt of this. Every missionary family ought to be comfortably housed. G. N. Shishmanian writes that the earthquake did great damage in Constantinople. Many buildings were wrecked. The poor are certain to suffer greatly from this calamity. Garabed Kevoorkian has returned to Marsivan. The American Legation secured for him all that he demanded.

THE RICHMOND CONVENTION.—The annual convention is now not far distant. The fiscal year closes the first of October. Those who wish to pay anything in the current year ought to bear this fact in mind. Thousands of churches and Sunday schools have not been heard from this year. The Society ought to receive myriads of offerings during September. Gifts ought to pour into the treasury until there shall be money enough in hand to meet all obligations. Let it be borne in mind that whilst there has been a great increase in the number of contributors, the increase in the contributions, when compared with two years ago, is small. There are multitudes of Disciples who are abundantly able to send in a contribution before the year closes. If they will do so, we shall have a most gratify-

ing report to present to the Convention in Richmond.

A. McLEAN, Cor. Sec., P. O. Box 750, Cincinnati, O. Home and Abroad.

It is the duty of every one, whether at home or travelling for pleasure or business, to equip himself with the remedy which will keep up strength and prevent illness, and cure such ills as are liable to come upon all in everyday life. For instance, Hood's Sarsaparilla as a general tonic, and to keep the blood pure and less liable to absorb the germs of disease, will be well-nigh invaluable. Change of drinking water often causes serious trouble, especially if one has been used to spring water in the country. From a few drops to a teaspoonful of Hood's Sarsaparilla in a tumbler of water will prevent the water having any injurious effect.

Hood's Vegetable Pills, as a cathartic, cause no discomfort, no disturbance, no loss of sleep, but assist the digestive organs, so that satisfactory results are effected in a natural and regular manner.

Do you like a good Scotch tale? If you do, then "The Raiders" will please you immensely. See "ad" on another page.

THE point of greatest influence in any sphere of life is the center of that sphere. Whatever of influence is at work in the area of a circle emanates from its center. The center of a small circle is as large as the center of a large circle, and, as the circumference enlarges, the center remains the same. Let him who aspires to have influence in a widely extended circle remember this truth, and bear in mind that he is now at the center of his sphere, and that his greatest work must ever be done there. His influence may, indeed, be less now than it is to be in the future; but it will never emanate from any other point than his present center of life and being. All portions of the lesser or the vaster sweep of any circle's circumference are equidistant from the center; and he who lives and labors so as to be felt at the center, is doing most for the extension of his influence to the uttermost possible circumference.—S. S. Times.

Church Directory.

Any congregation of DISCIPLES OF CHRIST that has in its membership ten (10) paid-up subscribers to the CANADIAN EVANGELIST, may have free, upon application, a two inch church notice, after the model of the one given below.

ONTARIO.

HAMILTON.—Church, corner of Catheart and Wilson Streets.

Lord's Day Services:

Public worship, 11 a. m. and 7 p. m. Sunday-school at 3 p. m. W. P. S. C. E. at 8:15 p. m.

Prayer-meeting, Wednesday evening at 8. Strangers and visitors to the city are always welcome.

GEO. MUNRO, Minister.

Residence: 85 Wellington St. North.

TORONTO.—Cecil Street (near Spadina Avenue).

W. J. Lhamon, 435 Euclid Ave., Minister.

Services:

Sunday, 11 a. m., 7 p. m.; Sunday School, 3 p. m.; Junior Endeavor, 4:15 p. m.; Senior Endeavor, 8:15 p. m.

Wednesday, Prayer-meeting, 8 p. m. Friday, Teachers' Meeting, 8 p. m. All are cordially invited to these services.

THE CANADIAN MAGAZINE \$2.50 per annum.

This Magazine should be read by every Patriotic Canadian, and should find a place in homes where pure literature is appreciated. What the press says:

"Worthy the hearty support of all sections of the Dominion."—The Globe, Toronto.

"Bright and interesting, the articles are remarkable for their taste and literary finish."—Catholic Record, London.

"Attractive in appearance, excellent in typography and, above all, worthy and interesting in matter."—The Mail, Toronto.

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"We are delighted with 'Pioneer Pictures.' Many thanks."
"I think the pictures are just fine."
"The premium picture is a treasure."
"The likenesses are excellent, and should be on the walls of every Disciple household."
"In addition there is a very handsome supplement, containing pictures of five of the pioneer preachers among the Disciples of Christ in Ontario, viz.: James Black, Dugald Sinclair, Alexander Anderson, James Kilgour and Edmund Sheppard. This supplement will doubtless be valued as a very precious souvenir by the Disciples in Ontario."—Christian Evangelist.
"I was much pleased with the pictures of the pioneers. The group stirs up almost hallowed recollections. I think it was a fine thought to present the fathers of the cause in Ontario to the readers of the EVANGELIST."
"You have given us a very valuable premium indeed."
"Enclosed you will find one dollar for payment of subscription to your paper. Sorry to have fallen into the arrearage list. Will you kindly send me your Premium Picture? I was personally acquainted with all five."
"We feel thankful for the pictures—the shadows of good and faithful men."

SPECIAL OFFER

OUR OFFER to send the EVANGELIST from now until January 1st, 1896, and the Premium Picture to new subscribers

FOR \$1.00

should meet with a hearty response on the part of our people. Every friend of the paper should resolve to add at least one new subscriber to the list.

Old subscribers have still the privilege of getting the picture by paying up arrears and renewing for one year.

Woman's Work.

O. C. W. B. M.

President, Mrs. W. B. Malcolm, 89 Church St., Toronto; Cor. Sec., Miss L. V. Rloch, 235 Maria St., Hamilton; Treasurer, Miss Jennie Fleming, Kilsyth.

Ontario Christian Woman's Board of Missions.

CONTRIBUTIONS SINCE LAST REPORT.

Table with 2 columns: Location and Amount. Includes Auxiliaries at Hamilton, Erin Centre, Erin Village, Everton, Aurora, and Warton, plus Christian Woman's Foreign Board of the Maritime Provinces.

Children's Work.

Table with 2 columns: Location and Amount. Includes Daily Workers in Milton, Nova Scotia.

JENNIE FLEMING, Treasurer.

Kilsyth, Sept. 24, 1894.

Auxiliary Programme For Nov., 1894.

Topic—"Cost of a Christian life." Hymn 363. "We give Thee but thine own."

Scripture readings—John iii. 16, Phil. ii. 5-12, also Phil. iii. 1-16. If the revised version is used, those readings will be clearer.

Prayer Business—Reading minutes, reports, etc.

Payment of dues. Hymn 133. "When I survey the wondrous cross."

Discussion of the subject from the scriptural point of view. I would suggest that a free interchange of thought upon this subject from the personal experience of each would be helpful and edifying to all.

Prayer by two or more sisters. Hymn 193. "Had I ten thousand gifts beside."

Benediction. A word of explanation seems to be needed here. Sister Bella Sinclair was requested by the committee to prepare this program, but, not feeling able at present to do so, she sent me the notes or thoughts upon it, which she had jotted down, asking me to complete it for her. I could not but express my regret that our beloved sister is not feeling strong enough to give us this from her pen, for no other can do it as she would have done; certainly I cannot. We will rejoice greatly, if God wills it so, that we may soon have something from her own hand.

I am not sure that I understand just what is meant by the words, "The cost of a Christian life," but will follow Sister Bella's thoughts, quoting her notes.

"It cost the life of the Son of God to bring it within our reach." Is not all the cost on that side? The price of our redemption was not paid with silver or gold, or even with our own blood. It cost us nothing, for, as our sister says, "We receive more than we give. We sometimes think we sacrifice and, lo, we receive such a blessing as co-laborers that it is quite a privilege." Some years ago I came across a short article—the writer is unknown to me—that I thought worthy of a place in my scrapbook. The title is "This blessed life." The topic given brought it to my mind, and I feel that I cannot do better than to give you some of the refreshing things it contains: "Life to the Christian is not the same thing as to those who are practically without God and without hope. As we advance in years and taste of the deeper experiences of joy

and sorrow, this truth is borne in upon us with a force which longs for expression. We cannot imagine how unspeakably inferior a thing our life would have been if our Lord had not been with us in our past joys, as well as in our sorrows. We have almost unconsciously submitted to considerable restraints upon our mere pleasure, yet it is everything to feel that these restraints are by no means irksome. To be sober, chaste, just, has been to us an easy yoke, satisfying to the conscience and ennobling to our nature. What care I, on retrospect, that the multitudinous and various excitements that mark many lives have not been mine? For this, not a shade of regret passes over my spirit. Our loss is no loss; but our gains, how shall we ever count them up?"

I feel that I must be brief, as our space in the EVANGELIST must necessarily be more limited until the paper expands to its former size, which we hope will soon be, but I must give a few words more.

"Our afflictions, so far as they are worth thinking of, are blessings in disguise. We know they are, for we have proved it in the past; for the very things that were hardest to bear did us most good. Thousands of men and women around are ready to testify the same thing; they have proved it just as we have. These things being so, life becomes more and more rich in meaning as we advance in it. Instead of growing cynical and morose, our hearts open out more widely than ever to all things simple and beautiful and good. Once more retiring into the inner sanctuary of our own hearts, and holding fresh converse with Him about the way along which He is gently leading us to a glorious end, the grateful words spring to our lips: 'This blessed life.'"

Sister Bella says, "Even our missionaries who have given up home and friends—things that we count priceless—receive a double blessing, a rich reward."

Paul suffered the loss of all things that he had formerly counted as a gain to him, and they were neither few nor insignificant from a worldly point of view, and regarded them as but refuse in comparison.

Can we, dear sisters, to-day, truly sing, "My heart, my life, my all I bring To Thee, my Saviour and my King?" S. M. B.

Young People's Work.

FOR CHRIST AND THE CHURCH. COMMITTEE OF YOUNG PEOPLE'S WORK: W. W. Coulter, Chairman; J. J. Smallman, Mrs. K. H. Cameron.

Kingston Convention.

The Provincial C. E. Convention will be held in Kingston, October 10th to 12th. The committee of arrangements are sparing no pains to make it a success. An interesting and instructive programme is being prepared. All are enthusiastic, and look forward to a grand spiritual uplift. The old Limestone City will kindly greet all.

Bro. R. A. Burriss, of Bowmanville, will be chairman of the Disciple Rally. We have no church in Kingston, but the Committee will assign us suitable quarters. As we have few societies in the east, each western society should send a delegate.

"Reasons for the existence of the Disciples as a religious body" will be examined into at our rally. Come prepared to give a reason for the hope that is within you. Reports from Societies will also be in order.

W. W. C.

Take K. D. C. after late suppers, if you would sleep well.

Welland County Christian Endeavor Convention/

On Sept. 4th the Welland County C. E. Convention was held at Ridgeway. The attendance was fair, and undoubtedly would have been larger if Ridgeway were more centrally located.

The sessions of the Convention were good, especially the evening session. Those who took part in the programme in whom we were particularly interested were Ruby House, International Bridge, who read a paper on "The Fraternal Intercourse at the Cleveland Convention," which was very good, and Bro. F. O. Fannon, pastor of the church in North Tonawanda, N. Y., who delivered the address of the evening. His theme was "The religion which this age demands," and he held the audience in wrapt attention for almost one hour, while he thundered out denunciations against hypocrisy and sham in the lives of professing Christians, and exhorted all to live nobler, consecrated Christlike lives, making our religion an every day religion—a religion in the shop, on the farm, behind the counter, in the study and on the journey—then the army of workers will be victorious for God and truth. Bro. Fannon is certainly a plain and powerful speaker, and he is doing noble work in North Tonawanda.

A carry-all load from the Christian Church Y. P. S. C. E. went to the Convention, our delegation being the largest in attendance. On our way to the Convention our hearts were better prepared for the enjoyment of its session by holding a prayer meeting, consisting of familiar hymns, prayers, exhortations and favorite Scripture quotations.

One of the great joys of the Christian's life is the fact that no matter where we are we can raise our voices in thanksgiving and praise to our God, knowing that he will hear us always.

W. C. McD.

GRAND VALLEY, Sept. 17.—On the evening of Sept 3rd the C. E. Society held its regular monthly business meeting, appointing the officers for the next term. Our Society is growing both numerically and spiritually, notwithstanding several of our Band have gone to other parts of our Master's vineyard. Last Tuesday evening the Society held a social at the home of Bro John King. After spending a couple of hours in innocent amusement all sat down and enjoyed what our pastor calls a common sense luncheon, prepared by the young ladies of the Band. You will hear from us again.

ORPHA S. KING, Cor. Sec.

AMIGARI, Ont., Sept. 26.—The Disciples Y. P. S. C. E. at International Bridge is still very active in Endeavor work. The Temperance Committee have organized Gospel temperance meetings, the first of which was held last night, when a very good entertainment was given. The Missionary Committee have their hands full. They must raise \$57 in one year, only about \$8 of which is on hand. There is also a committee to celebrate the first anniversary of our organization, which will be held Tuesday, Oct. 30th, when Bro. Fannon, of Tonawanda, N. Y., will speak. The last missionary meeting was on India, when papers on missionary work, etc., there, were presented, three little girls from our Junior C. E. pinning colored ribbons to a map of India as the names of our mission points there were mentioned. Oh, yes, we have a J. C. E. now. Miss Hous is superintendent, and reports that the children are much interested, and I overheard her say they take part well, and the meetings are better than those of the C. E.; in fact, at prayer meet-

ing and in Senior C. E. meeting the voices of the Juniors are heard reading Bible references. The Prayer Meeting Committee holds a short meeting for prayer just before each Endeavor prayer meeting. The following is an extract from a monthly report given at a business meeting: "We took four associate members for special prayers, and since then one has become a Christian." One of the best socials I ever attended was the one held after our last business meeting. It was given to the associate members. The Social Committee asked: "Every active member is asked to let Christ's life shine through them by forgetting self and making the social a pleasant evening for others." And they did. We held a letter meeting on Oct. 21st, on subject for that day.

Yours in C. E.,

A. H. COWHERD, Cor. Sec.

GUELPH, Sept. 27.—Dear Bro.: You will have to excuse me this week. I have no notes prepared. The subjects are:

Oct. 7—"The duty and rewards of church going."—Heb. x., 25.

Oct. 14—"How Christ helps in our daily tasks."—Col. iii., 12-17.

Yours, GEO. FOWLER.

The C. E. Pledge.

The following is Bro. J. Z. Tyler's exposition of the Pledge as given in his St. Thomas address, and which was crowded out of a former number of the EVANGELIST:—

After referring to the rise, growth and present membership of the Christian Endeavor society, the speaker said that the active membership pledge lay at the foundation of the Christian Endeavor movement. It was its backbone. It is what gives it point, persistency and cohesion. It is what makes it worth anything at all. The active membership-pledge is intensely individual.

(1.) It is personal to the Lord "Trusting in the Lord Jesus Christ for strength, I promise Him."

He is the person, and no other, to whom the pledge is made. The covenant is between the soul and the Saviour. Not until the Lord Jesus himself proves false would there be excuse for its violation. It is a personal covenant with a personal Christ to do a certain thing.

(2.) Do not take it lightly. "Trusting in the Lord Jesus Christ for strength, I promise Him."

We must not ask that, and take the pledge lightly. It should not be lightly taken or lightly treated.

(3.) A member's active pledge enthrones absolutely the Lord Jesus Christ in the mind, conscience and life.

"I will strive to do whatever He would like to have me do." It is not a pledge to any society, it is a consecration of oneself completely to Him. To know what He would have you do, pledge yourself:

(1.) "To make it the rule of your life to read the Bible and pay every day."

By so doing, enlightening the mind and learning how to serve Christ. After all this is done, you pledge yourself:

"And to support my own church in every way, especially by attending all her regular Sunday and midweek services, unless prevented by some reason which I can conscientiously give to my Saviour; and that just so far as I know now, throughout my whole life, I will endeavor to lead a Christian life."

You are pledged to this before there is anything about the society. It is a personal pledge to your Saviour. Then comes the mention of the society. And then you pledge faithfulness to it, as follows:

"As an active member, I promise to be true to all my duties, to be present at and take some part, aside from singing, in every Christian Endeavor prayer meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the society I will if possible send at least a verse of scripture to be read in response to my name at the roll call."

Advertisement for Dr. Fowler's Wild Strawberry Cures, listing ailments like Colic, Cholera, Diarrhoea, and Dysentery. Price 35 CTS. Beware of imitations.

So long as that pledge is kept no society perishes, but as soon as it is forgotten the society is sure to die.

HAMILTON.—The Y. P. S. C. E. held a social at the residence of Mr. and Mrs. Sherk on Friday evening, Sept 28th. There was a good attendance, and a most enjoyable evening was spent. The hearty thanks of the Society are due our kind host and hostess, not only for the use of their home, but also for their hearty assistance in making the evening a success.

"To be offended with unbelievers is to show that you are not yourself quite sure of the faith to which you would compel them."

Advertisement for 'A HARMONY OF THE GOSPELS' by W. M. Witrow, D.D., F.R.S.C. Life of Jesus in the Words of the Four Evangelists.

Advertisement for Northern Business College, Owen Sound, Ontario. Thorough Business Education.

Advertisement for 'THE RAIDERS' by S. R. Crockett. 'Fresh + Brerzy + Brilliant'.

Advertisement for 'THE RAIDERS' by S. R. Crockett. 'Fresh + Brerzy + Brilliant'.

The Sunday School.

Sunday School Committee of the Co-operation of Disciples of Christ:—Jas. Lediard, Chairman, Owen Sound; George Fowler, Vice-Chairman, Miss L. Pitcher, London.

Will all superintendents and teachers remember that this department is designed for all matters of S. S. interest? I am anxious it should be a news column, a question drawer, and a place for the general exchange of views on S. S. work.

What is the outlook for conversions in your school this fall and winter? What work are you doing with this important and desirable end in view? To how many of your more advanced scholars have you spoken directly of the importance of acceptance of the Saviour? Are you praying and working to this end? If not, you are not a good teacher and had better "consider your ways and be wise."

I found in my visit to Everton, recently, that Bro. Baker was making the present series of lessons on the Life of our Lord serve the purpose of proving "His Divinity." That is to say, he was gathering up all the proofs of the Divinity of Christ in these lessons, and impressing them on his class. I went home and did likewise. You had better do the same, and in one year both yourself and your class will have such a hold on this important truth, you will never forget it.

What is your Sunday school library like? I don't mean how many volumes, but what is the general character of your literature? Is it sound, and wholesome, and elevating? How much trash has crept in? For it will creep in to the Sunday school library. What have you? Books that will help to make the children strong Christians some day? Books that will make them good staunch disciples of Christ? What missionary books have you? There are missionary libraries these days, and every S. S. ought to have them.

Talking of S. S. literature, would it not be a good thing for each Sunday school to take at least one copy of our own paper, the CANADIAN EVANGELIST, and make the reading of this Sunday school news column, or whatever was likely to be interesting in it, an item of our Sunday school exercise—twice a month? How many superintendents will send an order to Bro. Munro for one copy for their school? It would be interesting and keep the schools in touch with each other.

What shall the children and young people read? is a question of no small importance. I know a teacher who carefully watches the reading of his class; suggests books to them, talks to them on their reading, and gets such books into the S. S. library as will be likely to be helpful. Why should you not do this? It will give you an increased influence for good in your class.

This county, Grey, was organized for Sunday school work at the beginning of this month, and the first county convention was held in Owen Sound last week. It was a very successful and profitable convention. The town of Owen Sound was organized separately, with the writer as president and Bro. A. E. Trout as secretary. We have 150 Sunday school teachers in this town, and our first work will likely be a careful census of the whole town for

Sunday school purposes. We have one school, the First Methodist, with forty teachers and about 400 scholars, and all the schools are large, yet we have very many who do not go to any school which we hope to reach. Regular meetings are also contemplated for Bible study and for the exchange of improved methods of work.

In our work let us be more earnest and prayerful and studious than ever. Let our aim be to lead the young to Christ and to build them up on the Word of God.

J. LEDIARD.

S. S. Lessons for October.

- Oct. 7—Jesus at Nazareth. Luke iv 16-30.
Oct. 14—The Draught of Fishes. Luke v. 1-11.
Oct. 21—A Sabbath in Capernaum. Mark i. 21-34.
Oct. 28—A Paralytic Healed. Mark ii. 1-12.

Obituaries.

SOMERVILLE.—Died at his home, near Hillsburg, on July 1st, 1894, Mr. James Somerville, in his 81st year. Mr. Somerville was a native of Lanarkshire, Scotland. He came to Canada in 1836, settling in Erin Township, where he resided at the time of his death. In 1838 he was married to Mary Fraser. Her death took place in 1877. There were born to them four sons and four daughters, all of whom live to mourn the loss of a kind father. Mr. Elliott, Presbyterian minister, of Hillsburg, assisted the writer at the funeral service. P. BAKER.

MOONEY.—Died at Orton, on the 23rd of Aug., 1894, Maud, daughter of Bro. Wm. Mooney, in her eighth year. "Suffer the little children, and forbid them not to come unto me; for of such is the kingdom of heaven"—Jesus. P. BAKER.

SOMERVILLE.—Died at his father's house, near Hillsburg, on September 10, 1894, Thomas C. L., son of James Somerville, aged two years and five months. May the Lord comfort those in distress. P. BAKER.

ROSS.—Her many friends in Minto will regret to learn of the death of Mrs. Ross, wife of Mr. Malcolm Ross, and daughter of Mr. John Darroch, ex Reeve of the township, which took place at the General Hospital on Saturday night. She became an inmate of the Hospital on the 15th of August, suffering from an internal trouble, with which she had been afflicted for some months previous. She was 30 years of age, and leaves behind her to mourn her loss her bereaved husband and three boys, two of whom are twins, born a year ago this month. She was held in much esteem by all her friends and acquaintances, who deeply sympathize with the family and relatives over the loss of one cut off at a comparatively early age and in the midst of her usefulness. Her father, husband, and sister, Mrs. McLellan, were at her bedside during her last hours, and left on Monday with the body for Minto, where the funeral took place on Tuesday. As a mark of respect for the deceased and her father, who is one of the most highly esteemed residents of the township, the remains were accompanied from the hospital to the station by Col. Higinbotham, Sheriff McKim, Mr. Guthrie, Mr. Innes, Dr. MacKinnon, Mr. Hugh McMillan, Dr. Stinton, Mr. Charles McDougall and Mr. J. W. Kilgour.—Guelph Mercury.

BARBER.—Died at her home, Credit Forks, on August 24th, 1894, Mrs. Margaret Barber, beloved wife of Mr. James Barber, at the age of 35 years. Our sister had become a member of the church at Mimoso while residing there. Her illness was long and painful, yet through it all she showed that Christian fortitude and resignation which triumphs over death, and manifests to the world the power of the religion of Jesus Christ. Besides her husband two children in tender years are left to mourn her departure. R. W. B.

An Open Letter.

FROM A PROMINENT PHYSICIAN.

A Remarkable Cure of Consumption in its Last Stages—Is this Once Dreaded Disease Conquered?—Important Facts to all Suffering from Diseased or Weak Lungs.

ELMWOOD, Ont., Aug. 21st, 1894. DEAR SIR: I wish to call your attention to a remarkable cure of consumption. In March, 1893, I was called in my professional capacity to see Miss Christina Koester, of North Brant, who was then suffering from an attack of inflammation in the left lung. The attack was a severe one, the use of the lung being entirely gone from the effect of the disease. I treated her for two weeks when recovery seemed assured. I afterwards heard from her at intervals that the progress of recovery was satisfactory. The case then passed from my notice until June, when I was again called to see her, her friends thinking she had gone into consumption. On visiting her I found their suspicions too well founded. From robust health she had wasted to a mere skeleton, scarcely able to walk across the room. She was suffering from an intense cough and expectoration of putrid matter, in fact about a pint each night. There was a burning hectic flush with chills daily. A careful examination of the previously diseased lung showed that its function was entirely gone, and that in all probability it was entirely destroyed. Still, having hopes that the trouble was due to a collection of water around the lung, I asked for a consultation, and the following day, with a prominent physician of a neighboring town, again made a careful examination. Every symptom and physical sign indicated the onset of rapid consumption and the breaking down of the lungs. Death certainly seemed to be a short time distant. A regretful experience had taught me the uselessness of the ordinary remedies used for this dread and fatal disease, and no hope was to be looked for in this direction. I had frequently read the testimonials in favor of Dr. Williams' Pink Pills in wasting diseases, but not knowing their composition hesitated to use them. Finally, however, I decided to give them a trial and I am free to say that I only used them at a stage when I knew of absolutely nothing else that could save the patient's life. The test was a most severe one and I must also admit an unfair one, as the patient was so far gone as to make all hope of recovery seem impossible. A very short time, however, convinced me of the value of Pink Pills. Although only using an ordinary soothing cough mixture along with the Pills, within a week the symptoms had abated so much that it was no longer necessary for me to make daily calls. Recovery was so rapid that within a month Miss Koester was able to drive to my office, a distance of about six miles, and was feeling reasonably well, except for weakness. The expectoration had ceased, the cough was gone and the breathing in the diseased lung was being restored. The use of the Pink Pills was continued until the end of October, when she ceased to take the medicine, being in perfect health. I still watched her case with deep interest, but almost a year has now passed and not a trace of her illness remains. In fact she is as well as ever she was and no one would suspect that she had ever been ailing, to say nothing of having been in the clutches of such a deadly disease as consumption. Her recovery through the use of Pink Pills after having reached a stage when other remedies were of no avail, is so remarkable that I feel myself justified in giving the facts to the public, and I regret that

the composition of the pills is not known to the medical profession at large in order that their merit might be tested in many more diseases and their usefulness be thus extended. I intend giving them an extended trial in the case of consumption, believing, from their action in this case, (so well marked) that they will prove a curative in all cases where a cure is at all possible—I mean before the lungs are entirely destroyed.

Yours truly, J. EVANS, M. D. The Dr. Williams' Medicine Co., Brockville, Ont.

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One Way.

A young man in company with several other gentlemen called upon a young lady. Her father was also present to assist in entertaining the guests. He did not share his daughter's scruples against the use of spirituous drinks, for he had wine to offer. This was poured out and would have been drunk, but the young lady asked, "Did you call upon me or upon papa?"

Gallantry, if nothing else, compelled them to answer, "We called on you." "Then you will please not drink wine. I have lemonade for my visitors." The father urged the guests to drink, and they were undecided. The young lady then added, "Remember, if you call on me, then you drink lemonade; but if upon papa, why, in that case, I have nothing to say."

The wine glasses were set down with their contents untasted. After leaving the house one of the party exclaimed, "That was the most effectual temperance lecture I have ever heard." The young man from whom these facts were obtained broke off at once from the use of strong drink, and holds a grateful remembrance of the lady who gracefully and resolutely gave him to understand that her guests should not drink wine.—Ram's Horn.

His Spirit.

One spirit—His Who wore the plaited thorn with bleeding brows, Rules univers' nature. Not a flower But shows some touch in freckle, streak or stain Of His unrivaled pencil. He inspires Their balmy odors, and imparts their hues, And bathes their eyes with nectar. Happy he Who walks with Him!

—COWPER.

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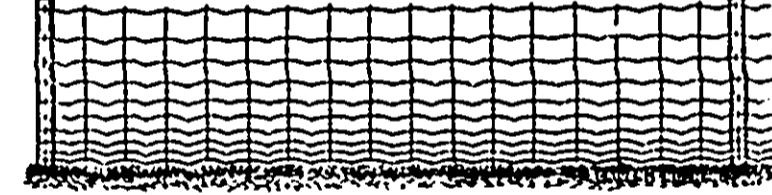
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