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The Canadian Evangelist

AND DISCIPLE OF CHRIST.

Luncuo Robertsonmy9.

"If ye abide in my word, then are ye truly my disciples."—Jesus the Christ.

VOL. XI., No. 2.

HAMILTON, MAY 15, 1896.

\$1 PER YEAR IN ADVANCE.

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.

Editorial Notes.

It would be a great thing for Canada if every one who deposits a ballot on June 23rd would then be giving an honest and intelligent vote.

It is perhaps not altogether inopportune to remark that during an election campaign a Christian should not send his religion off for a vacation.

Why is it that some people have so great an aversion to hearing anything about baptism . . . believers' immersion? We judge it is because they cannot meet the arguments in favor of immersion, and they are determined not to yield to them. Such people would not grade very high spiritually.

The suggestion that our bishops wear gowns is too absurd and improbable to receive serious treatment. The best word we have yet seen in regard to it is the following from the *Christian Standard* of Philadelphia. "'Gowns for our Bishops!' We think 'robes of righteousness will do.'" *Zion's Herald* (Methodist).

Yes, it is a pity that Protestant churches should, even in a small way, imitate the Romish church in the matter of vestments. But it is worse when Protestant churches cling to the doctrinal robes of Catholicism, as for example that "rag of Popery"—Infant Baptism.

There is a morbid kind of piety which we do not find the counterpart

of in the New Testament. People who are well off in worldly matters go about with a lugubrious expression of face and a melancholy tone of voice. They seem to derive great pleasure in quoting Scripture which tells of God's care of the sorrowful, when most likely they never had any real trouble. They are probably under the influence of a bad liver.

Some people have a way of fortifying their arguments on Bible themes by urging when sorely pressed, "But I have prayed over it." And they do not count it very friendly if you do not at once subside. If a person has no stronger argument than that he "has prayed over it," he has a very poor case. And yet we believe in prayer—according to the will of God.

That man Shakespeare was a wonderful fellow. He helps us out oftentimes in our attempts to express our feelings about some people. Those words he puts in the mouth of Gloucester in "King Richard III." are put some times:

"And thus I clothe my naked villany
With odd old ends, stolen forth of
holy writ;
And seem a saint when most I play
the devil."

When some people begin to quote Scripture, get ready for a stab in the back. There is a sort of piety which is spurious, nauseous, diabolical.

What about "calls" to the ministry in these days? Well, there is one thing we are tolerably certain of, and that is that if the Lord should call any one now he would preach what the apostles preached. So when we see a man preaching infant baptism, we do not think the Lord called him. And when we hear of a man vowing to teach that God from all eternity foreordained some men and angels to eternal death, we have not much faith in that man's call.

As will be seen, the Catholic population does not yet reach ten million souls. Nevertheless, the Irish exodus is calculated to have brought to these shores thirteen million immigrants, most of whom were Catholics. Add to that number a million French-Canadians, several millions of German and other Catholics, and you cannot help

coming to the conclusion that there have been numerous, very numerous, defections in the ranks of the Catholics in the United States. There should be in the United States from twenty to twenty-five million persons professing the religion to which we ourselves belong.—*U. S. Official Roman Catholic Almanac.*

Surely "Holy Mother Church" will not forget these "scattered" Catholics in her zeal to convert Protestants.

It appears they have had a dry time in Madrid, Spain. On May 5th, they had copious showers, and St. Isidore, Madrid's patron saint, is getting the credit. Now it must be a great thing to have a patron saint. We are wondering whether we have one here in Canada. We have patrons and, we trust, some saints, but a patron saint—have we a patron saint?

Many are the surmises as to the cause of the prolonged hard times. One of the causes is the multitude of churches and preachers. Ontario is fairly overrun with them. Denominationalism is responsible for the unnecessary churches. Denominationalism is an offence against the Lord, and from a business standpoint it is a prodigious folly.

We have another word on the present political situation. We are strongly of the opinion that a Christian should not accept a bribe. Neither do we think it would be quite the thing for a Christian to offer another man money for his vote. They do say that all parties have been known to pay money for votes. It would be a good idea to look into the practice of our party in this regard.

The Annual Meeting.

The Annual Meeting will be held in Toronto, June 2nd to 5th. The Cecil St. Church will entertain the delegates on the plan which worked so well in London, last year. It will be noticed that the meeting is called two days in the week earlier than in former years. That change was determined upon by the Convention at London. The principal arguments, as we recollect, in favor of the change were from the business man's standpoint and from the

preacher's standpoint. The business men want to be home on Saturday; it is their most important day. The preachers wish to be able to be at home for the Lord's day, as it is very difficult and sometimes impossible to get anyone to take their place at this season, especially when, as often happens, the home talent is at the convention too. We think it is worth while to refer to this, as those who were not at the convention last year may wonder why the change was made. It was thought by those who spoke on the subject that the business part of the meeting would not be injured by the change. We presume that the conviction is that the Home Mission work has now such a hold on the Disciples that it can be expected that a sufficient number of them will come together to make a good convention and to ensure the success of the next year's work.

However, whether for the better or for the worse, the change was made, and we must abide the consequences. If it does not work well, the old way can be resumed. For this year, let us all resolve to make the Annual Meeting one of the best, if not the best in our history. When we met in Toronto five years ago we had a fine meeting. The cause has made progress in Toronto and in the province since then, and we should have a convention thoroughly representative of the best life and best work among the Disciples.

The prolonged and severe business depression has made burdens that were taken up a few years ago, with reasonable hope of carrying them without undue labor and anxiety, trying and onerous; but, notwithstanding, the people are hopefully enduring and doing the best they can, while they are eagerly desiring better times. A period of depression is said to have a wholesome effect upon people by restraining the propensity to extravagance in ordinary expenditures. Perhaps, in church matters hard times may have a similar good result.

A. all events it is the same good cause we are identified with, and whether the times are good or bad according to our common standards, we are bound to do the best we can to advance it.

Labor and Capital.

ANNA D. BRADLEY.

The gulf between labor and capital continues to grow wider and deeper; and the vexing question, "How can it be bridged?" is occupying the gravest thoughts of the best men of the world.

It is of no use to waste time in sentimental regrets that this mighty gulf exists. It does exist; and, unless speedily controlled, may wreck, even more terribly than it has already done, the two contending parties.

Selfishness is at the bottom of all of our strikes and necessities for strikes; and there is nothing so disintegrating as selfishness.

Labor sees capital—capital which it has helped to accumulate but cannot handle—growing mightily; and labor naturally becomes envious. Capital sees labor hungry and cold, and capital knows that "all things will a man give for his life." So capital grinds labor down to the lowest notch, and forces it to toil for the barest pittance.

Yet are capital and labor equally dependent each upon the other. Neither can possibly prosper without the other. And only when the Golden Rule is freely practiced by both can peace and security smile upon the united brotherhood of man, and the lamb and the lion lie down together.

The farther the business world swings off from the ten commandments and Christ's Sermon on the Mount, the wider and the more hopelessly impassable the gulf between the two contending forces.

I am only a woman, with but a small knowledge of politics, yet am I sure that I could take the Sermon on the Mount, and with it solve speedily every vexing problem, whether political, social or financial.

All these murmurs about the injustice of our laws would be unheard of, if we could only impress our law makers with the fact that the Mosaic laws, devised 3200 years ago, is the grandest code of laws that has ever been framed. Our most advanced western civilization of the nineteenth century does not so carefully guard that the rich and the poor shall, before the civil law, stand upon a common plane of accountability. There should be positively no distinction made.

With the Mosaic law inscribed upon our statute books, anarchism would starve to death. No other law has ever so guarded against the poor becoming hopelessly poor, and the rich gaining unlimited wealth and power. The "Jubilee year" made the accumu-

lation of all the property in the hands of the few a thing impossible.

"Leagues of unpeopled soil, walled round with paper against God and man. Hunger reaping the unattainable grain. Shivering nakedness hewing wood for fires whose glow was owned and fenced," and could never thaw their frozen limbs—all of this would be a thing unknown if Moses was our law-maker to day.

"For ye are brethren," wrote the gentle law-giver of thirty-two centuries ago; and he spake alike to rich and poor. Each was an essential to the other. Each must assist the other, and unjust usury was forbidden.

According to the Mosaic law, there was no possibility of designing sharpers successfully tampering with the rights of the people. Every law must be made public. They must be so exposed that every one who would might copy them. And that the poor and ignorant might not be untaught in the law that governed them, it was obligatory on the priest to read it before the people every Septennial festival. The rights of foreigners were respected, and the generous laws applied as well to them as to those "to the manor born." "Ye shall have one law as well for the stranger as for one of your own country."

Even the dumb animal was not neglected. Cruelty to them was strictly forbidden. The ox must not be muled while threshing the corn, for the self evident reason that the laborer was worthy of his hire. Animals of unequal strength must not plow together, for that was cruelty. And for even their resting time provision was made.

Is it wild and visionary to dream that our august law makers should so far forget themselves as to serve the people by making for them such generous and practical provisions as Moses made for the well-being over whom he ruled? I think not. I think that, after a while, we will become so weary with the unjust strife, the cruel weights, the shameful degradation of poverty of the many, and the fabulous wealth of the few, and just as the disappointed child, after a long day's wandering, searching for what cannot be found, comes back to rest again in its mother's arms, so will we turn our back upon all of the corruption in high places, follow once more the guidance of the Old Book, and rest securely mid the blessed benedictions.

God speed the day.

When we are out of sympathy with the young, then I think our work in this world is over.—GEO. McDONALD.

Settled by the Answer to One Question.

The controversy relative to the "pious unimmersed" I believe to be as unprofitable as it is unnecessary. The obviously correct answer to a single question should obviate, as it appears to me, extremes on both sides. In ordaining the immersion of a believer as a condition of forgiveness, did Jesus, the Christ, render Himself powerless to extend pardoning mercy to such as would gladly do His whole will, and only fail in a measure through the blinding power of a false education? I know of no one who would give an affirmative answer. Yet, now and then we witness a course of reasoning based on the assumption that such answer would be correct. He who refuses to admit as scriptural the doctrine of baptism for remission, under the supposition that it would involve the condemnation of all the unimmersed regardless of circumstances, absurdly assumes that God Himself is absolutely unable to suspend the obligation of appointments which have been freely ordained by Him. It is not strange that such a reasoner should say of any one who believes in the divinely established connection of Christian immersion with the forgiveness of sins and yet holds it to be not only possible but probable that pardoning mercy will be extended to many of the unimmersed in view of unfortunate surroundings, that he "flatly contradicts" himself. We may be sure that no act of God will ever be found to be in conflict with His promises; but it by no means follows that He either cannot or will not go beyond His promise as in His own divine wisdom occasion may require.

Were I to say that all Hollanders use tobacco; Henry Williams is not a Hollander, therefore he does not use tobacco; any one who thinks could readily see that my conclusion would not follow from my premises. Now the fallacy is precisely the same in the case of one who argues that a promise of God to save the immersed believer implies His inability or His unwillingness under any conceivable circumstance to extend His merciful blessings beyond the limits of any promise which he has made.

And the absurdity of the reasoner becomes still more glaring when he deliberately rejects the plain teaching of the Scriptures as to baptism and remission on account of the view he may entertain of the "pious unimmersed." We cannot determine what is scriptural by the unscriptural state of the Christian world. Let the reader

repeat this statement with increased emphasis.

And this leads me to say that it is our duty to preach faithfully among all men the simple gospel of Christ, and to earnestly insist on the one revealed way of salvation, just as though the pious unimmersed had no existence in the world. What on earth has the misunderstanding of men to do with our sacred obligations to Christ and our loyalty to His divine teaching? If we undertake to tamper with any of the Lord's appointments, or any element of His teaching, we need not concern ourselves with the piety of others, but should rather deplore the lack of piety in ourselves.

While we may hope for the salvation of the pious who are involved in religious confusion, we have no right to expect the salvation of any one immersed who will knowingly trifle with the teaching and authority of the Lord Jesus Christ. Who, then, are the "unimmersed" for whose salvation we may entertain a hope? They are those who, like Cornelius, would embrace the truth in its fulness when it is fully and clearly presented to them. He who is not pious enough to do this is not pious enough to go to heaven.—I. B. GRUBBS in *Christian Evangelist*.

Reading Aloud.

Among the accomplishments that girls may cultivate to advantage none surpasses that of reading aloud to the satisfaction of others. It is singular that more of us do not acquire this delightful art. I do not mean that we should become elocutionists, or study to be proficient in dramatic effects. I simply advise girls who wish to give pleasure to their families and friends to practice the art of reading intelligently, in a clear and distinct voice, pronouncing their words plainly, giving each sentence its full meaning, and being careful not to drop the voice too suddenly at the end of a paragraph. It is so natural to let the voice fall too much and too far at the close of a paragraph, that those who wish to be heard make a point of learning how to use the rising inflection—not to the degree which implies interrogation, but, so to speak, leaving off with tones on the level, so that the voice carries well across the room.—*Harper's Round Table*.

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Spring.

Nature, that lovely on the bier
Of Winter lay in its chill embrace,
Now pulses fresh with life and grace,
And, rising, whispers, "Spring is here."

Alternate rising hopes and fears
Cross new-born life with joy and
pain ;
Her face is wet with gentle rain
And then she's smiling thro' her tears.

O, I could wander with thee, Spring,
To view thy vivifying power
In sunny fingers, pattering shower,
And see the beauty that they bring.

A question I would ask of thee,
Sweet Spring, ere thou dost north-
ward go ;
O answer, Spring, that I may know
Each doubt is dead that clings to me.

Is ever-springing life His plan
For us, as well as flower and tree ?
Is there a life that's yet to be
For sinning, fearful, mortal man ?

When he must die, as fades the flower,
When once his feeble breath is sped,
Is there no rising from the dead
For him, thro' God's eternal power ?

From opening bud and singing bird,
From leafy bough and sunny field,
Their secret joy of life doth yield
A prophecy his prayer is heard.

—CHARLES CARLYLE in *Saturday Night.*

Certainty of the Resurrection.

The resurrection of Jesus Christ is the great miracle which puts the divine seal of approbation to the whole work of Christ. It is the immovable foundation of the Christian church and the pledge of the future resurrection of believers. "I live, ye shall live also." Nothing but a miracle can account for the sudden elevation of the disciples from the midnight gloom of despondency, into which the crucifixion had cast them, to the midday height of joy and triumph with which they boldly declared the resurrection at the risk of their lives. Only this miracle can explain the conversion of Paul, and the establishment of the Christian church. Without it, the church would be a stream without a fountain, a temple without a base, an effect without a cause ; without it, the gospel would be an idle dream, and Christ Himself a cruel deceiver. 1 Cor. xv. 17. But the fact is the most certain in history. It is distinctly asserted by our four evangelists, whose testimony nowhere shows greater independence of each other, and in the Acts of the Apostles ; it is preached directly or assumed in all the epistles ; it has been so believed for eighteen centuries and commemorated on every Lord's day.—SCHAFF.

A Treacherous Electorate.

On June 23rd, the great body of Canadian voters will go to the polls to vote, to exercise one of the most sacred offices ever given to man. Yet, despite the fact that to vote without first having fully and judicially considered the relative merits of each party would be a crime against the state, it is safe to state that not one half of those who mark ballots on that day will have considered both sides of public questions. The Conservatives will vote blindly in favor of Conservatives, and the Liberals will unthinkingly cast their votes for Liberal candidates. A judge who would condemn all accused persons brought before him would be at once removed from the bench ; a judge who allowed all such persons to go free would be loudly condemned ; and yet fifty per cent. of Canadian voters will perform just such unreasonable and inequitable action on the 23rd of June. Such is party rule.

There is another class of voters which may also be severely criticized. It consists of the men who, though their names are on the voters' lists, will refuse to go to the poll to make the cross which will assist the one party or the other. If voting is a sacred duty, then it is as criminal to refrain from voting as to do it blindly and without consideration. That a man does not approve of either party is no excuse for his refusing to vote for one or the other. Let him choose the one that comes nearest his ideal, attempt to guide it in the way which seems to him to be best, and vote for it despite the discord between the real and the ideal.

Then there is the class of men—no one will call them voters, for all voters are not men—who vote in a certain way for pecuniary profit, immediate or remote. Our election laws for the prevention of bribery are very strict, yet hundreds of dollars will be spent in every riding in Canada to assist in the degradation of its citizens and incidentally to secure votes. The great railways will use their means of transportation in peculiar ways, and employers of labor will see that their workmen have thorough ideas as to which party these said employers prefer. Bribery will be rampant in a hundred conceivable forms.

Less than six months ago, I stood beneath the roof of Canada's greatest legislative hall, and heard a leading party organizer remark that no man with any regard for his soul or with any sense of honor, would remain on the inside of present Canadian party politics ; that both the electors and the



Weak, Tired, Nervous

Women, who seem to be all worn out, will find in purified blood, made rich and healthy by Hood's Sarsaparilla, permanent relief and strength. The following is from a well known nurse:

"I have suffered for years with female complaints and kidney troubles and I have had a great deal of medical advice during that time, but have received little or no benefit. A friend advised me to take Hood's Sarsaparilla and I began to use it, together with Hood's Pills. I have realized more benefit from these medicines than from anything else I have ever taken. From my personal experience I believe Hood's Sarsaparilla to be a most complete blood purifier." Mrs. C. CROMPTON, 71 Cumberland St., Toronto, Ontario.

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Is the Only
True Blood Purifier**

Prominently in the public eye today.
Hood's Pills easy to buy, easy to take,
easy in effect. 25c.

electors were stinking in their rottenness. One is led to wonder if these are some of the grand and glorious benefits of government of the people, by the people and for the people.

It is to be hoped that the better class of citizens will not allow a treacherous electorate and unscrupulous politicians to prevent a proper expression of true public opinion at the approaching quinquennial general election.—*May Canadian Magazine.*

"Can't I live a Christian life out of the church?" Yes, my young friend, just as easy as you can make a fire with one stick. Look at that wood fire. There must be three or four sticks to make a good fire. Now, take those blazing sticks out of the stove, and put them singly on the ground, and see how quickly they are black and dead.—*The Outlook.*

Our Will.

If Satan be the father of our sins, our will is the mother, and sin is the cursed issue of both. He could not make our sin without ourselves. It was the charge of the apostle that we should not "give place to the devil."—Hall.

BOOKS!

WE are not in the Book Business, but so many write to us about books that we have decided to make the following proposition:

We shall send any book published by the Disciples in the United States—Hymn Books excepted—post paid and duty paid upon receipt of the publishers' price.

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TEN CENTS.

The Sunday School.

COMMITTEE: James Lediard, Geo. Fowler, Miss L. Pitcher.

Form for Sunday-school Statistics.

Name of Sunday-school.....
 Name of Superintendent and P. O. address.....
 Number of Scholars on Roll.....
 Average daily attendance.....
 No. of teachers.....
 No. of additions to church from school.....
 Number of members of the church that attend school.....
 Amount of money contributed during the year for:
 (1) Home support.....
 (2) Home Missions.....
 (3) Foreign Missions.....
 Total.....
 Have you a library.....
 No. of volumes.....
 Do you use the International Sunday School Lessons?.....
 Do you continue Sunday School all the year?.....
 What attention do you give to temperance work?.....
 Suggest any special methods you use to insure good attendance.....

Please fill the above as early as possible and return to

JAS. LEDIARD,
 Chairman of Sunday-school Committee, Owen Sound.

The above "form" is inserted that if any Sunday-school fails to receive a "form", or should lose it, they may still report by cutting out this from the EVANGELIST, filling it up, and sending it at once to James Lediard, Owen Sound. Don't fail to report, and that at once. May 24 is the latest date.

JAS. LEDIARD.

Children's Day for Foreign Missions.

TO THE SUPERINTENDENTS OF SUNDAY-SCHOOLS.

Some time ago, owing to the state of our finances, the Women's Board decided to ask the Sunday-schools to devote their offerings for Foreign Missions this year to the work in Japan, as had been done the first two years that work was undertaken, instead of

sending their contributions to the American Board. We wrote Bro. Rains, requesting that their Board make no appeal this year, to the Sunday-schools of Ontario, as we felt that without the aid of the Sunday-schools we would be unable to meet our obligations.

In a letter replying to our request, Bro. Rains says that he believes that it would be better were their correspondence with the Sunday-schools not discontinued, as their literature helps in getting our schools into the habit of Children's Day in common with all the other schools of our brotherhood in North America.

He promises, however, in the event of our being unable to raise sufficient money this year for the work in Japan, that they take the amount they receive from the children in Ontario and turn it to the support of our missionary.

As we believe Bro. Rains' remarks with regard to their correspondence with the schools are to the point, and, as his promise covers our request, we have decided not to appeal to the Sunday-schools to contribute through our board, but would urge them to make their contributions to the foreign work this year as generous as possible, bearing in mind that their offerings in all probability will go to the support of our missionary in Japan.

L. V. RIOCH,
 Cor. Secretary. W. M. S.

What a Woman Can Do.

Last week I cleared, after paying all expenses, \$355.85, the month previous, \$260.00, and have at the same time attended to other duties. I believe any energetic person can do equally as well, as I have had very little experience. The Dish Washer is just lovely and every family wants one, which makes selling very easy. I do no canvassing. People hear about the Dish Washer and come or send for one. It is strange that a good, cheap Dish Washer has never before been put on the market. The Mound City Dish Washer fills this bill. With it you can wash and dry the dishes for a family of ten in two minutes without wetting your hands. As soon as the people see the washer work they want one. You can make more money and make it quicker than with any household article on the market. I feel convinced that any lady or gentleman can make from \$10 to \$14 per day around home. You can get full particulars by addressing, The Mound City Dish Washer Co., St. Louis, Mo. They help you get started, then you can make money awful fast.

A. L. C.

Young People's Work.

FOR CHRIST AND THE CHURCH.

COMMITTEE: W. W. Coulter, H. L. McKinnon, Miss A. M. Hall.

The local union of the Y. P. S. C. E. held their annual meeting in the Methodist church, Monday evening, the 29th. After the transaction of some general business, the election of officers were proceeded with the following result: Pres., Rev. J. Munro; vice-pres., W. W. Millar; secretary, D. A. McGee; treasurer, Miss Neilson; chairman look out committee, T. M. McGuire.—*Portage la Prairie Liberal*, April 8.

UNION ENDEAVOR.—There was a fair turn out at the local union endeavor meeting in Knox Church, Monday evening. The Rev. J. Munro, B. A., took the chair, and, after singing led by the choir, called on A. W. Ross to read the Scripture lesson and to lead in prayer. Another hymn was sung, after which Prof. Wright sang a solo. Then Rev. P. Wright gave the address of the evening, subject—"The fruit of the C. E. movement as exhibited in the deepening of the devotional spirit, and bringing our young people at an earlier age to a saving knowledge of Christ." It was an excellent exposition of the adaptation of Christian Endeavor work in the matter of soul winning, and also showing the practical results of the work. The address was not all praise, but contained other points which will no doubt produce practical results, of the good. Rev. A. W. Ross and others gave short talks. The retiring officers were thanked, a collection was taken up, and the meeting closed with singing and prayer.—*Portage la Prairie Liberal*.

Prepare Your Reports.

The Annual Meeting is almost upon us. Another year with its opportunities improved or neglected is nearly past and gone. Another milestone will soon be reached, and again we would ask the secretaries of the societies throughout the province to begin at once to prepare your report for the annual meeting, to be held in Toronto the first week in June. Have a meeting of your executive called. Review carefully the work of the past year, and include in your report any feature of your work that has aided your society in the evangelistic success or in building up strong Christian characters among the members.

We have forwarded to each society a circular, which we trust will be carefully filled in and promptly returned to W. W. Coulter, St. Thomas. If for

any reason you have failed to receive one, drop a card, and a blank will go forward at once.

Each society is entitled to send one delegate, and a good representation is desirable, so that each society may know the full extent of the work carried on by the Co-operation and of the urgent need of more aggressive measures if the Gospel in its purity is to be preached in every city, town and hamlet in this fair land of ours. Don't fail to send a delegate and insist on a report of the proceedings of the meeting.

Through an oversight of the Committee on Programme, the Young People's Committee have not been consulted as to time or matter. Still, Endeavorers are equal to any emergency, and whatever time is allotted will be profitably occupied.

We are more than pleased to see the interest that has been manifested by a number of societies in mission and educational matters, and we hope every society will make a contribution to these worthy objects. We think it opportune to call your attention to a circular that was issued by the Young People's Committee last summer, and we would ask again its careful perusal and the co-operation of all those societies who have not yet made an offering:

We take this opportunity of addressing you a personal letter relative to the action taken at the annual meeting at London as to our work for the incoming year. At a meeting of the young people called to discuss future work, the following resolutions were unanimously adopted, and afterwards ratified by the whole Convention: 'That we recommend that each society set apart two days in each year, one to be known as Educational day, to be observed the second week in September, and other as Home Mission day, to be observed the first week in December.'

"There are many places in the province where work should be begun, and many others where the cause is dying for the lack of assistance to carry it on. During the past year, several small churches have closed their doors. This may be good news for the enemy of our work, but it must be a cause of mortification to every true Disciple. If these places are to receive the word of life, there must be a forward movement. The Co-operation is doing all it can. Let us come to its assistance in the extension and enlargement of the work. We need an army of young men, full of zeal for the cause, young men who will take small salaries for a time, at least, and make great sacrifices for the Master. These we will soon

have if they are encouraged and facilities offered them by which they may qualify themselves for the work.

With these facts before us, the two days have been set apart in the year, not only for the purpose of raising funds for Home Missions and Educational work, but for the purpose of creating enthusiasm, disseminating knowledge, and arousing our young people to the needs of the hour.

Let us arrange our program for the respective meetings to bear directly on the subjects, enlist the sympathy of every member of the church, and trusting in God for strength and guidance, let us attempt great things for Him, knowing that he will crown our efforts with success."

C. E. Prayer-Meeting Notes.

GEO. FOWLER.

May 24th. Christ's widening kingdom. Isa. ii. 1-10. (A missionary topic.)

This is an excellent topic for a most interesting missionary meeting. If we would increase the attendance, and keep up the interest and enthusiasm of our Endeavor prayer-meetings, we must be awake and active. We must vary our programme. To have always the same system, and to open and carry on our meetings in the same way, will end in stagnation and death. One reason our regular mid-week church prayer-meetings attract so few is the monotonous, hum-drum, slipshod, helter-skelter method of conducting them. The same few who pray the same prayers, make the same speeches, sing the same songs in long drawn out cadences, year after year, may themselves be saints, but it means death to the prayer-meeting.

Christ is King. Centuries before His birth, prophets foretold the mighty success of the great empire to be established. Of all the prophets that played upon the harp of prophecy, none produced such high and exalted strains as did Isaiah, the son of Amoz. His very soul seemed immersed in prophetic fire as he sang of Him whose name was "Wonderful Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

A little over eighteen and a half centuries ago, Jesus Christ, the resurrected Lord, ascended up on high, and in the presence of the angelic hosts of heaven was coronated King of Kings and Lord of Lords. This newly founded empire had many and mighty foes arrayed against her. Commencing at Jerusalem, she has extended her borders until she encircles the globe.

Much has been done. More remains to be accomplished.

The earth is to be full of the knowledge of the Lord. Millions are yet to hear of Him, the mighty Conqueror. How is this to be done? The answer is easy. By each one doing his or her part. We are all too selfish and niggardly and mean. Because the work is not to be done our way, we fold our hands and do nothing, or, what is worse, we object, hindering those who would work.

As a people, we have a mission in Ontario. The more we develop the work in our province, the more we will be able to do for foreign missions. We need a score or more of young Ontario preachers to go forth and proclaim the Gospel of Christ. Are we willing to assist to educate them? May the Lord help us all to think more of Him and His work, and less of self.

May 31. Ready for death. Matt. xxiv. 36-51.

To live is more serious and responsible than to die. We ought to think more about living and less about dying. We may not live to see Christ come in great glory and power, with the Holy angels with Him; but He shall come to us in death. "Heaven and earth shall pass away, but my words shall not pass away."

To be ready for death we must make preparations for it. No one questions the fact that all must die. We need all the time at our disposal to make ready. We have no years to waste or spend in the service of Satan. Previous to the coming of the Saviour to lost humanity, man was in bondage to the fear of death (Heb. ii. 14-16). There is nothing in the law of Moses about an hereafter, and very little in the prophets; but Jesus Christ entered into the grave and despoiled it of its terror, and robbed it of its fear. "O, death where is thy sting, O grave where is thy victory?"

To be ready for death, we must give ourselves to Him and follow in His footsteps.

1. We must watch. "Watch therefore, for ye know not what hour your Lord doth come." Matt. xxiv. 42; Lu. xii. 35, 36.

There is an eastern fable that a man waited a thousand years before the gates of Paradise, watching continuously for them to open so that he might enter; and fell asleep for one short hour. But during that hour the gates opened and were shut again, and he was left out.

He watches and waits best who does most faithfully the duties laid upon him.

2. We must work. Matt. vii. 21-29. A mighty work is to be accomplished by the people of God if the whole world is to be evangelized. The best way to watch is to work.

3. We must pray. These, watching, working and praying, are the strands woven into one string. A prayer must come from the heart. The attitude of the body figures very little in our prayer. What is important is the attitude of the soul. Lu. xviii. 9-14.

If we are faithful in our service for God, we need fear but little about death, for the soul that believes in God never dies. This physical, clay tenement may return to dust, but the spirit to God who gave it. Christ is life. Let us abide in Him.

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, Hamilton, Ont.

THE TREASURY OF RELIGIOUS THOUGHT for May begins the fourteenth volume, the second volume of its new form as an illustrated magazine of practical Christianity. The year's experience has shown that in bringing out more prominently the feature of Applied Christianity there need be no sacrifice of scholarly homiletic value. In no year has the magazine included a more able and cultivated body of contributors, while its general attractiveness has been much increased. It begins anew in the same lines.

Annual subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents.

E. B. TREAT, Publisher.
5 Cooper Union, New York

To avoid frivolous and useless reading matter seems to be the aim of *The Canadian Magazine*. Its articles are always interesting and of a superior grade, many of them being exceedingly instructive and at the same time dullness is avoided by choosing articles on interesting topics and by using high class illustrations. The May number contains: "Queen's University and its Founders," by J. Jones Bell, M. A., with photos; "The history of Parliamentary Dissolutions in Canada," by Martin J. Griffin, Parliamentary Librarian; "The Future of the British Empire in South Africa," by the Hon. David Mills; further instalments of Ian Maclaren's new story and of Miss Boulton's Bicycle Trip through Europe. The literary part of the magazine is being strongly developed; Dr. Dewart has an article, with two photos of Charles Sangster, the dead Canadian poet, and there are six pages of excellent book reviews and notices. The Frontispiece is a most striking piece of art work, being a composite drawing showing several characteristic scenes of the recent horse-show. It is pleasing to notice the prosperity which has come to this our national magazine—a success merited by the enterprise displayed during the past year.

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HAMILTON, ONT.

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GEORGE MUNRO, - Editor and Publisher.

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HAMILTON, MAY 15 1866.

"Go... speak... to the people ALL the words of this life."

About Names.

It is perhaps not a matter of vital importance which is receiving so much attention among our people in the States just now, and to some extent over here too, but still it is a question which will not down, and we may as well give a little time to it as any one else. Especially as certain points occur to us that we have not seen brought out in the other papers. And at the outset, we would make a statement, subject to correction by those who are posted, that the phrase "Disciples of Christ" is becoming increasingly prevalent in the United States among our people. In fact, that it is the name used whenever it is necessary to definitely and certainly distinguish our brethren from all others who profess to be Christians.

We have been watching the usage in the papers coming to us from the States, and we think we are in a fair position to judge. There is, of course, the case of the *Standard*, which has recently gone back to the small "d," and has not thereby added to its influence with clear-headed people, but that, we take it, is but a temporary lapse, and we are expecting that a little more treatment will set that paper right again.

In the meantime, however, shades of Isaac Errett! We have near us as we write a good picture of that great man, and when we want to receive such refreshment as comes from the thought of the good men gone across the river, we take a look at those noble features, and we could almost fancy that the mention of the little "d" business brings an expression of disgust over them. But let that go. This is a free country, and the States is said to be too, and the *Standard* can go on its

way, and we can go on ours. And so we come to the point of this article.

It is this. Most people seem to be in bondage to a word, the word "Church." It appears to be taken for granted, even by our people, that if, at any time we venture to speak or write of the followers of Jesus Christ collectively without using the word "Church," we have committed the unpardonable sin. In the first place, the word "Church" is not an inspired word. It is simply a word used by the English translators of the Bible to represent a certain Greek word. It may be a good word for that purpose; it may not. There are people, not the most ignorant or the least learned, who think it is not the best word for the purpose. The primary meaning of the word is a house used for the meetings of Christians, the people of the Lord.

Its use to designate the people who meet in the house is therefore a secondary meaning. "Convocation assembly" or "congregation" would more definitely set forth the idea of the word used by the inspired writer. And yet it would horrify some people to speak of "the assembly, or congregation, or convocation of Christ or of God." For our part we rather like to have those terms used sometimes, just to set us all athinking, and to prevent us from getting into bondage to a word.

The next point is this, that neither our Saviour nor His apostles restricted themselves to the word that is translated "church." Our Saviour only used it once with certain reference to His own followers. His favorite word was "disciples," and he told the apostles to "make disciples of all the nations," not to gather churches from all the nations. In Acts "disciples" is more freely used than "church." And Acts brings us down to the year, A. D. 61.

It is true that the epistles did not use the word "disciples" at all, but their usage should not be put against that of Acts. Our contention is simply that we have no right to insist upon the word church as being a superior word to disciples, in-as-much as the New Testament uses both. Whether as a matter of present policy one should be more commonly used than another is another question.

We maintain that it is proper and Scriptural to speak or write of the Disciples or Disciples of Christ when we have reference to a company of believers usually called a church. Let any one who doubts that consult the Acts and observe the style of Luke.

If any of our people are asked as to their religious position, they do not

need to say they are members of such and such a church. They can say with propriety that they are "Disciples of Christ." And as to the big D, again people are in bondage to the style of the translators of our English versions. They seem not to know that the inspired writers, so far as any one now knows, knew nothing of capitals. And it is a fact very easily established that the best Greek manuscripts of the New Testament now extant have no distinction, such as we have now, between large and small letters. Indeed they are all large. Since that is so, why make an idol of the style of the English translators? Look through the Acts for yourself, and see if there are not places where our present English method requires that disciples should be spelled with a large D.

It would be well for us all to remember at all times the words of the Lord, "If ye abide in my word, then are ye truly my disciples."

Omnibus.

We can heartily commend to our Sunday-schools the supplies of the Christian Publishing Co., St. Louis.

The Standard Publishing Co., of Cincinnati, Ohio, have a splendid hymn book for Sunday-schools. It is called the "Standard Sunday-school Hymnal."

The writer gave three illustrated lectures at Winger this week. The country around there looks beautiful now. Such a profusion of apple blossoms. The senses of sight and smell and hearing too are continually exercised as one travels the roads by day. By night the mosquitoes were rather industrious for our liking.

Now we know whose business it is to deal with the prohibition of the liquor traffic. The Privy Council says it is the Dominion Parliament. We could have settled that point ourselves, and would not have charged the country a cent.

A friend said to the Editor the other day, "What are you talking politics for, when you are a preacher?" Our idea is that a preacher should make pretty free in denouncing bad politics, after the manner of the old prophets of Israel. If a preacher can't rebuke bribery, and corruption and the gerrymander, what is he good for?

The Hamilton Ministerial Association had an exceedingly social supper at Newport's, last evening. The ministers' wives were there too, and one of the same ladies made the speech of the

evening. And that does not mean that the ministers themselves did not make good speeches.

Note our new address, 116 Wilson St., Hamilton, Ont.

We have received copies of the London papers containing reports of Bro. Geo. Fowler's sermon to St. George's Society and of his address on Canada at their banquet. Both were lively, aggressive, patriotic and eloquent.

Referring to the "Gerrymander," does it ever occur to you what an exceeding great and precious honor it is to represent in parliament a "Tory hive" or a "Grit hive"? Just think it over and you will see the point.

If you don't get your paper regularly, let us know at once. The papers are mailed, but we cannot guarantee that they will always reach their destination. Sometimes the trouble may be in your own office.

Some of the most highly appreciated compliments we receive is when a subscriber pays up for last year, and asks us to continue the paper, promising to pay as soon as possible. They say they do not want to miss a copy of the paper.

Two of our preacher brethren write praising the last paper. One says, "I like your new name. I like your editorial, I like the whole thing." That's encouraging. Our ambition is to make each succeeding paper better than the former.

Our experience is that where we have a live agent and the preacher is an active friend of the *EVANGELIST*, we have a good list.

If you know of any one you think should take the *EVANGELIST* and does not, please send us the name that we may send occasional sample copies.

A reading of the programme for the Annual Meeting reveals the fact that the home talent is depended upon entirely this year. No doubt, as an old college friend of ours used to say, the speakers will all put "their best foot forward."

As we write the word is that the Roman Catholic Bishops of Quebec are about to issue a *mandement* to their flocks requiring them to vote only for candidates pledged to support a Remedial Bill in the new parliament. Go ahead, gentlemen, with your *mandement*. It will help to open the eyes of some goody-goody people we know of.

An Invitation.

TORONTO, May 1, 1896.
TO CHURCHES OF CHRIST:

The Cecil St. brethren are making preparations for the Convention, and wish to extend a most hearty invitation to the churches. The homes of the brethren will be thrown open, and the catering arrangements instituted last year will be followed. The committee in charge will feel obliged if, as early as possible, the names of intending visitors and delegates be furnished, this being necessary if the best catering arrangements are to be made. Names should be sent to the undersigned.

On behalf of the Cecil St. Church.

Yours faithfully,
R. BUTCHART,
121 Major St.

College Notes.

CONTRIBUTIONS.

Y. P. S., Owen Sound, \$2.00

For "Collected by Y. P. S., Guelph, \$6.25," in last paper read, "From friends in Guelph, \$6.25."

G. M.

Co-operation Notes

The annual meeting will be held in the Cecil Street Church of Christ, Toronto, from June 2nd to 5th. All churches, Sunday-schools and church societies are requested to send delegates.

Entertainment will be the same as at London last year.

Arrangements are being made for the usual reduced rates on the railroads. Those wishing to profit by this will please observe the following conditions:

1. When you buy your ticket to Toronto, pay full first-class fare.
2. Ask the agent for a certificate to this effect.
3. Have this certificate signed by the Corresponding Secretary of the Co-operation testifying that you were in regular attendance at the meeting.
4. Present this certificate to the station agent at Toronto, and if the requisite number is in attendance at the convention you will receive a return ticket at one-third of the regular rate.

Those who wish to see a good meeting, please observe the following:

1. Make a good contribution to the

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funds of the Board before the June meeting.

2. Talk the meeting to others and prevail upon them to give and to go.

3. Pray that the spirit of the Master may dwell richly in the hearts of the people and influence the deliberations.

Send all contributions to
T. L. FOWLER, Cor. Sec.,
Box 1093, St. Thomas.

We have a quantity of copy crowded out again. Remember that short articles are much more apt to be published promptly than long ones are.

It is curious how some people—a few people—will receive a paper for years, and then growl or whine when they are asked to pay for it.

We are glad to see that the Annual Meeting programme is largely devoted to such questions as pertain to our position, work and influence in this country.

We still have some copies of the "Pioneer Picture" left. Our agents might make a note of that.

Then come, O fresh Spring airs, once more,
Create the old delightful things,
And woo the frozen world again,
With hints of heaven upon your wings.
HARRIET PRESCOTT SPOFFORD.

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Address, J. L. LEARY,
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Programme for Annual Meeting.

TORONTO, JUNE 2-5, 1896.

TUESDAY, JUNE 2.

- 3 p. m. Devotional exercises. Reading minutes and Social Meeting.
- 5:30 Adjournment.
- 7:45 Devotional exercise.
- 8:00 President's address.
- 8:30 Address by W. D. Cunningham. Subject, "The relation and duty of the church to missions."

WEDNESDAY, 3rd.

- 9 a. m. Devotional exercises, Reading minutes.
- 9:30 Report of the Board.
- 10:15 Report of Committee on Statistics.
- 10:45 Report of Committee on Sunday-schools.
- 11:15 Address by R. A. Burriss. Subject, "Our needs in the province, and how to meet them."
- 12:00 Adjournment.
- 1:30 p. m. Devotional exercise, Reading minutes.
- 2:00 Report of Committee on Education.
- 2:30 Report of Committee on Young People's Societies.
- 3:00 New business.
- 4:30 Address by J. Lediard.
- 5:30 Adjournment.
- 7:45 Devotional exercises.
- 8:00 Address by George Munro. Subject, "The religious reformation."

(Continued on next page.)

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C. A. FLEMING,
Principal.

mation. Its origin and its influence on the current thought of the day."

10:00 Appeal for financial aid for the Co-operation.

THURSDAY.

9 a. m. Devotional exercises, and Reading minutes.

10:30 Reports of Committees.

(1) To Christian Church Conference.

(2) On time and place for next meeting.

(3) On obituaries.

10:45 Unfinished business.

11:15 Address by C. Sinclair. Subject, "Our position on the question of Christian Union."

12:00 Adjournment.

1:30 Devotional exercises and reading minutes.

1:45 Reports:

(1) Of the Treasurer of the Board.

(2) Of the Auditors.

(3) Of the Committee in Mission Fields, with discussion.

4:45 Unfinished business.

5:30 Adjournment.

7:45 Devotional exercises. Address by W. J. Lhamon.

FRIDAY.

9 a. m. Devotional exercises and reading of minutes.

9:15 Reports:

(1) Of Committee on Enrollment.

(2) On Resolutions.

10:00 Woman's Board of Missions. Unfinished business.

11:30 Address by P. Biker. Subject, "Our encouragements as a people. Adjournment."

Church News.

Items of Church News should be pointed and brief. What can be clearly written on a post card will be usually ample. To ensure prompt insertion all items for this department should be in the editor's hands at least five (5) days before the date of publication.

MUSKOKA.—Bro. and Sister Ripper, of Emberson, had a few friends the other day to celebrate their silver wedding with them. They received a number of presents, and all seemed to enjoy the good dinner provided, and the afternoon was profitably spent in music, conversation, congratulations, etc. May Bro. and Sister Ripper live to enjoy a golden wedding day, and to see their family of young folks settled in life, and all making progress in that life that leads to fullness of joy.

COM.

ST. THOMAS, May 4th. —Work progressing finely. W. D. C.

LONDON May 11th.—Three confes-

sions since last report, and one addition by letter, at our regular service

GEO FOWLER.

The Aldborough June Meeting will be held at Eagle, on the second Lord's day in June. The church will welcome all who can come to the meeting.

T. L. FOWLER.

TORONTO, Cecil St Sunday, May 3rd, at the evening service, we had three baptisms (three young men), and one addition by statement. Besides, we have had two or three additions by letter I think that were not reported. We are having a series of sermons during May from Bro. Lhamon. At the evening service the sermons are on "Nails fastened by masters of assemblies." Nail No. 1 was preached last Sunday, and was big, strong and bright. We are preparing to welcome our brethren to the Annual Meeting, in June, and hope for a good time. L.

Your Physical Condition

Needs attention at this time. If you are tired, weak and nervous, it is clear that your blood is impure, and without doubt there has been too much overwork or strain on brain and body. The course of treatment for such a condition is plain and simple. The blood must first be purified so that the nervous system, and in fact all the organs, will be fed upon pure blood. Intelligent people without number have testified that the best blood purifier, nerve tonic and strength imparting medicine is Hood's Sarsaparilla. Nervousness, loss of sleep and general debility all vanish when Hood's Sarsaparilla is persistently taken; in a word, health and happiness follow after taking Hood's Sarsaparilla.



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Chapter 3.—What the classical writers say.	Chapter 18.—Sprinkling, a heathen custom.
Chapter 4.—Does baptism necessarily mean to drown?	Chapter 19.—The baptism of the sick.
Chapter 5.—What the Septuagint, or the Greek Old Testament says.	Chapter 20.—The history of sprinkling.
Chapter 6.—The baptism of John.	Chapter 21.—What the Roman Catholic Councils say.
Chapter 7.—The baptism of Jesus.	Chapter 22.—The testimony of Liturgies and Rituals.
Chapter 8.—The baptism mentioned in Mark vii 1-4.	Chapter 23.—What the poets say.
Chapter 9.—The baptism of the three thousand.	Chapter 24.—What the Greek Church says.
Chapter 10.—The baptism of the Ethiopian eunuch.	Chapter 25.—What the Catholic Church says.
Chapter 11.—Paul's baptism.	Chapter 26.—What the Episcopal Church says.
Chapter 12.—The baptism of the jailer.	Chapter 27.—What the Presbyterian Church says.
Chapter 13.—The argument from Romans vi. 4.	Chapter 28.—What the Methodist Church says.
Chapter 14.—What the Greek fathers say.	Chapter 29.—What the Syriac says.
Chapter 15.—What the Latin fathers say.	

TESTIMONIALS:

REV. JOSEPH ANGUS, LL.D., President Regent's Park College, London, England, says: "Its thoroughness and clearness, force and spirit, are all admirable."

REV. ALEXANDER MACLAREN, D.D., Manchester, England, says: "Its fulness and comprehensiveness leave nothing to be desired."

REV. JOHN A. BROADUS, D.D., LL.D., President of the Southern Baptist Theological Seminary, says: "It is remarkably rich in the testimonies of scholars."

REV. ALVAH HOVEY, D.D., President Newton Theological Institution, says: "It is a valuable and convincing work."

H. MCDIARMID, President Bethany College, says: "It ought to be sold by the one-hundred thousand."

PRES. J. W. MCGARVEY, Bible College, Lexington, Ky., says: "A very valuable work."

REV. B. MANLY, Professor in Southern Baptist Theological Seminary, says: "It goes straight to the heart of the matter."

B. B. TYLER, New York, says: "It leaves nothing to be said."

REV. GEO. A. LOTTEN, D.D., Nashville, Tenn., says: "No book will be more valuable for distribution, and none will ever be read with more avidity on the subject, by the masses, on account of brevity, lucidness and freshness."

REV. F. M. ELLIS, D.D., Baltimore, Md., says: "It will confirm the faith of those who have thus put on Christ."

REV. W. A. CLARK, D.D., Editor *Arkansas Baptist*, says: "I am charmed with the book."

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Woman's Work.

THE WOMAN'S MISSIONARY SOCIETY. President, Mrs. S. M. Brown, Warton; Corresponding Secretary, Miss L. V. Riach, 225 Maria street, Hamilton; Treas., Mrs. John Campbell, Erie Mills, St. Thomas.

This department is conducted by a committee, composed of Mrs. A. J. Trout, Owen Sound; Miss M. Oliphant, 55 1/2 King street, London; and Mrs. George Munro, North Baiton Hall, Hamilton.

All contributions for the Woman's Missionary Society are to be sent to Miss L. V. Riach, Cor. Sec., 225 Maria St., Hamilton, Ont.

Treasurer's Report.

ST. THOMAS, May 1, 1896.—The following sums have been received since last report :

General Fund

Hamilton Auxiliary, . . .	\$8 60
West Lorne, . . .	14 00
St. Thomas Auxiliary, . . .	16 00
Guelph Auxiliary, . . .	15 00

Foreign Missions.

West Lake Auxiliary, . . .	10 00
Children's Mission Band, Hamilton, . . .	5 51
Thos. Whitehead, Walkerton, . . .	4 00

MRS. J. CAMPBELL,
Treas. W. M. S.

From the Land of the Rising Sun.

2 Kubo Machi, Otsuka,
Koishi Kawa Ku,

Tokio, Japan, April 13 1896.

TO THE O. AND MARITIME PROVINCES,
C. W. B. M.:

Dear Sisters: It is about time you were hearing again from Japan.

In February the plum blossoms were beginning to come out here and there in the more sheltered spots, and in March they had blossomed out in all their glory; yet the weather was cold and wintry. With a shiver, one would heap more coal on the fire, looking out the window meanwhile at the falling snow that was covering up the trees, some of which were one mass of bloom. I do not remember seeing anything prettier than a large plum tree in our yard. Its blossoms were double pink and in great profusion. The snow during the night had almost covered it up, and about all that was to be seen the next morning was a white tree with pink showing out here and there on the branches.

However, by the last week in March Spring showed us she really was in earnest, and had come to stay. She put on her very prettiest garb of pink and white, and, go where you would, one was greeted with the most delightful perfume of plum, clove and camelia blossoms.

But as "every rose must have its thorn," the shape it took this time was that prosaic complaint—influenza. Very few escaped it. In the home here some of the girls had it two, or three times, and sometimes as many as three and four were down at a time.

For about two weeks the work in the Bible school was at a standstill. But now, the warm weather having set in, we hear no more of it.

No person has time or wish to think, talk, or go to see anything but the cherry blossom, the national flower of this flower-loving people. In two days trees that looked bare almost as in winter were transformed into a white cloud. Two days later, the wind had covered the ground white as if after a snow storm, while the trees themselves had turned green with the bursting leaf buds. Truly, in Spring, Japan is like fairy land. One forgets the worries and cares of the past winter, and is strong and ready, like nature, to try life anew, feeling confident that it alone shall not succeed in the race.

On the 7th of March the opening of the newly completed school took place. The rooms were decorated with Japanese, American and British flags, and huge bouquets of plum blossoms. Most of the missionaries in our part of the city and the school children's parents, besides a few interested friends, were invited, and they nearly all came to rejoice with us.

We had a few speeches of course—some from the Japanese and others from the missionaries. A congratulatory address by the head boy, and songs and recitations by the children completed the programme, after which the guests crowded around with congratulations to Furukawa San (an old teacher of mine who had looked after the building of the school), Kato San (my Bible woman), and myself.

We returned home with grateful and happy hearts for all God had done for us to help us extend His work in this part of the city.

Since we have had the new building the attendance has increased very much. Have found it necessary to have an assistant teacher. The Sunday-school, too, has taken on new life, and now we have sixty and over every Lord's day.

But you will wish to know the plan of the school. Besides the caretaker's room, which is attached, there are two school-rooms, separated by wooden sliding doors that may be taken out if desired.

One room has a board floor, with benches and desks a little like the rude ones they used to have in the first school-houses in Canada. The other room is covered with the three inch thick straw mats that floors are

furnished with here. In this room we have the lowest classes. The children sit on their heels and have low desks in front of them. This room is also used for sewing classes and women's meetings. Especially for the latter is this room necessary. The women being used to sit on the floor do not enjoy sitting on benches. They get so tired, and feel out of place too. It is not an uncommon thing to see women in the railroad train, after sitting on the seats for about ten minutes, slip off their wooden shoes, stand up on the seat and squat on their heels with a sigh of comfort and satisfaction—something like the sigh I give when, after sitting on my heels for more than an hour, I get a chance to stand or take a seat.

Last Friday was the day for yearly closing examination. The sliding doors were taken out, making the two rooms into one. The parents, of whom a large number came, sat in the matted room, while the children were crowded three and four on a bench in the other room.

After singing and prayer and recitation of the 103rd Psalm by the children, the certificates and prizes were given out. After a short talk to the children praising them for the efforts of the past year and encouraging them to greater efforts for the coming year, they were dismissed, to resume work again the following Monday.

Last night, one of the biggest earthquakes of the season shook us up considerably, so much so that most of us feel the effects of it in our nerves today. Have heard of no damage resulting from it.

Last February, one of the many fires of Tokio burned down a large Christian girls' school, and with it the house occupied by Miss Miller, who came out with Bro. Azbill last year. She has come to make her home with me, and how happy I am over it none of you, except you have lived away from your own countrywomen for nearly a year, can guess. It seems strange that some people's misfortunes should be blessings for others.

It is a serious matter to wake up some night and see all your earthly possessions burned up in the space of a few minutes. But never one word of regret or reproach, but just a little sigh when the thought of some loving little token from loved ones in the homeland comes to mind, ever escapes my dearly loved companion. There is only thankfulness for the mercies that are hers.

Dear sisters, may this letter find you all well, and not forgetful to pray for the work here, and

Yours very lovingly,

MARY M. RIOCH.

Ninth Annual Convention of the Woman's Missionary Society.

TO BE HELD IN TORONTO, BEGINNING JUNE 2, 1896.

PROGRAMME.

Wednesday—
9.00 a.m. Devotional exercises.
Reading minutes.
Greetings
President's address.
Appointment of committees.
Discussion on future work
Amending constitution.

Thursday—
9.00 a.m. Devotional exercises.
Unfinished business.
Open meeting—
Devotional exercises.
Reports from Cor. Sec.,
Treasurer, and Supt. of
Children's Mission Bands.

Friday. Reports of committees.
Election of officers.

In view of the importance of the business to be transacted—namely, the amending of our constitution—it is particularly desirable that every auxiliary be represented.

Every auxiliary is entitled to one delegate; if more than twenty members, to two; over forty, to three.

Will the secretary of each auxiliary see that the yearly report of her society reaches me not later than May 20?

L. V. RIOCH, Cor. Sec

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The editors, 247, engaged upon the various departments of the Dictionary have been selected from the first rank of English and American scholars; each is representative of all that is latest and most approved in his own field of exploration and research, and each is an accepted authority in his sphere. From beginning to end the Standard Dictionary is the work of men thoroughly equipped in the schools of science, literature and art, and of experts in all handicrafts and trades.

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Foreign Missions.

Send all contributions for Foreign Missions to A. McLEAN, Box 750, Cincinnati, O.

Good Start on May.

Computing the receipts for Foreign Missions for the first six days in May, with the corresponding time last year, we have the following:

	1895	1896	Gain.
No. of contributing churches	63	65	2
No. of contributing Sunday-schools	1	1	0
No. of Endeavor Societies	5	4	loss 1
No. of individual offerings	5	7	2
Amount received, '95		\$1,009	17
" " '96		1,750	31
Gain		651	14

Receipts since Oct. 1st, \$53,289.16, or a gain of \$9,626.86.

We are expecting great things from Children's Day, the first Sunday in June.

Send to A. McLEAN, Cor. Sec., Box 750, Cincinnati, Ohio.

The One Dollar League.

Children's Day is now at hand. The first Sunday in June is the time. There will be unusual interest in the One Dollar League this year. Every scholar that gives or gathers \$1, or more, becomes a member of the One Dollar League, and will receive a beautiful, colored certificate of membership. The certificate is a real work of art and will delight the children. Last year, more than 2,000 children gave or raised \$1 each. Some raised as much as \$5. We ask the superintendents to send us the names of all the children who are entitled to membership.

Remember, \$50,000 is the mark for the Children's Day offering the first Sunday in June. The Dallas Convention recommended that the schools be asked for this amount.

The needs of the field are very great. New buildings must be provided. More missionaries must be sent out.

Missionary Pockets or Children's Day envelopes, Children's Day Exercise, "Saving the World," and the Children's Day number of the *Missionary Home* furnished free.

A. McLEAN, Secretaries.
F. M. RAINS, Secretary.

Mexico for Christ.

It is probably now generally known that the C. W. B. M. has planted a mission in our neighbor republic, Mexico.

Here are a few facts not so generally known.

There are 11,000,000 people in the

great Mexican Republic who have never heard the Gospel preached, except in a corrupted form.

The nation occupies an advanced position on questions relating to political and religious liberty. The way is open.

The Bible has been disseminated in all parts of the country, and little flocks of readers in many places are waiting eagerly for some preacher to come and teach them the things concerning salvation.

Many denominations are at work, and have been for more than a score of years. Many thousands have forsaken Rome for Christ's sake, and are now affiliated with these Protestant sects.

The Apostolic doctrine and practice, though the only system which can be logically presented to a Roman Catholic people, is, as yet, almost entirely unknown in Mexico.

A beginning has been made in C. Juarez, opposite El Paso, Texas. Preaching and Bible readings are conducted regularly by M. L. Hoblit, the C. W. B. M. missionary. He also publishes an eight-page paper in Spanish, and distributes 500 copies twice a month.

The mission needs a good magic lantern and views to illustrate the Bible; this would preach powerfully to a people such as the Mexicans. A small printing press and type are much needed. These would soon send the old Jerusalem Gospel and our plea for Gospel union all over the Spanish speaking world.

Do you want to help this work? Many, we know, would like to do so, but they are not able to do much, and consequently do nothing. Any gifts to aid in purchasing these helps for the mission will be acknowledged if sent to M. L. Hoblit, El Paso, Texas. Let many offerings be made, and by uniting in this work it will not be a burden to any one.

God help us to work and to pray altogether, that Mexico may be pointed to Christ.

Your brother in the faith,
M. L. HOBLIT.

A Circuit of the Globe.

A. McLEAN.

xviii.—From Tokyo to Kobe.

The original plan contemplated a visit to the south of Japan, after visiting the north and after seeing the work in Tokyo. The south is by far the most populous part of the empire. It is destined to become more and more so. There is some thought of opening a work in the south. Accordingly, C.

E. Garst came with me as far as Kobe, that he might survey the field and ascertain its needs.

Dr. Butchart, of China, has been in Japan for a few weeks, hoping to be able to expel the malaria from his system. He was on his way home and joined us. The morning we left Tokyo the Christians began to call at an early hour. They accompanied us to the station. Some walked five miles to see us off and to say farewell. The Japanese welcome the coming and speed the parting guest. The missionaries were out in force.

I took my leave of them, feeling that they had a difficult task in hand, and feeling that they are doing their best to perform it. When I left I had a greater admiration for them, if possible, and a higher opinion of their practical wisdom and persistency and faith and patience than I had when I arrived. God bless this faithful band.

Our first stop was Kamakura. This place was once the capital of Japan. Once it had a population of a million souls; now it is a small village of fishermen. On the shore, the ambassadors who came from Kublai Khan to demand the submission of Japan were beheaded. Here is a colossal image of Buddha. Once it was inclosed by a temple; now there is a temple inside. This image is nearly fifty feet high and ninety-seven feet in circumference. The head measures seventeen feet from ear to ear. Bayard Taylor spoke of it as the most complete work of the Japanese genius, in regard both to art and the religious sentiment. The body of the image is of bronze, the eyes are of pure gold. We visited the temple of the Goddess of Mercy and the temple of the God of War. The image of the goddess is thirty feet high, and is seen by the light of candles. Recently, the priests of Kamakura announced the death of Christianity, and fixed the time for the burial. Such talk has been heard before. A Roman emperor wrote on the coins of the empire, "The Christian religion has been destroyed." Somehow Christianity has a charmed life, and disappoints the predictions and the boasts of those who would destroy, and those who think they have destroyed, it. Mr. Garst told a funny incident. A priest began his address in the usual style: "I am a fool; and my speech is folly and not worthy of attention." A Christian in the audience cried out, "Hear, hear!" The priest got hot with anger, and called upon his assistant to put him out.

Having spent two hours in Kamakura, we took the train for Yokohama. We called first at the Bible House.

The British and Foreign Bible Society, the Scotch and American societies cooperate. These societies stand back of every evangelistic effort in Japan. They employ seventy colporteurs. The agent told us that the attitude of the government towards the sale of the Scriptures was neutral. Other books are sold under license; the Bible is not. To license it would be an implied endorsement. The government does not prohibit, and it does not encourage, the sale. In the war with China, the highest officials gave the society permission to distribute Bibles among the soldiers. The agent feels that this permission is the harbinger of a new era. The emperor has consented to receive a Bible. A copy is being prepared. It will be ready in a few months for presentation.

One of the most hopeful things alluded to by the agent was the Bible Readers' Union. There are eleven thousand people in Japan reading the same lesson each day. One half of these are not believers; a number are priests. Yokohama is well supplied with missionaries and mission schools. That night we had an earthquake that shook the house and aroused the people. The girls squealed, but no harm was done. This is the third shock I felt in Japan.

The next morning we took the train and resumed our journey. Most of the day we were riding along the base of the peerless Fujiyama, the sacred mountain of Japan. We saw green fields, noble hills, beautiful rivers and the sea. There is no prettier country on the globe. We saw scores of quaint villages and the busy villagers.

We stopped for the night at Nagoya. At this place there is one of the most famous castles in Japan. A friend in the foreign office sent us a ticket of admission. In the feudal times every great lord had a castle. Most of these have been destroyed. Several have been preserved. This one escaped the vandals. The deep and wide moats, the high walls flanked with towers, give one an idea of what war in the middle ages was. Before cannon came into use, one of these castles would hold an army in check for years. The garrison might starve. It could not be conquered.

In this city we saw some of the porcelain and cloisonne work for which the Japanese artists are so justly famous.

In the feudal times, the wealth was

INDIGESTION
CONQUERED BY K.D.C.
 IT RESTORES THE STOMACH
 TO HEALTHY ACTION AND TONES WHOLE SYSTEM.

in the hands of a few. Human life was cheap. There were a few lines only in which genius could exert itself. The nobles wanted silk fabrics and vases for flowers, and scrolls and pictures to adorn their palaces. The Raphaels, and Angelos, and Bacons, and Shakespeares were put to work to supply this demand. A man might spend his life on one picture or on one vase. In this way the arts that adorn life were brought into a very high degree of perfection. The Japanese are naturally artistic; otherwise they could not have produced so many beautiful things.

We called at an orphanage, and found to our surprise that it was a Buddhist institution. The priests have been driven to engage in benevolent work in self defence. They say: "Unless we stir ourselves, we cannot hope to hold our ground against such energetic, untiring propagandism." In one place they organized a kindergarten in opposition to one of our schools. In another, they organized their young people into an Endeavor society. Here they were driven to establish an orphanage.

The next evening we were at Kyoto. This city was the capital of Japan for more than a quarter of a thousand years. In 1868, the emperor and his court removed to Tokyo. Since then, Kyoto has lost in political importance, but it is still incomparably the richest city in the empire in historical associations. Kyoto was, and is, the religious centre of Japan. There are 3,500 Buddhist temples, and 8,000 priests, and 2,500 shinto shrines and priests. Some of these temples cost enough to endow a dozen colleges. Their grounds and buildings and altars are magnificent. In one, there is an image of Buddha fifty-eight feet high. The face is thirty feet long. There is a bell that weighs sixty-three tons. It is fourteen feet high, nine feet in diameter, and nine inches thick.

The finest temple in Kyoto is a new one. The old one was destroyed by fire. Several millions were required to rebuild. An appeal was issued to the nation. The response was prompt and hearty. Women gave their hair to haul the timber. The main building is two hundred and ten feet by one hundred and seventy. The ridge of the roof is one hundred and fifty feet from the ground. This temple is a work of real genius. In another temple there are 33,333 images of the Goddess of Mercy.

Kyoto is a city of temples. You see them in all directions. One street has almost no other buildings from end to end. The temple grounds afford the

children a fine place for play. Families hold picnics under the shade of the trees. Birds build their nests under the eaves and in the altars. The temples, as such, are dreary places. The priests are the least interesting class of people I have seen in Japan. They smoke their pipes, drink tea and sake, recite their prayers, and do little else.

Near one of the temples is the "Ear Monument." An army was sent to conquer Korea. Instead of sending home the heads of the vanquished, they cut off 10,000 pairs of ears, and pickled them in salt and sake and sent them home. They were buried and a mound built over them, and a monument placed on the mound.

A Double Rescue.

TWO YOUNG LADIES BROUGHT BACK TO HEALTH AND STRENGTH.

One was Threatened With Consumption Following an Attack of Pneumonia—The Other Was in an Advanced Stage of Anaemia—Dr. Williams' Pink Pills Restore Health After Other Medicines Fail.

From the Truro, N. S. News.

Among the residents of Truro there are none better known or more highly esteemed than Mr. and Mrs. Jas. Turner. Mr. Turner is an elder in the Presbyterian Church, and a man whose word is as good as his bond. In his family reside two young ladies, Miss Maud Christie, an adopted daughter, and Miss Jessie Hall, a sister of Mrs. Turner. Both young ladies are known to have had trying illness, and were said to have been restored to health by a popular medicine, the name of which is a household word from the Atlantic to the Pacific. Judging that their story would be of popular interest, a reporter called upon them and asked for such information as they might choose to make public. Both young ladies were averse to publicity, but when it was pointed out that their experience might be helpful to some other sufferer, gave a statement for publication. Miss Christie, whose case is perhaps the most remarkable, is given precedence. She said: "I am now 19 years of age and have never been very strong. On the 26th July last I was attacked with pneumonia, brought on by a severe cold. I was confined to bed for almost eight weeks, when I was able to get up once more. During these weeks I was under treatment by our physician, and still continued taking his medicine. I did not appear to recover my strength however, and on the 14th of November was again forced to take to my bed, this time suffering from great weakness and

nervous prostration. The doctor's medicine now seemed to do me no good, and I grew gradually worse. I became so low that it seemed hardly possible that I could live long. The doctor said that I was in consumption and that medicine was of no more use to me. At this time an article was published in the paper concerning the cure of a young lady in Toronto by the use of Dr. Williams' Pink Pills, and Mr. Turner at once bought some. After I had used about six boxes I began to get gradually better, my strength began to return, my appetite began to improve, and I had sound refreshing sleep at night. I have now used fifteen boxes of Pink Pills and have no hesitation in saying that they have effected a wonderful cure in my case."

In the case of Miss Hall the Pink Pills have also accomplished marvels. She was attacked with dizziness, severe headaches and fainting spells, followed later by swelling of the feet and limbs, together with other symptoms of anaemia. After having been treated by a physician for some time without any noticeable improvement she decided to give Dr. Williams' Pink Pills a trial. After using a few boxes of the pills there was a decided improvement in her condition, and with the continued use of the medicine full strength, health and activity returned, and Miss Hall is now feeling as well as ever she did in her life. Mr. and Mrs. Turner were present during the interview, and strongly endorsed what the young ladies said, and expressed their thanks for what Pink Pills had done for them.

The experience of years has proved that there is absolutely no disease due to a vitiated condition of the blood or shattered nerves, that Dr. Williams' Pink Pills will not promptly cure, and those who are suffering from such troubles will avoid much misery and save money by promptly resorting to this treatment. Get the genuine Pink Pills every time, and do not be persuaded to take an imitation or some other remedy from a dealer, which, for the sake of the extra profit to himself, he may say is "just as good," Dr. Williams' Pink Pills cure when other medicines fail.

Don't Tobacco Spit or Smoke Your Life Away,

Is the truthful, startling title of a book about No-To-Bac, the harmless, guaranteed tobacco habit cure that braces up nicotinized nerves, eliminates the nicotine poison, makes weak men gain strength, vigor and manhood. You run no physical or financial risk, as No To-Bac is sold under guarantee to cure or money refunded. Book free, Ad. Sterling Remedy Co., 374 St. Paul street, Montreal.

Church Directory.

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

ONTARIO.

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

Lord's Day Services.

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

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

GEO. MUNRO, Minister.

TORONTO.—Cecil Street (near Spadina Ave., W. J. Lhamon, 435 Euclid Ave., Minister. *Services.*

Sunday, 11 a. m., 7 p. m.; Sunday School, 3 p. m.; Junior Endeavor, 4-15 p. m.; Senior Endeavor, 8.15 p. m.

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

ST. THOMAS.—Church, corner of Railway and Elizabeth streets.

Lord's Day Services.

Public worship, 11 a. m. and 7 p. m. Mission Sunday-school, 9.30 a. m., Junior E. Society, 10.20 a. m. Sunday-school, 3 p. m. Wednesday evening Prayer-meeting, 8 p. m. C. E. Society, Friday, 8 p. m. Strangers welcome to all services.

W. D. CUNNINGHAM, Pastor. Residence, 43 Mitchell St.

LONDON.—Elizabeth Street Church.

Sunday Services:

10 a. m., Prayer Meeting. 11 a. m., Preaching Service. 2:30 p. m., Sunday-school. 4 p. m., Preaching Service.

Monday, 8 p. m., C. E. Prayer Meeting, Tuesday, 8 p. m., Teachers' Meeting, Thursday, 8 p. m., Prayer Meeting. Saturday, 2:30 p. m., Mission Band.

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Chautauqua Notes.

The Chautauqua programme will lay emphasis next summer upon pedagogical topics. The School of Pedagogy under the charge of Pres. W. L. Hevey, of Teachers' College, New York, will offer a wide range of courses in psychology, general methods, and special applications. Prof. Nicholas Murray Butler will deliver the opening address, and special lectures will be given by Prof. John Dewey, Prof. E. Benjamin Andrews, Prof. W. L. Bryan, N. Y. state, Supt. Charles R. Skinner, Pres. Harvey, Supt. F. Troadley, and others. Conferences of parents and teachers will also be organized with a view to securing the intelligent interest of fathers and mothers in the improvement of our educational system.

Among those already secured for lecture courses at Chautauqua next summer are: Profs. F. G. Peabody and John Williams White, of Harvard; Prof. Homer B. Sprague, of New York; Dr. Joseph Agar Beet, of Richmond, England; Dr. George Adam Smith, of Glasgow; Pres. E. Benjamin Andrews, of Brown; Prof. Charles Sprague Smith, of New York; Pres. W. R. Harper, of the University of Chicago; Dr. J. H. Buckley, of New York; and Mr. Leon H. Vincent, of Philadelphia.

An interesting part of the programme for 1896 will be a conference under the charge of Mrs. Emma P. Fwing, the well-known domestic economist. The problem as to how the income of the average American family can be most wisely and economically utilized for shelter, food, dress, decoration, education, etc, will be discussed by such authorities as Mrs. Jenness Miller, Miss Anna Barras, Mrs. Emma P. Fwing and others.

The Chautauqua Assembly has recently issued a handsome prospectus in the form of the advance number of "The Chautauqua Assembly Herald." It contains full information in regard to the programme of the Assembly for the coming summer, and may be obtained on application to the secretary, W. A. Duncan, Chautauqua, N. Y.

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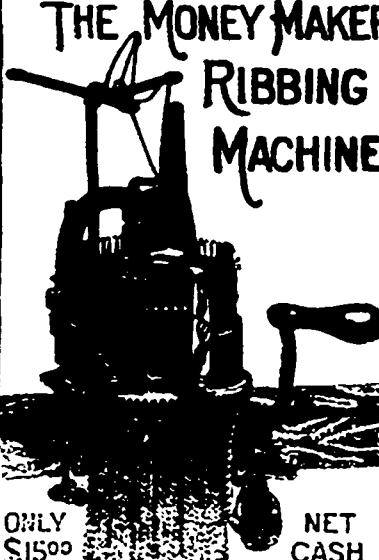
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