

# 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 where with 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.

### Dead Creed vs. A Living Faith.

It is becoming more and more evident as the months roll by that the old creeds by which different denominations tried to bind their members down to certain forms of theological thought and belief have lost their vitality. They have no longer the power to constrain men's consciences or to prevent them from thinking as individuals, and consequently, there is no longer unity of belief on the part of the members or even of the ministers of any one of the larger denominations. If men are required to accept a specific creed they do so under such mental reservations as leave them practically free to believe so much and no more of the doctrine which it contains as shall agree with the views which they may have already formed or which they may in the future accept.

It is right that each man's conscience should be free and it is not desirable that any one should be required to accept a creed which does not exactly express his own belief. The practical result of such a course must be to give men the habit of saying something a little different from what they mean.

That is bad enough, but it is not the only evil effort of the attempt to restrain freedom of thought and of speech within the bounds of a humanly devised statement of truth. That attempt produces in many minds a spirit of revolt which leads them farther astray from the truth than they would otherwise go, and strengthens the conviction on the minds of unbelievers that the doctrines of Christianity are losing their hold on the professional followers of Christ.

If the Divine Spirit had seen it to be best that men should be tied down by a formulated system of theology, He would undoubtedly have led some one of the inspired writers to give us an authoritative creed which like the creed of St. Athanasius would have been declared to be binding on every conscience. The Spirit has not given us any such systematized statement of truth, but has left us to study the various utterances of Christ and of the inspired writers, each for ourselves. By this means He would have us to become impregnated with the truth so

that it shall be to us not a mere creed but a living and life-giving reality. It must necessarily be a dangerous thing for us to attempt to exercise an authority over men's consciences which the divine Revealer Himself conspicuously retained from exercising.

It is not orthodoxy but spirituality that is the essential thing; and while it is true that correct views of truth are a great help to the attainment of spirituality, it is also true that the man who worries himself over creeds and formulas and definitions is very apt to lose hold of the truth as a sanctifying power to his life. For, while studying the sacred Scriptures for arguments and proofs in support of any particular doctrine, it is difficult not to lose sight of the fact that the purpose for which these Scriptures were given was to carry a message from God direct to the soul of each believer in every time of need. In other words, when we make the Bible a text-book on theology we lose the direct revelation of God himself which under the vivifying power of the Holy Spirit it is capable of bringing to us.

What our churches need to day is not a more ready acceptance of their creeds but a more earnest desire to know God and a more abiding confidence in the power of God's truth to hold its own ground against all the assaults of infidels and the doubts of believers.

In any case, divine truth can not be of any real help to a man except it be received willingly. The one essential thing is that the heart should be submissive and anxious to understand more and more of the knowledge of God. Each individual must study the Bible for himself independently if he desires to grow strong in the Lord and in the power of His might, and he must constantly seek the aid of the Holy Spirit in order to find out what messages of love and what instructions for service the word of God contains for him personally.—*New York Witness.*

### Change of Views.

A late Los Angeles, Cal., paper contains the following under well displayed headlines:

"Rev. J. M. Hervey and Rev. W. C. Stevens are pastors of the recently organized Gospel Tabernacle congregations at Temperance Temple. The former gentleman was the first pastor of the United Presbyterian Church, and has since been actively employed in city missionary work. Mr. Stevens was in time past the pastor of the Third Presbyterian church.

"Since these gentlemen have become interested in 'full salvation lines,' they have changed their views on the subject of baptism. A few weeks ago on a Sabbath afternoon, accompanied by about fifteen members of the Gospel Tabernacle, they assembled in the Temple Street Christian church. After a brief preliminary service, the two ministers descended into the baptistry, and each in turn immersed the other. The pastors then immersed the other members of their flock who were present.

"Rev. Messrs. Stevens and Hervey do not require immersion on the part

of all who unite with the Gospel Tabernacle congregation, but recommend it to all who seek their advice."—J. H. ROSKERANS, in the *Christian Courier.*

It is a little strange those Presbyterian brethren did not get some baptized person to administer the ordinance for them. There is nothing strange in their dissatisfaction with sprinkling and pouring and their desire to submit to the baptism commanded by Christ. In the year 1639, Roger Williams and Ezekiel Halliman repudiated assuasion and baptized each other, and thus the Baptist church began in America. Are such baptisms valid? If not, why not? If a person should find it necessary to baptize himself, would it not be valid? The Lord knows, and I think it would!—*Church Mirror.*

### Trust in God and Do the Right.

NORMAN MACLEOD.

Courage, brother I do not stumble,  
Though thy path is dark as night;  
There's a star to guide the humble—  
Trust in God and do the right.

Let the road be long and dreary,  
And its ending out of sight;  
Foot it bravely—strong or weary—  
Trust in God and do the right.

Perish policy and cunning,  
Perish all that fears the light;  
Whether losing, whether winning,  
Trust in God and do the right.

Trust no party, church, or faction,  
Trust no leader in the fight;  
But in every word and action,  
Trust in God and do the right.

Trust no forms of guilty passion—  
Fiends can look like angels bright;  
Trust no custom, school, or fashion—  
Trust in God and do the right.

Some will hate thee, some will love thee,  
Some will flatter, some will slight;  
Cease from man and look above thee—  
Trust in God and do the right.

Firmest rule, and safest guiding,  
Inward peace and inward light;  
Star upon our path abiding—  
Trust in God and do the right.

### Sermons.

At one time the pulpit was in peril from essayists. Orations have also been its bane; so have long, lecture-like treatises, discoursed ponderously, arithmetically progressive and soporific in their effects. At the present day addresses which neither expound the Word nor inform the mind are, in certain quarters, very much the fashion. The most successful preachers we know, or have ever known, preach sermons. They may be short sermons, or long, or medium; but they are carefully thought out and filled with corn—not with flour or starch or fried bread-crumbs or crackers or magnesium powder, but corn. And they preached naturally. The other day we heard a great theologian preach. We also heard him talk at a tea-table, and in a garden. He is not a popular preacher, nor specially gifted with the arts of rhetoric or oratory; but he has two excellencies, nay, three. He gave us something to think about; he talked in the pulpit precisely as he talked elsewhere; and he tried his level best to make good people better and bad people good.—*London Methodist Recorder.*

### The Influence of Hymns.

Do we realize, I wonder, how great is the influence of the treasure we possess in these sweet pilgrim songs, that cheer our earthly way? I wonder how many times a year we pause in life's journey to think how dear to us are the sweet old hymns, familiar from our very babyhood.

One of my earliest and pleasantest recollections is that of sitting upon my father's knee, in the Sunday twilight-time, and being delightfully trotted to the words and tune of "Where, O, where are the Hebrew children"—I love it yet, worn-out and hackneyed as it is! How real they all seemed to me, "Daniel in the lion's den," "Elijah and his wonderful chariot of fire," the "Weeping Mary," and "Martyred Stephen." It was, indeed, the oratorio of my childhood!

Looking backward I see that two hymns have specially been the tonics of my spiritual life, just as invigorating sea-breezes have given tonic to my physical being; they are the world-renowned, world-loved hymns, "Jesus, lover of my soul," and "Lead, kindly light." The favourite hymn of a certain friend was, "My Jesus, as Thou wilt;" so many times, in so many ways his will was crossed that his soul craved the strength that lay in the words of exquisite submission. Our Great Physician knows our hearts, and gives what is best; in a short time this friend developed into one of the noblest characters I have ever known; his earthly work was early finished; the "As Thou wilt," has led him from earth to the blissful satisfaction of Christ's "Ye shall know."

One time, while away on a visit, something occurred in connection with the subject of hymns, which nonplussed me deeply. It was Sunday evening, the parlor was full of people, most of them entire strangers. Presently some one asked me to sing I never felt so much like declining, but upon being asked again I sat down at the piano and sang "Jesus, lover of my soul," after which, at my suggestion, we all sang three or four familiar hymns. When I returned to the sofa I had left, a gentleman, to whom I had been introduced half an hour before, said in a loud voice: "You don't know how glad I am that you sang that first hymn; I wondered what your choice would be. That hymn was my salvation; you will be surprised when I tell you that once, a number of years ago, I was so miserable and unhappy that I was just on the verge of suicide, when from somewhere I heard a man's voice singing 'Jesus, lover of my soul, let me to thy bosom fly.' I stopped to listen, for words and voice were sweet, and then and there felt that God had sent the singer to save me from my desperate deed."

A hymn to me seems a prayer with wings. What, for instance, could be more uplifting, more consoling than the dear old evening hymns, "Glory to Thee, my God, this night," and "Softly now the light of day"? Could any breath of prayer be sweeter? We need to learn more of them, and to keep their rhythmical melodies, endeared by many memories, warm within our hearts.—MARY G. WOODHULL.

### Faith and Chloride of Lime.

There are many persons who put faith in the place of works, and some who would put works in the place of faith; the results of the transfer always being disastrous.

There are cases when persons live in such a way that they make themselves sick, and pray to be healed; when if they had taken proper care of themselves they would not have been ill, and if they had ceased to do the things that made them ill they would soon have got well of themselves.

John Haberton tells of a preacher who visited a sick man, whose house was filled with poisonous gases from a neglected drain. Talking of faith the preacher said to him: "You don't need to use more faith, but you do need to use some chloride of lime on that drain, if you want to get well."

We have great faith in prayer, but prayer does not clean out drains, or dissipate poisonous gases. The Lord taught His ancient people to pray, and He also taught them to be careful about their food, to keep clean, to take baths, to tear down unhealthy houses, to wear suitable clothing, and deny ungodliness and worldliness, to rest from their labors at the appointed times, to behave themselves in their homes, and to treat their wives and children as they should; and He would not accept prayer as the substitute for any of these things; indeed, He would not allow men to come into His presence, or approach His altar, until they had attended to these necessary things; and it is probable one-half of the people who now appear in worshipping assemblies would, under the Jewish law, have been entirely shut out from public worship of God, as unclean, and would have been sent home, to take a bath, wash their clothes, govern their passions and clean up generally, before they would be allowed to enter the congregation of the Lord, or engage in public worship among His people.

By all means pray for health, wealth, and every good thing; but don't neglect to watch as well as pray, and to work as well as wait; and be sure the Lord would have you do what He commands, if you expect Him to do what you request.—*The Christian.*

The first principle of true greatness is to be greater than self. The ideal child is so unconsciously; we must become so intentionally. Nebuchadnezzar counted Babylon a part of Nebuchadnezzar. True wisdom would have taught him that Nebuchadnezzar was only a part of Babylon. The loss of this perception makes us little.

GEO. W. CARLE.

The only joy we have on earth is to love God and to know that God loves us. Oh, when I think there are some who will die without having tasted even for an hour the happiness of loving God!—*Vianney.*

No one of us is able to live on without help from his fellows. There are times when we need sympathy or assistance from others. It behooves us to consider the right way of seeking and securing such aid.

### What the Disciples in the States are Saying and Doing.

#### Cullings and Clippings from Exchanges.

Since Drake University has started out to raise her third \$100,000 of endowment, Dr. A. I. Hobbs, Dean of the Bible Department, has proposed that it be made *one million* in the near future. Why not? The phenomenal success that has already been attained by this young giant, is attracting the attention of the public more and more, and evincing the fact that it possesses those elements that give assurance of a great future.—*Christian Oracle*.

There never was a time, perhaps, when the cause in Virginia was more prosperous than now. It is true that we have sustained some losses and suffered reverses, but it is also true that the churches are becoming more thoroughly aroused to their duty; that they are contributing more money for the support of the gospel, and that more additions to the Church are being received than ever before. Let us be true to our trust while the crisis is on, and when it shall have been safely passed a period of prosperity shall come to the churches such as they have never before enjoyed.—*The Missionary Weekly*.

Sister J. W. Tyler, the mother of B. B. and J. Z. Tyler, has been called home. She passed away at her home in Decatur, Ill., the past week, and was laid away to rest, amid the sorrow of a great community, among whom she had lived and to whom she was endeared by a character full of the Christian graces. Over the grave of such an one it is not possible to speak words of unreserved sorrow or regret. She had ripened for another and a better life, and in the fulness of a good old age has been gathered home, where the ravages of time are known no more. The press of Decatur teems with tributes to her worth, and she leaves a glorious heritage to her children in a fadeless memory of Christian excellence.—*Standard*.

"He that doubteth is condemned if he eat." This is said of one who is not clear in his own mind that it is lawful to eat meat which has been offered in sacrifice to idols, yet gives himself the benefit of the doubt and eats anyway. If this teaches anything it teaches that a Christian may not do anything which is of doubtful morality. The true lady or gentleman will not do anything of questionable propriety; the honest business man will not engage in any transaction of questionable integrity. Should Christians be any less strict and punctilious in their own calling and cult? There are many practices in society to-day that are of very doubtful morality, and the true and reverent followers of Jesus will avoid them with the same care with which a genuine gentleman will avoid improprieties. If you are in doubt about it, let it alone. You would not swallow a liquid when there was room to suspect that there was the deadliest poison in it; but many have thus recklessly drank to their death from the cups of pleasure which society mixes.—*Christian Standard*.

What New England needs as the antidote of its Transcendentalism, its Unitarianism, its Calvinism, its Spiritism, its Buddhism (whether called "Christian Science," or "Theosophy") and skepticism, is the faithful presentation of the gospel of Christ, which now, as eighteen hundred years ago, is "the wisdom of God and the power of God" for the elevation of humanity. The "sweet reasonableness" of such a gospel, untrammelled by human creeds and ecclesiastical ceremonies, will yet win its way,

over all these impeding obstacles, to the hearts of the people. Orthodoxy, so called, with its cast-iron creeds, with its partial and one-sided views of God and of salvation, is no doubt largely responsible for that chaos in religious thought which has prevailed in this New England centre of culture and learning. But out of all God is bringing "some better thing." His methods are sometimes destructive, in order that they may be constructive. He is removing the old in order to bring in the new.

As we have often said before, in substance, so say we now, if our plea for religious reform is indeed a providential movement in history designed to meet and correct certain evil tendencies, it is pre-eminently needed in New England, where such tendencies have wrought out their results and a re-action has set in against them. The people here are looking for something better than the old orthodoxy of the past, and if we have it, in heaven's name let us offer it to them. A New England evangelist—an able and discreet, yet courageous man,—is needed now to advocate a return to the Christianity of Christ and His Apostles, in all these New England cities. New Haven, Conn., and Springfield, Mass., are specially important places where, with proper effort, our cause could soon be planted. Men who are to toil with any success in this field, must be men of faith,—faith in God and in His Christ, and faith in the providential character and divine necessity of the great modern movement for Christian unity on the basis of a restored and original Christianity, which we represent.—G., in *Christian Evangelist*.

#### THE NASHVILLE BIBLE SOCIETY—ANNOUNCEMENT.

The session of 1892-93 will open, if God will, Tuesday, October 4, 1892, and close Thursday, June 1, 1893. Christmas vacation from Friday, Dec. 23rd to Tuesday, January 3rd.

TERMS:—Matriculation fee, \$3.00; tuition, per school month, \$5.00; boarding, per week, \$2.25. Young men who expect to devote themselves to the ministry of the word, will have rooms, bedsteads and chairs furnished them free of charge. They will be expected to furnish their own sheets, pillow cases and bed covers.

The management does not expect to make a cent from the boarding department. If a good, wholesome table can be kept for less than \$2.25, the excess will be either expended for the benefit of the boarders, or paid back to them. It is a fact that many young men who want to attend the school cannot pay tuition and board. In some cases congregations send and sustain them; in other, individuals have done it; some have worked their way through. In no case has a young man, properly recommended to us, been turned away because he lacked means. Next session we will need much more help in this line. We would like to hear from individuals and churches who will take part in this good work. The man who wishes to invest means for Christ, we think, cannot find a better field for investment. Any one, male or female, wishing to study the Bible will be received in the school.

J. A. HARDING,  
104 Fillmore St., Nashville, Tenn.  
—*Gospel Advocate*.

#### BRISTOW, IOWA.

On July 17, Zach Sweeney, of Columbus, Indiana, preached the opening sermon in the new chapel at Bristow, Iowa. This house was built by the people under the leadership of G. F. Devo at a cost of \$3,000, and was all paid for except \$17. It is a beautiful chapel, in modern style, well located,

and its erection is mainly due to the generous gifts of Brethren Wells and Walker and Mr. Neal, who is not a member of any church.

The day was a model day for dedication, bright and breezy; good roads, and in a section where there are good crops. The crowd was large and orderly, and Zach was at his best, and having no money to raise he concentrated his whole power on the gospel of Christ. After the sermon a collection in cash of over \$50 was taken (another at night of over \$20), and the crowd adjourned to a picnic dinner in a grove hard by. It was the most orderly crowd during the dinner intermission I ever saw, and reflected great credit on the decorum of that community.

At 2:30 p.m. Bro. N. A. McConnell, of Cedar Rapids, preached an able sermon on "What Think Ye of Christ?" after which the Disciples of the Master broke bread for the first time in that house. In the evening Bro. Sweeney gave another grand sermon, and the dedication of the Bristow chapel was ended. Bro. Zach lectured Monday night on "Going up to Jerusalem," and returned home, having the good will of all who heard him.

H. PAINTER, in *Standard*.

#### THE DISCIPLES AT CHAUTAUQUA.

The Disciples assembled at this place in August of last year, formed an association for the purpose of securing permanent headquarters for our people on these grounds. The names of the list of officers appended ought to be a sufficient guarantee for the necessity of this work, and a determination that it shall succeed.

The trustees chosen are as follows: Prof. W. D. McClintock, of the Faculty of Chautauqua College; George B. Vandervoort, Tonawanda, N. Y.; A. B. Kellogg, Buffalo, N. Y.; W. J. Ford, Chicago, Ill.; J. B. Darst, Peoria, Ill. W. J. Ford was elected President, J. B. Darst, Vice-President, and Miss Adelaide Graybiel, Secretary and Treasurer. The Executive Committee are as follows: C. A. Young, Ann Arbor, Mich., Chairman; Dr. Geo. B. Sitherwood, Bloomington, Ill.; B. B. Tyler, Prof. McClintock, Miss Graybiel, Mr. N. A. Phillips, of Newcastle, Pa.; Mrs. M. M. Blanks, of Lockhart, Texas, and Mrs. E. V. Gibson, Richmond, Ky.

We hope in the meetings of August 10 and subsequent days, to choose a location, which the authorities stand ready to give to us, and take all necessary steps toward the immediate erection of a building, so that the season of 1893 will find a commodious home for Disciples on these classic grounds. Already a goodly number of Disciples are here, and some have been here and gone. I cordially invite all Disciples who may visit this place, to call at Mrs. Graybiel's, No. 60 Thompson Avenue, and register, until better arrangements can be made.

ADELAIDE GRAYBIEL,  
Chautauqua, N. Y. —*Standard*.

Our lives should be as pure as snow-fields, where our footsteps leave a mark, but not a stain.—*Exchange*.

Can a man or woman choose duties? No more than they can choose their birthplace, or their father or mother.  
GEO. ELIOT.

The way to wealth is as plain as the way to market; it depends chiefly on two words—industry and frugality; that is, waste neither time nor money, but make the best use of both.—*Franklin*.

Speak a shade more kindly than the year before;  
Pray a little oftener, love a little more;  
Cling a little closer to the Father's love.  
Life below shall liker grow to the life above.

### Contributions.

#### The Laborers are Few.

I picked up a little book this morning entitled "Golden Grain," a Scripture text book for morning and evening, prefaced by some very appropriate and profitable thoughts upon the Scriptural references of grain and its uses. The author tells us that the grain ears embossed on its cover are a faithful representation of some plucked by himself from that same plain of Gennesaret upon which the eye of the words, "The harvest truly is plenteous, but the laborers are few." Great Teacher rested when he spoke the but the laborers are few.

The figure, or similitude of the grain in its various stages of progress, from the blade to the ingathered harvest, is a familiar one, both in the Old and New Testament. The law of growth and development in the kingdom of Christ is illustrated by the words, "First the blade, then the ear, then the full corn in the ear," and as in nature the tender plant may easily be destroyed, or its growth hindered and its perfection marred by worm or insect, by blight or mildew, so the tender nursling, the babe in Christ may, through lack of needful nourishment, exercise and care, become weak and sickly, and even die, or in the words of the Book, "Bring forth no fruit to perfection." In view of such a possibility we have many words of warning and admonition, as well as of hope and encouragement, to which we do well to give heed. The Divine Teacher has said, "The seed is the word of God." This grain of heaven, we may call it, in which is no lifeless or faulty germ, "is adapted for all moral and spiritual climates and conditions, for all soils of the human heart, even ungracious and apparently unproductive ones; it is suited to every diversity of circumstance and experience in life; and nothing else is." I am the bread of life, he that cometh to me shall never hunger.

Christ is everything or he is nothing. He, and he only, satisfieth the longing soul, and filleth the hungry soul with goodness. Some one has beautifully said, "Philosophers have mused and art has chiselled, oratory has declaimed and poets have sung for ages on ages, but all have to confess themselves dumb in solving immortal problems. All have failed in reaching and unfolding the soul's sublime ideal of God, and satisfying its illimitable yearnings." But the word of God—the seed of the kingdom—is God's completed message to man; it is indeed the golden grain of heaven with which the reaper may fill his hand, and he that bindeth sheaves his bosom. And even here and now during the toil and heat of the day, amid the manifold perplexities and disturbances that often seem to mar and hinder our work, the reaper in this harvest field of God may often catch the strains of the prelude to the immortal song of God's great harvest home. But, beloved, these words of the Master are still as full of solemn truth and pathos as of old. "The harvest is plenteous, but the laborers are few." We may look with dismay, with almost fainting hearts, upon its vastness, and feel that our hands are weak, and our strength is small, but surely we can glean among the sheaves, we can hold up the hands of those who are better able to reap than we. We can encourage and refresh them as they toil in the heat. Surely the weakest of us can give a cup of cold water in the Master's name to some weary laborer in his harvest field. Only those who have labored can enjoy rest. None but those who have done what they could may at the last join in the great glad harvest song which bears no faltering note.

Thrust in your sharpened sickle  
And gather in the grain;  
The night is fast approaching  
And soon will come again.  
The Master calls for reapers,  
And shall he call in vain?  
Shall sheaves lie then ungathered  
And waste upon the plain?"

Go ye into the Lord's harvest field, that field that "knows no boundary or circumference but the vast family of man." Your work may be in India, Africa or the far off islands of the sea, or the golden ears may lie about your door, waiting for your hands alone to gather them into the garner of the Lord.

What shall the harvest be? And  
Who shall come rejoicing,  
Bringing in the sheaves?

S. M. B.

#### Sunday at the Convention.

Notwithstanding the exhausting work of the previous days of the convention, the great amphitheatre of Madison Square Garden was crowded on Sunday morning at nine o'clock.

The meeting was opened by President Clark. He introduced, as leader, Mr. H. B. Pennell, of Boston, a member of the first society of Christian Endeavor ever formed, and the first to lead in a prayer-meeting of the society. Mr. Pennell announced a stanza of the hymn:

Christ has for sin atonement made,  
What a wonderful Saviour!  
We are redeemed, the price is paid,  
What a wonderful Saviour!

After a few moments of silent prayer, Rev. C. A. Dickenson led the audience in repeating the Lord's Prayer. The 24th Psalm was next recited by the multitude in concert, and all joined in singing, "All Hail the Power of Jesus' Name."

Vishnu Karmarkon of Bombay then led in prayer. He was followed by Mr. Pennell, who spoke from Acts iv. 13: "And they took knowledge of them that they had been with Jesus." This was the judgment of the world upon disciples of Christ. It was the confession of unbelievers of the power of God to transform men into His own image. This is the glory of the Christian faith—that to live with Christ, makes us like Christ. This is the thought I would bring to you this morning, as we go from this convention, this mount of inspiration, where Jesus has been transfigured to us, and our hearts have burned within us, that men may take knowledge of us that we have been with Jesus. Let us take this enthusiasm and convert it into spiritual realities. Be enthusiastic Christians, energetic and whole-hearted, reflecting clear and strong the perfect image of Christ in our lives. Let us consecrate ourselves anew to Him. The meeting adjourned at 10 o'clock to give all time to reach the different churches.

Of course we Disciples made our way to the Church of Disciples, West 56th Street. The church was filled in every part. After the praise and prayer service, Bro. B. B. Tyler preached a Christian Endeavor sermon from Acts ii. 13: "What meaneth this?" I wish you could all have heard him. We have become familiar with him through the "New York Letter," in the "Christian Standard," but it is a different thing to hear him speak. He is a powerful speaker, has a magnificent voice (as all who heard him in Madison Square Garden can testify), and carries his audience with him to the last. To me his sermon was the best part of the convention. I shall only attempt a few extracts from it. "What meaneth this?"—That Jesus, who had been crucified, charged with blasphemy and treason, was alive from the dead, that His character was vindicated, and that He had been enthroned King of Kings,

and Lord of Lords. That this was the beginning of a new era—an era of grace—what meaneth this? It means that Christ superseded Moses. "Hear ye Him."

A new law of pardon, in the name of the new-crowned King, was at that time proclaimed. What was it? Simon Peter explained the phenomena which had called the people together, and proceeding to furnish a demonstration that Jesus who had been crucified as a malefactor less than two months before is now alive and is both Lord and Christ, convicted the multitude of the sin of rejecting God's Son, even of putting Him to death on the cross; when hearing these things they exclaimed in keenest anguish, "Men and brethren, what shall we do?" To which the reply came in an instant, heaven inspired, "Repent ye, and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Spirit."

There was erected on that day a new standard of right living—the man Christ Jesus.

What would Jesus do if He were here in my place? is the solution of the hard problems of life.

Many thousands of people during the last few days in this city and all over the country have exclaimed as they saw this religious uprising of the young people, "What meaneth this?" The great Pennsylvania Railroad Company and the New York Central exclaimed, when their means of transportation was tested to the utmost, "What meaneth this?" Newspaper reporters and hotel-keepers said, "What meaneth this?" "Christian Endeavor!" "Never heard of it before!" Some church members, whose eyes and ears have only been partially open to the great movements of our times, found the same question trembling on their lips.

Well may we speak of this movement toward Christ of so many tens of thousands as the new Pentecost—for such it is. What, then, meaneth this religious movement among the young men and women of this and other lands? It means the exaltation of the Christ, the Son of God. Every young person belonging to a Society of Christian Endeavor says: "Trusting in the Lord Jesus Christ, for strength, I promise Him that I will strive to do whatever he would like to have me do." Christian Endeavorers exalt the Bible. Is there no significance in the fact that more than 1,300,000 young people have entered into "solemn covenant" to read the Bible every day? Christian Endeavor means the doom of sectarianism. What is sectarianism? Sectarianism is not a dogma, an interpretation, a teaching. Sectarianism is narrowness; sectarianism is meanness.

Christian Endeavor means Christian union. It is a spiritual union first, and then a union with one another.

In closing, he said: Keep the pledge. It is a solemn thing to take the Christian Endeavor pledge. It is a pledge not to your pastor, not to the officers of the church, not even to the church. It is a pledge to the Son of God. I promise Him. You have entered into covenant with Him to strive to do whatever he would like to have you do; you have entered into covenant with Him to make it the rule of your life to pray and to read the Bible every day; you have entered into covenant with Him to endeavor to lead a Christian life; keep this pledge. There is nothing higher in life than to strive to please the Lord, than to endeavor to lead a Christian life.

At two o'clock in the afternoon the garden was crowded again, so much so that there was no room for us in the

space allotted to the Canadian delegates, so we had to be contented with a seat on the steps leading to the part occupied by the Missouri delegation. The first words that struck our ears as we entered were, "The Disciples of Christ yesterday in their meeting raised \$1500, for the completion of a home in Japan, and these same young people are to erect a church in Salt Lake City, Utah, a monument to Christian Endeavor."

Ira D. Sankey addressed the meeting on Christian Endeavor in England. In closing he touched the two flags that draped the speaker's desk, the "Union Jack" and the "Stars and Stripes." "I am glad to see these two flags entwined here," he began, but the cheers that arose from the gallery where the Canadians sat drowned his words. As by common impulse the good subjects of our Queen stood and sang "God save the Queen" amid the applause of our American cousins. Then the Americans struck up, "My Country, 'tis of Thee," accompanied by the cheers of our delegation. When the hymn was finished, under the leadership of one of the Hamilton, Canada, delegates, was started, "Blest be the tie that binds." Voice after voice took it up until the building was filled—and so ended Mr. Sankey's speech.

Mr. John G. Woolley gave a temperance speech that carried the Convention.

Mr. Young, for many years a missionary among Indians about Hudson Bay, gave an interesting account of his work in that ice-bound region.

At the evening session it was unanimously decided that the thirty thousand delegates representing a million more will not visit, aid, or countenance the "World's Fair" if opened on Sunday.

Nine o'clock was striking when President Clark announced that the closing hour of the Eleventh Annual Convention of Christian Endeavor Societies had come. It was the hour for consecration. President Clark called on the pastors to rise and join him in consecrating themselves "to the work of the morrow." Several hundred responded, "I am not ashamed of the Gospel of Christ." Sunday school teachers were called upon, then public school teachers, next the roll call of states and provinces. This done, the doxology was sung, the benediction was pronounced and the great convention was ended. LIZZIE V. RIOCH, Hamilton, Aug. 8, 1897.

A Suggestive Answer.

Sunday school teachers might learn much about the lives of the friends of their scholars, from the answers they receive to questions that have no apparent reference to them. A teacher asked why St. Paul, when approaching Rome, thanked God and took courage? Up goes the hand of a bright little fellow, and out comes the answer, "Because, teacher, he had come in sight of three taverns." Is it not probable that this boy lived with people who talked much about drinking, and preferred the inside of a public-house to any other place? At all events, the answer would suggest to the zealous worker the advisability of looking them up.—The Quiver.

The son of a certain German farmer found in getting ready for mill, that the sack of grain would ride just as well on the horse's back by dividing the load as by putting a stone in on one side and the grain in the other. So he called his father's attention to the improvement. But this improvement was an innovation, and his father said: "Hans, your vater und your grand-vater, und your great-grand-vater vent to mill mit dot shtone in der sack, und vat vas goot enough for tem ish root enough for you. Put back dot shtone."

Letter from Indiana.

BEDFORD, INDIANA.

DEAR BROTHER MUNRO:

In looking over the EVANGELIST of July 15, I saw you had moved to the beautiful city of Hamilton. That brought up many pleasant reminiscences. My visit there winter before last will always be one of the pleasant memories. It is now the annual meeting of the Bethany Park Association; and brethren from all over the United States, Canada, and missionaries from all over the world meet here, and have sweet and holy intercourse, and go out refreshed and strengthened to work more zealously for the Master. How often I think of the struggling little band of disciples in Hamilton and wish they could attend in a body the encampment at Bethany Park for the entire three weeks. The C. W. B. M. have a two days' convention next Thursday and Friday, and the Endeavor young people next Saturday. Delegates of both organizations will go from this congregation. Husband and daughter are there now.

This congregation here is in splendid working order. We have just renovated our meeting house, at an expense of \$1200, and will build a parsonage before long. We number 555 members, and if there is a jai among them, we don't know it. A disloyal creature, a restless wandering spirit, from another State, has been trying to create a disturbance, but has only more firmly compacted the body, while his efforts in the way of schisms are futile, and himself the laugh and scorn of the community.

This is husband's sixth year here. We think every year will be our last, and we will move back to our old home in Anderson, where we left our children and natural gas. Bedford is noted for its numerous stone quarries, and business is on the increase. And so is the Master's work; and I don't know when we will leave, as the brethren say we need another preacher instead of letting the one we have go. The population has doubled since we have been here. The Bedford stone is of superior quality, and is in great demand for fine public buildings. There will be the biggest show of stone in the world from Bedford at the Chicago exposition.

Our Father has poured out his greatness and wealth, with a lavish hand in this part of the State, and His children here have a great and loving work to do in showing forth His goodness and loving kindness to the children of men. The weather for five days averaged 100° Fahrenheit, but He in His tender mercies has sent His refreshing showers, and now the burning sun is veiled with fleecy clouds, and once more we fairly breathe.

MRS. JOSEPH FRANKLIN.

August 1st, 1897.

Manitoba Letter.

DEAR EVANGELIST: We wish to report five baptisms during the past week. This makes ten additions since our last report.

We had a very pleasant Sunday-school picnic and garden party on July 21, in Sister Conner's grounds. What with the family reunions, the singing, the swinging, and the games, the strawberries, lemonade and ice cream; all enlivened by the music of the town band, a most enjoyable afternoon and evening were spent.

The Sunday-school also gave, in the late winter, a temperance entertainment, a cold water concert, which was well executed and much enjoyed. Proceeds went to library fund.

Then on "Missionary day," or rather the Tuesday following, they gave a missionary concert, "The Building of the Missionary Ship." The audience (and the church was packed) was

lighted with the way in which the little ones brought in and placed the properly labeled stones, delivered their little orations, and sang their beautiful songs in such sweet harmony and perfect time.

The offering amounted to \$25.35, which was sent to A. McLean a day or so before we learned of the arrangement to send Sister Rioch from Canada to Japan.

We are proud to-day of our prairie province, "the heart of the Dominion," and if the Dominion is right at heart, it will soon be right all through. Some time ago our local government decided to (1) abolish dual languages in official matters and use only English, (2) abolish state-aided separate schools, presumed rights to which were held by Roman Catholics, Episcopalians and Presbyterians, and establish a uniform system of national schools, where all should fare alike.

The "dual language" bill became law unchallenged. Not so, however, the "school bill." Both Catholics and Episcopalians made test cases, refusing to aid the national schools. The highest court in Manitoba decided in favor of the Province. It was appealed to the Supreme Court at Ottawa, and the decision reversed. The Province then appealed to the Privy Council of Great Britain, and at the same time appealed—their term of office having expired—to the country. They were sustained at the polls two to one. Then a few days following the decision was given unanimously by the Privy Council, sustaining the school bill of the Province. So we have been enabled to shake off that relic of "antediluvian mosebackism," separate, sectarian, state-aided schools, before it had fastened itself on us like an immovable incubus.

Have we not reason to be proud?

But still more reason have we to rejoice over another matter. In the spring, the temperance people presented to Parliament a largely signed petition asking that at the general elections a ballot be provided to enable the electors to say whether it was their wish that the government should prohibit the manufacture and sale of intoxicating liquor in the Province or not. The plebiscite was granted without a division. Almost every candidate pledged himself to do his best to give us such a law as we asked for, and to see it enforced. Temperance speakers were on almost every political platform. The vote was overwhelmingly in favor of prohibition. More than 75 per cent. of the vote polled in the cities and towns where liquor is sold was for prohibition, and in many country places every vote was for prohibition.

A. H. FINCH.

Aug. 1, 1897.

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The Critic's Corner.

Arrangements have been made for the undersigned to occupy a small space in each issue of the CANADIAN EVANGELIST, in criticisms upon important and difficult passages of the Word of God, and he will be pleased to receive any suggestions or queries in regard to such from any of its readers; with the understanding, however, that only such questions as relate to what is practical and useful will receive attention, and that subjects of mere speculation or idle curiosity will be discarded. F. SHEPPARD, Walkerton P. O., Bruce Co.

In the 19th chapter of Job, verse 26, we have these words: "And though after my skin worms destroy this body, yet in my flesh shall I see God." How can we reconcile this aspiration with the declaration of God, "There shall no man see me and live"? or with Paul's assertion, "Flesh and blood cannot inherit the kingdom of God"?

ELEVE.

The marginal reading in the Common Version removes all the difficulty—"yet out of my flesh shall I see God."

King James' translators seem to have had a very misty view of the Hebrew text of this scripture. The words "worms" and "body" are used in the translation without any warrant from the original text; and they have, in their free rendering, made it very obscure, and, in one point, contradictory to a truth elsewhere taught.

In the Revised Version, the words "worms" and "body" are both wisely omitted, and has "from my flesh" in the text, and "without my flesh," in the margin, instead of "in my flesh" of the C. V.

For the sake of our erudite readers, we call attention to two other passages in the book of Job where the Hebrew preposition *min* is prefixed to nouns in the negative sense as it is to *basar* (flesh), in the passage under consideration—namely, chap. xi. 15, "without spot," and in chap. xxi. 9: "Sole from fear," in C. V.; "In peace without fear," in R. V.

It would appear that Job, through the prophetic impulse of inspiration, has reference to the second coming of the "Redeemer;" when, instead of the poor, wasted body reduced to skin and bone by his sufferings, he will have the spiritual body which is promised in the New Covenant to the believer; in which, as one of the "pure in heart," he will "see God." "My servant Job shall pray for you: for him will I accept," and we may rest assured that one thus accepted of God will have all the joys and privileges of eternal life.

"You have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy" (James v. 11).

E. S.

D. L. SINCLAIR, Barrister, Solicitor, Notary Public, Etc.

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HAMILTON, AUG. 15, 1892.

### Acts of Apostles.

We wish to drop a word here which may set our young brethren and sisters upon the careful study of that noble history—Acts of Apostles. We rejoice that the International Series of Sunday school lessons is now spending six months on that book. We have not yet heard of the complaint being made which was made some seven years ago when the S. S. lessons were in Acts, viz.: That the children would not have any Christ or any Gospel for six months. Perhaps the study of Acts for six months opened the eyes of the complainant so that he discovered that the Christ is the theme of Acts and that the Gospel beams upon its every page.

The book of Acts is a wonderful book to the one who begins to study it in an orderly and intelligent manner, yea, it is a wonderful book to the one who has studied it long and carefully. The student, if he has been under the influence of the notion that there is no Gospel in the Acts, that it is a dry and uninteresting book, will experience a constant succession of most exhilarating and edifying surprises. He will find himself translated in thought and feeling to the days of the Apostles, and as he attentively peruses the thrilling narrative he will find standing out before him in clearer and clearer light the simple Gospel story, the simple Gospel appeal, the simple Gospel conditions of pardon, the simple Gospel church and the simple Gospel life.

### The Co-operation,

It is proper that now and again our readers should have their minds directed to the work of the Co-operation of Disciples of Christ in Ontario. Misconceptions with regard to it exist in some localities, and earnest disciples are thereby prevented from having fellowship in a good work. The professed object of the Co-operation is to build up churches of Christ, and the professed object is the real object. Let this be carefully noted. To insinuate that some other purpose underlies this association is improper, unjust and unkind. And there is no indefiniteness as to what is meant by a church of Christ. It is not a sectarian church with unscriptural tests of fellowship—not a society which refuses those whom the Lord would receive, or receives those whom the Lord would reject; but a church which is a church of Christ because it is governed by His law and wears His name. To be more specific, the Co-operation stands for the well-known position of the Disciples of Christ, believing it to be in accord with the teaching of Jesus Christ and His Apostles, viz.: "That the person who believes in Jesus of Nazareth as the Christ the Son of the living God, who repents toward God, who confesses with the mouth Jesus as His Lord, and who is baptized into the name of the Father and of the Son and of the Holy Spirit, is a member of the church of Christ, and entitled to membership in

a church of Christ, and that only such persons are entitled to such membership." There is no other religious people in Canada that holds this position. All other bodies either require more or accept less, and are therefore at fault, the Word of God being judge. It follows that it is incumbent upon the Disciples of Christ to maintain their position and extend their influence in every lawful way. The Co-operation aims by a simple organization and by economical methods to combine the efforts of the Disciples in Ontario for the furtherance of this well-defined Scriptural end.

Judged by human standards (and we humbly trust by divine ones as well) the Co-operation is prospering. The amount of contributions, and the number of missions supported are increasing year by year. In the face of great difficulties, and of strong opposition the apostolic plan of building up the cause at central points was undertaken a few years ago and has been followed up with patience and perseverance. At the present time the work is in a somewhat trying condition because none of the missions are as yet self-supporting. There is some danger that the brethren may grow weary in assisting points that have been receiving help for some time and yet ask more.

We do not think that a careful survey of the whole question will justify discouragement, or the withholding of sympathy and support from these older missions. Results may not have been as speedy or as large as were anticipated, but our anticipations may have been too high; we may not have made due allowance for the obstacles to be overcome. Our lack of experience in such work may have prevented us from taking account of many of the adverse circumstances that are certain to arise when an effort is made to begin a new religious work in a city or town. We may have to adopt more moderate expectations and gird ourselves for more protracted contests. But what of that, if we have the truth and God on our side? Shall we be such craven-hearted soldiers as to fight unless in advance we are assured of a speedy and easy victory? Let it not be so said of us. Rather let us rejoice in the privilege of enduring hardness as good soldiers of Jesus Christ, not fearing but that the Master will grant us the victory when we have deserved it.

And so we heartily commend the Co-operation and its noble work to our brethren throughout our country, and urge them by liberal offerings to put it in the power of the Co-operation to undertake still more for the propagation of Gospel truth and the salvation of men.

### Children's Day for Home Missions.

We have written elsewhere of the claim we believe the Home Mission work of the Co-operation has upon the Disciples in Ontario. In this place a word or two may be permitted with reference to the special collection the Sunday schools are asked to take up on the first Lord's day in September, or as soon thereafter as may be most suitable for the schools. As we said on previous occasions, so we say now, that whether the response to this appeal be great or small, will depend almost altogether upon the superintendents and teachers in the Sunday schools. We have reason to believe that the majority of these earnest brethren and sisters are themselves contributors to the funds of the Co-operation and we therefore can address them as those who have confidence in the work and desire to see it largely prosperous. And what we think it is most important to impress upon them is this: that they

can greatly enlarge the collections by carefully instructing the scholars in regard to the work for which their gifts are solicited, by distributing the envelopes sent out, and by keeping the subject before the school every Lord's day until the collection is taken up.

Let the children be encouraged to give something, however small. It will do them good to excite their interest in a good cause, and if they be induced to exercise a little self-denial for its sake, they will not be injured thereby. We trust the returns from this special collection will indicate a healthy interest in the progress of the Gospel.

The decision of the Privy Council in favor of the contention of the Manitoba Government in regard to Separate Schools is highly gratifying. It may be taken as correctly interpreting the facts and as showing that the claims of the Roman Catholics are unfounded. Efforts are being made to stir up sectarian and race feeling over the matter. Every good citizen should do his part to show that those who oppose separate schools are not necessarily moved by hatred of Roman Catholics or French Canadians. What underlies the movement for national public schools is the conviction that national schools are essential to national life.

We find two epigrams from the *Youth's Advocate* in the CANADIAN EVANGELIST of July 15, without any credit. But as between thus boldly appropriating them and crediting them *Sol. or Ex.* there is little or no choice.—*Gospel Advocate.*

We remind the "miscellany" man of the *Gospel Advocate* of the admonition, "Judge not after the appearance, but judge righteous judgment." The editor of the CANADIAN EVANGELIST does not see the *Youth's Advocate*—it is not on his exchange list. It is therefore impossible for him boldly or otherwise to appropriate from its columns. Will the brother of the *Advocate's* "miscellany" give this explanation to his readers, and be a little more careful hereafter how he lightly accuses a brother journalist of an odious offence?

Sir Daniel Wilson, President of Toronto University, died at his residence in Toronto, on Saturday evening, August 6th. His death was not unexpected, as he had been in failing health for some time. He was a distinguished man having a world-wide reputation among scholars.

We clip the following note from the *Hamilton Times*:

Sir Daniel Wilson, President of Toronto University, died on Saturday afternoon and was buried yesterday afternoon. Sir Daniel was a Scotchman, a native of Edinburgh, the freedom of which city he was presented with when in Scotland a short time ago. He was 76 years of age. The deceased was an author of considerable repute. His "Prehistoric Annals of Scotland" was declared by Hallam to be "the most scientific treatment of the archaeological evidences of primitive history which had ever been written." He was appointed to the chair of History and English Literature at University College, Toronto, in 1853. In 1881 he was promoted to the Presidency of the University. He was a fellow of the Royal Society of Edinburgh, and as far back as 1864 the Société d'Anthropologie de Paris paid him the unsolicited compliment of electing him one of its foreign associates. He was at one time secretary to the Societies of Antiquaries of Scotland and a fellow of that society. In 1860 he was President of the Canadian Institute. In 1882 he was named by the Marquis of Lorne as a Vice-President of the Literature Section of the Royal Society of Canada, and in 1885 was elected its President. In 1883 Her Majesty conferred upon him the honor of knighthood. Mr. Edward Blake, Principal Grant and Prof. Loudon are mentioned as men from whom his successor might be chosen.

### Our Omnibus.

The special attention of the O. C. W. B. M. sisters is drawn to the request of Sister Malcolm in another column.

Bro. J. A. Harding returned last Friday, July 29, from Manitoba, where he has been preaching the word since about the middle of June. He is in fine health and reports good work done among the Canucks.—*Gospel Advocate.*

Bro. E. Sheppard requests us to inform the churches that as he has a part of his time at his own disposal, he will be glad to hear from any church that would like to have him hold a protracted meeting. His address is Walkerton, Ont.

### NANKIN HOSPITAL FUND.

Previously reported.....	\$82.95
Mary McDiarmid.....	1.00
Gilbert McArthur.....	50
Miss Katie McArthur.....	50

The annual meeting of the Disciples of Christ in Nova Scotia and New Brunswick will be held in the Cobourg Street Church, St. John, N. B., beginning Friday, September 2nd. Miss M. Graybel, returned missionary from India, and J. H. Hardin, of Missouri, are expected to be present.

Bro. Sydney Black, of England, whose coming to America from Australia we have repeatedly announced, we hear, spent a few days in Toronto recently. On August 7th he spoke at Louisa St. Church, in the morning, and at Broadway Hall in the evening. He also lectured in Broadway Hall on the following Monday evening. We do not know whether he expects to visit other points in Ontario or not.

The *Oracle* Publishing Co. of Chicago have commenced the publication of the *Monthly Oracle*; the object of which is to supply the brotherhood with information in regard to the World's Fair. If the first number is a fair sample of future issues, it should have a large circulation. The price is only 50 cents a year; in clubs of five or more, 40 cents. The *Oracle* office is at 415 Dearborn St., Chicago, to which all subscriptions for the *Monthly Oracle* are to be sent.

The very unwelcome announcement is made that the *Missionary Weekly* of Richmond, Virginia, has suspended publication. Financial reasons account for this calamity. Whether publication will be resumed depends upon the action of the Disciples of Virginia in their district meetings soon to be held. It will not be a credit to the Virginia Disciples if they let the *Missionary Weekly* die. It is a good paper and must have done an immense amount of good in its own field. We shall be happy to hear of the *Weekly* being placed upon a solid financial basis and entering again upon its career of blessing to the cause of Christ.

OWING to the rapid increase in trade and the demand for K. D. C. across the border, the K. D. C. Company, Ltd., of New Glasgow, N. S., have opened offices at 127 State St., Boston, Mass., from which to supply their United States customers. Their offices, formerly occupied by the British Consul, are commodious and well suited to the needs of this pushing and energetic company, who seem bent on pushing their remedy, deservedly called the "King," to the uttermost parts of the earth. The remedy will be sent, post paid, to any address in the United States on receipt of price—one dollar a bottle. Free sample to any address.

### Church News.

LOBO.—There have been two confessions and baptisms in connection with the work of the Lord in Lobo. One of the persons will doubtless take membership with the church in London, and the other has taken her membership here. I pray and work that many others in this community may be led to take the all-important step of obedience to Jesus, the Christ; and also that the saints may be built up in their most holy faith and by a Godly life lead their friends and neighbors to glorify our Father who is in Heaven.

J. A. BRENNENSTUHL,  
Poplar Hill, July 29th.

WEST LAKE.—Closed my year's work with the church at West Lake, on Wednesday, July 20th. On Lord's day three confessed their belief in Jesus, and on the following Wednesday evening another made the good confession, and was baptized the same hour of the night. My year's work has been one of pleasure, and I sincerely hope one of no little profit. During the year there were twenty additions, sixteen by confession and baptism, two reclaimed, and two by letter.

West Lake is a very desirable place to work. During the last year our meetings were well attended, the house being well filled at nearly every regular service. The brethren know how to treat one well—so well that there is a danger of spoiling one with kindness. During my stay with these good people, I received their sympathy, their help, and was amply remunerated from the financial point of view; and not only did I receive the sympathy of my own brethren, but also of our religious neighbors, who were very kind to me.

On the evening of July 21st, the neighbors gave me a surprise by coming to my home at Bro. Byron Hyatt's to give me a parting farewell. The guests were well entertained by Bro. Hyatt and his wife. The evening was spent in a sociable manner. Before partaking of the bountiful feast spread by the guests upon the lawn, a very kind address was read and presented to me, accompanied with a liberal gift of money which is but a slight token of the many kindnesses that have been showered upon me throughout the year.

It was no small struggle for me to leave West Lake, for we believe that God was blessing our weak efforts and that the good work had just nicely begun. After leaving, I was pleased to hear that eight were given the right hand of fellowship on the following Lord's day. As long as the spirit of love characterizes the actions of the West Lake brethren as it does now, I do not fear but that the Master's work will be well cared for.

A. C. GRAY.

Blenheim, Aug. 3rd.

LONDON.—Notwithstanding the heat and the absence from the city of so many of our members and adherents, the house Lord's day evening one week ago was filled with the exception of a few seats. At the close of the service three responded to the invitation. At our morning service yesterday two more confessed the Christ. In the evening the house was filled to the doors, five candidates were baptized and two more made the good confession. The interest is profound. Our work is attracting the attention of the whole city.

Remember our Anniversary the third Lord's day of this month. Bro. Parsons will be with us, and a good time is anticipated; it will do us good and you good to come. If you can't come, can you send us something that will make us glad? This is your work. The

outlook for great success in this city is good, it couldn't be better; but please remember that there is a heavy financial burden upon this infant church, and that its future success depends largely upon your liberality. If given the help it needs and deserves, it will be strong enough to stand alone.

Aug. 8th. T. L. FOWLFR.

TORONTO, Cecil St.—It will be a matter of surprise and regret to our readers to learn that Bro. A. W. Conner has been obliged to resign his position as preacher for the Cecil Street Church, on account of ill health, and that he will preach his last sermon in Toronto, Aug. 14th. He expects immediately thereafter to leave for Irvington, Indiana, where he will reside for a time. We are sorry to hear that he does not expect to be able to take up any regular work for some time. It is unfortunate that Bro. Conner's health has necessitated his giving up the work in Toronto. His assistance and counsel were particularly acceptable to the young people, and they highly appreciate his untiring efforts to guide them into larger usefulness in the Master's service. He has the faculty of inspiring others with the enthusiasm which characterizes himself, and his labors were only limited by the unsatisfactory state of his health. We shall be very glad to hear of the speedy restoration of his health, that he may be able to devote himself anew to the work he loves. We trust that the Cecil Street Church may soon find a suitable man to take Bro. Conner's place, and that the members of the church will not relax their efforts to establish the church upon a solid and permanent basis.

On Wednesday evening, Aug. 3rd, a young woman who had previously made the good confession was baptized.

AYLMER, Aug. 8th.—Our meetings are increasing in interest and numbers. One young lady confessed her faith in Christ at our meeting last evening. J. D. STEPHENS.

HAMILTON, Aug. 8th.—Two persons confessed Jesus as their Lord at the morning service yesterday, and were baptized at the close of the evening service.

The Sunday School picnic was held at Ainslie Wood Tuesday afternoon, Aug. 2nd. We would like our friends outside of the city to know that Ainslie Wood is a good place for a picnic.

Little Brother of the Sea.

The Indian language abounds in words of poetic meaning. The readiness and ease with which an Indian appreciates and expresses himself in poetical language may be gathered from the following anecdote:

Crowfoot, the Blackfeet chief, while on his way East, asked at the first sight of Lake Superior: "Is that the sea?" "No," replied his conductor, "it is not the sea, but it is a large water, and it takes days to cross it. What will you call it, O chief?"

"You say it is not the sea?" "No." "Then," replied Crowfoot, his face lit by a smile, "I will call it the little brother of the sea."

If you wish to advertise anything anywhere at any time write to GEO. P. ROWELL & CO., No. 25 Spruce St., New York.

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Co-operation Notes

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

The following will compose the committee on Education for this year: John Munro, C. A. Fleming, L. K. Murton, R. W. Ballah, D. L. Sinclair. HUGH BLACK, Pres.

Contributions.

Carric Currie..... \$5 00

As before announced, the first Lord's day in September, is the day on which the Sunday Schools are asked to take up a special collection for Home Missions.

The small envelopes distributed among the schools last year evidently increased the contributions. Similar ones will be prepared and sent around this year. The superintendents will please to hand them to the scholars the first Sunday after they are received.

The board makes this appeal to the Sunday schools with confidence and hope. Past experience justifies these feelings. The gifts of the schools to Home Missions have been increasing year by year. It is very desirable that there should be a liberal response this year, as the demands upon the Co-operation are now greater than ever before.

The Board trusts to have the cordial assistance of the superintendents and teachers upon this occasion. It is found that where the scholars are encouraged to give and the object of the collection explained to them, good collections are given. Will each superintendent and teacher consider this as a personal invitation to help the good work of furthering the cause of Christ? GEO. MUNRO, Cor. Sec.

To Young People.

After reading and hearing reports of the great convention in New York city and of the rally of Disciples in Bro. Tyler's church there, I would suggest that at the coming Provincial C. E. convention to be held in London this fall, each Young People's Society be represented and that the chairman on young people's work, Bro. McMillan, arrange for a rally in the London Church. It will strengthen our faith, form bonds of union, and wonderfully encourage us all; and I feel sure Bro. Fowler and the young people in London will heartily second any effort on the part of the young people in that direction.

The Toronto Y. P. S. C. E. would like to hear from other young people in regard to the matter.

J. L. LEARY. Toronto, Aug. 9th, 1892. [It strikes us that the suggestion made by Bro. Leary is a good one and should be acted upon. We take the liberty of adding to it another, viz.: That the young people among the Disciples in Ontario make arrangements for a meeting of all the Disciples who may attend the International C. E. convention in Montreal, next year. As there is no congregation of Disciples of Christ in Montreal, a place of meeting would have to be secured and provision made to enable the Disciples to meet together on the Lord's day to break bread.—EDITOR.]

STUTTERING and all Impediments of Speech CURIED QUICKLY and PERMANENTLY. The only Institute in the U. S. Letters promptly answered. Chicago Institute for Stutterers, 182 Blue Island Ave., Chicago, Ill.

Young People's Work.

FOR CHRIST AND THE CHURCH.

"There was divine life in the Christian Endeavor seed and it grew. That is its history in a single sentence. Man may build a house; God builds a tree. Man may start a society; God starts a movement. . . . These, then are the four driving wheels of the movement—pledged individual loyalty, consecrated devotion, energetic service, interdenominational fellowship. . . . These four principles, then, characterize this movement. The consecration meeting, the committee work, the pledge to outspoken loyalty, the unsectarian fellowship—these must be of God's ordering, because they are God-blessed. These are what make the society more than an organization—a world wide movement."

F. E. CLARK, at N. Y. Convention.

THE DOG DAYS.—We suppose it must be admitted true of our young people as well as others, that the great majority of us are inclined to rest on our oars during this hot weather. Those of us who can throw awnings over the boats of our church work are indeed fortunate, and when the blazing sun of the dog days slacks off a little we can pull out into the current again still in good working order, if not actually with strength renewed. But we have heard of church workers being positively sun-struck. Perhaps the lot of the church was not cast in pleasant places, or, more likely she had so misused her chances that she carried no protection against the heat which always at this time of year deadens the energies of the oarsmen. Then when it is necessary to keep things going hard even in the dog days, some of the more weakly workers have, we say, been actually sun-struck. You have probably seen something of that kind yourself.

But through the heat of the summer there are always one or two who keep things alive, and plan out work to begin in the fall. By the time this reaches our readers many of these plans will be pretty well advanced, and some of us will be getting ready for the fall work. Now we ask you to remember that we young people have a large missionary contract on our hands. Perhaps, reader, you are inclined to think that it is too large, but, however that may be, the contract exists, and it seems to the writer that we are in honor bound to do our very best at it. We ourselves pressed for recognition at the hands of the co-operation; let us show them now that it was not for fun that we did it. If every one of the young people who were at that meeting in Bowmanville will but constitute himself a special agent of this work in his own locality, the \$350 for Welland can easily be raised. We hear much of the enthusiasm of young people overflowing at convention times and then going to sleep till the next convention; let us prove that ours is not of that kind—that it will work the year round.

PLANS.—It is a pity that Christians must talk of plans for raising money. That which is the Lord's should be returned to Him at call. But we would remind the workers that they cannot force even so evident a principle as this on any but themselves. For others, plans are to be resorted to, and the peculiar part of it is that people generally like to give money according to plans.

What plans have you adopted? We would like to hear from any adopting the plan of giving a stated sum every week. If you have a better plan, or one even nearly so good, let us have it also—it may suit somebody besides yourself.

HOME AND FOREIGN.—Many young people feel that their own home churches require all their energies. We would remind such churches that it is rather unfair to keep your young folks entirely to yourselves. You may be heavily burdened—remember that Welland must have our assistance if she is to live. You may be trying to build yourself up to positions of power in the land—remember that Welland is lacking her actual necessities. We ask you, then, for a part of the power of your young folks, for, "There is that scattereth and yet increaseth"—you can finish the quotation.

Three hundred and fifty dollars. Two hundred people, beginning Sept. 1st, to contribute five cents per week, would raise it by next June. Will you be one of them?

ISOLATED DISCIPLES.—One is always interested in hearing from brethren, who, by reason of location, are cut off from church relations, and to find such ones nourishing their faith as many Disciples do is great encouragement to the weary worker. But what about young people growing up under these circumstances? They, it seems to us, are most in danger. We grow in faith, and of course those whose faith has had least growth are the most likely to wander. We wish that this department of the EVANGELIST may be made of some value to these young brethren and sisters; and we earnestly invite them all to aid us in the matter. The writer cannot do it all alone; he would like to hear from you. If you do not wish to write for the public, you may still, perhaps, benefit somebody by writing to the undersigned privately. And what about your missionary work? Next to the daily communion with God, nothing else keeps one's spirituality alive so effectually as the feeling that one has some responsibility in helping others. You have no home church to support, but you can help other young people in—well, say Welland, to have a home church. Though you have no fellowship at home, you may have a very dear fellowship abroad, and who can tell what your little assistance may accomplish. You can at least drop a few cents per week into a box, and when it has reached a sum sufficiently large, send it to Bro. Munro for Welland. Try it.

We humbly ask correspondents to pardon us where we have been tardy. Absence from home has been the reason. ALEX. McMILLAN. Alvinston.

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.

A WIDELY CIRCULATED TRACT.—In Oct. 1881, H. L. Hastings, of Boston, delivered a lecture on The Inspiration of the Bible, before a Convention of the Young Men's Christian Associations of Massachusetts, at Spencer. It was issued in the annual report, and the following year was reprinted as a 5-cent tract. Within ten years from that time more than two million copies had been published. It has been translated into German, French, Spanish, Portuguese, Italian, Swedish, Danish, Norwegian, Bohemian, Polish, Hinduee, Hindustani, Tamil, Japanese, and we know not how many other languages, and it is still being printed by the hundred thousand. Persons who have never read this tract should send a quarter of a dollar to H. L. Hastings, 47 Cornhill, Boston, and get a half a dozen copies for distribution, or obtain an assorted package of his anti-infidel lectures for examination and circulation among the young and inexperienced

who are misled by skeptical arguments and infidel doubts and cavilings.

THE DOCTRINE OF SANCTIFICATION, as taught by A. M. Kiergan and others, reviewed, and the Bible Doctrine of Sanctification presented by O. A. Carr, Nashville, Tenn. Gospel Advocate Publishing Co., 1892. 38 pages, paper cover; no price given.

We judge this to be a useful little book. The author gives the "Holiness Doctrine," in the words of a capable advocate of it and then presents his own criticisms in a concise and striking manner. While we cheerfully recommend the book, and agree with the author in the main, yet certain of his positions we hold to be not in accordance with scripture. The notion that these were only two instances in which persons were baptized in the Holy Spirit will not endure a thorough comparison with all the scriptures bearing on the subject. Nor do we think that the statement (page 27) that, "It (the baptism in the Holy Spirit) occurred but once in the case of the Apostles" will bear the full weight of the inspired history in the Acts of Apostles. The chapter on "The Bible Doctrine of Sanctification" would prove a veritable revelation, not only to those who hold the "Holiness Doctrine," but to most other professing Christians.

I Thank Thee for the Loneliness.

I thank Thee for the loneliness That brings me near to Thee:— Thanks that no other heart can bless, No other eye can see! I never knew the depth; the height, Of heavenly love before: O Lord! Thy presence gilds my night, It brightens more and more.

What matter, in that lucid beam, If stars grow bright or pale? Shall we of lesser glories dream Who look within the veil? Why count the little earthly loss, When gifts from heaven flow down? Lord, Thou for me hast set the cross With jewels of the crown.

A. G. R.

It is a sign of the growing liberality of the times that the congregation, lately ministered to by Rev. Newman Hall, has given a call to the Rev. F. B. Meyer, of the Baptist communion. At a recent farewell service Mr. Hall announced that Mr. Meyer had accepted the call. Mr. Meyer happened to be present in the congregation. He was called on for some remarks. Mr. Meyer's only condition was that a baptistry should be built. Mr. Hall said: "As it was time that the partition walls between Baptists and Congregationalists should be thrown down, he (Dr. Hall) would have pleasure in spending the £200 they had just given him on the baptistry. Tremendous applause followed this announcement, and when it was found that Mr. Meyer was present he was asked to come forward, and Dr. Hall welcomed him as his successor.—Christian Guardian.

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FREE!

Woman's Work.

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

O. C. W. B. M.

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

O. C. W. B. M.

CONTRIBUTIONS SINCE LAST REPORT. FOREIGN MISSIONS.

Table with 2 columns: Name and Amount. Includes S. School, Cecil St., Toronto. \$10 00; Sunday School, Stayner. 4 45; Sunday School, Hamilton. 5 00; Sunday School, Warton. 2 41; G. O. Black, Susp. Bridge, N.Y. 10 00; Mrs. Agnes Borland, Bowmanville 5 00; Amos Tevell, Warton. 3 00; M. N. Stephens, Glencairn. 5 00; Miss Lydia Frame, Glencairn. 1 00; Mrs. Graham, Toronto. 1 00; R. Stewart, Concord. 1 00; S. Troyer, Concord. 1 00; Thos. Maitland, Owen Sound. 5 00; R. J. Doyle, Owen Sound. 1 00.

JENNIE FLEMING.

Kilsyth, July 29th, 1892.

Important.

TO THE AUXILIARIES OF THE O. C. W. B. M.

All those who have been requested to furnish something towards the outfit of our missionary sister, Mary Riach, 225 Maria St., Hamilton, Ont., will please send the parcel to her at once, as her goods must be shipped not later than the last week in August.

Should any auxiliary not be able to do as requested, the secretary will oblige by notifying me immediately, so that I may apply elsewhere.

Any of our friends who have pictures, illuminated scripture texts, etc., they would like to send to the Japanese children, will kindly send them to Miss Riach as soon as possible.

JENNIE MALCOLM.

89 Church St., Toronto.

Children's Work.

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

"Our boy is flourishing and looks fat and hearty. He is not a Christian yet."

These words formed the last paragraph in Dr. Macklin's letter in the last EVANGELIST, and are especially interesting to us. It will always be pleasing to hear from Little Wang, and to learn that he is doing well. That he is not a Christian yet, does not surprise us when we remember how many of our own dear children in the different lands are holding back from confessing the Saviour's name, who are elder than he is and know so much more of Jesus and His love than he can. I hope that when the next annual report comes in, there may be a large number reported as having united with the church during the year. Will the members who did so last year accept my hearty congratulations? It is the one act of your lives which you can never regret.

In answer to the question "What do you consider the best method of conducting your meetings with a view to interesting the children, especially the boys?"

First—Be interested yourself. Do everything heartily; sing a good deal, but never anything in the Old Hundred style. At each meeting give the work for the next; every member must do his or her part. It needs forethought and judgment to be able to give to each just what is best suited for them, but it pays, and each one is required to answer promptly with a verse of scrip-

ture when the roll is called. We keep a correct record of all the proceedings, so the reading of the minutes is always an interesting part of our programme. We vary the exercises as much as possible. When reading a story to the children, if you insert the names of some of them, it will secure their individual attention and interest.

Second—With regard to boys, give them work to do—I mean make them feel that the success of the band depends on them. They do much better with a little burden of responsibility, and above all, don't speak to them in a 'You-dear-wee-boy' tone; they think they are nearly men, and it annoys them to be spoken to like children.

In giving work to prepare, don't give "Little Jack Horner" pieces; give them something that requires time and thought, and let them understand that you expect them to prepare it in the best manner, and they will seldom disappoint you.

Kilsyth. MINERVA FLEMING.

The above paper contains some very good suggestions where the boys are concerned. It was my privilege to visit the Kilsyth band of Cheerful Givers sometime in May, and I was very much pleased with it in every way. The intelligence and behaviour of the children reflected great credit on themselves and their leaders. I may say that this is also true of the Bowmanville Coral-Builders. It was a great pleasure to meet and talk with them. Their quiet attention and intelligent answers speaks well for all concerned.

J. E. L.

Trotfoot and Lightfoot.

Trotfoot is a boy; Lightfoot, a girl; twins; five years old in June. They are on the go from early morning until their mother extinguishes them under the crib-covers at night. Wherever the children are Bang is, but even Bang takes more rest than they do.

Bang, you must understand, is a dog—a black and grey setter, a year younger than the children, but quite grown up, and able to take care of himself and them too.

Trotfoot and Lightfoot live in the country, where all the good times are. They haven't many toys; each one has a doll and a cart, for each one likes to have what the other has. Never did farmer's heavy wagon perform any rougher work for it than do these strong, unpainted little carts, and never did farmer bear any greater jolting than the rag dolls—in fact, the poor dolls have been known to jolt out of the carts and lie lost for a whole day and night; indeed they have often been irrecoverably lost.

Trotfoot and Lightfoot were told never to enter the chicken-run after a game, bantam had torn Lightfoot's pinafore and scratched her hands, and Trotfoot's too, for he, like the little gentleman he is, bravely fought the cross little rooster until Ben, the big hired man, heard the noise, and came in and rescued them.

But the game banty had disappeared mysteriously, and there was a hen with oh! such a lot of dear little fluffy chicks, and Trotfoot and Lightfoot were so anxious to see them. They weren't a bit afraid of anything in the chicken-run except the big gobbler their father had got recently from a neighbor who was leaving.

After a consultation, in which they both decided that mama wouldn't mind a bit now the game banty was gone, they stole rather shamefacedly across the farm lane, slipped through the rail fence, and went around behind the barn, where the run was built. Trotfoot took a stick and turned the button of the door—it was too high for

him to reach—then carefully pecked in. Away up at the other end was the gobbler, standing quite still; his ornament hung gracefully down over his beak and his neckle was red as coral.

"Oh, Lightfoot! old gob is ever so far up and he's asleep, his head is bent down, and I guess he's cold, his feathers are all sticking out and he has covered up his feet with his wings."

"Yes, and here are the dear little chickies."

The old, mother-hen was quite willing to have her family admired, but was rather afraid to have them touched. However, as she was a great pet, she didn't do more than cluck and cover as many as would come under her wing. Suddenly, with a horrible "Tra-lollipop lollop," the gobbler rushed at them, overturning the water-pan over some of the wee chickies. Trotfoot and Lightfoot made for the door, but the button had slipped down, it wouldn't open; oh dear, oh dear! Then nests were tramped on, eggs broken, hens flew and cackled; all the young roosters who didn't dare practice their crowing on account of the tyrannical old gobbler, took advantage of the uproar and did more crowing in a few minutes than they had done in their lives before.

Bang was outside waiting, it wouldn't do to bring him in to frighten the chickens. When he heard the noise he rushed up and down, barking furiously; then he threw himself at the door; fortunately he shook it so that the button fell again, and it opened. Then the turmoil was worse than ever for Bang rushed in, chased the gobbler all around, pulling out his feathers, while every hen in the place got out and ran straight to the garden. With a last effort the gobbler flew up on a high roost where Bang couldn't reach him. There he sat, gobbling weakly, tipping this way and that, so badly frightened his neckle was quite blue.

Then the sobbing children coaxed Bang out and went crying home to tell of their mishap and help chase the chicken away from the currant bushes.

They had a long talk under their favorite maple tree in the calf-pasture that evening, and decided it was best to do as they were told.

"For it's always awful when we don't," said Lightfoot oracularly.

"Nimble, nimble, Trotfoot and Lightfoot, oh, what a pair! Now here, now there, now everywhere; Running of errands, dancing in glee, Skipping and jumping merrily, What shall we ask for these little feet?"

"Lead them a blessed pilgrimage, From childhood through to saintly age, Dear Lord, we pray; Hold them a light in the dim, dark night, And out of the narrow path of the right Ne'er let them stray!"

AGNES.

Bad Company.

So long as children are in our land, just so long will it be the duty of parents, teachers, and papers to warn them to shun bad company. Parents are wasting time in teaching goodness to their children and then permitting them to associate with evil companions. If you rub against chalk it will make you white, and if you rub against smut it will make you black. Only a few minutes in a room with contagious disease is sufficient to contract a disease that will destroy our boy that we have watched, fed and protected through many months and years.

Ten minutes with bad company may teach your boy to swear, or steal, and your daughter to use "slang" or indecent words. Dear reader of L. S., please do not get impatient with mamma, because she appears anxious about your company. She is much

older than you, and because of her love for you and for her future happiness she so often warns you to beware of and avoid bad company; and remember the Bible says, "Evil communications corrupt good manners."—The Little Seeker.

To Boys Commencing Business.

Be on hand promptly in the morning at your place of business, and make it a point never to be late, and perform cheerfully every duty. Be respectful to your employers and all in authority over you, and be polite to every one; politeness costs nothing and it will help you wonderfully in getting along in the world. And above all, be honest and truthful. The boy who starts in life with a sound mind in a sound body, who falls into no bad habits, who is honest, truthful and industrious, who remembers with grateful love his father and mother, and who does not grow away from the church and Sunday school, has qualities of mind and heart that will ensure him success to a remarkable degree, even though he is endowed with only ordinary mental capacity; for honor, truth and industry are more than genius.

Don't be foppish in your dress, and don't buy anything before you have the money to pay for it. Shun billiard saloons and be careful how you spend your evenings. Cultivate a taste for reading, and read only good books. With a love for reading, you will find in books friends ever true and full of cheer in times of gloom, and sweet companionship for l-nely hours. Other friends may grow cold and forsake you, but books are always the same. And in closing, boys, I would say again, that with truth, honesty and industry, and a living faith in God, you will succeed.

"Honor and shame from no condition rise; Act well your part; there all the honor lies."

Little Women.

The seven-year-old daughter of a very busy mother who, in consequence of her husband's early death, was obliged to carry on his business, was asked one day by a friend what she was able to do in the way of help.

"I can only pray to God and hem the dusters," was the child's reply in all seriousness, but it showed that she had learned to do the duty which lay nearest her; and as years went on she developed into the steady, reliable, cheerful girl to whom the whole household looked for help, and seldom, if ever, looked in vain.

Very pleasant are the hours spent by our little Mary in the kitchen, still under "mother's" wing, or that of some trusty or reliable servant. How she enjoys picking the bits of stem from among the currants, stoning the raisins, buttering the cake tins, and cutting any spare dough or paste (which may be over when the pies are made) into rounds with the top of a wine-glass! And what a crowning joy it is when she is allowed to have a whole gooseberry, or a tiny apple, to make into a dumpling for her own dinner or a nursery feast! And what an important personage she is when on busy days she may even be trusted with washing up the breakfast things!

If all little girls were allowed these early visits to the kitchen, with real participation in its work, the world would not hear so much about undomesticated wives and housekeepers, who cannot teach their servants what they have never learned themselves.—Cassell's Family Magazine.

The Pan-Presbyterian alliance meets in Toronto in September.

Fagged Out!!



THAT tired, worn-out feeling, of which so many women complain after a day's washing, is done away with by those who use that great

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Which makes the Dirt drop out Without Hard Rubbing Without Boiling Without Washing Powders

Try the easy, clean and economical way—the way of washing, and you will not be disappointed.

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WORKS: PT. SUNLIGHT LEVER BROS., LIMITED NEAR BRICKENHEAD TORONTO

Cherish your Girlhood.

Dear girls, don't be so often wishing you were grown up women that you will neglect your girlhood. In the rush and hurry of these fast times there is danger that you will reach and strain after "young girlhood" too much.

Be girls a while yet; tender, joyous, loving, obedient and industrious. Womanhood, with its privileges and power, its burdens and its trials, will come soon enough. On this point one has said:

"Wait patiently, my children, through the whole limit of your girlhood. Go not after womanhood; let it come to you. Keep out of public view. Cultivate refinement and modesty. The cares and responsibilities of life will come soon enough. When they come you will meet them, I trust, as true women should. But oh, be not so unwise as to throw away your girlhood. Rob not yourself of this beautiful season, which, wisely spent, will brighten all your future life."—Herald and Presbyterian.

A Noble Example for the Young.

Wendell Phillips is an example of what a rich young man may become who resists the temptations of early dissipation. He developed a grand moral character, and must ever remain one of the noblest figures in the history of New England. An interesting illustration is related of his early boyhood: One day, after hearing Dr. Lyman Beecher preach, he repaired to his room, threw himself on the floor and cried, "O God, I belong to Thee. Take what is thine own. I ask this, that whenever a thing be wrong it may have no power of temptation over me, and whenever a thing be right it may take no courage to do it." "And," observed Mr. Phillips, in later years, "I have never found anything that impressed me as being wrong exerting any temptation over me, nor has it required any courage on my part to do whatever I believed to be right." In other words, in that supreme hour his moral nature conquered and subjugated his lower self. For him henceforth there was no compromise with animalism, with selfishness, cupidity, or in a word, with any debasing inclination; they were suppliants at the feet of his soul.

**Foreign Missions.**

**Contributions.**

MANITOBA.

S. S. Minnedosa..... \$6.50

**Mission Fruits in Erromanga.**

After nearly twenty years' mission labor in Erromanga, New Herbrides, H. A. Robertson writes a letter dated July 22, 1891, extracts from which appear in the *Presbyterian Record* for January, 1892, concerning the results of mission labor:

"Certainly no two persons ever had more encouragement in mission work than Mrs. Robertson and myself, and considering the awful state of this island when we landed here on the 28th of June, 1872, to take charge, surely we should never cease to thank God and take courage. From being the most cruel and bloodthirsty race, said to be in all the South Sea Islands, and the most degraded, they have come to be among the most gentle, kind-hearted and willing Christian people to be found anywhere, and most generous to us and to distant churches ever since they could earn a shilling, and nothing is considered too much or too difficult or dangerous for them, if they believe that thereby they can advance the mission cause, please the missionaries, put down heathenism, and glorify God.

"We have had our share of wonders. I have seen 200 people, at the command of Norowo, a powerful old chief and a fearless, cruel warrior, come forward in perfect quiet and regular order, and lay down at my feet all their heathen relics, and after the chief had first done so himself, they declared their determination to give up forever heathenism and accept the religion of the Bible. We see no sights like that now, simply because we have passed the rapid transition period and entered upon the quiet, less showy, but quite as progressive, and perhaps more reliable stage of planting a church on this island, which on account of its unique and tragic history must ever be regarded with undying interest.

"We saw over 500 people assemble in July, 1882, here, to witness the celebration of the Lord's Supper, and when our little martyr's memorial church was found too small for the congregation, we met on the greensward close by, where 200 men and women, all Erromangans, sat down together to show the Lord's death till He come. But one fact which made that meeting of such intense interest was that until very shortly before that grand and solemn sight many of the old men who sat down that morning to remember Christ till he come again were deadly enemies, and when at any time they did meet it was with battle axe, club or spear upon the battle-field.

"At that communion two sons and one nephew of Kowiwi, the man who murdered John Williams, on the 20th November, 1832, sat together at the Lord's Supper. There were some present who had been cannibals, and an old man who murdered a teacher the very day that James D. Gordon fell a martyr, and who was a party to a plot to drive Mrs. Robertson and our infant child, with all who dared to befriend us, into the sea at midnight, if I would not promise to give up speaking in the name of Jesus in Erromanga. But no more devout person sat down at the Lord's table that day than this old man, and he continued faithful, kind and humble until his death in April, 1885."

Has infidelity, agnosticism, free-thinking, spiritualism, atheism, secularism, and all the rest of the skeptical isms and ologies of the day, ever civilized an island or a nation yet?

And this wondrous change was not accomplished by millions of years of progression, from monkeyhood to manhood, and from savagery to civilization. It was done in single individuals, in less than twenty years; not by progression, but by salvation; not by evolution but by regeneration; not by natural selection and ages of culture and improvement, and the survival of the fittest, but by the implanting of a new life from heaven in the souls of men who are "born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever."

Let infidels select a cannibal island and go to work with their infidelity and see what they can do, and while they are experimenting let us work the old Book "for all it is worth."—*The Army.*

**Letter from Japan.**

As almost any item of information about Japan will be of interest to those who are concerned about the welfare of its people, I venture to write a few things a little out of the beaten track of reports concerning mission work. Having joined the general company of paraphraser, I shall keep in mind what I now ask the reader to allow, that the subject matter of a paragraph which could be adequately treated only in a volume, can merely be touched, suggested, intimated, in the narrow limits of a letter; that there are sources of fuller information, and that these sources, which are available to only the few, would be far more satisfactory.

The Japanese have been constantly praised for the past two decades. Undoubtedly, they deserve much credit for the promptness and intelligence with which they have adopted and made use of the ideas and devices of western peoples since their country was opened to commerce with the rest of mankind. More than this may be said—they are industrious, frugal, thrifty; it would be impossible for forty millions of people to exist within the limits of one of our Western States, for instance, with great thrift; they are polite and considerate of the gods and of one another; there is not a profane oath in their language, and "fool" and "scoundrel" are the rudest terms they ever apply to their fellowmen; they accept the blessings and ills of life in an even mood of cheerfulness that is quite praiseworthy; they bury their dead without public exhibition of grief, and build after fires and earthquakes with happy faces. It is painful to feel obliged to say that those who have praised them for all these things and have politely abstained from severe criticism touching numberless other things, have unintentionally developed their conceit till it has become more than the national blemish, it is the great hindrance to future rapid progress in those things which are needful for their betterment.

An imperial commission has under consideration the matter of "Treaty Revision," and it is believed that the next Diet will agree upon a measure permitting "mixed residence," or the residence of foreigners in any part of Japan. The present attitude of the "Government" towards foreigners has much more to do with the attitude of the people towards Christianity than is generally understood abroad. Further, the real reason for the "Government's" attitude is probably far less generally known. Suffice it to say, the Christian missionary is not the foreigner whom the Japanese authorities are afraid to turn loose upon their people. The man who overpowers and drives out the inhabitants of the land or else obtains the earth for a song and sets up to lord it over all, is the man to be feared.

Really, the chief hindrance to Treaty Revision lies in the fact that, after all the improvements that have been made in the Japanese judiciary system, there are yet hardships, such as commitment to prison of unconvicted persons without the privilege of bail, to which the other nations will not allow their citizens to be subjected.

Great preparation is being made here for the exhibit to be witnessed at the World's Columbian Exposition next year. The principal thing of fresh interest will be the historic building "Howo-Do," or the Palace of Phoenix, to be reproduced at Chicago. The old building was erected eight hundred and forty-two years ago, and is still to be seen at Uji, near Kyoto. I am informed by one of the Imperial Commissioners that the Tokyo Academy of Art will have charge of the furnishing of the building, and that the decorative articles to be placed in it will be taken from the Imperial Museum. The object of this exhibit is to show to the rest of mankind what the Japanese knew of the use of building materials and of carving on wood and stone so long ago.

I will close this letter with a personal matter. Brother Garst has been kind enough to twice remind me that the work and needs of the volunteer band ought to be kept before the brotherhood, and that they should be frequently reminded of how to forward money. Brother Garst evidently thinks as he writes, that it matters not by what righteous method we are severally supported, so that the work of Christ shall go on and prosper. I want to thank him publicly for his generosity, and; following his advice, to say that my address for some months after my arrival at home in August will be, number 292 Ash Street, Indianapolis, Ind. That money in aid of the present band, or for the equipment of the next, would better be sent me there till further notice. Post office orders and drafts on New York are the safest and best for remittances in the States, but drafts only should be sent abroad.

This leaves all the missionaries in usual good health.

W. K. AZBILL.

No. 14 Tsukiji, Tokyo, July, 2, '92.

**Monthly Prizes for Boys and Girls.**

The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 16, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers: 1st, \$10; 2nd, \$6; 3rd, \$3; 4th, \$1; 5th to 14th, a Handsome Book; and a pretty picture to those who send no less than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 43 Scott St., Toronto, not later than 29th of each month, and mark "Competition"; also give full name, address, age, and number of wrappers. Winners' names will be published in *The Toronto Mail* on 1st Saturday in each month.

**Married.**

SMITH-QUACKENBUSH—On Wednesday, July 6th, 1892, at the residence of the bride's parents, Kilworth, Ontario, by J. A. Brenenstahl, Judson Smith, of Lobo Township, and Ellen Quackenbush, of Kilworth.

Dr. T. A. Stocum's OXYGENIZED EMULSION OF PURE COD LIVER OIL. They who use it - Live. For sale by all druggists. 35 cents per bottle.

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**ANNUAL TEMPERANCE CAMP**

1892



1892

**AUGUST 13, 14, 15, 16, 17, 18, 19, HAMILTON, ONT.**

The Great Annual Temperance Camp of Canada, under the auspices of the Royal Templars of Temperance, always the greatest demonstration of the year in the temperance reform, will be held this year in the attractive and beautiful City of Hamilton, commencing on Saturday, August 13th, and closing on Friday evening, August 19th.

This year's Camp promises to exceed even its grand and successful predecessors in all the features that go to make up an inspiring, forceful and magnificent demonstration. The most noted orators, eloquent advocates and profound thinkers of the great reform are represented by able men from the United States and Europe, as well as from the various provinces of our own Dominion.

**CHARMING MUSIC**

will as usual prove one of the big features of all the meetings. Prof. Thos. Jones, author of the "Royal Templars' Battle Song," the veteran composer and choir master of the Ambitious City, is training an immense choir to lead the volume of song that will come from the great audiences of the Camp. "Trumpet Notes," the new Prohibition Song Book, will be used.

The Royal Templars' Orchestra, a splendid musical organization, will be out in full force, at all evening meetings, to give overtures, as well as swell the chorus singing. Many of the members of the orchestra will also assist at the afternoon meetings. A number of noted vocalists will give solos, duets and trios, among them the following Royal Revival Bands: "The Crusaders," "The Manitoba Revivalists," and "The Heralds."

**LOCAL ATTRACTIONS.**

The Camp will be held in Woodland Park, a beautiful piece of natural bush, situated right on the line of the electric street cars, which may be reached in a few minutes' ride from wharf or railway station on payment of a five cent fare. The park is quite convenient to the shores of the far famed Burlington Bay, one of the safest and prettiest sheets of water on the continent, where boating and fishing may be indulged in to the heart's content. Rambles may find in the immediate vicinity the most romantic and charming scenery in Southern Ontario: mountain, valley, glen, lake, bay, stream and beach. A mountain drive, or a ride up the Dundas Valley, is an enjoyable trip to those who love scenery. Hamilton is a beautiful city of 50,000 inhabitants, with many grand public buildings, and special arrangements will be made that visitors may view them all inside as well as out on any and every day of the Camp. The falls of Niagara may be visited on any forenoon without missing a public meeting, as they are less than forty miles distant on the G. T.

**TRANSPORTATION.**

Hamilton is easily reached by rail or boat, and in addition to the many special excursions, visitors may secure greatly reduced rates by all regular trains and boats. See schedules in another column, or write for particulars. Do not forget that the electric cars run right to the gate of the Park, and within a stone's throw of the great auditorium where the meetings will be held. The finest system of electric cars in the Dominion is in operation in Hamilton, and for one five cent piece a visitor may ride from one end of the city to the other.

**ADMISSION.**

A small fee of ten cents only is charged for admission to the Park for each meeting. A season ticket permitting one person to pass in and out as often as desired during the week costs one dollar, and a family ticket which will pass a family of six persons, or a Council party of six persons, will be given for five dollars.

**ENTERTAINMENT.**

Entertainment of any kind, character or price may be secured. At first and second class hotels of city from \$1 to \$3 per day. At private boarding houses, from \$3.50 per week. Many citizens, as a favor to the management, have consented to entertain visitors who come with recommendations, and by application to the committee, a pleasant home may thus be secured at very small cost. All who desire to camp out will find every convenience for doing so. No charge is made for tenting ground on the park to those who bring tents, and those who apply early may have a tent supplied for the week, all ready for occupation at from \$2 to \$3. Tenting parties may provide their own meals, or get them in the dining hall on the Park at 75 cents per day. The dining hall will be in charge of a first-class caterer, and free from the imposition so common at summer resorts.

**PHYSICAL CULTURE INSTITUTE.**

An institute for physical culture and cadet training will be maintained for the week, with three sessions daily, under first-class instructors. Rev. J. W. Bell, B. D., will be chairman of the Institute, and Mr. R. J. Daley, Sec'y-Treas. Dr. Anderson, Principal of the Adelphi Academy of Brooklyn, N. Y., will have supervision, and one of his lady teachers will be in constant attendance. A simple enrollment fee of one dollar will be charged for the whole course to those holding season or family tickets, but Cadet officers or organized Corps in the Order will be admitted to membership in the Institute free of all fees.

**DRAFT OF PROGRAM.**

**Welcome Day.**

SATURDAY, Aug. 13.—6 p. m., procession meets at Gore Park.

3 p. m.—J. H. Flagg, Mitchell, Gr. Councilor Ontario, in chair. Welcome Addresses by Mayor Blalcher, Hamilton; District Councilor Edwards, Hamilton. Responses, Hon. Lee R. Sanborn, Sanborn, N. Y., Supreme Councilor of United States; A. M. Feathers' on Esq., Montreal, Dominion Councilor of Canada; Seth M. Lovell, Esq., Lockport, N. Y., Grand Councilor of New York.

GOLD MEDAL CONTEST.—7.45.—Six silver medalists will compete for a Demorest gold medal in an elocutionary contest, and a magnificent musical program will be presented.

**Gospel Temperance Day.**

SUNDAY, Aug. 14.—10 a. m., divine worship; Knights' sermon by Chaplain General Bell, B. D., assisted by other clergymen.

2 p. m.—Gospel temperance meeting; grand singing. Sol. Cutter, Esq., Quebec City, Grand Councilor of Quebec, in chair; Speakers, Mr. Spencer, of "Crusaders"; Mr. and Mrs. Vaughn, of Manitoba; Mrs. Owen Hitchcox, of Paris.

7 p. m.—Divine Service; sermon by Rev. W. A. McKay, M. A., of Woodstock.

**Law and Order Day.**

MONDAY, Aug. 15.—10 a. m., meeting of Knights in Supreme Command.

3 p. m.—Speakers, F. S. Spence, Toronto; Major Bond, Montreal, President Law and Order League.

7.45 p. m.—Col. L. Edwin Dudley, Boston, Mass., Secretary International Law and Order League; J. W. Bengough, caricaturist of Grip.

**Prohibition Day.**

TUESDAY, Aug. 16.—10 a. m., convention of advanced prohibitionists, Rev. T. H. Orme, M. A., chairman.

3 p. m.—Speakers, Rev. W. Kettlewell, Norwich; Rev. D. L. Hetherington, Baltham; Rev. Alex. Sutherland, D. D., Toronto.

7.45 p. m.—Axel Gustafson, of Sweden; Rev. Father Zuercher, Buffalo, N. Y.

**Children's Day.**

WEDNESDAY, Aug. 17.—10 a. m., convention of Cadet workers, with exemplification of conducting Cadet Corps.

3 p. m.—Speakers, Rev. Jas. Kines, Kingston; Principal Austin, "The Faith Gospel," an illustrated lecture on Palestine, the grandest possible attraction for Sunday School teachers and pupils.

7.45 p. m.—Speakers, Rev. S. D. Chown, Almonte; Miss Lillian M. Phelps, B. O., St. Catharines.

**Christian Endeavor Day.**

THURSDAY, Aug. 18.—6.30 a. m., Sunrise prayer-meeting; 10 a. m., C. E. Convention, with six papers on selected subjects by prominent local workers.

3 p. m.—Welcome address, Ald. Thos. Morris, President Hamilton C. E. Union; Response, Rev. A. M. Phillips, B. D., Toronto; one more to announce.

7.45 p. m.—Speakers, Rev. C. W. Watch, of Oshawa; Rev. G. B. Sage, London.

**Social Parity Day.**

FRIDAY, Aug. 19.—3 p. m., Mr. M. S. Hegg, Collingwood, Superintendent of Ontario Social Parity Dept., Chair; Speakers, Rev. Sidney C. Kendall, Three Rivers, Que.; Mr. J. A. Thompson, Fredericton, N. B., Dominion Sup.; Rev. J. W. Bell, B. D., Hamilton.

7.45 p. m.—Rev. R. J. Laidlaw, L.L. D., Hamilton; John Charlton, M. P., Norfolk; Grand Closing Exercises.

For further particulars write

W. HUCHANAN, Director, HAMILTON, ONTARIO.

GEORGE H. LEES, Sec'y of Executive.

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It is hard to understand, how some men can profess so much and do so little.

No man ever finds out how hard his wife is to please till he begins to build a house.

The man who worries about things he can't help saves the devil a great deal of hard work.

Prove that a Christian life may be lived one day and you prove that it may be lived forever.

The devil loves to get his hands on good-hearted people.

The fact that men have a devilish nature is all the proof needed to show that there is a devil.

The surest way to become good-looking is to behave that way.

If the tomb stones were reliable, the devil would soon be wearing mourning.

When you find a man who has the courage to live within his income, you find a hero.

One way to shorten the arm of God is to see how much you can do to discourage your preacher.

The devil generally goes to prayers with the man who goes into his closet and leaves the door open.

There are people who love God with all their heart who are afraid to trust him with a dollar of their money.

Any work is hard work to a lazy man.

There are people that claim that they are willing to do anything for the Lord, who never think of going to church on a rainy Sunday.

Going into eternity without knowing Jesus Christ is to leave this world with your back towards heaven.

Who Was Melchizedek?

Professor Sayce has much to say about the 14th chapter of Genesis. He shows in this Palestine and Babylonia are brought into direct relation with one another at a period when the geographical knowledge of the Babylonians has been supposed to have been confined within their own borders. He shows, however, that this view is erroneous. He declares that the clay records make it evident that "as far back as 3800 B. C., centuries before the age of Abraham, the Babylonian kings were making expeditions to the distant west. Four times did Sargon carry his arms to the shores of the Mediterranean, and on the fourth occasion he erected an image of himself by the side of the sea." Professor Sayce's remarks concerning Melchizedek are very interesting, and throw considerable light upon a question which has long puzzled even the ablest critics. He says: "The second half of the 14th chapter of Genesis, that which recounts the meeting between Abram and Melchizedek, has also received a remarkable confirmation from the clay records of the past. It is from the tablets of Tel-el-Amarna that the light in this instance has been derived. Ebed-Tob, the priest-king of Jerusalem, whose letters I have already referred to, represents himself as appointed to his office by the oracle of a god. He did not inherit his royal dignity from his father or his mother, or even from his lord and master, the King of Egypt, whose 'friend' and ally he was.

The name of the god is given as Salim or Salem, the god of 'Peace,' and is identified with one of the forms of the Sun-god worshipped in Babylonia. Like Melchizedek, therefore, Ebed-Tob was king in virtue of his priesthood, and might consequently be described as priest-king of Salem, rather than as king of Urn-Salim, 'the city of Salem.' Moreover, the god whose temple stood on Mount Moriah was the god of 'Peace,' to whom accordingly it was fitting that those who had restored peace to Canaan by driving the enemy from its soil should pay their offerings. It is needless to point what a commentary this is on the narrative which tells us how Abram, after the defeat of the Babylonian invader, paid tithes to Melchizedek, 'the priest of the Most High God.'

Professor Sayce's very able and interesting article makes it abundantly evident that facts are still stubborn things, and that the destructive critics will find the facts of the monuments too much for their subjective theories.

—Commonwealth.



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