

The Canadian Evangelist.

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

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The Canadian Evangelist

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

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

Results of the Controversy.

I. H. GRUBBS.

I close here the discussion on the design of baptism, as far as I am concerned, by stating the results which appear to me to have been clearly gained. Let it be borne in mind that the controversy did not originate in somebody's statement of his position and another's attack on that position, but grew out of the false charge that the teaching of our brotherhood on this subject involves an "unspiritual and mechanical" view of the gospel and fosters the spirit of "legalism" and a belief in a supposed "sacramental efficacy" in the ordinance. In opposition to this it was clearly shown that the injurious charge confounded two things that are the irreconcilable opposites of each other. Intelligent belief in baptism for the remission of sins necessarily involves belief in salvation by grace, in justification by faith and a repudiation of all legalistic pretensions to a self-righteous ground of acceptance with God. The need of forgiveness is the need of divine grace, and baptism apprehended as a condition of forgiveness, divinely appointed as such, is the penitent's contrite petition for the pardoning mercy of God. Legalistic reliance on self-righteousness is the very opposite of this. The clear enunciation of this contrast and consequent refutation of this unjust and damaging charge above referred to was the first result of this discussion.

Connected with this was the refutation of another charge as to a supposed consequence of our position on this subject, which will be more conveniently set forth further on. Just at this stage of the controversy one of the editors of the *Christian Evangelist*, in which periodical the discussion had thus far been exclusively conducted, requested the writer of these lines to furnish a more elaborate consideration of this subject in a Quarterly article, which was accordingly done. In this article it was demonstrated, in the judgment of thoughtful men, that "a man is saved by grace, is justified by faith, when he is baptized for the remission of sins, and being thus baptized, his act stands in thorough contrast both with Pharisaic legalism and Romish sacramentalism." In reference to this the *Christian Evangelist* spoke in the following generous terms: "This position clearly gained, the whole ground-

work of the opposition to our teaching on the design of baptism gives way. This [the supposed legalism of our teaching] is the Gibraltar of the combined opposition of all the larger Protestant bodies to the doctrine of baptism for remission of sins. If Prof. Grubbs does not capture it, and that too with Pauline guns, we are not able to judge of the strength of an argument." Yet there appeared about this time a series of elaborate and pretentious articles which, instead of manifesting appreciation like that of the *Evangelist* of the service done to truth in showing the relation of baptism to grace and faith in the act of justification, brought against our teaching the charge of "rationalism" which was repeated *ad nauseam*—a charge as completely the reverse of the truth as that which had been previously refuted. The gifted Plattenburg fitly characterized those articles and gave a searching and satisfactory review. Meanwhile an esteemed personal friend wrote for the *Christian Standard* what he called "a review" of the Quarterly article, and thus transferred to that paper the controversy, so far as my connection with it was concerned. This brother, Prof. Shackelford, made no effort to answer a single argument of the Quarterly article, but made an issue as to its teaching, and contended on the basis of Acts x. 43 and other Scriptures, that a man is "justified by faith when he exercises faith," and thus "receives remission of sins" before he is "baptized into Christ."

Now let the reader notice carefully the exact issue here made before we proceed further with this history and bring to light the additional results of the discussion. The question is not about the possibility or probability of divine mercy for earnest believers who have made mistakes on account of unfortunate surroundings. The only point at issue is this: When men come to Christ through faith and baptism, do they "receive remission of sins" through faith when "baptized into Christ" by faith, or before they are thus baptized? It is thus important to determine the question and to determine it from the teaching of the Scriptures, that we may in our preaching tell men when they may rightfully claim the divine promise, and not substitute for this our own speculations and opinions touching the religious condition and prospects of the "pious unimmersed." We have received no commission of this sort, nor have we been authorized to force a meaning into the Word of God from our own conclusions respecting any supposed claims of human piety upon the favor of God. In our effort then to learn from the Scriptures, and from them only, what the will of the Lord is in this matter, appeal was made to them under the sure guidance of certain undeniable laws of interpretation, which are but axioms of common sense applied to usage, to show that the position maintained in the Quarterly article is the only one consistent with the harmonious utterances of the divine Word. These laws, so far from being called in question, have been passed by in utter silence, and the conclusions reached under their application must, therefore,

be regarded as established. As a consequence my last opponent in his last article in the *Standard* completely abandons the one only issue between us and goes off into a discussion of the religious condition of sincere believers who are involved more or less in error on this subject—a question that has no logical connection with the issue that has all along been under consideration. Of this we have more to say in a moment.

Now those who have thoughtfully followed the discussion step by step will recognize as a second very important result of the controversy the ascertainment of the relation which trust sustains to "the obedience of faith" in an earnest compliance with the conditions of remission as divinely appointed. This, like the relation of obedience to grace, can not be too strongly emphasized. Yet it seems to have been almost, if not altogether, overlooked in the discussions on this subject. One may have full faith in the ability and willingness of a benefactor to bestow a promised blessing, but when that benefactor has imposed conditions of this bestowment, who of those who understand the promise and see the conditions of its fulfillment, have a right to trust for the actual reception of the blessing, apart from a compliance with those conditions? If a wealthy and benevolent man says to a needy beggar: "Come to my house and I will give you a check for a thousand dollars, what right would the latter have to trustingly expect the actual bestowment of the promised gift without a compliance with the stipulated condition? And so when Jesus says to all who hear the gospel, "He who believes and is baptized shall be saved," how can men properly rely on the actual fulfillment of this promise apart from submission to these requirements? In contending then for the necessity of obedience in order to the reception of divine blessing we show ourselves to be the people who emphasize with special propriety the faith of trust. We believe in this form of faith because we believe with James that "faith without works is dead, being alone."

And in this connection, too, of divine promises with the divinely appointed conditions of their fulfillment is based, as we have clearly seen, the "divine assurance" of this fulfillment. The demonstration of this constitutes the third important result of the controversy. It was assumed in the article which gave rise to this discussion and has apparently often been supposed that the representation of baptism as giving "assurance of remission" is a modification of the view of the ordinance originally defended. The supposition is as thoughtless as it is untrue. There has been no deviation from our early position on this subject. Some of its advocates may not always have been happy in their expressions when handling the question, but they could, nevertheless, perceive the truth with more or less distinctness, and their real position was as demonstrably correct in the early stages of our movement as it is to-day. "Baptism for the remission of sins" involves "a blessed assurance" of that remission simply and alone because of its con-

nection with that blessing through the divine promise. How in the name of reason could baptism convey this "assurance" in any other way? If a man comes rightly and intelligently to the ordinance and has already evidence of pardon previously received, baptism would come too late to give the "assurance" in possession beforehand. And if he has already received forgiveness without evidence of this fact he could not find it in his baptism on account of a lack of connection between the ordinance and the blessing independently received. No, it is through the divinely appointed connection of the ordinance with the blessing on the basis of an infallible promise that baptism involves "a blessed assurance of remission," and we can not see how the ordinance could otherwise stand connected with the assurance. Jesus said, "He who believes and is baptized shall be saved." He, then, who truly complies with these conditions has the evidence of pardon on the ground of an unfulfilling promise as conditionally connected with these requirements of our Lord.

Finally, we mention as the fourth result of this discussion the refutation of the charge made in its beginning, that our position on this subject involves the condemnation of those who piously strive to do the divine will, but who have been led into error as to the act of Christian baptism through the influence of a defective religious education. It certainly exhibits a strange conception of God to represent him as absolutely powerless to save any under any circumstances who are not contemplated in a promise connected with conditions of his own appointment. I fully agree with Bro. Shackelford that "baptism was made for man and not for God," and this very sentiment ought to have shown him that I am not "inconsistent" in regarding baptism as an appointed condition of forgiveness, and yet supposing forgiveness possible for many who have been misguided in their sincere effort to do the whole will of their Lord. Yet this concession does not spread out over all creation and include such as see the truth demonstrated and through unreasonable prejudice misrepresent it and reject it with scorn. My argument speaks only of those "who would rejoice in doing the whole will of God as increasing light might show them the way." And I have elsewhere clearly shown that to argue from God's promise to save A and B, that therefore he is unable to save C and D, is to fall fallaciously into what logicians call "an illicit process." Is not the mercy of God infinitely broader than any covenant that has ever been made? Are not all infants saved through "the uncovenanted mercy of God?" And right here I must be permitted to say that I have no respect whatever for the needless, not to say senseless, prejudice against this expression that has been manifested by some writers. The ridicule that has been heaped upon it and upon the idea it embodies only intensifies my disrespect for such procedure.

But now while it does not require a covenant with man or a promise to him to clothe God with the power of salva-

tion, we are not, on the other hand, to determine his will as to the method in which he proposes to bestow this blessing by our own opinions respecting the condition of men under the present unscriptural state of the religious world. Still less have we any right to reject anything clearly taught in the Scriptures on account of our own deductions as to supposed consequences resulting therefrom, especially when such deductions are as illogical as the one which has just been exposed. To do so is not to act the part of believers but of unteachable rationalists. We must learn the will of God from his own divine Word, and learning that will must faithfully teach it to others, leaving him to look after consequences, and persistently refusing to substitute for his teaching any of our own speculations and uncertified opinions.

As this discussion, so far as I stand connected with it, has partly been in the *Christian Evangelist* and partly in the *Christian Standard*, I send this concluding article to both papers.—*Christian Evangelist.*

Fallen Asleep.

Only a little dust—
So small that a rose might hide it;
And I trust in God—or I try to trust,
When I kneel in the dark beside it.

I kneel in the dark and say:
I only dream that I weep;
She would not leave me and go away—
She has only fallen asleep.

Fallen Asleep, as oft
She climbed to my heart to rest—
Her white arms twining my neck, as soft
As down on a dove's sweet breast.

Tenderly—unawares,
Sleep came in the waning light
And kissed her there on the twilight stair
That leads to the morning light.

And that she will wake I know,
And smile at a grief like this;
It could not be she would leave me so,
With never a good-night kiss.

So I kneel in the dark and say:
I only dream that I weep;
She would not leave me and go away—
She has only fallen asleep.
—FRANK L. STANTON.

Whisky is responsible for a great deal of wretchedness and crime in the world and there is no doubt that people would be better off without it. Every day almost the long list of the victims of King Alcohol is swelled by the addition of some unfortunate man or woman. Doran's murder of his child and his own suicide form a terrible object lesson of the evils of drink, and show what may happen to those who permit themselves to be controlled by their habits. It always seems like battering one's head against a stone wall to preach about the folly of intemperance, while all over the world the breweries and distilleries are busy turning out casks and bottles night and day. Will the time ever come when the manufacture of liquor will be prohibited by law and men will be protected from themselves?—*Hamilton Herald.*

"God nothing does nor suffers to be done"
But thou would'st do thyself, if thou could'st see
The end of all things here as well as He.

Young People's Work.

FOR CHRIST AND THE CHURCH.

The delegate from the London Y. P. S. C. E. to the annual meeting was pleased to report the work of that society other than financial, referring to the spiritual upbuilding of character.

During the past year four of our members who had been associate members were baptized, united with the church, and took active membership in the society. Last year's pledge of \$10 has been paid to home missions.

Having pledged ourselves to pay \$50 or more during the coming year towards the liquidation of the debt on the church property, we do not consider it advisable, for the present, to bind ourselves to contribute a definite amount to home missions; should we, however, find ourselves in a position to aid in that good work during the ensuing year, we will gladly do so.

Our weekly prayer meetings are well attended and are full of life. We trust they will continue to grow in usefulness and in interest. There can be no question that the society has been of incalculable benefit as a training school for developing the young Christian. Many of our members have, through its instrumentality, become active and efficient workers in the kingdom of our Lord, who, in the absence of such an organization, would, in all probability, have remained in the back-ground owing to diffidence in making their first efforts in the presence of the older members of the church.

We send Christian greetings to our brethren in general convention assembled, and pray that the blessing of our Heavenly Father may rest upon their efforts for the extension of the kingdom of our Lord Jesus Christ.

The Relation of the Y. P. S. C. E. to the Church of Christ.

Outline of an address delivered at the annual meeting held in Everton, Ont., June 2nd, 1893, by J. A. Brennstahl, of Poplar Hill, Ontario:

Introducing the subject, I would say that I have found this society to be very helpful to me in my work as pastor, both in trying to build up Christian character and to win souls to the service of Christ from the world. "The subject assigned to me by your committee seems to imply that there is some kind of relation existing between the church or congregation and the Y. P. S. C. E. We purpose to investigate together what that relation really is. Is it independent of the church? or, is it a church within the church, and still independent? Or, is it an organized form of activity of a part of the church of Jesus Christ?"

I take the latter question to state about its true and proper relation to the church, for the following reasons:

1. The motto is, "For Christ and the Church."

(1) Y. P. S. C. E. was organized for this purpose. I refer to Facts about Christian Endeavor No. 3. "For the training of young converts for the duties of church-membership; to promote an earnest Christian life among its members; to increase their mutual acquaintance, and to make them more useful in the service of God."

(2) We live for this purpose. See Fact No. 4. "It exists to make young people loyal and efficient members of the church of Christ. Like the Sunday school, each society is in some local church, and in no sense outside of that church."

(3) We work for this by devotion and prayer. See Fact No. 8. "The society promotes the spirit of loyalty to one's own church." Cf. Fact No. 9. "For Christ and the Church;" a motto

which the young people have accepted with great enthusiasm, and which everywhere they have inscribed upon their banners." See also Fact No. 10. "The constitution is entirely flexible, according to the needs of the local church." Cf. hymn No. 10.

"For Christ and the Church! O hear the glad sound;
For Christ and the Church! Let our watchword resound;
For Christ and the Church! By His grace we will give
Our whole-hearted service as long as we live."

Therefore, we do nothing against "Christ and the Church," but all for them.

2. The pledge, solemnly made to Christ, our Saviour.

(1) "To support my own church in every way." (See the whole pledge.)

3. See Fact No. 15. "Each society, next to Christ, is amenable to no authority save that of its own church and its own pastor. Every society manages its own affairs and is subordinate to its own church."

4. These young people so organized as to the "active members," are Christians, and therefore a part of the church—under the great head of the church, Jesus, the Christ; and they ought to be willing to be taught by His ambassadors, the apostles. Listen then to Paul and Peter, inspired to teach aright. 1 Cor. xvi. 16; 1 Cor. xii. 12-27; Eph. v. 17-21; Phil. ii. 5-11; 1 Peter v. 5-7.

5. We all ought to learn to respect proper authority; and to listen to its suggestions—heard them—obey them, if right in the sight of God. "Old men for counsel, young men for war." See Heb. xiii. 17.

6. Let every man, woman and child in the kingdom of Christ be an earnest, aggressive worker "For Christ and the Church," in a united way, in one glorious fellowship of service and helpfulness. "For one is your Master, even Christ; and all ye are brethren." See hymn No. 2.

"Onward, Christian soldiers, marching as to war,
With the cross of Jesus going on before,
Christ, the royal Master, leads against the foe;
Forward into battle, see His banners go."

C. E. Prayer-Meeting Topics.

BY GEO. FOWLER.

July 23.—*Fellowship in Work.* Acts xviii. 3; John xi. 20-26.

The word fellowship expresses a very close relationship between those who have entered into that state.

Paul had but little success in the worldly-wise city of Athens. He remained but a short time and departed for Corinth as his next field of labor.

Owing to the covetous merchants and traders of that greedy city, the apostle was determined that he would accept no money from them, that he might stand forth as one whose only desire was not to accumulate wealth. He was a tent-maker, making them of the hair-cloth woven from the hair of the goats that inhabited the district. He was fortunate in finding a Jew of Pontus, named Aquila, who worked at the trade with his wife Priscilla. They no doubt had been converted to Christianity. Paul entered into fellowship with them. In Corinth, and later, in Ephesus, he worked with them and shared in the profits, which were very scanty. Paul formed a life-long friendship with this most worthy and excellent couple, and it was one to which he owed many pleasant, profitable and enjoyable hours.

The joys and pleasures of Christian fellowship are rich and pure; but the fellowship which we have with "the Father and with his Son Jesus Christ," is a privilege so exalted, that in this

world we are not able to comprehend its worth.

In that most beautiful and sublime prayer of our Lord poured forth just before His betrayal, He prays the Father that our relationship may be very intimate; "that they all may be one, as thou Father art in me, and I in thee, that they also may be one, that the world may believe that thou hast sent me."

We as Christians have an important work to do. The world is to be won for Christ. We are to co-operate with God in accomplishing this work entrusted to His church. If we would obey, we must be united, harmonious, one. Fellowship in work. Love must bind our hearts firmly together in Him.

"And I have declared unto them thy name, and will declare it that the love wherewith thou hast loved me may be in them and I in thee." If this prayer of our Lord would be answered to-day, what a mighty revolution would be wrought! Sectarianism, religious bigotry and jealousy would be forever swallowed up by the great ocean of love. This union is of vital importance, for springing from this as a result is the fact, "that the world may believe that thou didst send me."

July 30.—The danger of becoming hardened. Acts xix. 9; Mark xvi. 9-14.

Paul is on his third missionary journey. He has entered Ephesus, one of the greatest and most celebrated cities of the ancient world. In this city was one of the most magnificent temples ever built by man, the temple of the goddess Diana. The city is now utterly destroyed. What was once the pride of the world is now a heap of ruins. In this city about eighteen hundred and forty years ago, the apostle Paul entered into the Jewish synagogue and preached Christ. For three months he remained with them, reasoning and persuading as to the things concerning the kingdom of God. The result was, many believed and obeyed, while others were hardened and disobedient.

How are our hearts hardened?

God does not harden our hearts by a direct act of His omnipotence; for if He did we would not be responsible. In Exodus iv. 21, it says that God hardened the heart of Pharaoh. This was done not directly, but indirectly, through God's goodness and mercy extended to the Egyptian king, but which was rejected; then Pharaoh hardened his own heart, as it is related in Ex. ix. 34. We have the gospel of Jesus Christ, which is God's power unto salvation. Every time we hear and do not obey, we harden our hearts.

The Jews of Ephesus that heard Paul preach Christ and opened not their hearts resisted the Holy Spirit—Acts vii. 51—and rejected Christ. The result was what it could not otherwise have been, the hardening of their hearts. The same things are true to-day. We have the same Christ, and the same Holy Spirit speaks to us through the Gospel, and the same result follows if we are disobedient.

"Wherefore even as the Holy Spirit saith: 'To-day if ye shall hear his voice, harden not your hearts as in the provocation.'" Heb. iii. 7, 8.

"But exhort one another, day by day, so long as it is called to-day; lest any of you be hardened by the deceitfulness of sin; for we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end." Heb. iii. 13-15.

Guelph, Ont.

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Facts on "Young People's Work" Gleaned at the Everton Convention.

Were one the possessor of oratorical powers, they might be fitly used in portraying to you the effects produced on both heart and mind by the all-inspiring, soul-stirring and heart-felt remarks from pulpit and in general discussion to which it was the privilege of your delegate to listen during the week of convention at Everton, and by the sight of countenances which bespoke natures, subdued and made glorious, as they reflected the meek and peaceful mind of their Master, Christ.

Some one has said that the New Testament was written to answer two questions: 1st, How may one become a Christian? The answer comes down to us in Holy Writ, "Obey Christ as a Commander." 2nd, How may one be a faithful Christian, and the answer comes, "Use Him as a copy to be imitated, and thus have life and that more abundantly."

The value of a church depends on its power as a radiating centre of useful work and zealous influence; how grand to be a high reflector of Christ in life and character! As Christian Endeavorers are we striving to attain that pre-eminence? How? By fulfilling the promise we made when we signed the pledge, "making it the rule of our life to pray and to read the Bible every day," thereby learning of Him and His life, whom to know, is life eternal, which knowledge is verily a power, for after we have accepted the faith whereby we alone are at liberty to sign such pledge, we must do or act, for, after faith, doing is the means of salvation (1 Cor. xv). May we as individual members of this Society strive to please Him who has bought us so dearly, and who looks down in sorrow at our actions of thoughtlessness or wrong.

In conversation, I found, I am pleased to state, the sister societies among the Disciples hold the C. E. of London Christian Church in high esteem, and gratitude is felt for the interest this young church has taken to further the cause in the city. We trust that the report of next year's work may be still more encouraging and zeal-inspiring to other societies who labor under disadvantages, of which this Society's members have no conception. It is ours, as individual members, to work out such a report.

Under the heading of work or ways and means suggested for the furtherance of the work, may be mentioned: The great desirability of having lectures on Y. P. S. C. E. work as a means of stirring up members to arduous enthusiasm.

Another phase of work for the Endeavor Society was the practice of having a certain number banded into a Sunday School Committee, who come prepared each Lord's day to act as substitute teacher of any class whose regular teacher is unavoidably absent. No active member's work is done if he or she is not prepared to assist, in that capacity, for is not our motto, "For Christ and the Church?"

The great necessity for systematic giving in Sunday schools and societies was recommended.

Many useful hints on Sunday school work were thrown out, which may here be only slightly mentioned:

1st. Weekly meetings for the study of the lesson, to be regularly attended by each teacher.

2nd. Teachers' meetings for business, suggestive remarks on methods, etc.

3rd. Monthly examinations (as found in the EVANGELIST) would prove an incentive to any intelligent scholars.

4th. Written exams. would be conducive to a thorough knowledge and love of the Scriptures.

5th. The time for teaching in class should not be less than 35 minutes, which would enable the teacher to appeal to the mind, to the memory, to the conscience and to the heart of the pupil in order that the aim of the teacher might be gained, namely, giving the child that knowledge which would eventually lead him to accept Christ.

Time will not permit me to mention still further the suggestions, etc., for the advancement of the church work, but the main point, which most strongly forced itself upon the heart and conscience seemed to be the value of *Christ-like lives among the members of Christ's church or in any of the departments of that work*, and the need of more individual effort of helping those who are more prone by nature to think lightly of their pledge, not alone their pledge to the Society, but to Christ Himself, when they took the step, that placed them in the eyes of the world, as active members in His service, and then

"By reading and study, endeavor to know, The will of the Lord thus in knowledge to grow: Earnestly striving to keep His commands, And doing the work He has placed in our hands."

May our lives, as Endeavorers of this Society, prove us a well-disciplined army of Christian soldiers, keeping step, and marching forward, under the glorious banner on which is inscribed, "For Christ and the Church," to assist in the conquest of the world from sin and all its woe, ever endeavoring to attain that reward which is promised to the faithful, and ever keeping in mind the words of Jesus—"No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke ix. 62). I. P. Y. P. S. C. E., London.

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The Sunday School.

Sunday School Committee of the Co-operation of Disciples of Christ in Ontario:—J. A. Alkin, Chairman; George Fowler, J. D. Stephens.

Securing the Children's Co-operation.

The necessity of considering the best means of securing the children's co-operation in our Sunday school work is well known to every earnest Sunday school worker.

The opportunities afforded us in the Sunday school of influencing those young minds to a more thoughtful study of the Bible, do not come to us by chance; they are sent by Him to whom we shall give an account of our stewardship.

We are fellow workers with God; let us then strive to present ourselves approved unto Him workmen who needeth not to be ashamed. The teacher does not count his work successful unless the mind of the pupil has done a part—not merely as a storehouse—but as a co-operative factor in a practical result.

Encourage home-preparation among the pupils. This might be done by spending a few minutes at the close of the lesson-hour on the lesson for the next week.

When you are slandered, keep still and let the mud settle to the bottom, and there'll be but clear water left.

homes, and know the peculiar circumstances of each life. Our sympathy and interest must be expressed, not only in pleasant words, but also in kind deeds.

While much seems to depend on the teacher, the parent, who is not a teacher, has also a place in the Sunday school, and that place might be here suggested by the thought of a writer who has said: "The membership of a Sunday school ought to include all those who need Bible-study, and are capable of it.

Selections.

A Priest's Prayer.

HE PRAYS THAT THE ENDEAVORERS MAY BE CONVERTED AND BECOME GOOD ROMAN CATHOLICS.

In the Church of Notre Dame, yesterday, the Rev. Abbe Marre referred to the visit of the Christian Endeavor Convention in the following terms: "We find in the history of the life of St. Dominick that a certain number of heretics having come to him, asked that he should offer prayers for them, as they had a sincere desire to find out the truth.

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The Domestic Servant Question.

There is a home rule question that really comes much closer to us in Canada than the one now being so warmly discussed at Westminster, and though so much has already been written upon it, still it must continue to be a vital issue until some sort of a solution is arrived at.

attractive as possible, and the servant bringing to bear upon her work the same amount of intelligence and anxiety to please that she would display behind the counter or in the sewing room, if she was anxious to retain her place.

Obituaries.

MATTHEWS.—Died at his home in Erin Village, on May 9th, 1893, Bro. Wm. Matthews, aged 59 years. His wife and three sons survive him. R. W. B.

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GEORGE MUNRO, - Editor and Publisher.

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HAMILTON, JULY 15, 1893.

"Crown Solomon."

Dr. Wayland Hoyt, of Minneapolis, stopped over in Hamilton on his way home from the C. E. Convention in Montreal, and delivered an address at the quarterly meeting of the Hamilton C. E. Union, which was held in the Central Presbyterian Church. His subject was: "The right way to vanquish," and the scriptural instance and illustration he started with and used throughout his speech was that related in the first chapter of first Kings, concerning Adonijah and Solomon. Dr. Hoyt pointed out that David did not send an army to destroy Adonijah and his friends, but gave orders that Solomon, the rightful heir to the throne, should be publicly crowned with all due ceremony. The result showed the wisdom of the old king, for Adonijah's supporters, hearing of what was done in Jerusalem, quickly slunk back to the city, and Adonijah threw himself on the mercy of Solomon.

So Dr. Hoyt, in a very entertaining way, argued that the best way to vanquish Adonijah—the evil—is to crown Solomon—the good. He applied this principle to bad literature, bad thoughts and bad people, and as a closing point applied it to the disturbance at the C. E. Convention in Montreal, caused by one of the French papers enlarging, in a manner calculated to stir up the more ignorant Catholics, upon some remarks alleged to have been made from the platform of the Convention by a converted Hindu, named Karmarkar. Dr. Hoyt told us that Mr. Karmarkar did not use the words criticised in his speech, though they were in his manuscript. Advanced copies of the manuscript were given to the papers and of course they published the part objectionable to Catholics. The *Witness* gives the offensive paragraph as follows:

There is a remarkable correspondence between Romish worship and Hindu worship. Romanism is but a new label on the old bottles of paganism, containing the deadly poison of idolatry. Often the Hindus ask us, when seeing the Romish worship, "What is the difference between Christianity and Hinduism?" In India we have not only to contend with the hydra-headed monster of idolatry, but also the octopus of Romanism.

Dr. Hoyt maintained that even if Mr. Karmarkar had used those words from the platform, they did not justify the disturbance for he would simply have been exercising the right of free speech, which is secured under the British flag; moreover, the words were true words, and the course of the *Press* newspaper, and the crowd that followed it, was an attempt to interfere with the right of free speech, and in harmony with the spirit of Romanism, which is always tyrannical when it has the power. Now, Dr. Hoyt remarked, the way to meet that spirit is by crowning the Solomon of free speech, and resolutely maintaining that precious right.

We feel like making the observation here that in days gone by those who crowned the Solomon of free speech had to fight for him, too, and we are unable to believe, notwithstanding the very friendly welcome extended to the Christian Endeavorers by the Catholic mayor of Montreal, that Rome would not shed the blood of those who speak freely against her to-day in Canada if she had the power. Those who think otherwise are so far living in a fool's paradise, so we think.

Dr. Hoyt's speech was an admirable one in more ways than one, and will be long remembered by those who had the privilege of hearing it.

Sunday Street Cars.

Sabbatarians and those in favor of a quiet Sunday are very much agitated these days in Toronto because the City Council has decided to submit the question of running the street cars on Sunday, to a vote of the ratepayers on August 26. If the City Council is well advised it will re-consider the matter, and postpone the vote until January 1st, 1894. It does not seem fair to spring a vote on such a question when a large number of the voters are out of the city and when it appears there are no means provided for preventing unqualified persons from voting. Moreover, it looks very bad for the Council to agree that the Street Railway Company should bear the expenses of the vote. By all means let the vote be postponed.

Looking at the subject from the standpoint of what we believe is the fact, rather than of what we would like it to be, we are of the opinion that the street cars will be running on Sundays in Toronto and Hamilton and other Canadian cities in the near future. There are several reasons for this opinion. One is that the Sabbatarians are losing ground the longer the discussion goes on. The fourth commandment of the Mosaic decalogue rests very lightly upon most people in Canada now. Even Presbyterian ministers are expressing views that would have horrified their fathers. And a great many are learning that how we shall spend the Lord's day is a matter which our Lord has seen fit, for the most part, to leave to be settled by ourselves. This being the case, the crack of the Sabbatarian whip is heard with complacency by those who were punished when children for whistling a sacred tune on "the Sabbath." Another reason for thinking that Sunday street cars are inevitable is the mild way in which the Toronto dailies which do not favor them, oppose them. They know what is coming and are getting ready for it.

For our own part we favor a quiet Sunday. Our observation in United States cities, which have a noisy one, leads us to dread its introduction here. We know citizens of the great republic who lament bitterly the fact that in many of their great cities Sunday is scarcely recognized at all. They advise Canadians to resist every encroachment upon the Sunday's quiet.

We would like to see the people, all of them, so circumstanced that they could take their recreation on what we call "week-days;" and then we would like to see them devote Sunday to spiritual culture, attend church once or twice, and have some time at home for reading, conversation and meditation upon heavenly things, and if there were added to that such works of mercy as occasion might demand, we think that would be the ideal Sunday.

But how many people there are who have no taste for such a Sunday, and could not be induced to spend Sunday in such a way! And we know very well it is altogether too late in the day to talk about compulsion in the religi-

ous sphere. What then? Simply this, to use all legitimate influence to induce all we can to adopt the religious way of spending Sunday, and to oppose any system or practice which prevents people from so using the Sunday if they want to. For this reason we are opposed to Sunday street cars, because they will put it out of the power of a considerable number of people to spend Sunday regularly religiously, if they so desire.

These are days in which Canadian Prohibitionists may well rejoice. The latest hopeful sign is the adoption of a plank in the platform of the Liberal party of the Dominion, favoring a Dominion plebiscite on the question. The time is past when the politicians of our land can safely ignore the temperance people. May the temperance people grow in political sense daily.

The conflict between High and Low church goes on apace among the Anglicans in and around Hamilton, as elsewhere in Canada. In these parts it seems to be somewhat of a contest between clergy and laity—many of the clergy being High, and most of the laity being Low. And some of the clergy are very High, almost as high as Rome. Moreover, the High church party seems to be making considerable headway.

Our Presbyterian friends in Canada have a Briggs' case on their hands. Prof. John Campbell, of Montreal, in a lecture delivered before the students of Queen's College, Kingston, and otherwise, has shown where he stands relative to the Higher Criticism. An effort was made to have the case taken up by the General Assembly at Brantford, but it was left in the hands of the Montreal Presbytery.

On July 11 the Montreal Presbytery decided to proceed against Prof. John Campbell for heresy, the charges being, (1) In expressing his disbelief in the entire inerrancy of the inspired revelation of the Old Testament; and (2) in declaring that God does not smite either in way of punishment or of discipline, and that He has nothing to do with the judging and punishing of the wicked, contrary to the teaching and standards of the Presbyterian Church in Canada.

The Congregationalists of Canada are not yet ready to fall into the arms of the Presbyterians, though we observe that a number of Congregational ministers have sought admission into the Presbyterian church. We judge that if the Presbyterian church would adopt a simpler creed, leaving out Calvinism, many Congregationalists would feel less opposed to union with that church. We doubt if the Congregational form of church government is a matter of faith with most Congregationalists now.

Among the Disciples in the States there has been for some time much discussion concerning the relation of baptism to the remission of sins. It is very opportune, this searching investigation of a question which will not down. We are glad that our brethren take up these subjects freely, not fearing the theological lash. It is highly proper that each generation should look into matters of religious faith for itself. Albeit, for our part, we do not think we can improve upon the old-fashioned way of taking the Bible as it reads, and asking no questions for theology's sake.

Some of us are often accused of taking an extreme view of the evils of the theatre. Read what Edwin Booth wrote, as found below:

This is what Edwin Booth wrote to a young man who asked his advice about

going on the stage. It is a pitiful tale America's greatest actor has to tell about the theatre: "I beg you, as your friend and sincere well-wisher, to abandon the mistaken resolve and enjoy the drama as a spectator, which pleasure as an actor you would never know, and retain the family friends and happy home that now are yours. Had nature fitted me for any other calling I should never have chosen the stage; were I able to employ my thoughts and labor in any other field I would gladly turn my back on the theatre forever. An art whose professors and followers should be of the very highest culture is the mere makeshift of every speculator and boor that can hire a theatre, or get hold of some sensational rubbish to gull the public. I am not very much in love with my calling as it now is (and I fear it will ever be); therefore you see how loth I am to encourage any to adopt it.

"I know you will take my advice as it is meant, in sincere kindness, and believe that my only wish is to spare you the sorrow that must follow the course you would pursue."—*Guide*.

Our Omnibus.

We hear that Bro. E. Sheppard attended the Aldboro' June meeting and that there was one confession.

The *Christian Standard* says that Kentucky University and the College of the Bible have just closed the most successful season in their history.

The *Missionary Weekly* says that "the most prosperous year in Bethany's history ended with the most delightful commencement week ever enjoyed by its many friends."

In reporting the Annual Meeting, we omitted to mention a very interesting meeting of the young folks held Lord's day morning, and led by Bro. G. W. Jackson.

The Board of the G. C. M. C., on account of the World's Fair being kept open on Sunday, have decided not to hold the annual convention in Chicago, but in St. Louis, Mo., during the third week in October.

Let not the length of the first piece on page one prevent anyone from reading and studying it. Prof. Grubbs' mind is just saturated with Gospel truth, and no man in the world understands better than he Paul's doctrine of justification by faith.

Say, friend, are you in arrears on your subscription to the EVANGELIST? If so, won't you pay up soon? One dollar a year is not much for you to give for all the EVANGELIST brings to you. Pay up promptly and you will enjoy the paper more.

A private letter from Bro. R. A. Burris informs us that the Western New York June meeting increased in attendance and interest until the closing meeting on Lord's day evening. The church at Williamsville is to be congratulated upon the great success of the meeting.

"On the Rock," a story of souls whose pathway began in darkness, but brightened into the perfect day. This book formerly sold for \$1.50. We offer it in good paper covers and the EVANGELIST one year, both for the small sum of \$1.25. We would like all our subscribers to get the benefit of this special offer.

We hear that our Roman Catholic friends of Montreal were industriously circulating tracts among the Christian Endeavorers, even at the entrance of the Drill Hall where the Convention assembled. We are glad to hear it, too. We wish the said Catholic friends would make an effort to instruct us all in the doctrines of their church.

Have you a friend you would like to lead out of the fogs of sectarianism into the clear light of gospel truth? Send us 50 cents and we will send him the EVANGELIST for three months and a copy of "On the Rock." This is a good and cheap way of doing missionary work and we are glad that quite a number of our friends have taken advantage of it. Can't you spend 50 cents in that way?

We find the following in the *Montreal Daily Witness* of July 11th:

A meeting of Disciples of Christ will be held this (Tuesday) evening, at 8 o'clock, at the residence of Mr. Patterson, 694 Sherbrooke street. All those calling themselves by the above name, whether resident in Montreal or transient visitors, are requested to attend. Brother Moore, of Troy, N. Y., will be present. The object of this meeting is to consider the advisability of organizing a church here.

The article we clip from the *Hamilton Times* puts things in a fashion we are not much accustomed to, but it will not hurt any of us to read it. Those who are really interested in the spread of the Gospel must feel the force of the declaration that Christianity will not take root in India for 500 years, and not then unless Christians will heal their own petty differences and present a solid and undivided front.

Bro. G. W. Jackson and family left Welland, July 4th, and were to sail on the following Saturday from Montreal for England. Bro. and Sister Jackson found that the climate of Ontario did not agree with them and that they were not regaining health and strength as rapidly as they were anxious to do in order that they might soon be able to return to their work in India. The many friends they made in Ontario will join with us in the hope that a brief sojourn in England will fit them to resume the work they love.

The C. E. Convention in Montreal is declared by Secretary Baer to have been a great success. Over 16,000 delegates were present and the addresses appear to be equal to those given at former Conventions. We have not received any special report from anyone that was there, but as the papers generally have given considerable space to the convention our readers will not be at a loss in that regard. We notice that Bro. J. Z. Tyler of Cleveland, delivered an address, but do not find the name of any other of our brethren in the reports of the proceedings.

Church News.

ST. THOMAS, July 11th.—I preached at the annual meeting of the church at Mosa and continued a few evenings assisted by Bro. A. McMillan. Bro. S. B. Culp, of Bangor, Mich., was present part of the time. There was one confession, and several seemed "almost persuaded."

T. B. KNOWLES.

OWEN SOUND, July 12th.—Five additions here since annual report; 3 by baptism.

J. LEDIARD.

LONDON, July 3rd.—Four were received into the fellowship of the church one week ago and one more candidate was baptized last evening. We leave this week for a few weeks' holidays. Bro. Arch. Sinclair will fill the vacancy during our absence.

T. L. FOWLFR.

AVLMEY, June 26, 1893.—DEAR EVANGELIST: I am happy to report five baptisms during our meeting in Dorchester last week. Meetings continue this week.

E. S. BLACK.

July 3rd.—Our meetings in Dorchester closed last night with a good interest. One addition since last report.
E. R. B.

WEST LAKE, July 10, 1893.—Bro. P. Baker, of Everton, is with us to help us in a series of meetings. He has helped us much already, and we trust that many souls will be led to Christ and established in the faith.
J. D. STEPHENS.

RAINHAM CENTER.—The brethren at this place, assisted by those at Selkirk and Sweet's Corners, have purchased a house for worship and entered upon new and active work. The opening services were conducted by Brethren Moffat and Hertzog, June 11th. Their stirring discourses were strength to starving souls. Bro. Hertzog, remaining till Tuesday, 13th, continued the meetings with two confessions. On Wednesday I went to assist Bro. Donald Munro carry on the good work, so nobly begun, a few days longer. These days lengthened into two and a half weeks, during which time intense interest was exhibited. Results: 25 added; church organized with about 45 charter members, and the whole community stirred to better and more active service. More will be heard from this point, as many are almost persuaded. W. G. CHARLTON.

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. Windt, Bowmanville; Thos. Whitehead, Walkerton; John Black, Rockwood; Edward Tekon, Oshawa; Enos M. Campbell, Toronto Junction; A. J. Thomson, Hillsburg. 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.

FORM OF REQUEST.

The following clause, if inserted in a duly executed will, may be used in making a bequest to the Co-operation:
"I give and bequeath to the Co-operation of Disciples of Christ in Ontario, the sum of . . . dollars, for the use and purposes of the said Co-operation."
Space does not allow us to state many principles of law involved in making a good and valid will; but if you cannot secure the services of a competent solicitor, observe strictly the following legal formalities as to execution in Ontario:
The testator must select two persons to witness his will, both of whom must be present at the same time and see him sign it, and the witnesses must each sign as witnesses in the sight and presence of the testator.
The attestation clause which they sign should contain a statement that this was done.

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The foregoing acknowledgement of monies received was crowded out of the last two numbers of the EVANGELIST.
GEO. MUNRO, Cor. Sec.

Programme for August Meeting of Auxiliaries.

Topic—Christ our Saviour, Mediator and Judge.
Opening Hymn: No. 282.
Prayer by the President.
Scripture reading: Romans v.
Prayer by one or two sisters.
Hymn: "Nearer, my God, to Thee, Reading of minutes.
Roll call, with Scripture response.
Payment of fees.
Hymn: No. 520.
A few remarks upon the following headings by a number of sisters:
"Peace" through Christ—Rom. v. 1.
"Access" " " " v. 2.
"Salvation" " " " v. 10.
"Life" " " " v. 21.
Closing hymn: No. 136.
Prayer.

"For there is born to you this day in the city of David a Saviour, which is Christ the Lord."—Luke ii. 11. "Thou shalt call His name Jesus; for it is He that shall save His people from their sins."—Matt. i. 21. Who can have a just idea of the love of God to man—that great love which caused Him to send down His beloved Son to a world cursed by sin, where He was to be hated, despised and rejected by sinful men, to live a life of poverty and sorrow, and to end that life by a most cruel death? With Him it was a question of suffering on our part, or the humiliation and death of Jesus. Love and mercy moved a loving Father to give His Son to the work of our redemption, which was to be obtained at the cost of His own blood. This work has been accomplished. Christ has indeed shown Himself to be our Saviour if we accept Him, and now He says: "Come unto me all ye that labor and are heavy laden, and I will give you rest."

After the sufferings of Christ were ended, we find Him raised from the dead, taken from His followers, and seated again with His Father. Behold His disciples as they stand gazing after their Master as He disappears from their view. Our Saviour has gone from the earth to be our Mediator at God's throne, but He will come again, and then He will be our Judge.
When we consider the life of Jesus while upon earth, we find nothing to disappoint us. We find Him in all His loveliness "going about doing good." And He is the Judge for whom we are waiting and watching. We know that He will come with "power and great glory," and believing this, "what manner of persons ought we to be?" May God prepare us to hail that day with gladness, and to see our Saviour's face in peace. May it be our lot, with the righteous, to hear Him say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."
M. T.
Everton.

A Hindoo on Protestants and Catholics.

An Empire reporter, who saw a Hindoo gentleman in the Rossin House and assumed that he might be the man who made the trouble in Montreal by comparing Catholics to idolators, ascertained upon inquiry "that the gentleman was none other than Dr. Chunnolal Pandit, Benares, India, a high caste-Brahmin, who, with two others of his countrymen, are traveling for pleasure in America. He was much interested in the story of the disturbance at Montreal. He said that his countryman was quite right in having said that there was idolatry in India, and then the doctor remarked that he might have included in the same category all other religions beside the Hindoo and Roman Catholic, both in India and elsewhere. In his opinion there was idolatry among the lower classes of all religions. It was simply a question of the learned, rich, powerful and cunning—in a word, the ruling classes—propagating such beliefs in order that they might keep the people in ignorance and continue to rule them. He thought there was good in all religions. Protestantism was good in many respects, but the ignorant Protestant was as much an idolator as was the ignorant Roman Catholic or Brahmin. They all believed what they were told by their priests and ministers. What was idolatry but a belief in what people did not understand? For that matter, people were all idolators, inasmuch as they believed in a great many things that they did not understand. The Hindoo worshipped, if he was ignorant, a graven image; the Catholic, a man born of a woman; and the ignorant Protestant, a hatred for both. As a matter of fact, they all worshipped just what they were told, and were equally idolatrous. They all had their idols and worshipped them. He trusted, however, that India would one day become Christian, because then his ignorant countrymen would give up their self-abnegation and get down to work. Their present religion taught them that it made little difference what progress a man made in mundane affairs, so long as his life was virtuous, his hereafter being then assured. This had a bad effect. Christianity would bring the people of his country in touch with the commercial world and bring prosperity. Theosophy was too scientific for the masses of India or America. If it became a great religion, followed by the masses, suicides would increase to an enormous extent, since life by it was considered as nothing. He thought that it would be at least 500 years before Christianity would take root in India, and not then unless Christians could in the meantime heal their own petty differences and present a solid and undivided front.
Such a frank statement of this foreigner's opinions should be beneficial to Canadian Catholics and to Protestants of all denominations. We send missionaries to foreign lands to convert the heathen, but they send none to convert us, hence, while they know what we think of them and their religions, we seldom have an opportunity to hear the other side of the story. Burns was right when he described the advantage to be derived of seeing ourselves as others see us. With too many of us, religion consists in intense hatred of other men's religions. The St. Thomas Times reports a sermon delivered on Sunday last by Rev. R. McIntyre, in which the preacher said that "if any of the Orangemen present voted at next election for either Sir John Thompson or Hon. Wilfrid Laurier, they need never come near his church again." What can one deduce from such a sentence as that except

"the gospel of hate"? Does it not substantiate, in a measure, the learned Hindoo's criticism of "the ignorant Protestant"? And is there not much sense in the suggestion that the shortest road to the conversion of the heathen is to first heal the petty dissensions that weaken Christianity? We have often wondered how the missionaries of the various Christian denominations could expect to succeed in India, China or Africa, while talking, "Codlin's your friend, not Short" to their heathen hearers. These petty dissensions help to explain why Mohammedanism has had greater success than Christianity, in both India and Africa.—*Hamilton Times*.

Literary Notes.

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

THE TREASURY OF RELIGIOUS THOUGHT for July is full of good things. There is no line of Christian work to which there is not given special attention, and the articles are always prepared and selected with great care to meet the timely necessities of preachers and others. The Rev. W. F. Markwick, of the Congregational Church, Ansonia, Conn., is given the first place, and his portrait, biographical sketch, sermon and view of church edifice are accorded the usual prominence. Following these is an excellent sermon by the Moravian pastor, Rev. C. E. Eberman, and also one on A Lazy Church, by a Baptist pastor, Rev. F. M. Goodchild. Leading Thoughts of Sermons are by the noted preachers, Dr. A. Maclaren and Dr. G. Lorimer. An Independence Day Service on Geo. Washington: His Life and its Lessons, by David Gregg, D.D., is worthy of all praise. The Living Issue on Honesty in the Pulpit, and is admirably discussed by Rev. A. Z. Conrad, D.D. Attacks on the Bible is the Question of the Day which is treated with great ability. Bi-Centennial of Ken's Doxology is the subject of a very interesting and exhaustive article by Rev. James H. Ross. There are several excellent articles helpful in Pastoral Work. Shushan the Palace is full of light from the Orient. Family Worship, by Dr. Corwin, ought to be carefully read and pondered by parents. The Founder of the McAll Mission with His Funeral, shows how much good one man can do. Sunday school Lessons receive Dr. Moment's special treatment. The Editorials are full of common sense—on Stifling Scholarship, Nipping Evil in the Bud, Providing for Aged Pastors, Efficiency in the Pulpit Temperance Zeal, Christian Endeavor Convention. All other departments are well filled.
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E. B. TREAT, Publisher,
5 Cooper Union, New York.

THE CANADIAN MAGAZINE FOR JULY.—This new and most creditable Canadian periodical well maintains in its July issue the high character it has held from the first. It aims to secure interesting, instructive and timely articles of national interest rather than material which appeals merely to the lovers of artistic excellence, and it succeeds in a way that is gratifying to all who have a patriotic regard for the country. A popular science article of great interest is "The Birth of Lake Ontario," in which Prof. Willmott, of McMaster University, shows the ancient drainage of Lakes Huron, Erie and Ontario, then river valleys, through the Hudson River to the Atlantic. Mr. E. J. Toket's article, "Our Forests in

Danger," is a well-written, interesting and powerful appeal for systematic forest conservation. Attorney-General Longley furnishes a thoughtful article on "The Greatest Drama," the drama of each man's life. Jno. S. Ewart, Q. C., Winnipeg, the eminent counsel who defended the claim of the minority in the Manitoba School question before the Supreme Court, enters a powerful appeal for tolerance of isms, in his article, "Isms in the Schools." Rev. Prof. W. Clark's "Kingsley's Water Babies" is written in that charming style of that prince of Canadian literature. Public School Inspector Hughes, of Toronto, in "Humor in the School Room," tells of many humorous incidents, mostly apparently of Canadian experience. "The Battle of Stony Creek," an illustrated article by E. B. Biggar, of Montreal, is a most valuable and painstaking contribution to Canadian history, full of interest throughout, and much of it novel information and treatment. Mr. Tipton's "At the Mouth of the Grand" is another illustrated article, and treats artistically of the Grand River of Ontario as it appears at and before its sluggish entrance into Lake Erie. "The Automatic Maid-of-All-Work," by Mrs. M. L. Campbell, of Ottawa, is very amusing, and Miss Florence Ashton Fletcher's conclusion of her powerful story, "The Chamois Hunter," well maintains the interest of the first part. Altogether the number is a strong one, and will no doubt meet with a wide appreciation. The CANADIAN MAGAZINE published by the Ontario Publishing Co., Ltd., Toronto. Subscription, \$2.50 per annum.

An anti-gambling mass-meeting was held in Chickering Hall, New York, January 8. There was speaking by some of the most prominent men in the city. Ex-Judge Noah Davis presided. His remarks were plain and startling. He said that race track gambling is the greatest evil of that class of the day. "They say," said he, "that this racing is carried on to improve the breed of horses. If they'd only take one-half of the pains they do to improve the breed of horses for the purpose of improving the breed of higher animals whom they involve in their toil, they would achieve a crown in heaven." Rev. Madison C. Peters said: "I am against fast horses because they make fast men." The Rev. John L. Scudder, D. D.: "We're a nation of gamblers. The young man who bets in college on the result of the college boat-race or the foot-ball game, finds it easy to bet on a horse race." Speaking of the races at Guttenberg (New Jersey) he said: "We came to the conclusion . . . that the horses were pieces of dice, and loaded dice, at that; that the men were a collection of sharps. The people who go there spend their time in the gambling ring instead of on the grand stand. What is the effect? Why, to produce indolence, poverty, and then theft." Resolutions were passed calling on the press, religious bodies, etc., to join in the warfare against all sorts of gambling—chances at charity bazaars and church fairs not excepted." The resolutions set forth that "a vast proportion of such crimes as forgery and embezzlement are due to the gambling vice." A national anti-gambling league is advocated.—*Exchange*.

Bro. T. I. Fowler and wife are resting at the latter's old home, Bethany, West Va. They both deserve a good long vacation after their continuous labors in London for a year and a half.
Buy an appetite. You will find it in a package sold by all druggists and marked K. D. C. Free Sample, K. D. C. Company, Ltd., New Glasgow, N. S., Canada, or 127 State St., Boston, Mass.
Children like Slocum's Emulsion, 35 cents.

Woman's Work.

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

O. C. W. B. M.

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

O. C. W. B. M.

CONTRIBUTIONS SINCE LAST REPORT.

HOME MISSIONS.

Auxiliary at Bowmanville.....\$31 00
 " " London..... 6 00
 A sister, Woodstock..... 1 00

FOREIGN MISSIONS.

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 A friend..... 1 00
 A brother..... 1 00
 A brother..... 1 00
 A friend..... 25
 Anonymous contributions..... 2 05
 Sisters and Brethren at Cobourg, per Mrs. C. E. Ewing..... 13 00

CHILDREN'S WORK.

Mission Band of "Two," Cherry Valley.....\$ 1 00

Parties desiring to send money by post office order, express or bank draft, can do so by making the same payable at Owen Sound, as my post office is not money order.

JENNIE FLEMING, Treasurer.
 Kilsyth, June 19, 1893.

Japan.

Yesterday our first convert was immersed. She is our neighbor we spoke about before. We reached her by distributing our cards with an invitation on the back to come to our Sunday evening meeting. The family is the one I spoke of as having a sister one of the court ladies. She has been here almost every day lately.

M. M. RIOCH.
 Tokyo, June 8, '93.

Under date of June 3rd, Sister Riach writes as follows: "I have found a little girl. She comes to live with us in the fall. Her parents wish to have her with them until then. They are good Christian people, but very poor, and very glad to have her educated to be a Bible woman."

Children's Work.

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

DEAR MISSION BANDS AND JUNIORS:

As we are beginning another year's work, I will start out by telling you all that I am pleased that we are to work together, and I sincerely trust that you are pleased as I am. I have always enjoyed my position as your superintendent, and although I am sometimes very tired, and sometimes feel some things like the "old lady who lived in her shoe, who had so many children she didn't know what to do," yet my work with my 400 children, more or less, has been very pleasant for the past four years, and I have rejoiced over the successes and regretted the failures, and now look forward with renewed hope and courage to the future. You will have read or heard the annual report, and I hope all who sent in their reports in time will feel satisfied that they were justly represented. There was a marked improvement in the reports, apart from the money question, which pleased me, and the careful way in which the questions were answered made my work that much easier.

I had a very pleasant time at the Convention, but among the pleasantest things that took place was the privilege of meeting two of our bands and having a talk to them face to face, the Everon "Workers for the Master" and the Erin "Helping Hands." It always does me good to meet one of my bands, and look into your earnest, interested faces; and when I think of you as growing into men and women, with your minds and hearts educated and trained in our beloved Mission work, I rejoice in the prospect of the future.

There was another thing equally pleasant which I must tell you about, and that was that I was privileged to present to the Erin Center Sunday School the claims of our work, and although my time was limited, I quite expect that a Mission band in connection with that Sunday School will be the result.

We succeeded in getting the scrapbook for Japan made in time to take it to the Convention, and no doubt you will most of you have heard something about it. It was mailed soon after the meeting closed, and you would all feel amused if you knew how many people had a hand in packing it for the mail, before it finally started on its journey. I think Miss Riach will have it by now.

I must tell you, too, about the Outline quilt made by the "Coral Workers" in Bowmanville. It was made in blocks of perhaps half a yard square, on white cotton, and each having a different design in red outline stitch. It was beautifully quilted and looked very handsome. It was sold at the close of the Convention, and so the "Coral Workers" are \$10 ahead with this year's work.

Now a few words on money matters, and then I must close. I am sure you will all be sorry to know that we were between twenty and thirty dollars short this year of what we were last, having only raised \$165. It was a good thing that we had a balance from last year; as it is, we can meet our obligations and still have a little balance left. Now, dear children, I want you all to try very hard this year and raise \$200 at least. It can be done if we each make up our minds to do our share, and remember that we are working for Jesus, and that He accepts what we do for others as done for Him.

I have the names of 17 bands on my list now in Ontario, and if all will do their best this year, it will not be heavy on any of us. I hope that at our next

annual meeting every band will be well represented.

A letter from Miss Carrie F. Payson, with a report of the Westport, N. S., Mission Band, came too late for the annual meeting. The interest is as good as ever with them, and this year they will appoint a "look-out" committee to attend to the work generally and look after absent members particularly. It is a good idea, and should work well. News from the Nova Scotia bands will always be very welcome.

J. E. L.

Teach Girls How to Use Money.

BY MRS. HELENA H. THOMAS.

A practical result or illustration of such teaching is more telling than a volume of mere theory.

It has been my pleasure to entertain a living proof that young girls can be early taught to spend money to the very best advantage.

My guest was twelve years of age, the daughter of refined parents; the father, a judge of great reputation in his own state; the mother, thoroughly domestic, but a wise ruler in her own home, as I learned before seeing her daughter.

On the day of her arrival, my young friend showed me a long list of purchases her mamma had given her to make. I sighed inwardly as I glanced over it, thinking: "That means a day's shopping for me—and such a responsibility." The next morning as cares were pressing, I handed "Timothy's Quest" to my womanly little guest, saying: "The paperhangers need so much looking after, you must excuse me." She looked thoughtful an instant, then said: "I think I will do my shopping this morning, and get it off my mind."

"I thought she had more sense," I mentally ejaculated, but said aloud: "Really, dear, you see how I am situated; I cannot accompany you; wait patiently until to-morrow." As I proceeded, the honest brown eyes opened wide, and with womanly grace, the child in a tone of surprise said: "There is not the slightest need of your going; indeed, I do not want you to; you are too busy!"

"But your mother surely expected me to select what she sent for?"

"Why, no, she never thought of imposing such a task upon you. I do nearly all of the buying at home, the babies keep mamma so closely confined. Then she says I never can learn any younger."

Still I hesitated, saying: "What does a girl of your age know of 'corderoy?' I noticed that on your list."

Very modestly she replied: "Why, I know the price and quality mamma uses for brother's clothes. She thought I might do better here."

Slow to yield the point, I said: "Where are your samples of the silk you want to buy?"

"I haven't any. I know what mamma wants to pay, and the colors she wants, and I must do the best I can, just the same as she would."

Half convinced, I gave the name of a reliable firm, and awaited the result with bated breath. In an amazingly short time my young guest reappeared, and I was forced to admit that the purchases were really more judiciously made than they would have been had I aided her. She laughed heartily, saying: "It seemed so strange to be treated like a little girl; at first they would hardly show me anything, thinking I only wanted samples. At home they treat me just as they do mamma—show me what they have and wait for me to decide."

"No wonder," I replied, looking into the face of the speaker. "Truly,

there are girls and girls, and mothers and mothers." Then I questioned her as to her accomplishments. She said:

"I commenced to buy when I was just a little girl, and now I buy all my own clothes. Papa gives me an allowance, and I am trying to save all I can out of it to put in the savings bank."

Such a daughter is indeed a treasure. Is not the example worthy of imitation?
 —N. Y. Observer.

The Late Elder Kilgour.

RESOLUTION OF CONDOLENCE BY THE GUELPH MINISTERIAL ASSOCIATION.

At the last meeting of the Guelph Ministerial Association, Revs. Dr. Torrance and J. C. Smith were appointed a committee to draft a resolution with reference to the death of the late James Kilgour. On Saturday the resolution was transmitted to the relatives of the deceased. It reads as follows:—

"The Guelph Ministerial Association would record with submission to the Divine will, their sense of the loss they have sustained by the death of their venerable Father and esteemed Brother, Rev. James Kilgour, who departed this life on the 20th day of March in the year now current.

"Mr. Kilgour was a member of this Association since its formation; was a regular attender in its meetings, when Providence allowed him an opportunity; took an intelligent and lively interest in its proceedings; earnestly and courteously engaged in discussions on subjects which were proposed at times for special consideration, and showed a warm sympathy with measures that were devised and steps that were adopted for the improvement of the moral and spiritual tone of the community and the maintenance of the interests of public and social virtue. Possessing a well cultivated and balanced mind, equable in his temper, deliberate and sound in his judgments, shrewd in his perceptions, and with a heart that knew the grace of God in truth, his opinions, which were always given with candor, freedom, and in the absence of any spirit of dogmatism, were regarded as worthy of consideration, possessing no small degree of weight, and were received with respect by the brethren, who must ever cherish agreeable recollections of his frank and courteous intercourse with them. While they feel his loss they would comfort themselves with the assurance that he has now joined the better company, in which the communion of saints is inconceivably sweeter than any that can be attained here, and in which there is a closeness to God and the Lamb and a fulness of joy and harmony with the perfection of the glory in which they stand and which cannot be reached by any saint while here in the body. As members of the Association our prayer would be that God would make us all followers of our departed Friend and Brother as he was a follower of Christ, and that when called away, we may be welcome in the City and House of Our Father in Heaven.

"To the bereaved family this Association would convey the expression of their heartfelt sympathy under the loss they have sustained and of their confidence that he for whom they weep, who was so long spared to them and in whose counsel, example and influence they have enjoyed such a privilege, is now in the immediate presence of his Redeeming God and is joining in the songs of the spirits of the just made perfect.

"ROBERT TORRANCE, Sec.
 "April 28."

—Guelph Mercury.

Slocum's Emulsion has no equal, 35c.

DR. FOWLER'S
 EXT. OF
WILD STRAWBERRY
 CURES
 COLIC
CHOLERA
 CHOLERA-MORBUS
DIARRHOEA
 DYSENTERY
 AND ALL
SUMMER COMPLAINTS
 OF
CHILDREN or ADULTS
 PRICE 35 CTS
 BEWARE OF IMITATIONS

Negro Education and Evangelization.

I wish at this time to make a personal acknowledgement for the kindness shown me in my canvass for funds for the Board of Negro Education and Evangelization. The secretaries of the other societies—McLean, Hardin and Muckley—have shown me every courtesy and assistance, and by word and deed have manifested a great interest for the success of our work. The preachers everywhere have done everything in their power to assist me. Not a single church, north or south, ever refused me a hearing, and only a few, on account of some special reason, have ever asked me to come at a later date, and then, considering everything, the responses that have been made to personal appeals have been liberal. In fact, everything, as far as the personal canvass has been concerned, has been thus far all that could have been expected. And for this, in behalf of the Board, to the brotherhood I wish to express heart-felt thanks. But outside of this the returns have been meager. No one man can, by personal canvass alone, sustain even our meager work, and as a result of this lack of co-operation on the part of our entire brotherhood, the treasury is empty. Where shall we look for aid? J. B. Lehman is partly handicapped in his great work at the Southern Christian Institute, and the whole work suffers for want of funds, and we, as a church, will be disgraced. The work we have on hand is meager enough in itself, much more meager when we consider what others are doing, but more meager still when we consider the needs of the field.

Will nothing touch the hearts, the consciences of our great brotherhood on this question? Will not sympathy for those who are striving, for those who are laboring in the field, sacrificing at least enough to give them a place among our true missionaries; will not the success attending our labors thus far and the great progress made by the few under our care; will the ignorant and degraded negroes calling for the bread of life; will not some or all of these cause you to make a liberal offering to retain this mission? I know the times are hard; I know that the other interests of the church are being crowded to the front and demanding to be heard; I know that this work is but in its infancy; and yet, after knowing all this, I know that somebody must give us aid. We can not allow this mission to suffer. It must receive its portion from the churches.

With the hope that this appeal will touch the hearts of some, and that individuals and churches and societies will hear and heed, and send liberal contributions to the Board of Negro Education and Evangelization, I am,
 C. C. SMITH,
 Cor. Sec. B. N. E. E.
 Per G. S.

Foreign Missions.

Bulletin of the Foreign Society.

The Executive Committee met in monthly session, June 23, 1893, in the Mission Room in the Y. M. C. A. Building, Cincinnati, O. Devotional exercises were conducted by I. J. Spencer.

FINANCES.—The receipts for the month amounted to \$6,904.54; the disbursements to \$5,580.98. The income of the society from October 15, 1892, to June 15, amounted to \$39,546.45. This is \$5,955.16 less than the income for the corresponding months last year.

CONVERSIONS.—The following were reported: 12 at Hornsey; 6 at Tasso; 8 at West London Tabernacle; 5 at Gloucester; 4 in Japan; 4 in China; 3 in Turkey.

NOTES FROM THE FIELD.—G. N. Shishmanian writes that the Turkish Government refuses to recognize the American citizenship of Dr. Kevorkian. It is the settled policy of the Turkish Government to thrust out every missionary now at work in the Empire.

During the absence of C. E. Moland on furlough, T. J. Arnold will take the work in Wuhu. This is a treaty port. W. R. Hunt and Miss A. L. White have been married. Speaking of the hospital in Nankin, Dr. Butchart says: "We are desirous of keeping it from being entirely a charity institution, as Chinese who are rich and able to pay as they pay their own doctors will come and receive from us for nothing, and rather despise us for being imposed on by them. Our aim is to make those pay who can afford it for the benefit of those who are poor. This will no doubt reduce our numbers considerably, and we believe it will make our influence much more telling in the preaching work."—Writing from Luohoh, A. F. H. Saw says: "In our Opium Refuge we have our first patient. He was the subject of many prayers. He went away cured. We hope for great things from this case."

The ladies in India need a bungalow. Their health will be better and their work more effective if they have a cheerful home of their own. They ought to have had such a building six years ago. Special efforts are being made to supply this need. Dr. Durand is planning and working for a leper hospital in Hurda. Any offerings made for this Christ-like enterprise will be forwarded to him. W. E. Cooper has begun a new work at Deri. Our workers believe in sowing beside all waters.

E. S. Stevens writes that Miss Oldham and Miss Riach are making progress in the language and in their work. Miss Oldham has a Sunday-school with one hundred pupils. Miss Oldham writes: "Since I wrote you last I have opened up a charity school at my own expense. My teacher is thoroughly competent. I have engaged him for \$10 a month to teach me the language, and to conduct this school for me. The house is too small, but it is the best I could get. Before using it, I had to make many repairs." They are eager to be at work. Before they know enough of the language to use it, they teach the gospel to the natives by the aid of Japanese helpers. C. E. Garst and family are preparing to return to Japan.

REINFORCEMENTS.—Two new workers are preparing to go to Japan, and two to India. Others expect to return to the field. The Nashville Convention instructed the Committee to strengthen the forces at work, and to supply them with all needed facilities for the successful prosecution of the missionary enterprise. Though times are hard,

the Committee feels that something must be done to reinforce the workers. When competent and consecrated men and women apply, they can not be refused. They have heard the call of God, and they must be sent.

The need of a larger revenue.—The expenditures exceed \$6,000 a month. If the needs of the missionaries were supplied, they would amount to \$10,000. Buildings are needed in China, Japan and India. It ought not to tax us beyond our strength to contribute \$100,000 this year for the work in the Foreign field. We are well able to do this. Other societies are giving more than ever before. The Presbyterians gave over a million. There must be no retrenchment. With our economical administration there is no room for cutting down expenses. The year ought not to close with the society in debt. We have always had a balance in hand at the close of the year. It ought to be so when we meet in our next Annual Convention.

A. McLEAN, Cor. Sec.

A Halifax Miracle.

INTERESTING STORY OF A LADY WELL KNOWN IN THE CITY.

After Two Years of Suffering She Has Fully Regained Her Health, and Tells Her Story That Others May be Benefited—The Testimony of a Leading Druggist.

From The Halifax Critic.

Cammille Flammarion, the great French astronomer, in his new story "Omega; or The Last days of the World," which is now being published in the Cosmopolitan Magazine, gives the press of the future a very hard hit. Whether or not the great astronomer may be right in his view of the press of the 24th century, one thing is certain, the world of to day is more largely indebted to the press for efforts to promote the highest civilization, than to any other human agency. Great discoveries in all branches of scientific research are chronicled with a faithfulness that enables the multitudes to enjoy to the greatest extent the benefits accruing therefrom. The newspapers of our land have for many months past contained accounts of miraculous cures effected through the agency of that marvellous medicine known to the world as Dr. Williams' Pink Pills for Pale People. A large number of these stories have been published in the columns of The Critic, and have no doubt been read by the majority of our readers with full assurance of the truthfulness thereof, and yet we imagine there have been a few that have doubted, and who have not been so much interested in the experiences of people miles away from Nova Scotia as in those of their own province. Now, however, The Critic can give an account of a perfect cure, the facts of which we can guarantee as being true in every particular.

One day some time ago, some members of The Critic's staff were discussing in the editorial sanctum the merits of Dr. Williams' Pink Pills, of which so much is being heard nowadays, when one of the company said, "By the way, did you ever hear of a cure approaching the miraculous being effected by Dr. Williams' Pink Pills in Halifax?" "No," confessed the others, "we never did. Of course there have been many cases in which the medicine has undoubtedly been very beneficial, but hardly miraculous." "Well," said the first speaker, "you know Robert Ainslie of this city, do you not? His wife was one of the sickest women in Halifax at one time, and is now hale and hearty, and gives all the credit to Dr. Williams' Pink Pills." Keeping this conversation in mind, one of our reporters having a little leisure time one afternoon last week, called upon Mrs. Robert Ainslie at her home 26 Blowers street, and after making known his errand, was invited into the comfortable sitting room and was cordially welcomed by Mrs. Ainslie, who said she was only too happy to make known to others the wonderful properties of the medicine that had done her so much good.

"How long were you ill, Mrs. Ainslie?" asked the reporter.

"I was taken with a severe attack of pneumonia, some two years ago," said the lady, "which lasted for about three

months, and left me a wreck of my former self. Just seventeen weeks from the time I was first prostrated till I could put my foot on the floor, and even after I was able to walk about I was but a shadow of the woman I had been. 'Death of the nerves,' was the name the doctors gave the disease from which I was then suffering, and indeed it seemed at one time that I would not be long for this world. Pale, thin, weak and emaciated, I was but an object of pity to all who saw me, and a source of much anxiety to my family and friends. While in this condition I travelled throughout the province, hoping thereby to regain my health. I visited the Spa Springs at Middleton, drank the mineral water and took the baths, but all to no effect. Finally I was advised by a friend, who herself had been greatly benefited by Dr. Williams' Pink Pills to try this wonderful remedy. Although I confess I had little faith in this or any other medicine, I purchased a box of the celebrated Pink Pills and began to take them according to directions, and took box after box until I had taken eight, when I found I was becoming fat, and as I was then in excellent health I took no more, and have since then been well and strong."

Mrs. Ainslie's story, although given in her own words, conveys but a faint idea of the faith she has in Dr. Williams' Pink Pills, to which she feels she owes her present excellent health. Mrs. Ainslie informed the Critic representative that she had recommended Pink Pills to some twenty-five or thirty of her friends throughout the Province, (in which she has an extensive acquaintance) and in some cases has purchased several boxes of the pills in Halifax, for people living in country places.

"I understand, Mrs. Ainslie, that you yourself manufacture a medicine that is highly spoken of?"

"Yes," said the lady, "I do. My dyspepsia cordialis is well known in Nova Scotia, and even further away." This struck us as a case in which "physician heal thyself," might have been applied, but it goes to prove that Dr. Williams' Pink Pills have a power to strike to the root of disease that other medicines, be they ever so good in their place, have not. After thanking Mrs. Ainslie for her kindness in giving us the above hearty recommendation of the medicine, we proceeded to interview Mr. Hamilton of Messrs. Brown Bros. & Co., druggists, of this city, from whom Mrs. Ainslie had purchased the Pink Pills. This course was taken, not that we in the least doubted the statements made by Mrs. Ainslie, but simply to satisfy any skeptical ones among the readers of The Critic who, not being acquainted with the lady, might feel that they would like assurance made doubly sure. Mr. Hamilton said he remembered Mrs. Ainslie when she purchased the first box of Dr. Williams' Pink Pills. She was then much debilitated and had been very ill. He also remembered her coming to him when she had taken a half dozen boxes and testifying both by her words and appearance to the good they had accomplished in her case. Mr. Hamilton stated that there was more of Dr. Williams' famous Pink Pills sold by his firm than any other medicine, and that they were very frequently hearing from their customers of the wonderful beneficial results of the treatment.

Dr. Williams' Pink Pills for Pale People are manufactured by the Dr. Williams' Medicine Co. of Brockville, Ont., and Schenectady N. Y., a firm of unquestioned reliability. Pink Pills are not looked on as a patent medicine, but rather as a prescription. An analysis of their properties show that these pills are an unfailing specific for all diseases arising from an impoverished condition of the blood, or from an impairment of the nervous system, such as loss of appetite, depression of spirits, anemia, chlorosis or green sickness, general muscular weakness, dizziness, loss of memory, locomotor ataxia, paralysis, sciatica, rheumatism, St. Vitus' dance, the after effects of la grippe, all diseases depending upon a vitiated condition of the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for the troubles peculiar to the female system, correcting irregularities, suppressions and all forms of female weakness, building anew the blood and restoring the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of any nature. These pills

are not a purgative medicine. They contain only life-giving properties, and nothing that could injure the most delicate system. They act directly on the blood, supplying its life giving qualities, by assisting it to absorb oxygen, the great supporter of all organic life. In this way, the blood becoming "built up," and being supplied with its lacking constituents, becomes rich and red, nourishes the various organs, stimulating them to activity in the performance of their functions and thus eliminates diseases from the system.

Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper (printed in red ink). Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. The public are also cautioned against all other so called blood builders and nerve tonics, put up in similar form intended to deceive. They are all imitations, whose makers hope to reap a pecuniary advantage from the wonderful reputation achieved by Dr. Williams' Pink Pills. Ask your dealer for Dr. Williams' Pink Pills for Pale People and refuse all imitations and substitutes.

Dr. Williams' Pink Pills can be had of all druggists or direct from Dr. Williams' Medicine Co., from either address, at 50 cents a box or six boxes for \$2.50. The price at which these pills are sold make a course of treatment comparatively inexpensive, as compared with other remedies or medical treatment.

Mr. Lyonde, the enterprising photographer who has been advertising in the EVANGELIST, has opened two new studios, at Dundas and Hamilton Beach. He is doing a splendid business in each of his places of business.

If you have catarrh, we call your attention to the "honest offer" of the Medical Inhalation Company found on another page.

HIRAM COLLEGE

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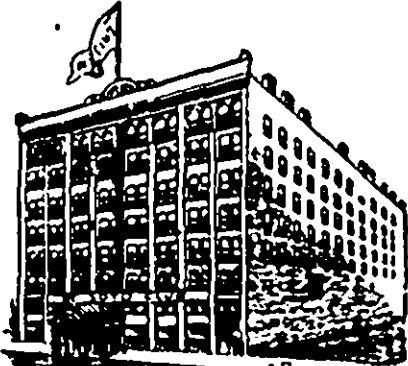
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2. Should our agents or other friends, who are soliciting subscriptions, find any brethren or sisters who are anxious to have the EVANGELIST, but not able to pay for it, if the names and addresses of such persons are sent to us, we shall put them on our complimentary list, and give them the paper one year for nothing.

3. By the kindness of J. M. Warner, proprietor of the Hamilton Carpet Sweeper Manufacturing House, we are able to offer to anyone sending ten new yearly subscriptions to the EVANGELIST a Grand Rapids Carpet Sweeper; the retail price of which is \$3.50. This offer will hold good throughout the year.

4. We have great pleasure in making the following offer to all subscribers to the EVANGELIST, old and new: For \$1.25 we shall give the EVANGELIST for one year, and a copy of "On the Rock; or Truth Stranger than Fiction." "On the Rock" until recently was only issued in cloth binding, and sold for \$1.50. The edition we offer is bound in paper—good, tough paper, though—and sells for 40 cents a single copy. "On the Rock" is one of the most popular and most useful books ever written by a Disciple. This is an opportunity to procure it for a trifle.

5. We are very anxious that "On the Rock" should have a large circulation in Canada this year. It is admirably adapted to the religious situation in this country at the present juncture. We should like to place a copy of it in every home the EVANGELIST visits, and in every family in the brotherhood in our land, and we are confident that it would be of great benefit to the cause of Christ were it widely distributed among our religious neighbors. To further such distribution we make this offer: If any paid-up subscriber will send us 50 cts. with the name and address of some person, not a Disciple, we shall send that person the EVANGELIST for three months, and a copy of "On the Rock."

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Dr. Buckley on the 'Gothenburg System.'

Friends of temperance should not be seduced by accounts of the favorable impressions made upon persons who do not investigate for themselves, by the working of the so-called "Gothenburg System." In 1884, the editor of this paper carefully investigated on the ground the operation of this system. The object of this system was "not to prevent the abuse of strong drink," but on the axiom that the brandy traffic is the legitimate trade of the community, and that its practice is, by one or other circumstances, rendered unavoidable. Furthermore, it is based on the fact, that owing to the disreputable character of this calling, it is mostly in the hands of persons who are neither induced by external or internal conditions to take such a view of the duties connected with their calling, as should furnish the public at large with security for their due performance; and, finally, that the publican, in his capacity of tradesman, cannot help striving to derive profit from it, the higher the better; his own interest prompts him to sell the greatest possible quantity of his commodity. And, yet further to increase his net profits, he will spend as little as possible on keeping his premises in decent order and repair; he will evade to the utmost the obligation of providing food for his customers. Moreover, to increase his sales, he will, when his own interests are not at stake, allow his customers to take their drams on credit or pawn tickets. It was this state of things that the new system proposed to remedy. While it diminishes the temptation offered by the seller to the customer, puts a stop to the running in debt for liquor, and diminishes the number of cases of extreme drunkenness, it does not stop the abuse of liquor. We saw drunkenness in Gothenburg, saw ten men not far from mid-day on Sunday staggering about. In other places in Sweden its fundamental principle of "no profit to anyone," has been departed from. The towns have urged the company to press the business in view of the revenue. Our conclusion at that time was that, on the whole, the Gothenburg system sheds little light on the problem of suppressing intemperance in other parts of the world. No system of license has ever yet been tried which does not afford the community every facility for both the moderate and immoderate use of liquor, and we doubt if any such system ever can be contrived.—*Christian Advocate.*

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