

The Canadian Evangelist.

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

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The Canadian Evangelist

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

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.

Some Ecclesiastical Don'ts.

By REV. GERARD B. F. HALLOCK,
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1. Don't study without prayer.
2. Don't pray without study.
3. Don't tell all you know in one sermon.
4. Don't mistake length for profundity nor brevity for wit.
5. Don't offer to other people manna which you have not tasted yourself.
6. Don't preach a mutilated Bible, sugar-coat the truth or administer homeopathic dilutions of orthodoxy. The pulpits that are losing their grip on the people are the pulpits that are losing their grip on the old Gospel. The preachers who are securing the best audiences, the world over, are those who habitually present the old Gospel in all its integrity and simplicity.
7. Don't preach science; not even the science of theology. Your pulpit is not a lecture platform, nor your church a class-room.
8. Don't be ambitious to be considered a "big gun." Better be a well loaded rifle. The "swamp angel" in the last war was a failure. It proposed to do great things, but after a while they found it was cracked and were afraid to use it lest it blow up. So while men of real effectiveness are doing their work well, and making no fuss about it, we have a few "big guns," half cracked with conceit about themselves, but unfortunately liable to blow up just when they are wanted for important service. Most "big guns" are smooth horses. Don't be a "big gun."
9. Don't make up your mind that you will be, at whatever cost, a "popular preacher." The formula for making a "popular preacher" involves these three ingredients: one-third voice and personal "presence," one-third sensational selection of topics, and one-third heresy. The proportion of ingredients varies somewhat in special cases, a little extra allowance for heresy, for example, serving to offset trifling deficiencies in personal appearance; but in general the proportions must be blended about as we have indicated. Don't be "popular" at the price.
10. Don't indulge the slightest impression that there is any substitute for thorough-going, ardent, sincere earnestness. A distinguished lawyer once said

to Dr. Cuyler, "If I had a student in my office who was not more in earnest to win his first ten dollar suit before a justice of the peace than some ministers seem to be in trying to save souls, I would kick such a student out of my office." Don't fail to be in dead earnest.

11. Don't use a pompous style in prayer. Let your sentences be simple and your words plain. Let them as far as possible express wants likely to be felt by your congregation. Remember that you not only pray for your hearers, but on their behalf and in their name. You are for the time being, their mouthpiece. Don't use a style of prayer in which they cannot join.

12. Don't neglect most careful preparation for the devotional exercises of worship. Preparation, mental and spiritual, for leading the devotional services is quite as important as preparation for preaching. Preaching would be far more effective than it is if more life and power were put into the praying and the singing.

13. Don't forget that long and formal prayers are not conducive to the ends of worship. Brevity, warmth, directness, simplicity in thought and language, will find response in the hearts of the people. The spirit and the impression of the devotional part of the service will gauge the interest and effect the sermon. Properly conducted it is the best preparation for seed sowing.

14. Don't let your notices mar the effect of your preaching. Give them out distinctly and in as few words as practicable. Limit them to your own church and its work. Don't be a vender of nostrums.

15. Don't, in exchanging, read announcements without making sure that they are new. An old New England preacher read a request for prayers from a man who had lost his wife. It was a year old or more. And while he was praying for the widower, the widower was present listening with a new wife by his side!

16. Don't be cold and formal in manner. Put heart into your preaching. "To me," said Longfellow, "a sermon is no sermon in which I cannot hear the heart beat." Most people feel in the same way.

17. Don't be dull and uninteresting. Don't let your congregation go to sleep. Keep them awake at all hazards. You can neither save nor help a soul when it is asleep. As a last resort you might wake the sleepers by some such method as that used by a certain Scotch minister, when, on a warm day, he saw many of his people nodding and drowsing in their pews. Resolving to meet the difficulty in some way he suddenly introduced into his sermon the word "hyperbolic." Then pausing he said, "Now, my friends, some of you may not understand this word 'hyperbolic'—I'll explain. Suppose I was to say that this congregation were all asleep in this church at the present time, I would be speaking hyperbolically; because (looking around) I don't believe that more than half of you are sleeping." The effect was instantaneous. Those who were nodding recovered themselves and nudged their sleeping neighbors, and the preacher

had the best of attention to the close of the service. Try it if you must.

18. Don't torture people with prolixity and verbosity of illustration. A minister noted for this fault, was once preaching to the inmates of a lunatic asylum. In one of his illustrations he painted the scene of a man condemned to be hanged, but reprieved under the gallows. He went on to describe the gathering of the crowd, the bringing out of the prisoner, his remarks, under the gallows, the appearance of the executioner, the adjustment of the halter, the preparation to let fall the platform, and just then the appearance in the distance of the dust-covered courier, the jaded horses, the waving handkerchief, the commotion in the crowd. At this thrilling point, when every one was listening in breathless silence for the climax, the doctor became painfully prolix. One of the lunatics, who could endure the torture no longer, arose in the congregation and shouted, "Hurry, doctor; for God's sake, hurry! They'll hang the man before we get there!" Don't forget that oratory abhors lengthiness.

19. Don't fail, as the principal thing, to exalt the cross of Jesus Christ. It is the one great attraction. "I, if I be lifted up, will draw all men unto me."

20. Finally, don't be an evangelist without a message, a preacher without doctrine, a pastor without devotion, or a bishop without watchfulness, and you will not be a servant without reward.—*Treasury Magazine* for October.

When Booth Saved Young Lincoln's Life.

It was at Bowling Green, Ky., during the summer of 1877. Edwin Booth stood upon a platform waiting for a train; so, too, did a man unknown to the actor. Buried in thought, this stranger left the platform to walk upon the track, not noticing an approaching engine. One moment more and there would have been an indistinguishable corpse. Silently, suddenly, Edwin Booth seized this stranger and lifted him almost bodily upon the platform. So close came the engine that it struck the stranger's heels as they left the track. "Do you know who that man is?" asked Mr. Ford, the well known manager of Baltimore, who witnessed the thrilling scene.

"No," replied Booth.

"Robert Lincoln, President Lincoln's son."

This was the most satisfactory incident in Edwin Booth's life. Sensitive as a woman, he suffered untold tortures for the mad deed of his brother. He had voted for Abraham Lincoln as president, but never voted before or after.—*Kate Field's Washington*.

New mercies, new blessings, new light on the way;
New courage, new hope, and new strength for each day;
New notes of thanksgiving, new cords of delight;
New praise in the morning, new songs in the night;
New wine in thy chalice, new alters to raise;
New fruits for thy Master, new garments of praise.

—Selected.

Christian Union.

The Rev. Dr. Burns preached the opening sermon of the course on "Christian Union," in the James Street Baptist Church, last night. The edifice was filled. The preliminary service was conducted by Rev. R. G. Boville, B. D., who introduced the preacher. Dr. Burns took as his text John xiii. 35: "By this shall all men know that ye are my disciples, if ye have love one to another."

The preacher commenced by saying that the union of Christians was not uniformity of belief on all questions. That was an impossibility. Even the apostles had not uniformity. Had they discussed a title of the questions that have divided Christendom they would have been as widely apart as we. The most exclusive sects have not secured uniformity. Nor does it mean perfect agreement about great questions, such as the Scriptures, the future, the Trinity, or the atonement. Christians may agree about the facts on these subjects, but as to the philosophy of the facts they differ widely. Christian union would imply, however, agreement on the great question of sin, of the love of God, of repentance and faith, and of the brotherhood of the race. Neither would it imply uniformity of methods. The apostles did not act alike. Paul did not imitate Peter or John. He was "all things to all men" if by any means he might save some. Some races like symbols and need them; others require not their aid. Wesley encouraged bishops in the United States, but refused them in England. They were, however, *primi inter pares*. Neither does it necessarily imply organic union. Each might work best on its own lines. The division would, therefore, be only such as that found between infantry, artillery, cavalry, etc., in the same army, and all might sing, "and all one army we," each helping the other, praying for the other, and rejoicing in each other's victories. The divisions of the Church of Christ, alas! are not always of that kind. Too frequently they rejoice in the inroads they make on each other. Organic union might be possible in some cases, and should be on ceremonial grounds. Still very large bodies are cumbersome, and division for greater efficiency might be expedient. Let tastes be gratified when no essential principle is violated. There should be a union in aim to save men, to preach Christ. Who could unite? All accepting Christ as the centre, who accept His teaching about regeneration; who put "repentance toward God and faith in the Lord Jesus Christ" as the basis of Christian life. To be more explicit: There are bodies who live on the flanks of Christian churches, carping at their theology, their blunders and their inconsistencies, and unfortunately we give them enough to live on. They have no missions to the heathen, none to the great mass of unconverted. They gather the disaffected of all churches, and report their progress at times as converts from the Methodists, Episcopalians, the Baptists, the Presbyterians, etc. This is called *real* for the Lord. A church without missions to the heathen, and without any mes-

sage to the great unconverted mass of humanity, is hardly entitled to the name of a church.

Union is demanded by the condition of the teeming millions of non-Christians. Two thirds of the human family have never heard a Christian sermon. In this the church is guilty. Apostolic enthusiasm would send the gospel to every creature in a decade. There are 100,000 Protestant ministers in Canada and the United States. If 20,000 of these were sent to the heathen there would still be left at home one for every 750 of the Protestants left. If it takes 100,000 ministers to save 60,000,000 at home who know no other religion but Christianity, how many would be needed for 1,200,000,000 who have never heard a Christian sermon? We don't know what to do with the ministers we have at home, and are dividing circuits to make room for surplus men, while two-thirds of the world has never heard a Christian sermon. We hear of men being still wanted, but it is to protect shibboleths. Some churches report as missionary ground all not occupied by themselves. Thus we fritter away resources in sectarian jealousies. Methodists must have cathedrals and universities because other churches have them. The world is not dying for cathedrals, but for sympathy and love.

Christian union would mean the economy of men. Men of Catholic sentiment are acceptable in any pulpit. You can hardly tell their denomination when engaged in revivals. They have one message. But when on dress parade they have plenty of time for controversy and heresy hunting. Let us close our ranks and send our army of conquest. Could we pay them? Aye, and never feel it. A cent a day from the Methodists of Canada would give as much in one year as has been given in the last quadrennium—from 1886 to 1890. A cent a day from the Baptists in the United States alone would give 50 per cent. more than all Christendom gives for the conversion of the world. If the Methodists and Baptists of America would give one cent a day they would give three times as much as is given by all Christendom for foreign missions. Who can doubt that the Church is simply trifling with missions to the present date? But union is wanted for other purposes. The Church is weak in the presence of great wrongs. If there was a united expression these wrongs would totter to their fall. Think of war, of persecution for creed, of the liquor traffic in heathen lands, of the treatment of the Chinese and of monopolies! If the Church were united it would be heard. We don't pull together. What is our duty? Merge minor differences. Get closer. Cease looking for differences. Pray together, sing together, work together. In closing, the eloquent divine read the article adopted by the Methodist Church Conference at its last meeting in favor of union.

The sermon was a powerful one and the large congregation was deeply impressed by it.—*Hamilton Times*.

We often try to influence people by what we say, but they will believe us by what we do.

Contributions.

The Commission vs. Denominationalism.

XXII.

T. B. KNOWLES.

Bishop Whatley, commenting on John iii. 5., affirms, "That our Lord here speaks of baptismal regeneration, the whole Christian church has, from its earliest times, invariably taught: Regeneration, as detached from baptism, never entered into any creeds before the seventeenth century." (H. 40.) And Timothy Dwight, pres. of Yale College, says: "To be born again is precisely the same thing as to be born of water and of the spirit; and to be born of water is to be baptized, and he who understands the nature and authority of this institution and refuses to be baptized, will never enter the visible nor invisible kingdom of God." With this George Whitfield agrees when he says: "Does not this verse urge the absolute necessity of baptism?" Yes, when it may be had. (H. 41.) And so does Wesley, in his note on Rom. vi. 3: "In baptism we, through faith, are grafted into Christ," etc. And let us hear Dr. Philip Schaff. He writes: "The authorized version renders Rom. vi. 3: 'So many of us as were baptized into Jesus Christ;' verse 4, 'baptized into death.' And Gal. iii. 27, 'baptized into Christ.' Why not say, then, with equal propriety, to baptize into the name of Christ, that is, into communion and fellowship with him and the Holy Trinity, as revealed in the work of creation, redemption and regeneration?" And in Lange's Com., Matt. xviii. 24, the same author says: "How many, alas! forfeit the benefits of baptism, i. e., the remission of sins, by a life of impenitence and ingratitude, and become worse than heathen?" The language of Adam Clark is also worthy of note, after saying that baptism is "the visible sign of the cleansing, purifying influences of the Holy Spirit," . . . "and therefore should never be separated from the thing signified." He adds, "But it is a rite commanded by God himself, and therefore the thing signified should never be expected without it." Baptism is therefore necessary to the enjoyment "of the cleansing, purifying influences of the Holy Spirit." Dr. Alexander, of Princeton (Com. on Acts ii. 38), says: "The whole phrase to (or towards) remission of sins, describes this as the end to which the multitude had reference, and which, therefore, must be contemplated in the answer." "The beneficial end to which all this led was the remission of sins." Sechler, on the same passage, says: "The apostle promises to those who repent and receive baptism (1) the remission of sins, and (2), the gift of the Holy Spirit." And on Acts xxii. 16, he says: "We have here a noble testimony to the value which was assigned to holy baptism by the pure apostolic church. It was not a mere external ceremony, but a means of grace for washing away sins, and was the first actual entrance into the church of Jesus." (Mc. G. I. 260.) Able men among the Baptists have likewise spoken of the relation of baptism to the remission of sins, and in harmony with New Testament teaching on this subject. Dr. Hackett, commenting on Acts ii. 38, says: "Aphesin hamartoon, in order to the forgiveness of sins." (Matt. xxvi. 28, Luke iii. 3), we connect naturally with both the preceding verses. This clause states the motive or object which should induce them to repent and be baptized. It enforces the entire exhortation, not one part of it to the exclusion of the other." (C. S. 220.) And Dr. Howey says: "Here repentance and baptism are

represented as leading to the forgiveness of sins." Again, in a note on 1 Peter, iii. 27, he says: "But in this passage baptism itself is spoken of as an embodied request or prayer unto God." "Baptism, therefore, saves, because it stands for and means genuine reliance, for the first time, upon the mercy of God in Christ, and indeed, an earnest request for pardon; it expresses the act of the soul in turning to God and seeking His grace." (Sl. p. 1.) This candid language of the doctor will be easily recognized as a pretty fair statement of *Disciple* views. It will be interesting, also, to hear what the English Baptist, Dr. John Gale, says. "Baptism," says the Dr., "I grant, is of great necessity; and though I dare fix no limit to the infinite goodness and mercy of God, which I am confident He will give mighty proofs in great instances of kindness towards all sincere, though mistaken, men, however, the gospel rule is, according to the doctrine of the apostle, to repent and be baptized for the remission of sins. We should be very cautious, therefore, of making any change of these things, lest we deprive ourselves, through our presumption of the title to pardon, without which there is no salvation." (Ref. W. Hist., I. Bap., C. and S. 176.) Now, notwithstanding the plain teaching of the New Testament, that baptism, united with faith and repentance, is "for the remission of sins;" and further, that the statements of the apostolic fathers, in their writings, declared the same; and, that the standards of most of the Protestant churches, and the candid statements of many of the foremost men in those churches, maintain this view of the relation of baptism to remission; still, the teaching and practice of denominationalism are against, and strongly opposed to, the apostolic teaching and practice with respect to baptism.

The churches reject the divine word, and follow human ideas, first advanced by the Catechism and Confession of Cracow—1574,—which says, Art. 5th, baptism is the immersion in water, and the immersion of a person who believes the Gospel and exercises repentance, in the name of the Father, and Son, and Holy Spirit, or in the name of Jesus Christ; whereby he publicly professes, that by the grace of God the Father, he has been washed (ablutum esse), in the blood of Christ, by the aid of the Holy Spirit, from all his sins, etc." (p. 25). It will be seen that, according to this, baptism is not "for," in order to, the remission of sins, but, a declaration that "he has been washed;" a different idea altogether from that taught by the scriptures. In the divine announcement of the conditions of pardon, "repent, and be baptized . . . in the name of Jesus Christ, for, *eis*, the remission of sins," the Holy Spirit used the particle *eis* which expresses that the act was to be performed in order to the end, or object, "remission of sins."

We have the testimony of learned men to the correctness of the fact here stated. The learned Prof. M. Stuart says: "Eis, followed by an accusative, in almost innumerable instances, designates the object or end for which anything is, or is done." And W. Trollope, of Pembroke College, Cambridge, also says, "Eis, the design intended and the event produced are also expressed by this proposition" (M. E. L. 23). Many passages might be cited, as, "this is my blood which is shed (*eis*) for, in order to, remission of sins;" "Repent ye therefore, and turn again (*eis*) that your sins may be blotted out, etc.," clearly showing that *eis* "designates the object or end for which anything is, or is done." But various manœuvres and adroit efforts have been made to evade this truth, and to throw

baptism out of the law of pardon altogether. It has been proclaimed "a non essential;" and then, every effort has been made to sustain the false charge. The effort has been made to exclude it, declaring it only a "sign" of something; and then ringing the changes on "saved by faith only," giving the lie to the Apostle James, who says, a man is justified "not by faith only." Then the effort has been made to substitute, "because of," for, "in order to," as the meaning of *eis*, in Acts ii. 38. That is, "repent and be baptized," because your sins are remitted. So, said Prof. Crawford, "I urge baptism to those who believe, and whose sins are already remitted." (Debate with Sweeney, p. 227.) That the Apostle commanded those enquiring the way of salvation to "repent," because their sins were remitted, is too absurd for serious reply.

This effort to do away with baptism is the merest trifling, and is equally destructive to repentance, since both sustain the same relation to remission of sins, and would it not be very strange reply for an inspired apostle to make to sinners enquiring what to do in order to receive pardon, to say, "Repent, because your sins are remitted."

Again, baptism is simply "the door into the church," says Rev. V. W. Tevis (M. E.), sermon, p. 17, and Rev. D. M. Wilton (Bap.), sermon, p. 58. "Baptists do not take the ground that members of other denominations are not Christians, but as baptism is the only proper door to the church, they hold that all who have been sprinkled are not baptized." Are we to understand that baptism is the door into the organization known as Baptist? Then it is easier to enter God's Kingdom than to enter the Baptist church. It must be so, for Rev. T. H. Carey says, that Baptists do not believe that "baptism is a saving ordinance," and adds, "As Baptists baptize only saved people," (Eureka, p. 92.) Agreeing with Rev. V. W. Tevis's language: "Believe! Believe! Hear it through all the scriptures. And then he baptized, because you believe; and, having believed, have experienced the new birth" (sermon, p. 23). And Mr. Tevis says, "I believe in baptism . . . but I do not believe that it is the way to the remission of sins, or that it is God's way to salvation" (S., p. 22.) That settles it! Peter, wrong again! in commanding "repent and be baptized . . . for, *eis*, the remission of sins."

Again, other conditions have been made in order to baptism and church membership, than those of the New Testament requirement. Thus, the Baptist church manual says, "Any person professing faith in the Lord Jesus Christ, giving evidence of a change of heart, and adopting the views of faith and practice held by this church, as set forth in the foregoing declaration, may, upon baptism, be received into its membership." (Ital. mine.) And, according to Pres. Finney, the anxious seat has been substituted for baptism as an avowal of the sinners' faith. He says, "In the days of the apostles baptism answered this purpose." The gospel was preached to the people, and then all those that were willing to be on the side of Christ were called on to be baptized. It held the precise place that the anxious seat does now, as a public manifestation of their determination to be Christians" (Revival Lectures, T. 39). In the face of all such mere quibblings, it is refreshing to turn to the manly words of Phillips Brooks: "This of all others is the time to keep baptism and the Lord's supper reasonable and spiritual and grandly simple, and to guard them from all suspicion of magic and mechanics" (M. 12). And true, as Arch-

bishop Whatley says, "In all positive precepts, in short, an exact compliance with the very letter of the command is required, and is made by the command a moral duty to those to whom the command is given." (Intro. In., Moral and Ch. Ev., p. 13, No. 15.)

The Children for Christ.

JAS. LEDIARD.

Theoretically the statement in this heading looks very well, and sounds well too; but practically, what do you think of it? This question can be answered by asking another: what effort are you making, as a member of Christ's church, to save the children? What definite and direct work are you doing to bring the children to Jesus Christ and into His church?

Many of our congregations and preachers may be divided into two classes, so far as this subject is concerned; a small class who believe that children may be led to accept Christ as their Saviour, and obey Him and the Gospel quite early in life, and a larger class, who look with much doubt, on every child convert who comes into the church, and not unfrequently reflect on the preacher or Sunday-school teacher who is instrumental in leading the child to decision. I have sometimes heard such a remark as this: "It is only a child," or, "our meeting was not very successful—only two or three children were added;" or again, how frequently we read the preacher's own account of a meeting, so many additions, "mostly adults," or so many "heads of families." But I cannot call to mind many accounts in which the children were given the place of prominence in the report, nor have I ever heard much rejoicing because the number added were children. However, it is just to say that within the past few years a change has been noted in our reports, for we read not unfrequently of so many added from "our Sunday-school," which is a sign that while they may not be children, they are quite frequently young people. Now I want to enter a protest right here against discriminating against the child converts in these reports of meetings held—as though that child was of less value than a convert of riper years. I do not believe that the child is of less value, either in the sight of God, or of less value to the church of Jesus Christ, and I pity from my heart the preacher who feels that to lead a child to Christ is a small and comparatively unimportant matter. I was once greatly pained by hearing a very successful preacher of the Gospel say, quite warmly, almost angrily on one occasion, when he had pleaded with the people night after night, and there had been no response: "I wish that child could have been kept away, it will go far to spoil our meeting." The child that called forth this un-Christian-like remark had come forward to confess the Saviour, and is to-day a Christian man, and a model Christian man at that; at that time he was a boy of not more than ten years old.

But let me state one or two reasons why I think we should not only welcome the children who come to the Saviour, but why we should strive to lead them there:

1st. *It will save them from the follies and vices of youth and early manhood.* Sowing wild oats is not a necessity, it is a folly. There is no positive need that our children enter upon a life of deliberate sin; no need that bad habits grow strong, and heart and life be polluted before they seek the Saviour, better fly to Him for refuge. Better to be kept from sin than to be dragged out of it. "Prevention is better than cure," there is no doubt of it, but it is not nearly so popular, and we glory

more over the sinner whom by God's grace we have rescued than over the child whom we kept from ever becoming a slave to sin; and yet the latter is the wiser course as all can see. Let prevention be our aim, it will save us many tears and sorrows in years to come, and will give the church of Jesus Christ the benefit of the sweet young life of the children, who only need to be old enough to believe on the Lord Jesus Christ and obey Him.

My second reason is, that many illustrious Bible characters began to serve the Lord while quite young. As instances of religious life in childhood, we have such names as Joseph and Samuel, David and Obadiah, Josiah and Daniel, Timothy and Jesus Christ the Son of man. Then, so far as I can learn, the early church gave much attention to the spiritual training of children, and many entered the church quite young. To this let there be added the list of youthful converts since apostolic days, who have specially distinguished themselves: Pres. Edwards began his religious life at seven years of age; Mathew Henry, at eleven; Bishop Hall, at eleven; Baxter, while very young; Watts, the writer of hymns, at nine years of age, and C. H. Spurgeon, at fifteen, and that great and good man says that he has received hundreds of children into the church between the ages of eight and sixteen.

A story is told of our late Brother Flower, well known to us by his work and writings, that on one occasion a number of men came forward to confess the Saviour, and amongst them a little boy. The good brother was somewhat embarrassed by the extreme youth of the lad, and his mind was full of doubt as to what he should say to one so young; he had not faith enough in the boy even to ask him (as of course he did all the others), if he believed in Jesus the Christ, so he changed that beautiful question for another, "My boy, how old are you?" and promptly the reply came, "Please, sir, I am just six months younger than Jesus was when he taught in the temple." And Bro. Flower says, I felt I had reflected seriously on the boy's faith and intelligence. I received his confession and he became a useful and honored member of the church. Our lately deceased Bro. Elder John Thomson, said to me many years ago, when talking on this subject, "If some one had shown me the way of salvation clearly when I was ten years old, I should have become a Christian then far easier than at a later period when the Gospel in its simplicity opened up to me," so I say, "Save the children."

My last reason and the most serious one is, if they do not come while young, they may never come at all. I know mothers who weep and fathers who mourn because the children who years ago expressed a desire to become Christians and were not allowed to publicly confess Christ, because of their youth, have gone astray and never expressed that desire since, and in some cases have died without God and without Christ, while others are so sunk in sin that humanly speaking there is little hope for them. I know scores of such, and so do you who read this, and even in your own family you can verify this statement. In early life they might easily have been led to the Saviour, while to-day the world and the flesh and the devil have such a hold on them that you are filled with a sad fear lest they should go on rejecting the Gospel till it is too late.

So I say let us teach the children of the love of God and Christ—of the claims of the Gospel, and let all our work with them, and for them, be with the distinct aim of leading them to accept Christ in the Gospel while they are young.

Save the children, Christ died for them; save the children, the church needs them, and if they are not saved, the world, and the flesh, and the devil will surely lead them down the broad path to death.

"Rest in the Lord."

E. S.

My precious Saviour, through the passing years, Thy servant knows how weak his work has been; But thy forgiving love removes his fears, While he upon thy steadfast arm may lean. And now a suppliant at the throne of grace, For healing unction in a time of pain; Thou wilt not turn away thy smiling face, Nor his imperfect, humble prayer disdain. Thou see'st the impulse of thy servant's heart, And though vain thoughts his many errors prove; Thou know'st his will has been to do his part, And that he trusts Thee with confiding love. In sickness, then, he now will humbly wait, To bide the working of Thy sovereign will; He'll sit in meek submission at Thy feet, And seek Thy gracious purpose to fulfil. Walkerton, Oct., 1893.

On Christian Union.

Last evening there was a large congregation at James Street Baptist Church, who listened with deep attention to a deeply impressive discourse on "Christian Union" by Rev. John Morton, pastor of the Congregational Church. The text was 1st Cor., xii. 12. The preacher said: We are here in the interest of Christian union. Not merely spiritual, but embodied and visible. Such a union must be comprehensive, including every variety of the Christian Church, which is uniform in type but multiplex in form, like life in nature. The union which will include every variety of the church must be like our Dominion, a federation. Such a federation might have its general assembly made up of representatives from every church. The power of this assembly would be exercised not through legislative decrees, but through the suasive influence of truth. It would focus the ripest thoughts of the entire Church and be the exponent of the public opinion of the Christian world, but while advisory in relation to individual churches or groups of churches, it might be executive in relation to general work. It might, for instance, found and equip a great theological college, as no single denomination can do; might give expression to the mind of the whole Church on certain matters; and might also give direction in the proper adjustment of foreign missionary enterprises. Such a federation would preserve all that is good in the denominational method, for denominations are good though denominationalism is evil. Denominations have had their uses in giving expression to the natural affinities of Christians. They have also been of use in emphasizing neglected or foreign truths, the Established Church standing for the nation's need of Christ; Methodist for the spiritual life of the Church; Congregationalists for individuality; Baptists for a regeneration as a condition of membership. And while this federation would preserve all that is good in the denominational method it would, by bringing Christian men together and leading them to understand each other, tend to efface its evil. There are signs that progress is being made towards such a federation, not through the formal action of Christians, but through a spiritual process acting apart from their conscious will. Several signs of this process may be mentioned. 1. We recognize all

Christians of whatever denomination as one in Christ. 2. We claim everything in any denomination as belonging to all of us—a great preacher, a great book, a great convention or a great hymn. All is ours, whether of Paul, of Apollos or Cephas. 3. We are more conciliatory in our theological discussions, setting less importance on minute differences. 4. We are combining against common enemies and in behalf of all that makes for the service of mankind; and finally, Christian leaders of all denominations are earnestly seeking union. All these signs are clearly pointing to the grand federation of the churches which God, through His regenerated children, is to work out. What hinders? Let me mention two denominations which hesitate to enter such a federation. Episcopalian brethren think there is no church but theirs. Are willing to recognize other bodies as societies of Christians, or gatherings of Christians, but cannot in conscience recognize them as churches. Presbyterians and Methodists and Baptists are bodies of Christian men and women, but not "churches." No "church" but theirs. They reason, when Christ founded His Church He appointed officials for forming churches. These were to appoint successors and they in their order to appoint others to all time. And our Episcopalian clergymen believe that they, and they only, are (in this day) the representatives of these officials. They are (what has been called) the Historic Episcopates. The consequence is that any body of Christians, not formed and managed by them, may be composed of excellent men and women, but is no church. This in brief being the Episcopalian view, you can see that they have a difficulty in recognizing other bodies as being part of the one Catholic Church. What are we to do? Wait. And while they say there is no Church but theirs, let us not reply, theirs is no Church. You, the most radical of all, and in many respects the freest of all, have a difficulty. Believing that immersion is the only baptism, you feel that you must protest against our defect by holding yourself apart. What are we to do? In this case also—wait. Meantime I commend to you the words of one of your leaders in your own church: "The basis of church membership is regenerated life. I speak not only for myself, but for many of my brethren—though not all; for we should not be Baptists if we were all absolutely agreed in opinion—when I say that we regard the basis of church fellowship precisely in the same way as you [Congregationalists] do. And in reference to the matter of individual churches, I am happy to inform you that the church of which I am pastor has a Quaker on its Diaconate. Independents and Presbyterians we have in abundance, and officers who have been trained in the Church of England. On the basis of church fellowship we work most happily and joyously, and I may add that out of 26 churches formed under the auspices of our Baptist Association 23 are on that basis. So we are accepting regenerate life as the basis of communion." In your case also while you say there is no baptism but yours, we will not say, yours is no baptism. In conclusion I come from these conflicting opinions into the gracious presence of the Saviour and feel that here we are to find the spirit that is to bind all into one. The nearer the centre, the nearer one another.—Hamilton Times. "K. D. C. is worth its weight in gold." "Sells like hot cakes." "Is all it is recommended." An excellent remedy." And "The best dyspepsia remedy ever offered to the public." See testimonials.

The Tower of Babel.

It has been discovered that Nebuchadnezzar reared his Temple of Belus on the foundations of the original Tower of Babel. An inscription on a cylinder has brought this to light; and the inscription declares that the old tower, on the foundation of which the Temple of Belus was built, was begun forty-two generations before the time of Nebuchadnezzar—that is, reckoning between thirty-five and forty years to a generation, as was commonly done—about 1600 years before—a date that carries us back to the years when men were scattered over the face of the earth by the confusion of tongues. But we shall give the inscription in full. It was deciphered and translated by Oppert, a man of great learning, sent out by the French government in 1857. It is Nebuchadnezzar's own composition, apparently: "The temple of the seven lights of the earth—the planets—the ancient monument of Borsippa, was built by an ancient king; since then are reckoned forty-two generations. But he did not reach the summit of it. Men had left it since the days of the flood, which confused their language. Earthquake and thunder had shattered the bricks and thrown down the tiles of the roof. The bricks of the walls were cast down and formed heaps. The great god Merodach has put it into my heart to build it again. I have not altered the place, nor disturbed the foundations. In the month of Salvation, on the auspicious day, I pierced the unburnt bricks of the walls, and the bricks of the casings with arches. I inscribed the glory of my name on the frieze of the arches." Is not the discovery of this cylinder, under the rubbish of Babylon, like the raising up of a witness from the dead to attest the truth of the ancient history of the Tower of Babel?—Episcopal Recorder. Three million dollars is the estimated annual cost of the liquor traffic of Toronto, which sum, the civic authorities' records show, would defray the Queen City's expenses for a year without a cent of taxation. Toronto has been suffering from the collapse of a building boom, but the liquor traffic, which fattens on misery and causes so much want, appears not to have participated in the collapse to any extent. The inspiration of the foregoing figures is the prosperity which would result from the suppression of the liquor traffic in that and every city. It is a hopeful sign that from all quarters comes news of a general awakening of public sentiment on the temperance question, which, when thoroughly aroused throughout the Dominion and registered at the ballot-box, will, it is to be hoped, mean the overthrow of the drink power and ultimately the suppression of the liquor traffic.—Montreal Witness. Oft in Peril. Lives of children are often endangered by sudden and violent attacks of cholera, cholera morbus, diarrhoea, dysentery and bowel complaints. A reasonable and certain precaution is to keep Dr. Fowler's Extract of Wild Strawberry always at hand. Down With High Prices For Electric Belts. \$1.65, \$2.65, \$3.75; former prices \$5, \$7, \$10. Quality remains the same—16 different styles; dry battery and acid belts—mild or strong current. Less than half the price of any other company and more home testimonials than all the rest together. Full list free. Mention this paper. W. T. BAER & CO. Windsor, Ont. For colds use Slocum's Emulsion, 35c.

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HAMILTON, NOV 1, 1893.

Christian Union in Hamilton.

Rev. R. G. Boville, pastor of the James St. Baptist Church in this city, has arranged for a series of sermons on Christian Union in his church on Sunday evenings this fall. The idea is to set forth the views of Methodists, Congregationalists, Presbyterians, Disciples, etc., on the subject. Two discourses of the series have already been delivered, and that our readers may have an opportunity of knowing the line of thought pursued and the suggestions made, we give the *Hamilton Times'* reports of the sermons—of Dr. Burns speaking from the Methodist point of view, and that of the Rev. John Morton from the Congregational.

It is not our purpose to enter into any criticism just now, but simply to draw our readers' attention to the fact that the question of Christian Union is thus being brought to the front in Hamilton. Last winter, Toronto was considerably agitated over the matter, and it was there exhibited that good people generally are sick and tired of denominationalism, and are longing for the unity of all who believe in the Lord Jesus Christ. When the evils of sectarianism are largely recognized, and earnest thinkers are seeking means to remove them, there is reason to believe that a brighter day has dawned in our land for the cause of our Lord and Master.

Milk and Water Protestants.

The *British Canadian*, of Oct. 21st, recounts "The True Story of Barbara Ubyrk, Imprisoned for Twenty-one Years in a Filthy (convent) Dungeon," and among other things has the following paragraph:

A book so full of incontrovertible facts should not be passed over by any one who is interested in the convent question. The day will come when every convent in Canada will be open for inspection. Given similar environments and conditions, human nature is about the same all the world over. There are some very liberal milk and water Protestants and journals too (as for example the *Canadian Evangelist*) who think that immoralities and atrocities are quite possible and probable away off in Austria or Spain, but that in Canada the convents are places of holy meditation, inhabited by the chaste brides of Christ. These men have no memory for the story of Maria Monk, who has brought the facts as near to our own doors as possible.

Canadians and Americans have been too long "leep on this great question of Convent Inspection. The European countries, even the most Catholic, not only have laws requiring the regular inspection of these institutions, but in many cases they have been suppressed altogether.

We gently resent the soft impeachment that the *CANADIAN EVANGELIST* is a "milk and water" Protestant journal, and respectfully request the *British Canadian* to indicate the grounds on which the charge is made. We opine that the *British Canadian* has not attentively considered certain

paragraphs which recently appeared in this paper.

We did write something like this, that it seems incredible to us that the Catholic Convents in this country are hotbeds of immorality. And we do find it difficult to believe that the convents in Toronto and Hamilton are worse than houses of ill-fame—worse because, while they profess to be pure, they are vile. But we are open to conviction, and we ask the *British Canadian* to state explicitly the evidence on which it bases its allegation that Ontario convents are dens of infamy. We want evidence, not general statements. Let a given convent be selected—Hamilton Convent, for instance—the editor of the *British Canadian* is well acquainted here—and let us have facts going to substantiate the grave and odious charge, and we shall help to circulate them. Now that's fair, is it not?

Home Missions.

Our Home Mission work in Ontario is an effort to build up churches of Christ pure and simple on the apostolic foundation, "Jesus of Nazareth is the Christ, the Son of the living God." We protest against all unscriptural tests of fellowship, and maintain that the word of Jesus must be devoutly received and unhesitatingly obeyed. We urge a faithful observance of his ordinances and an exact compliance with His commands. We contend that sectarianism is not only an evil, but a sin, and that therefore all true believers in the Lord Jesus should use their utmost endeavor to bring about the union of all who believe that Jesus is Christ and Lord.

The present year is a hard one for mission funds. The friends of the Co-operation must rally to its support now, otherwise the results will be serious. The work has been enlarging on our hands year by year. We should not let it languish now. Remember, friends, the special collection the FIRST Lord's day in November.

Special Offer for Thirty Days.

It seems we must do something to impress upon our friends that we must have money at once to pay our printer's bills. A large number of our oldest subscribers and most steadfast friends are falling into arrears. If they wish the *CANADIAN EVANGELIST* discontinued, we wish they would say so directly, and not in the round-about fashion of omitting to renew their subscriptions.

Now we have a special offer for 30 days, that is to say, until Dec. 1, 1893:

1. Every old subscriber who pays up arrears and renews for one year will receive as a premium a copy of the Revised Version of the New Testament, bound in cloth, the retail price of which is 25 cents.
2. Every person not now a subscriber to the *EVANGELIST* who sends us one dollar will receive the paper until January first, 1895, and a copy of the Revised New Testament, as above.

How can we afford to do this? We can't afford to do it. The paper is easily worth one dollar a year; but we can't afford to be carrying so many delinquents, for we need every cent that is coming to us to meet our obligations.

Now, friends, if you wish to get a good edition of the Revised Version of the New Testament for nothing, now is your time.

Some few people who are far in arrears send word by the postmaster to have the *EVANGELIST* stopped. They need not do that. They must pay up arrears first, if they wish the paper stopped.

Our Omnibus.

"On the Rock" is still called for.

Write our special offer for 30 days for the Revised Version free.

Every one that wishes to understand the New Testament should possess the Revised Version.

R. Moffett is now in the evangelistic field, and expects to be till June next steadily. He will spend October in the city of Tiffin, O., and go next to hold a few meetings under the direction of Ontario Board, Canada. He used to do a large work in this field, where he has had few peers. We have no better exponent of New Testament Christianity.—*Christian Standard*.

If Bro. Moffett only holds a few meetings in Ontario, they will be good long meetings. Indeed, we are thinking of "annexing" Bro. Moffett. We know a good man when we have got him. We have enough work now spoken for to keep him a going indefinitely. Brethren of the United States, prepare to get along without Bro. Moffett on your side of the line for a season.

Church News.

HAMILTON, Oct. 30th.—Two additions by letter here yesterday.

WEST LAKE, Oct. 24.—The work here is in a prosperous condition. One confession and baptism since last report. Bro. A. C. Gray took my place here Oct. 1st, while I was away.

J. D. STEPHENS.

HARWICH.—Am holding a short meeting with Harwich church. We did not expect many additions, but thus far we rejoice in having three baptisms and two by letter. Four of these are heads of families, and the fifth is a young lady.

Bro. Ainsworth, of Rodney, will be with me next week.

R. BULGIN.

SAN DIMAS, CAL.—It would, perhaps, be interesting to many of your readers to know that my family and I came to California last November, and met with the Disciples in Riverside for a few months, when we were unfortunate in not getting employment, and five of our children took the fever common to California.

Part of my family and I then removed to San Dimas, and united with the church at Glendora. Our labor in the Gospel consisted in speaking in church, prayer meeting, young people's meeting, bible class in Riverside, and also in Glendora, where I spoke for them in the absence of the pastor, Bro. Griffith, and in San Dimas school-house Sunday and Wednesday when a door is opened.

We were pleased to hear Bro. Geo. Fowler was baptized, and also Sisters Lizzie Johnston, Cora and Lilly Hewett since leaving Goderich, our old church-house. God bless them.

A. GERRARD

Co-operation Notes

CONTRIBUTIONS.

Mrs. J. Sinclair	\$5 00
Bella Sinclair	5 00
A Brother	5 00
S. S. Guelph	5 00
" Hamilton	50

Remember, friends, the first Lord's day in November and the special collection for Home Missions on that day.

A circular letter has been sent to the churches. Envelopes have also been sent out. Any churches that

have not received a supply of them may obtain them by writing to the Cor. Sec.

Please read Bro. Black's appeal in this paper, and then resolve to do your duty in this emergency. Let there be a general and cheerful giving and the work will not suffer. What is needed is that every one should give something.

Applications for Bro. Moffett's services continue to come in. If the Board had four or five evangelists, every one could be employed right now, for all the applicants want Bro. Moffett at once.

GEO. MUNRO, Cor. Sec.

The November Collection.

The time appointed by the annual meeting for the November collection for Home Missions is at hand.

BRETHREN AND SISTERS:—You may not be aware that there is great need, urgent need, of a liberal offering now. The treasury of the Board is overdrawn, and liabilities are staring us in the face. Surely these things ought not so to be, and would not be, if we, each one, did our duty to God. Pardon me for using plainness of speech, I think the occasion justifies me. The cry of hard times should not tempt us to wrong the Lord. All our comforts every dollar we possess, are gifts from God. How much of your time how much of your means have you given to further the cause of Christ, to preach the Gospel of Christ to every creature? We have a great responsibility just here, brethren. We are stewards for a while, then we leave all behind us, but the joy and hope in Christ.

I am sure we in Ontario can, because I know we are able, give sufficient to clear off all liabilities to the mission points, replenish the treasury for coming demands. Who among us is not able to give at least one dollar, to assist the laborers in the cause of proclaiming "primitive Christianity." There are many brethren and sisters, whom God has blessed with riches, who can give liberally. Will not all be partakers in the joy of this work of faith and labor of love?

With this brief statement, I leave this matter with your hearts and with God, hoping for assistance that will enable the Board to continue, and enlarge our mission work.

HUGH BLACK.

An International Congress of Disciples.

The General Convention which assembled in Chicago in September, received, through W. T. Moore, an invitation from brethren in England, to hold an International Conference of Disciples in London, in 1896.

A committee was appointed consisting of B. B. Tyler, New York, chairman; J. H. Garrison, Editor of the *Christian Evangelist*, St. Louis, and C. P. Williamson, Editor of the *Southern Christian*, Atlanta, Georgia, to consider the practicability of such a convocation, and report to the next General Convention in Richmond, Virginia, in October, 1894.

The purpose of this card is to call attention of Disciples in all parts of the world, but especially in the United States and Canada, to this invitation from the English brethren, and invite correspondence.

This international gathering, if held, will be for conference—not at all for the transaction of business. It will be a conference in the legitimate use of the word, and only a conference.

It is thought that Disciples can be called together from the United States, Canada, England, Scotland, Scandina-

via, France, India, China, Japan, Africa, Australia, New Zealand, Queensland and the West Indies, to take counsel together concerning the kingdom of our God, in the capitol of Christendom, the city of London.

Why not? What do you think?
Your friend and brother,
B. B. TYLER.
323 W. 56th St., New York.

Educational.

At our annual meeting, in June last, a recommendation that a course of lectures on the Science of Interpretation be given for the benefit of students was carried. Bro. T. L. Fowler, of London, accepted the invitation of the Committee on Education to give such a course, consisting of four lectures. The first lecture, given on the evening of Oct. 9th, was upon "The character of the age in which the early Christian teachers were trained, with a history of the conflicting methods of Interpretation;" the second lecture was upon "The Plan and Purpose of the Bible;" the third was upon "The qualifications of the Interpreter and rules to be observed in ascertaining the mind of the Spirit;" and the fourth was upon "Canons of the newer criticism and their modifying effect upon the character of the Bible." It is not my purpose to give even a synopsis of these lectures, but simply to say that the unanimous verdict of those who heard the addresses, was that they were well repaid for attending; that they gained much knowledge regarding the way in which the Bible should be studied and interpreted. One of the audience exclaimed: "I intend to study my Bible more than ever before;" this we hope, is the resolve of many more; if so, the lectures were not in vain. Bro. Fowler certainly handled the subject well in the short time at his disposal, and he more than maintained his former good reputation as a student and a preacher.

J. M.

Anniversary Services.

The second anniversary of the Church of Christ, London, was held last Lord's day. The weather was all that could be desired, and the entire services of the day were most interesting, edifying and impressive.

After the usual morning prayer meeting, which was characterized by devotion, earnestness and implicit faith in God's Word, Bro. A. Sinclair, of Lobo, preached an able and instructive discourse, basing his remarks on 1 Timothy, iii. 16: "Great is the mystery of godliness;" after which the Lord's supper was attended to.

In the afternoon the Sunday school service pleased and delighted all. Scarcely witnessed such perfect discipline, close attention and soul inspiring music as were furnished by the school. The superintendent, officers and teachers (especially the music teacher) deserve the heart-felt thanks of the church for their services so gratuitously given. The seed sown here must bear an abundant harvest in the future. Short addresses were delivered by Bros. Sinclair, Coulter and Fowler.

At the evening service the pastor, Bro. Fowler, gave a clear and concise address on the distinctive views held by the Disciples, in which he emphasized the sinfulness of wearing party names and the comprehensiveness of the one article creed, "Thou art the Christ, the Son of the living God." The church was tastefully decorated with evergreens and flowers, and presented a very pretty and attractive appearance.

The selections given by the choir were most appropriate for the occasion, and were well rendered, and added in

a large measure to the interest of the meetings.

Visitors were present from Lobo, Dorchester and St. Thomas, and all spoke in highest praise of the hospital...

A VISITOR.

St. Thomas, Oct. 23rd, 1893.

A Public Farewell.

A large audience assembled last evening in the Church of Christ to extend to the Rev. Mr. Knowles and family, a public farewell.

The concluding part of the programme was the reading of the following address to Mr. and Mrs. Knowles...

DEAR BROTHER.—We, your friends and members of your congregation, in view of your departure from this city...

We feel, that in your departure to another field of labor, our church loses an able and consecrated preacher...

We wish, before we say "Farewell," to express our gratitude to you for the many helpful ministries...

TO OUR DEAR SISTER, MRS. KNOWLES.—We wish to express the deep sense of gratitude under which she has placed us...

DEAR BROTHER AND SISTER.—We desire you to accept at our hands these small tokens of our esteem...

DEAR BROTHER AND SISTER.—We desire you to accept at our hands these small tokens of our esteem...

W. W. COULTER, Clerk.

Mr. Knowles replied in feeling terms on behalf of himself and Mrs. Knowles. He did not think, he said, that he was worthy of all the kind expressions...

Mrs. K. on the breaking of those ties He referred also to the very pleasant relations between himself and his ministerial brethren in the city.

Mr. Knowles came here five years ago, and during these years he has endeared himself not only to the members of the church, of which he was pastor, but to all others who had the pleasure of his acquaintance.

Suitable and touching addresses were delivered by the reverend gentlemen present, expressive of the sense of loss felt by all in the departure of Mr. and Mrs. Knowles.

The very tasty auditorium was made particularly attractive by trailing vines and banks of choicest flowers.

The selections given by the choir were most appropriate for the occasion, and were well rendered.—St. Thomas Journal.

Literary Notes.

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

The Pulpit is doing a good work in collecting and publishing the brightest sermons of eminent divines in this country and abroad.

SONGS AND MISCELLANEOUS POEMS, by John Imrie, Toronto, with music and illustrations, and an introduction by G. Mercer Adam; price, \$1.50, published by Imrie & Graham, Toronto.

THE CANADIAN MAGAZINE for October is a good number, with the following table of contents:—An Old Provincial Statute Book, by Prof. Russell; Fruit-Growing in Annapolis Valley, by Attorney-General Longley; Consumption, A Hopeful Outlook, by John Ferguson, M. D.; Technical

Schools for Women, by Helen Cameron Parker; The Influence of the French School upon Recent Art, by W. A. Sherwood; Down the Yukon by Wm. Ogilvie, F. R. G. S.; Origin of the Social Crisis in the United States, by Viscount De Fronsac; O'Hagan's Poems, A Study, by Emily McManus; Moving House, by Bernard McEvoy; With a Fishing Tug on Lake Superior, by Henry J. Woodside; A Canadian Ghost Story, by Rev. Herbert H. Gowe; Emerson's Choice of Representative Men, by Jean McIlwraith; An Old Flame, by Charles Gordon Rogers; The Ontario Law School, by Historens, besides a good assortment of Poetry. This Magazine is worthy of the patronage of all Canadians.

Woman's Work.

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

O. C. W. B. M.

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

At the request of the President, Corresponding Secretary, and other members of the Board, I have consented to take up the work which Miss Sinclair, owing to ill health, has been compelled to lay down.

It is my earnest prayer that God in His infinite power and mercy will so bless her sojourn in the south that she may be able to return to the work which she so much loves.

By a double bond I am interested in our foreign work—the call of our Saviour to "Go, preach the Gospel to every creature;" and the fact that this call came to and was cheerfully heeded, even to the giving up of home and kindred, by her who is so dear to me.

From her last two letters I have taken extracts, which appear below.

In giving quarterly reports, I would like if the secretary of each auxiliary would state number of members, average attendance for the quarter, also amount of dues collected.

So far, no reports have been sent in for quarter ending Aug. 31st. Will every secretary kindly make a note of this?

The time for the annual collection from the churches in aid of O. C. W. B. M. draws near. Envelopes will be sent out in time for distribution.

L. V. RIACH.

225 Maria St., Hamilton.

My friends in America have been very kind. I have now the promise of three scholarships. One of them is, you know, already appropriated. O Kura San, is the little one's name. She is happy and contented here.

What an amount of looking after so many girls need! We have an excellent helper, yet there are a hundred things to look after and do.

We are very busy with our charity schools. We have a very large number of pupils, and could get more had we accommodation.

Mr. and Mrs. Garst and family, also Miss Johnson, have arrived. It is a great comfort to have those who know the work with us.

MARY M. RIACH.

The scholarship promised by the Children's Mission Bands of the Maritime Provinces brings the number to four.

L. V. R.

Obituaries.

BURTON.—Died at his father's residence, 347 Clinton St., Toronto, on the 7th of October, after a short and severe illness, Bro. Ed. D. Burton, aged 18 years, 11 months.

Brother Burton was a young man of exceptional ability and parts, who was fitting himself for proclaiming the glad news of salvation, and his sudden death has filled our hearts with sorrow. He was an earnest, active Christian; an active member of our Y. P. S. C. E.; and an earnest worker in the Sunday-school, and his place was never vacant at any of the meetings.

Bro. Ed. has gone from us, has gone on before to those "pearly mansions yonder," but his memory shall ever be cherished in the minds and hearts of the Cecil St. Congregation, of which he was a member.

Oh! that we all, like our young brother, may be able to say when the Lord calls, "I'm ready."

J. L. L.

Toronto, Oct. 17th, 1893.

BENTLEY.—My father, Randall L. Bentley, died at my home in South Dakota, Oct. 13th, at the advanced age of ninety-three, after a short illness of three or four days.

He lived, for more than seventy-five years, a devoted, Christian life, and died in full hope of the resurrection. He was closely associated with the Disciples of Canada for more than fifty years.

He formed one of the members when the church was organized in South Dorchester, of which church he was an elder. He continued actively engaged in the work of the church until his removal to the home of his son, Dr Isaac Bentley, six years ago.

JAMES O. BENTLEY,

Bradley, South Dakota.

There is many a church member who would be scared almost to death if he could feel his own spiritual pulse and find out how near dead he is.

Talmage says "Dreams are midnight dyspepsia." K. D. C. will cure midnight dyspepsia and dyspepsia or indigestion at any time or in any form. Try it, and troubled dreams will trouble you no longer.

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Prayer Meeting—Wednesday evening at 8 o'clock.

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CALENDAR. First term (13 weeks) begins Tuesday, Sept. 26, 1893. Second term (10 weeks) begins Tuesday, Jan. 2, 1894.

O. C. HERTZOG, Financial Sec'y, Hiram, Ohio. E. V. ZOLLARS, Pres., Hiram, O.

MARLIN RIFLES advertisement with image of a rifle and text: Made in all styles and sizes. Lightest, strongest, easiest working, safest, simplest, most accurate, most compact, and most modern.

CINCINNATI BELL FOUNDRY advertisement with image of a bell and text: THE BELL FOUNDRY OF THE BOWLING GREEN FOR CHURCH BELLS, FIRE ALARMS, ETC.

CONSUMPTION advertisement with text: Valuable treatise and two bottles of medicine sent free to any sufferer.

Scientific American Agency for PATENTS advertisement with image of a building and text: SCIENTIFIC AMERICAN PATENTS. CAVEATS, TRADE MARKS, DESIGN PATENTS, COPYRIGHTS, ETC.

Children's Work.

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

The W. C. T. U. Convention, for the County of Grey, was held in Owen Sound a week or two ago, and one feature specially interesting to the readers of the children's column was a mass-meeting of public school children. A large number gathered as soon as dismissed from their respective classes, and filled the Y. M. C. A. Hall. An address was given by Mrs. Raymond, of McLeod, which was calculated to be both interesting and useful to the class for whom it was prepared, especially the bigger boys; but as they were conspicuous for their absence, they lost the benefit of it, and I am afraid it soared over the heads of many of the younger ones. I felt sorry for the lady, for she had evidently taken quite an amount of trouble in preparing the address, and it must have been very disappointing to miss the class for which it was specially intended. Still there were many who listened attentively and would be able to understand and appreciate much that was said.

I have been wondering whether a little talk on temperance matters to the bands at this time might not be in place. You will all have become more or less familiar with the word Plebiscite, while listening to conversation or reading the papers. Do you know what it means? Now, do not go rushing off for "Webster," for he seems not to have been acquainted with the word. I am not quite sure of it myself, but I think it simply means the "Voice of the people." You all know that at the beginning of the New Year, there are held "Municipal elections," to elect mayors, council-men, reeves and such officials, and at the next election of this kind all the men and the few women who have votes will be asked to answer the question whether they want all intoxicating drink prohibited or not; yes or no. This is what is known as the plebiscite, and it is an attempt on the part of the Government of Ontario to find out whether the people really want prohibition or no. I wonder, if the children in our band had a vote, how they would use it; and whether they will use their influence for the plebiscite or against it. I fancy I hear some of you saying, "Oh I dear me I have no influence." Don't be too sure about that now. Suppose it was a picnic, would you not have, and use your influence then? Why you would talk about it, lay plans for it, and make yourselves—well! never mind what! Now that is just what I want you to do about the plebiscite. Talk about it; ask your father to explain it to you; ask him if he is going to vote for it, and advise him to do so by all means. Do you know, I heard a lecturer say not long ago, that the drink bill for the whole world was over \$3,000,000,000 in a year. Suppose this sum instead of being spent in making people drunkards, and all that that means, was spent in mission work, the Gospel of Jesus Christ could be carried to every part of the world in a year, as far as money could do it. When we remember how hard it is for us to earn and save only a few dollars, and that thousands are dying in foreign lands where the Gospel has never reached, it should make us very much in earnest in doing all we can to save the money from being wasted in drink, so that our mission work may be increased and made easier. I shall depend on all the children in all our bands, doing all they can for the plebiscite. I suppose you all heard of the murder of the two Swedish missionaries in China. They were just beaten to

death, and gave up their lives because they loved these poor ignorant Chinese, and wanted to help them. Now, just as soon as these people learn to love Jesus they will stop murdering His servants, and I think it should make us more in earnest in our work, so that more missionaries can be sent to teach them. I think it is almost time I was receiving some reports from you all. Five months of this year have gone, and so far I have had no report for our column, and it really is not quite fair. Is it?

I would suggest to the leaders a temperance meeting in all our bands before the year closes. It will be a change, and will help forward in the work which is agitating the minds of all Christian people just now.

J. E. L.

St. Catharines Convention.

TORONTO, Oct. 17.—Last week I attended the fifth Provincial Convention of Christian Endeavor at St. Catharines. I will now try and give you a brief report of the business transacted at the Junior Rally.

It was opened by "Hold the Fort" and "Dare to be a Daniel," led by a Junior cornetist from Toronto. The minister of the Welland Avenue Methodist Church led in prayer, after which all repeated the Lord's Prayer. The chairman, Bro. Frank Burton, of Toronto, then took the chair, and gave us a short address, introducing Miss Alice Hodgetts, of St. Catharines, who read an address of welcome, answered by Master John Britton, of Hamilton, bearing greetings to all societies in the Province. Private Willie McLean, of the Boys' Brigade of the Western Congregational Church of Toronto, read a paper on the Boys' Brigade, explaining rules and regulations. The St. Catharines boys stood up while he read. Miss Susie White, of Parliament Street Baptist Church, Toronto, next read a paper on the Pledge, which was interesting as well as instructive, assisted by a St. Catharines boy, dressed in armor, who sang, "Only an Armor-Bearer," the congregation joining in the chorus.

The chairman next introduced Mrs. May Scudder, the great Christian Endeavor worker, of Jersey City, who gave us a lengthy address on Junior work. She first began on the Christian Endeavor "boy." He is the boy who is not afraid to speak up for the right, to lead the blind man across the street, and who is willing to lend a helping hand and be kind to the aged. He is not like the little boy who said, "God make brother Willie awful good, like me."

She next began on the Christian Endeavor "girl." She is the girl who is not "stuck up," as the Americans say, but she will talk to the colored or the shabby-dressed girl, even though she be the best dressed girl in the church. When Satan calls her to do something wrong, saying, "Your mother will never know it," she will say, "No," and she shouldn't do as the minister's daughter did, when the other girls asked her to do something wrong. She replied, "No, I mustn't do that because I am the minister's daughter, and I must set an example for the other girls of the congregation."

Mrs. Scudder also said, "If we can give six days at day school, why can't we give one half hour to Bible study on Sunday? You will not regret it when you hear the angels' trumpets calling, 'Come unto me.'"

I will now close, hoping you will excuse all mistakes, it being my first effort in this line.

ELGIN DUNN, 48 Harbord St., Toronto, Pres't, Junior C. E. Society, Church of Christ, Cecil St., Toronto. ANNIE LEARY, Supt.

Young People's Work.

FOR CHRIST AND THE CHURCH.

The Committee on Young People's Societies of the Co-operation of Disciples of Christ in Ontario: W. W. Coulter, Chairman; Reuben Butchart, A. Johnston. Everything intended for insertion in this column should be sent to W. W. Coulter, St. Thomas, Ont.

C. E. Notes.

GEORGE FOWLER.

Nov. 5.—Victory through Christ.—1 Cor. xv. 57, 1 John v. 3-5.

There was never a victory without a battle. In every engagement there are contending forces. There are battle fields that have been baptized with the blood of patriots; there are many more that have been bloodless. Over some have impended the fate of powerful nations; and over others has hung the eternal destiny of an immortal being. Nations have watched breathless upon the one, while angels have hovered over the other.

"Life is one continued battle, Never ended, never o'er; And the Christian's path to glory Is a conflict evermore."

As Disciples of Christ we are the aggressive force in a mighty struggle. We are waging warfare against a powerful and subtle enemy. We need to keep near our General and to obey His commands; "for we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of the world, against spiritual wickedness in high places." Eph. vi. 12.

1. How are we to gain the victory?

(1) Not in our own strength. We stand helpless against the puissant arm of darkness. To depend upon human strength, whether physical, mental or moral, to overcome Satan, means ignominious defeat.

(2) The victory is ours through Christ. We fight with spiritual weapons and when accoutered in the whole armor of God with the sword of the spirit, which is the word of God, in our hand and "which is living and active and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joint and marrow, and quick to discern the thoughts and intents of the heart," we derive our strength from Christ Jesus our Saviour. Paul, who fought so many battles and who gained so many victories, says, "I can do all things through Christ, which strengtheneth me."

This power to overcome comes from an abiding and living faith in Christ, "and this is the victory that overcometh the world, even our faith."—1 John v. 4.

Christ overcame the world. He fought and conquered. In speaking of the trouble and sorrow that would come upon His disciples, He says in John xvi. 33, "In the world ye will have tribulations, but be of good cheer, I have overcome the world."

One reason of our failures is our lack of faith. Do we not know that Christ conquered Satan in his own stronghold, and Paul in writing of Christ coming forth from the tomb, could say, "O death, where is thy sting? O grave, where is thy victory?" "But thanks be to God who giveth us the victory through our Lord Jesus Christ."

"If perchance thy heart grows weary With the struggle and the fight, And the day seems dark and dreary, Little sunshine, little light; Christian, buckle on thy armor, Let the weak points strengthened be: Fight thy fight, all heaven shall greet thee In the hour of victory."

Nov. 12.—Our love tested by our gifts.—2 Cor. viii. 1-9, 2 Cor. ix. 6-8. Everything is tested. The world is filled with counterfeit and hypocrisy.

We may boast of what we have, and what we are, and what we do; but only the real and true will stand the crucial test. Much of the so-called gold of to-day would speedily dissolve if tested with nitre or acid; but the pure, the real gold spurns such tests and will only yield when it comes in contact with the two acids combined—aqua regia.

Let us bring for trial our love for God. If we bring as proof our long prayers and talks at the prayer meetings it may stand; but let us put our love for God to a severe trial. Let us measure it by our gifts to our Heavenly Father, and see if it will stand the test.

How fared it with the churches in Macedonia, when tested thus by Paul? The church in Jerusalem was in trouble. Persecution and famine had dealt severely with her. She was sorely in need, and must look to the brethren abroad. How did they respond? The call of the mother church was heeded. The hearts and the purses of the other churches were opened. Paul says, "For according to their power, I bear witness, yea, and beyond their power they gave of their own accord." Could Paul say of us that we are giving beyond our power? Many calls are coming. Don't you hear them? They come from home fields, and they are being wafted across the ocean, from the lands in darkness. We profess to love Christ. If we measure it by our gift, how great is our love?

There are some truths that need oft to be repeated.

If we love Christ we will keep His commandments.

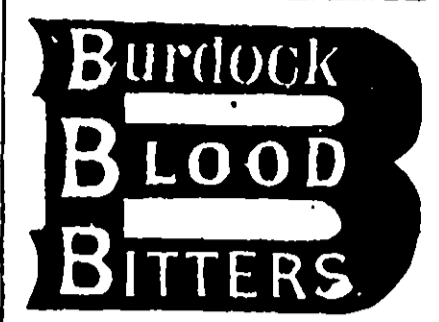
The last command given us was to preach the gospel to every creature. Millions have never yet heard of the loving Savior. We are to send the glad tidings to them. How much are we doing in this direction? Test your love to Jesus Christ by what you are giving of your time and means and then tell us how much you love your Saviour. Let us be practical. Do not merely say, Lord, Lord. That will not gain you an entrance into Heaven. You must be one who is a doer.

The secret of the Macedonian giving is found in 2 Cor. viii. 5, "But first they gave their own selves to the Lord." You never will be a Christian, in the full sense of the word, until you can sing from your heart, "I am thine, O God." This is consecration. If we are consecrated, we can give in a way well pleasing to God. He loves a cheerful giver. Test your love for money by how grudgingly you part with it, and then see if Christ occupies more space in your heart than the god of avarice.

Do you want the greatest of incentives for giving? Would you test Christ's love for us? "For ye, the grace of our Lord Jesus Christ. That, though he was rich, yet, for your sakes, he became poor, that you, through his poverty, might become rich." 2 Cor. 8.9. Christ died for us.

Cecil St. Church, Toronto.

The following is a short report of the work of the Y. P. S. C. E. of the Cecil Street Church of Christ, for the half year ending Oct. 17th, 1893: There have been added to the society during the term, twelve active members, three of these from the associate list who had united with the church. To the associate list four were added. We have now a total membership, after a thorough revision of the list, of fifty-nine. We have raised for all purposes, \$155.55; \$9.95 being for the running expenses of the society. At the opening of our church, two years ago, the society pledged itself to pay \$500 to-



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

ward the building. Since then \$70 more has been pledged, all of which was paid in July. During the last half year we have lost one of our best workers, in the person of Bro. Ed. D. Burton. He was convener of the Prayer Meeting Committee and a ready helper in every good work. Although we mourn our loss, yet it will be but another link in the chain that binds us to the home beyond.

The following are the officers for the coming half year: Pres., Bro. H. L. McKinnon; Vice-Pres., Sister L. Hambly; Recording Sec., Bro. Chas. Burton, Treasurer, Sister E. Hambly, Convener Look-out Com., Bro. Ed. Hambly; Con. Prayer Meeting Com., Bro. G. York; Con. Visiting Com., Sister E. Bright, Con. Sunday School Com., Sister M. L. Bell; Con. Social Com., Bro. J. L. Leary; Con. Flower Com., Sister E. Beemer.

Yours in C. E., ALICE M. HALL, Cor Sec.

Adopted by the Cecil Street Church of Christ, Y. P. S. C. E., Toronto, upon the death of Ed. D. Burton.

WHEREAS it has pleased God, in His divine mercy, to call unto Himself, suddenly and unexpectedly, on the 7th of October last, our young and beloved brother, Ed. D. Burton.

AND, WHEREAS, Brother Ed. was a very earnest Christian and active member of the Y. P. S. C. E. of the Cecil Street Church of Christ, Toronto,

RESOLVED that the society place on record its regret on the removal of so devoted a member.

RESOLVED, that while we are bowed in sorrow because we shall see his face and hear his voice no more, yet we can and do rejoice in our belief that he has gone to be with Christ, which is far better.

RESOLVED, that our tender sympathy be extended to the parents and family of our deceased brother in this, their time of sorrow, and devoutly commend them to the keeping of Him into whose care they have given a loved one.

RESOLVED, that as our brother had given his life fully and unreservedly to Christ, and was preparing himself to tell others of the good news that had given him the assurance of life eternal,

THEREFORE BE IT RESOLVED, that these resolutions be placed on the minutes of our Society, and that a copy be sent to the family of the said deceased, and that they be published in The Young People's Standard and the CANADIAN EVANGELIST

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The Street Arab's Trust.

The following pathetic story was told by John B. Gough: "A story is told of a street boy in London who had had both legs broken by a dray passing over them."

"Bobby, did you never hear about Jesus?"

"No; I never heard of him."

"Bobby, I went to a mission school once, and they told us that Jesus would take you to heaven when you died, and you'd never hunger any more, and no more pain, if you axed him."

"I couldn't ask such a great big gentleman as he to do any thing for me. He wouldn't stop to speak to a boy like me."

"But he'll do all that if you asked him."

"How can I ask him if I don't know where he lives, and how can I get there when both of my legs are broken?"

"Bobby, they told me at the mission-school as how Jesus passed by; teacher says as he goes round. How do you know but what he might come round to this hospital this very night? You'd know Him if you was to see Him."

"But I can't keep my eyes open. My legs feel so awful bad. Doctor says I'll die."

"Bobby, hold up your hand and he'll know what you want when he passes by."

"They got the hand up; it dropped. They tried again; it slowly fell back. Three times he raised the little hand only to let it fall. Bursting into tears he said:

"I give it up."

"Bobby, lend me yer hand, said the other little fellow; 'put yer elbow on my pillar; I can do without it.'

"So one hand was propped up. And when they came in the morning the boy lay dead, his hand still propped up for Jesus. You may search the world and you cannot find a grander illustration of simple trust than that of the little boy who had been to mission-school but once."—Selected.

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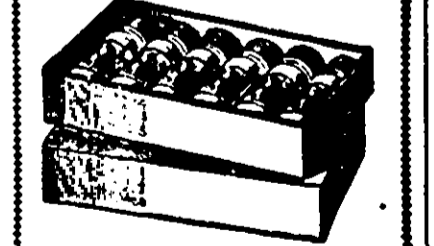
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