

The Canadian Evangelist.

U. W. O. LIBRARY

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

Vol. IX., No. 2.

HAMILTON, MAY 15, 1894.

\$1 PER YEAR IN ADVANCE

The Canadian Evangelist

It 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.



THE LATE EDMUND SHEPPARD.

[Written for the CANADIAN EVANGELIST]
Edmund Sheppard.

A TRIBUTE TO ONE OF OUR PIONEER PREACHERS.

Skilled by the hand of God, returns to dust
His tenement of clay, and mourn we must.
Yet soar our thoughts as upward to the light
A spirit pure takes swift its heavenward flight.
Nor shall we say his heavenly life begun,
While earthly flesh such heavenly race could run.
Born to the struggles of tempestuous time,
Yet heard he still life's harmonies divine.
Fearless for truth and bold for liberty,
He dared uphold the slave's right to be free.
Seized he the duties that around him lay,
Not faltering fought, nor wearied by the day.
Not in fame's pathway sought he earthly praise,
But walked content, for God in lonely ways.
The faith to us delivered was his creed;
From that pure faith there sprang as clear a deed.
To restless man, so parched in passion's strife
He loved to pass the draught of cooling life.
To hopeless souls, enveloped by darkling doubt,
He loved to speak his Master's message out.
Fervid his tones, when, soft, some penitent,
Confessed by tears the healing message sent.
Think ye how many souls have gladder trod
Life's pathway rough, spake he so well for God!
Think ye how many stars in heaven do shine
For him who turned those souls to light divine!
So bravely on life's frontier would he need,
And bore the harvest-blast for human weal.
What doubt lives there that angels on Love's shield
Have borne the weary reaper from his field.
CHARLES ARNOLD.
Toronto, May 15, 1894.

Death of Bro. E. Sheppard.

The death of Elder E. Sheppard took place on Monday, April 30th. He had moved from Walkerton to Rodney and had been settled in his new home only a few days. The immediate cause of death was pneumonia.

The writer was present by request and held services at 8 o'clock in the church in Rodney, and, notwithstanding the early hour, the house was filled. The village preachers were present and very kindly assisted in the services, as also did Bro. Ash, an old and intimate friend of the deceased.

The remains were taken via M. C. R. to St. Thomas, where they were viewed, and from there to Dorchester cemetery.

Bro. Black assisted in the services in the church. At the grave Judge Hughes, of St. Thomas, gave expression to his appreciation of Bro. Sheppard's life in a few well chosen words. A more extended notice will appear later.

T. L. FOWLER.

Saved by Grace.

K. SHEPPARD.

When my unworthiness I see,
I wonder—can it ever be
That I, Oh Lord, shall dwell with Thee:
With holy angels live;
But when I view those whom I love,
My representative above,
Thy love and GRACE my fears remove,
And full assurance give.

How sad and painful is the thought,
That all my life with weakness fraught;
That so much time has run to naught;
And so much done in vain!
By GRACE alone I am restored,
My heart is brought in sweet accord
With Him who doth His help afford,
That I new strength may gain.

Alas—my soul would stand in awe;
Too oft have I transgressed God's law;
Ne'er done a deed without a flaw;
For sin in me obtains;
But Christ in mercy shed His blood,
When in the sinner's place He stood,
To bring me to a pardoning God;
Where GRACE in triumph reigns.

I know, I know what is my doom,
That I am destined to the tomb,
And soon shall be in death's dark gloom.
For I'm condemned to die;
But Christ eternal life will give;
Through His abounding GRACE I'll live;
And full, immortal bliss receive;
For God will justify.
—Ontario Evangelist, October, 1888.

The Seen and the Unseen.

K. SHEPPARD.

How noble is the Christian calling!
How inexpressibly precious its high and glorious rewards! What a contrast between its unseen riches and the perishable riches of this world! Between the pleasures that are at the right hand of God and the greatest joys of time and sense! It must be unbelief in the revelations of the unseen that causes any man in the possession of a sound mind to neglect the means of attaining the things which God has prepared for those that love him; the things that are not only perfect in kind but eternal in duration.

This strong delusion is the more apparent when we consider that even in his life the Christian is not required by his loving Saviour to ignore the many pleasures that flow from the cultivation of his mind, from the emotions of his heart, and from the gratification of his pure and noble instincts.

Where upon the face of this sin-tainted earth is there as much pure and delightful enjoyment as in a Christian home? A home where there is the sweet fellowship of kindred minds and kindred hearts.

"A spot of earth supremely blest,
A dearer, sweeter spot than all the rest."

A home where God's authority is paramount, where Christ's love is the prevailing motive, where all the members of the family bear each other's burdens and so fulfil the law of Christ—enjoyments which are intensified by the consideration that instead of a painful and eternal ending, they will be purified, enlarged and extended forever in the world to come; in the home of the inheritance which is "incorruptible, undefiled and that fadeth not away;" a home where God is the loving Father and the children—all the good and the pure of the universe—the redeemed and the holy angels.

And if the objection to all this be urged that the Christian has to suffer pain like other men, and pass through many and varied tribulations, then comes the answer of the Christian, the only satisfactory answer that can be given: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward" (R. V.); for these afflictions are not only light, but, comparatively, only for a moment when they end forever; and the full fruition of eternal bliss, the ecstatic pulsations of the endless life, and the perfect and everlasting communion of the glorified saints, will obtain to the praise of the glory of God, who has made us accepted in the Beloved.—Ontario Evangelist, March, 1887.

Salutatory.

W. J. LHAMON.

TO THE CANADIAN EVANGELIST:

By reason of request I seek to write a short letter. After a delightful tour and some profitable work in the Maritime Provinces, I was nevertheless very glad to reach Toronto May 5th. When one plans for permanent work and a home in a certain place, all else seems transient; and, looking upon the transient as a pilgrimage rather than a residence, one is glad to be through with it, however pleasing and profitable it may be. It is just so with regard to heaven, I think, when one has really planned to go there. Then he says, "Here have I no continuing city, but I seek one to come." And when the time comes to go to that "continuing city," why should not one start off to it as readily as I left Milton, N.S., for Toronto, Ont.? We need to realize heaven to ourselves, and feel that it, too, is a good place "to run to," after we are done with our transient work.

I found many ardent and cultivated Christians in Milton, and heard of a number of great men that have been born and bred and sent out by that enterprising community. And no wonder, for a church and community that has sense enough to keep a good and faithful pastor for twenty years—that is how long Bro. Howard Murray has been in Milton—must almost inevitably do remarkable things in other lines. My home with Bro. Murray and his family was a constant delight. During the meeting we gave the hand of fellowship to thirty-eight new members. Twenty-three were baptized on one Lord's day morning in a quiet bend of the noble river, that washes over their

mill dams and through the town as though it scorned them, being glad to madness in its near prospect of teaching the sea. That baptismal morning is an occasion long to be remembered by some hundreds who gathered at that Jordan, and especially by those into whose lives there came that day a new day.

In Boston, on my way over here, I had a delightful visit with Bro. E. W. Darst. We were school-fellows in Butler University, many, many years ago, if Bro. Darst will pardon me for a reference to his age. Boston is Boston, and I believe that Bro. Darst has done a great work there in laying foundation stones for future buildings. Toronto disappoints us in nothing. The city is delightful and is just approaching her spring-time glory. The goodness and tact of Bro. R. Moffett last Lord's day, both in the pulpit and in his generalship generally, together with the universal kindness of the members of the Cecil St. Church, have made me feel quite "into harness" all at once. Already I have had the pleasure of meeting two of our Ontario preachers, Bro. D. Stewart of Grand Valley, and Bro. Lisner of Owen Sound. "We shall know each other better," I trust, long before "the mists have cleared away."

I know that the Cecil St. Church joins me in asking for the sympathy of the EVANGELIST and its readers, and their prayers to the intent that "The grace of the Lord Jesus Christ may be with us."

21 Borden St., Toronto,
May 11, 1894

Educational.

It is gratifying to know that a greater number of our people are thinking about, and are therefore becoming more interested in, our educational work, and see in its success the more successful propagation of the special plea of the Disciples of Christ. There are many reasons that may be given for believing that the establishment of a Bible school in Toronto would aid greatly in disseminating the truth, at least throughout Ontario. In the Ann Arbor school we have a good illustration of what can be done.

Regarding the Ann Arbor work, Bro. A. McLean expresses himself thus: "My feeling is that a good work is being done by Professors Willett and Lockhart, and that it is genuine missionary work. Great numbers of young men and women are away from their denominational meetings; they are in a position to hear the truth. Young people from irreligious homes are in the university and can be reached. It seems to me that as the workers become better known, they can do a great work. There is scarcely any limit to what they can do. The result already gained is encouraging. Mr. Bull, the assistant pastor, is a young man of marked ability, and a little while ago was a Methodist. Others have been won, and they will be heard from in the future. There are confessions nearly every Sunday. Prof. Willett has a Bible class of about fifty. Prof. Hinsdale has another class doing advanced work. Prof. Lockhart is out among the churches on Sundays. It would be a good

thing in my opinion, if such classes could be established at every great school in the country. They would be the means of saving hundreds and thousands, and of recruiting the ministry."

With such a precedent we certainly ought not to delay in engaging one or more teachers. While the courses of lectures which we have had in the past have been excellent, and have done good, still we could not expect students to be induced to come to Toronto for them alone; the lectures have done all that could be, and all that was, anticipated, viz.: have kept before us the possibility of better things, and have convinced us that we must have a full course, or courses, of study adapted to the needs of all. There will always be young men who have not made the necessary preparation for entering the University of Toronto, and taking the full course there, who would come if there were such a course as would fit them for their chosen work.

Now with one teacher, availing ourselves of what the university offers and we need, an excellent course can be given. The time for such would not require to exceed six months of each year, and continue for three or four years. This would allow the students to occupy mission points six months of the year. This plan is followed in Knox and other colleges and works well.

If we could secure a teacher who is also a preacher, and who would be willing to become largely responsible for his own salary for half the year, this might easily be carried out. Since, as Bro. McLean says this is "genuine missionary work," we think that the Co-operation ought to supplement what we already have to the extent of enabling us to employ a teacher. If this is done we will not only keep the majority of our own young men in this country, but we will have others from a distance. Some of the latter are already writing us. J. M.

Lord, make us all love all; that when we meet
Even myriads of earth's myriads, at Thy bar,
We may be glad as all true lovers are
Who having parted, count reunion sweet,
Safe gathered home around Thy blessed feet,
Com. home by different roads from near or far,
Whether by whirlwind or by flaming car,
From pangs or sleep, safe folded round Thy seat.
Oh, if our brother's blood cry out at us,
How shall we meet The: who hast loved us all,
Thee whom we never loved, not loving Him?
The unloving cannot chant with Seraphim,
Bear harp of gold or palm victorious,
Or face the vision Beatifical.
—CHRISTINA G. ROSSSETTI.

And so you and I come to understand that the type of the truest relationship between man and man is not the Romish Confessional, the spiritual directorship where one man gives his life into another's hands, but is the frank friendship of generous men, wherein each helps the other, but is always glad to know that he is really only helping God to help him; and so each always rejoices to see the other, under God, outgo himself.—PHILLIPS BROOKS.

Contributions.

Maxims From Bro. Moffett.

Bro. R. Moffett has just recently concluded a series of practical sermons at Cecil Street, Toronto. During their delivery there dropped from his lips many sentences which deserve pondering over, and many which will produce a righteous sort of laughter. The writer was privileged to hear most of the sermons, but missed some. Doubtless Bro. Moffett said a great many other things which deserve reporting, but the following may serve for one article:

Policy is contemptible in politics, but when it gets into religion it is outrageous.

Some people want what they don't need; others need what they don't want. Some churches need some things they don't want, and pity it is they could not be given to them.

The "loaves and fishes" incident in Christ's life teaches us that our love for Him is no stronger than the motive which brings us to Him. If you follow Christ for the loaves and fishes, I expect you to leave him when the supply runs out.

There is a good deal more Christianity in the world than Christianity.

It is comparatively easy to get people to join the church; it is very difficult to get them to join Christ in the right spirit.

The gospel is to be accepted like other good gifts from God, such as air and water. Think of a famishing man demanding to know the chemistry of bread. The sinner may as well demand that all the mysteries of the atonement be explained to him.

There are people who are talking about going to heaven all the time; if you have not got a good deal of heaven in your heart you need not talk about going there.

All character has a tendency towards fixedness, therefore beware of the sort of character you are moulding.

The prodigal had to hire out to feed hogs—as low a place as a Jew could get, except whiskey selling in this country.

The religious world is divided, not about faith, but opinion.

Our faith stops where the word of God stops and our opinion begins where speculation begins.

Much modern faith shuts its eyes and folds its arms and sinks into a blind contemplation and believes that this is a sublime conception of faith; but the faith that Abram obeyed led him to take steps towards another country. Faith hath steps and it is dead until it moves in obedience. Some people won't exercise faith because they can't see all the way through life's trials; but Abram "went out not knowing whether he went."

Some people don't know the difference between trusting God and tempting God. There has been more pious nonsense about the phrase "Lord, I'm trusting now in thee," than in anything else religious that I know of. The farmer who would fold his arms and say, "Lord, I'm trusting now in thee," would tempt God not to trust him. The promises of God are just as conditional in grace as they are in nature.

Some say that if we have "conditional salvation," that destroys the sovereignty of God. I say that the sovereignty of God is the law of God, and any man that wants to obey him in some other way than the law enjoins is disobedient to the sovereignty of God.

The doctrine of Calvinism has been pretty considerably pigeon-holed lately. [Note.—It may be said that Bro. Moffett somewhat frequently drew the said doctrine out of the pigeon-hole

and knocked the dust of ages and error off it. It is safe to say that as far as Cecil Street is concerned, it is on the "retired list."] God saves us by grace; grace saves us by Jesus Christ; Jesus Christ saves us by faith; and faith saves us by the obedience of faith. This is all the theology we need on the question of salvation.

Some people are afraid religion will get into politics. I think politics ought to get into religion. I have sometimes wondered what kind of a catechism could be got up for a materialist. It would run somewhat in this way:

Q.—What is the earth good for? A.—To grow grass.

Q.—What is grass good for? A.—To feed cattle.

Q.—What are cattle good for? A.—For man's use.

Q.—What is the chief end of man? A.—To take care of the cattle.

From the parable of the "invitation to the great supper" we learn that three things keep people from Christ—property, business and the mystic ties.

Some people are a good deal more troubled about Adam's sin than they are about their own.

"Original sin" is the first sin you commit.

I will close with a highly humorous remark made as to the change of mind wrought in Peter through his vision on the housetop: "It took a miracle to get the Calvinism out of Peter."

From the above items I would not like anyone who has not heard Bro. Moffett to imagine that he is a "sensational preacher," for he is not, except in the sense that ideas may quicken a receptive mind into thought.

CHARLES ARNOLD.

Cecil Street, Toronto, April 25, 1894.

Heaven.

EDITOR CANADIAN EVANGELIST.—

As was announced in the town papers Bro. Lediard preached on Lord's day evening last on the subject, "Heaven, the future abode of the saints." The sermon was among the best we have ever had the pleasure of listening to on this subject. "And I saw a new heaven and a new earth, etc." were the words of his text. He began by saying we ought to be thankful to God first for salvation and pardon through Jesus Christ, and then for the great provision that He had made for us in the future. He then asked, "Where and what is heaven? and who should dwell there? First, heaven is where God is, where Jesus Christ His Son is; the home of the angelic host. Second, Heaven is the place prepared by God for all the redeemed, the future home of God's saints, and embraces the new heaven, the new earth and the new city. Third, those who will dwell there are made up of every kindred and nation and tongues, a great throng which no man can number. How foolish, says he, to think there will be only a few in heaven. There will be "ten thousand times ten thousand and thousands of thousands," and this thought ought to be a comforting one to every Christian. He then spoke of the employment in heaven, and said all would be activity there. Every person who entered heaven would be busily engaged serving God day and night.

There will be no trouble or sorrow or death there; all these things will be passed away. Here we have sorrow, sickness, trouble, anxiety, sin and death, but when we enter the new Jerusalem, all will be peace and joy. We shall see the lovely city one day—this city so grand, so glorious, that it is beyond human language to describe it. All the glory of heaven will sink into insignificance; it will all be lost sight of

when we look into the face of Christ Jesus our Saviour, whom having not seen we love. Jesus will be the greatest attraction in heaven.

Bro. Lediard closed this excellent discourse by speaking on the necessity of being prepared for heaven, and said if we would enjoy heaven we must accept Jesus here, obey him in the gospel, and live a life of faith on the Son of God, and if we did, heaven was sure. Bro. L. spoke for about forty minutes and was listened to attentively by quite a large audience, all of which no doubt were satisfied with his exposition of the subject, and we trust all were determined by God's grace to be prepared to inhabit the mansions which Jesus has gone to prepare.

A. E. T.

Our Work.

Our papers nowadays are filled with missionary matters. The most valuable space is devoted to missionary reports and appeals.

The spirit of the enterprise has found its way into most of our churches and pulpits. Our preachers and editors, with a moral heroism prophetic of a better day, are pleading as never before for money for the enlargement of the work. Here, in my estimation, is the best evidence we have of the approaching millennium—that happy period when "the kingdom of this world shall become that of our God and of His Christ."

The Foreign Mission collection is just past and the appeal for Home Missions is right upon its heels, and the most remarkable thing in connection with it is, no one says, "Money! Money!" You are always asking for money! It is now taken for granted that the progress of the work of the Lord depends, under heaven, upon our liberality. This is right and sensible and scriptural!

We pray for our country and take a lively interest in its development, but we do not expect railroads to be built, canals to be cut, harbors to be deepened and mines to be opened without the expenditure of money, neither do we expect progress in Christian work without the expenditure of money and that which is of greater value than money—the expenditure of the vital energies of the soul.

The success which has attended the work in Ontario in past years is, all things considered, encouraging. We are proud of the record left us by our aged preachers. They had obstacles and discouragements which to men of less spiritual energy would have been insurmountable.

Our plea is the grandest upon earth. We know we have the truth, we cannot go backward. That is the way of perdition. Forward is the command. This is the way of success and salvation.

The cause in London is spoken of as a success by everybody in the city. This is also the verdict of all who have visited us and looked into the work. In the past two and one-half years there have been 127 additions, mostly by baptism, at our regular services. We have now an earnest band of 120 members. This is the product of your zeal and liberality. Its future is yet in your hands. Should it be neglected now, I would not like to answer for the consequences.

I am sure the recent reports from Toronto, Collingwood, Owen Sound and other places should stimulate our zeal. Let the collection next Lord's day for Home Missions be the largest and most general ever lifted by the Disciples in Ontario. It is to be hoped that the young people's societies may respond liberally to Bro. Coulter's suggestion in last issue.

T. L. FOWLER.

K. D. C. Pills the best all-round family pill on the market.

HAVE YOU SEEN THE WONDERFUL.

CHRISTY KNIVES?

If you have not, these pictures will show you what they are like.

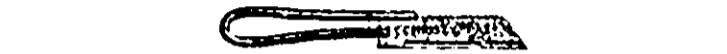
THIS IS THE BREAD KNIFE



THIS IS THE CARVER



THIS IS THE PARER



THEY RETAIL AT \$1 PER SET, and are cheap at that, being first-class in every particular. They are admirably adapted to their respective uses, and are positive delights to the housewife. A set of them should be in every house.

The publisher of the Canadian Evangelist has made arrangements whereby he can supply them to his subscribers on easy terms.

For only three new subscribers to the Evangelist, at \$1 each, a set of the Knives will be sent FREE.

For further particulars, see advertisement on another page.

HAVE YOU A DESK?

We make them, combining



CONVENIENCE, COMFORT, CHEAPNESS, DURABILITY, and ELEGANCE.

SEND FOR CATALOGUE AND PRICES.

Office Chairs, Rotary Tilted and Plain; Office Desks, 40 styles; Revolving Book-Cases; Letter Files.

OFFICE SPECIALTY M'FG. CO.,

118 BAY STREET,

TORONTO. WE LEAD IN METALLIC VAULT FURNITURE.

THE GLOBE

LEADING NEWSPAPER OF CANADA.

Daily (Morning Ed.) ... \$6 00
do (Second Ed.) ... 4 00
do (Saturday Ed.) ... 1 50
Weekly ... 1 00

The Saturday twenty page illustrated edition has no equal in the Dominion.

SEND FOR SAMPLE COPY

THE GLOBE, TORONTO.

RUPTURE

Be wise and listen to advice by a man of twenty years' experience in Canada, and prior in largest establishments in Europe and the U.S. Thousands of our producing people are compelled to give up farming, etc., and are miserable for life, all due to the use of misconstructed trusses after being ruptured. Ask your physician whom we all have to trust in time of need and whom I have served satisfactorily with appliances all this time. Send for my Order Sheet, answer questions carefully, and receive the proper article by return mail, perfectly reliable at moderate cost. Born Club Free Examination. Send 6 cent stamp for illustrated book. Valuable information.

CHAS. CLUTHE, 718 King St. West, TORONTO
Will be found at Room No. 2, American Hotel, HAMILTON, from 9 a.m. to 4 p.m.
Every Last Saturday each Month except July.

A GREAT CHANCE

For those wishing PHOTOS of any kind copied to LIFE SIZE. A 14 x 17, with a heavy 1/2 inch gilt frame, for \$6.00, and sent to any address for \$3.00 without frame.

A NEW STYLE OF CABINETS

82 00 per doz., from Copies or Sittings.
Wm. H. Farnham, 36 KING ST. WEST, HAMILTON, ONTARIO.

3 BOOKS U WANT.

By Expert J. T. BRYLAW.
A simple and concise method of practical Bookkeeping, with instructions for the proper closing of Books of Accounts, and...
Bookkeeping at a Glance.
How to Pronounce 10,000 Difficult Words.

AN AUTHENTIC HAND-BOOK Of Words in Common Use.
There are few persons whose education is so complete as to ensure the correct pronunciation of all the words met with in daily reading. The aid offered to the reader or speaker is very great. It enables the orator or reader to get at once and at small cost the pronunciation of a strange word; without it he might have a dozen dic tionaries and then not find what he wanted.
It also contains an extended list of words often incorrectly pronounced. By F. M. PAYNE. 128 pages. Bound in Russia, Indexed, Price, 60c.

A NEW BOOK FOR STENOGRAPHERS AND TYPEWRITERS. A SHORT CUT TO RAPID WORK.
A practical and Complete system for gaining speed. 100 words a minute gained by those who have used it. Paper cover, price, 50c. Russia " 75c.

Above books post paid on receipt of price. Agents wanted.
EXCELSIOR PUBLISHING HOUSE, Nos. 27 & 29 Decker St., New York.

DISCIPLES OF CHRIST
HAMILTON, ONT.
CHURCH: Corner Cathcart and Wilson Streets, which is three blocks north and one block east of the King Street Station of the Grand Trunk Railway.
SUNDAY SERVICES:
Public worship, 11 a.m. and 7 p.m. Sunday School, 3 p.m. Y. P. S. C. E., 8:15 p.m.
Prayer Meeting—Wednesday evening at 8 o'clock.
Strangers and visitors to the city are always welcome.
GEORGE MUNRO, Minister.
Residence, 48, Wellington St. North.

Children's Work.

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

The Annual Meeting.

DEAR MISSION BAND LEADERS,—As our missionary year has almost reached its close, reports will be in order as soon after May 15th as will be convenient, and not later than June 1st, if it can be avoided. I hope there will be no band unrepresented this year. No doubt all of us have felt the effect of hardships on our mission work and the amount of toil necessary to do what we have will seem sometimes to be out of all proportion to the results. I say *seem* advisedly, because we are not able to calculate results quite accurately, and in the eyes of the Lord the proportion may be more equal than we think. The only thing we need to be discouraged about is, if we have done nothing, and if that is the case we may well feel discouraged.

In making up your reports, please answer the following questions: How many members in your band? Is the number larger or smaller than last year? How much money raised? By what means? For what purpose to be applied? What special work has been done, or studies taken up? and how many of the members have united with the church this year? If there is any item of interest not covered by these questions, please state it.

An amendment has been made as to the time of the session for children's work, which will remove a difficulty. Instead of being on Saturday forenoon, it will likely be from 1 to 2.30 p. m. on that day. Now, my dear sisters, I want that we shall make the very best use of this opportunity, and in order to that end, I think a question drawer will be most helpful. Give our work your serious attention; consider what are your special needs or difficulties, and we will try to help each other as far as possible. Just now the attention of the churches generally is being directed to home missions, and while the money raised by the children goes to Foreign Missions, the educational side of our special work must and will tell on the churches at home. I confidently expect that our children's bands of to-day will develop the very best material for the church of the future and that a rich harvest will be the result of the patient sowing of seed which we are doing now.

Reports should be sent to me and money to Miss Jennie Fleming, Killyth, as soon after the 15th as possible.

J. E. L.

Jimmie State, and the Little Bird's Prophecy.

BY ACNES.

CHAPTER XI.

Winter wore slowly away, a day at a time. It seemed slow when it was passing; when it was past it seemed very short: that is a way time has.

It came to potato planting time again, and as Jimmie worked busily, head down and back aching, he thought of the same time last year. How much had happened in the year to him. First, he got work at Mr. Anderson's, next he broke James Mitchell's leg (he always thought of it that way); then when he and James understood one another, what splendid times followed. Then, when winter came, father died, the place was given up and mother went away, and last, he drew a long breath of content at the thought that he had an elder brother, who always stood by him, and never thought him too little a chap to be listened to. Lately he had fallen into a habit of talking to his brother, sometimes right

out loud, telling him all about everything. It was the form his thoughts took—a beautiful, safe form. Though the replies never came in audible words, they did come with true realness right in his heart—the holy of holies of a human being; a place that is very dark unless it is lighted by the shekinah of God's grace.

Jimmie didn't know about that then; he would after. It is part of the knowledge we are to grow into.

He was just confiding to his brother that as the soil was rich and the seed good and he was planting carefully, he was quite sure the potatoes would be very fine, which was his way of saying, "God giveth the increase."

There were gay bursts of music from a small grove near by. All at once Jimmie lifted his head and listened.

"You'll be a rich man yet, Jimmie, yes sir'ee, yes sir'ee," was repeated over and over again with such irresistible gaiety, that Jimmie burst out laughing.

"Get away with you now; you told me that last summer," he said out loud. Jimmie had been much exercised in his mind about getting rich lately—that is, getting rich according to this world.

He had listened carefully to a grave and earnest conversation between Mr. Anderson and Mr. Mitchell about single tax, capital and labor, the immense wealth of the few and the horrible grinding poverty of the many. Much of it was incomprehensible to him, but this he understood,

"In my opinion," said Mr. Mitchell, "as things are now, it is impossible for a man to amass great riches honestly unless through some chance find. A talent for making money is a dangerous temptation to any man, no matter how truly honest he may be both by tendency and up-bringing. A very little indulgence in sharp practice familiarizes it, and the man goes farther and farther until he has no conscience left."

And Mr. Anderson had in reply quoted from David's prayer, "Give me neither poverty nor riches; feed me with food convenient for me."

Jimmie wondered at the strength of hold the idea of getting rich had on his mind; and if it really were a temptation.

Mr. Mitchell had said it was a dangerous temptation; he prayed every day to be kept from temptation.

Mr. Hastings had explained the words in the Lord's prayer to him thus: "Suffer us not to be led into temptation, but deliver us from the evil one."

Poor little lad! he scarcely knew what to be rich meant, he had seen so little; but he thought perhaps he had better make up his mind to be content with what God would give him in this world and make sure of being very rich indeed in the next.

"It's pretty tough to give it up," he said aloud, "it's pretty tough. I wanted mother to have another kind of carpet than a rag one and some more nice things. It's—it's tough, but I guess I'll do it; yes, I will do it. I'll take what He gives me and do the best I can; it's all I can say."

(To be continued.)

School of the Evangelists.

The cut we print in this issue is a good picture of Prof. Johnson's Evangelistic School. The building is 63 feet front and about 100 feet deep. The tower is 84 feet high. It contains a chapel that will accommodate about 400 persons and a dining hall that will seat exactly 100. There are two large recitation rooms and bedrooms for 100 students. The location is high and health-giving and the surroundings are picturesque in the extreme. The entire situation is desirable. The building was erected and nearly paid for in about one year, chiefly from the income of Bro. Johnson's books—\$5,000 of which have been printed in the last eighteen months. The college grounds—ten acres—are deeded to trustees for the church of Christ. The object in the inauguration of this enterprise is to bring a Bible education in reach of our young preachers, who are unable to go elsewhere. Prof. Johnson's farm of 150 acres is expected to furnish work and sustenance for many. He is planting small fruits extensively. He has a fine herd of cattle, producing at present about 500 gallons of milk and about 150 pounds of butter a month. They calculate to milk forty cows in the near future. A canning factory will furnish work for the industrial boys during vacation and help to feed the school during fall and winter.

Prof. Johnson and wife give their time unselfishly to this work, as they have given their money. They greatly desire to erect an Industrial Hall this summer. They have begun it and announce confidently that their means will keep fifty young men in school, and all they ask is a chance to lay the matter before those who are doing the Lord's work. *Twenty-five hundred dollars will put the building up and they will furnish it.* The present enrollment embraces twenty states and Canada. Write to Prof. Ashley S. Johnson, Kimberlin Heights, Tenn.

Burdock Blood Bitters.

Burdock Blood Bitters cures dyspepsia, constipation, bad blood, headache, biliousness, scrofula, and all diseases of the stomach, liver and bowels.

Pride is as loud a beggar as want, and a great deal more saucy.—Franklin



PROF. JOHNSON'S EVANGELISTIC SCHOOL, KIMBERLIN HEIGHTS, TENNESSEE.

President Cleveland's

Brother, the Rev. Wm. N. Cleveland, certifies to Mr. John D. Rose's sickness and cure. Mr. Rose's statement is as follows:

"I, the undersigned, feel constrained to bear testimony to the value of your remedy for Dyspepsia. Last summer my stomach failed so entirely, that I was unable for weeks to digest any food except an occasional cracker. Meanwhile, I was reduced to a skeleton, and became so weak as to be unable to walk without staggering. Having seen in a Toronto paper your remedy advertised, I procured, through my sister, a bottle of your medicine. Upon trying it, I began at once to mend, and in a short time entirely regained my health, gaining in eight days 13 pounds. To day I am well and hearty, which blessing, under God, I owe (as I think) to your medicine, K. D. C.

"Yours truly, JOHN D. ROSE.
Chaumont, N. Y."

Truth is vague and helpless until men believe it. Men are weak and fivolous until they believe in truth.—PHILLIPS BROOKS.

A BOON FOR THE LADIES.

Those Wonderful **CHRISTY KNIVES**

A Set

Bread,
Carving and
Fruit Knives

of
=3=



Worth their Weight in Silver
but Sold for Less.

The microscope has shown that every cutting edge is a saw edge, and that the keenest razor simply has the finest teeth—but it has been reserved for a new inventor to apply this well-known fact to practical use. The CHRISTY BREAD KNIFE has an edge running in reflex curves, and sharpened from one side only, and when the edge is used on warm or light bread it divides it without crumbling or crushing it. This not only adds much to the neatness of the pantry and the table, but it saves a good deal of the refuse in cutting bread for sandwiches, toast, etc. The CHRISTY CARVING KNIFE is as much superior to any other carving knife as the bread knife is superior to the bread knives heretofore in use.

The PARING KNIFE is concaved slightly, or rather ground to a straight razor edge. It, like the other knives, has a skeleton steel wire handle by which it can be conveniently hung up when not in use.

For cutting bread, cakes, pies, salads, cucumbers, in thin slices, and fruit for display, these knives have no equal, being especially adapted to these purposes.

Can you cut new bread—really warm—into thin slices? No, you cannot with an ordinary knife, but with "that Wonderful Christy Bread Knife" it is easier than cutting stale bread with any other knife. It is the only one made that will cut bread perfectly, and it will cut hot bread as nicely as it will cold. It is not a machine, but a knife, and when used only for cutting bread will not require sharpening for years. When necessary a whetstone with steel or whetstone like an ordinary knife.

MRS. EMMA P. EWING, late Professor of Domestic Economy in the Iowa Agricultural College, Iowa, and now in charge of the School of Cookery, Chatsworth, N. Y., writes:

"These Wonderful Christy Knives do the work for which they were designed, in an admirable manner, and should have a place in every well ordered family."

We have been looking for a Premium that would suit our lady friends, and we think we have found it, as described above, "A set of the Christy Knives." They are all that is claimed for them, and no woman who has ever used them would willingly be without them.

This is our offer:

1. Any one sending us ONE new subscription to the EVANGELIST, and \$1.50, will receive a set of the Christy Knives by mail, all charges paid.
2. Any one sending TWO new subscriptions to the EVANGELIST, and \$2.25, will receive a set of the Christy Knives, all charges paid.
3. Any one sending THREE new subscriptions to the EVANGELIST, and \$3.00, will receive a set of the Christy Knives free, all charges paid.

We hope to send out many sets of these knives, and we are confident that none who get them will be disappointed.

Now, friends, let us hear from you soon and often.

Send all orders to

GEO. MUNRO,

85 Wellington Street North,

Hamilton, Ont.

THE Canadian Evangelist

PUBLISHED SEMI-MONTHLY

AT 85 WELLINGTON ST. NORTH, HAMILTON, ONT.

Terms, \$1.00 per annum in advance. GEORGE MUNRO, Editor and Publisher.

All matter intended for publication, and all exchanges to be addressed to George Munro, 85 Wellington Street North, Hamilton, Ont. All business communications and remittances to be sent to George Munro, 85 Wellington Street North, Hamilton, Ont.

Remittances sent by post office order or registered letter will come at our risk. No paper discontinued without express orders and payment of all arrearages. In ordering change of address, be sure to give the old post office as well as the new.

HAMILTON, MAY 15, 1894.

Edmund Sheppard.

The hope we expressed in last paper that Bro. E. Sheppard might be restored to health was not to be realized. Before the paper was mailed we received word that he died Monday morning, April 30th. It perhaps was not reasonable, considering his age and the very unsatisfactory state of his health during the past year, to have expected him to live much longer, or to be surprised, as we were, by the news of his death. It is hard to realize that the eloquent tongue is stilled, and that the pen of the ready writer is laid aside forever. The Disciples in Canada have long been familiar with his name and with his writings, and many of them frequently heard him preach and knew him well personally. To a large number he was their "father in the gospel," these feel his death as a personal loss, and will ever remember him with gratitude and affection.

The readers of this paper are under many obligations to our late brother for his many and varied contributions to its columns. His conduct of the Critic's Corner, which he continued so long as strength permitted, was such as to lead to the remark by well-qualified judges that no paper among us presented more satisfactory replies to queries. His literary skill, his learning, and his scriptural knowledge, were freely used to help his brethren to an exact understanding of the Word of God.

As we look over the files of the CANADIAN EVANGELIST, and also of the Ontario Evangelist, we feel we have very special reasons for paying a tribute of respect to the gifted man who is gone to be with Christ. His contributions began with an article on "Incidental Religion" in the first number of the Ontario Evangelist, May, 1886, and ended with that beautiful, tender, hopeful, and—shall we say?—prophetic poem, "Come unto me," which appeared in the April 16th No. of this paper, only fourteen days before his death. During full eight years we had his cordial co-operation in our editorial work. This is to us a source of satisfaction and pride. For we count it no small thing to have enjoyed the friendship and the confidence of our pioneer preachers. And we may be pardoned for saving here that as these noble, honored, loved and faithful men are passing away one by one, it is a reason for profound thankfulness that we have never defiled the columns of our paper by reviling their characters, impugning their motives, or depreciating their services and their sacrifices. Let the young Disciples be taught to honor those fathers in our Israel.

It is not our purpose to give a biographical sketch here; that will be attended to by a more competent hand in next number. We are glad to be able to give a good likeness of our deceased brother on the first page, also two selections from his writings.

The Annual Meeting.

We have learned that it is not needful to spend much time in exhorting our people to attend the annual meetings of the Co-operation of Disciples of Christ. The interest in them has been growing from year to year; those who attend one wish to go to another, because they feel it is an opportunity to meet with their brethren and to confer with them on matters of general interest to the cause.

This year, as an examination of the programmes will show, there is the usual amount of business connected with the home mission work. In addition valuable papers will be read and conferences held with reference to questions of great importance.

The educational problem should be carefully considered. It is time that a forward movement were made in that line. It is becoming plainer every day that the urgent needs of the churches demand that the question of supplying a force of educated, capable and consecrated preachers should engage the thoughts of our people seriously and at once. This is a matter for the brotherhood; individuals cannot deal with it, neither can single churches. We exhort our brethren, who see the need and feel the responsibility, to give this subject their earnest thought, and come up to Hillsburg prepared to wrestle with it.

The evangelistic question—always an interesting one to Disciples—should be carefully looked into. Last year a very little time was spent over it, and those who have considered the situation since are satisfied that a few hours could have been profitably devoted to it.

The conference on our home mission work will serve to bring out clearly its ground, object and methods, and prepare our people to take a more intelligent interest in it in future.

The sisters of the O. C. W. B. M. will permit us to say, that the nature of their work and the relations of the auxiliaries to one another render it very desirable that every auxiliary should be represented at the annual meeting. The discussion recently carried on by a number of them in this paper indicates that there is a special necessity for every auxiliary sending at least one delegate in order that whatever is determined upon may be the product of the combined thought and judgment of all.

Whatever may be said of missionary efforts elsewhere, there never has been any ground here in Ontario for the allegation that the Co-operation is a clerical combination under the sole manipulation of the preachers for their own glorification rather than for the edification of the churches and the evangelization of the world. The non-preachers have always had the major part of influence and almost the entire management. In our judgment this is as it should be, and we therefore wish to see our brethren, who do not devote their whole time to the ministry of the Word, continue to take an active interest in every lawful enterprise which is intended to further the good cause we all have at heart. And we beseech one and all who read these lines to remember that the Lord's work is our work, and that He will not hold us guiltless if we neglect to devote to it our means, our thought, our prayers and our strength.

Longing for Freedom.

"Whereas it is very desirable that the Confession of Faith be the actual expression of the living faith of the church; whereas it is important that the Confession, when used as a test of admission to office in the church, should deal only with matters that are vital, and should not include matters on which the opinions of Christian men are and

may rightfully be divided; whereas the Westminster Confession of Faith includes many statements on matters that are non-essential; whereas it is much to be desired that there should be one creed for office-bearers and private members of the church; whereas there is at present no document subordinate to the Scriptures which can be appealed to as containing an authoritative statement of the faith of private members of the Presbyterian Church in Canada; whereas there is a growing desire in many branches of the church of Christ for greater unity, which can hardly be hoped for unless by a simplification of the distinctive creeds of the several churches; whereas the Presbyterian Church in Canada has intimated its desire to come into closer relations with some other branches of the church; whereas the inviting of ministers of other churches to occupy pulpits in the Presbyterian churches, without any restriction being placed upon their teachings, has become so common that it no longer occasions remark; it is humbly overtured to the Honorable the General Assembly that such action be taken in the premises as the Assembly may deem wise for the shortening and simplifying of the Westminster Confession of Faith, or for the substitution of a shorter and simpler creed for the said Westminster Confession of Faith, so far as its use as a test of admission to office in the church is concerned."

The above was introduced at a late meeting of the Toronto Presbytery by the Rev. D. J. Macdonnell. About twenty years ago our attention was first directed to him. We soon found out that he was in bondage through having subscribed to the Westminster Confession of Faith. We thought for a little while he would throw off the galling yoke, but he did not. Since then we have had sundry indications that he is not happy. We are glad to see that his conscience is not yet seared as with a hot iron.

As we cannot make extensive comment on Mr. Macdonnell's "whereases," we ask the reader to go over them and reflect upon them until he thoroughly apprehends their import. It will then be seen what a singular position the Presbyterian church is in, having a creed which is not "the actual expression of the living faith of the church." How can a minister expect the Lord to bless his work, if upon being ordained he solemnly declared his adhesion to a document some of whose articles he does not believe? What is to be said of an elder who acts in a similar manner, or even does as one man we have heard of, who subscribed to the Confession of Faith without ever having read it? We often wonder how a body like the Presbyterians, who are noted for honesty in business, can endure such dishonesty in religion. Is it not about time for some Protestants to stop talking about Jesuitism in the Catholic church and pay a little attention to Jesuitism among Protestants?

The Northwest Baptist.

The editor of the Northwest Baptist, in his issue of March 15th, makes an effort to prove his false charge against the Disciples by quoting from Alexander Campbell's work on "Christian Baptism," page 521, and by an extract from a Baptist paper, the New York Examiner. As for the latter we have only to say, now, that we have long known that on the testimony of Baptist papers the Disciples are heretics of the deepest dye. But Disciples do not allow that Baptists are reliable exponents of the views of Disciples.

With regard to the alleged quotation from Mr. Campbell, we are unable to verify it, inasmuch as this work on "Christian Baptism" contains only 444 pages, while the Northwest Baptist professes to quote from page 521. We judge our contemporary has picked up a newspaper "rounder" without verifying it. We cannot be expected to pay serious attention to such an alleged

quotation. We await his explanation of this point.

And in the meantime we beg to remind him that the charge he made was in these words, "Both Catholic and Disciple are agreed, however, that the certainties of salvation hang upon ecclesiastical ceremonies and sacerdotal functions." He has, as yet, made no attempt to justify his putting Catholic and Disciple in the same category. Neither has he explained what he means by "ecclesiastical ceremonies and sacerdotal functions." We have a little hope, now, that he may yet manfully face his own proposition.

Our Omnibus.

Bro. J. A. Brennstuhl is about to remove from Lobo to West Pawlet, Vermont. Bro. B. and his wife leave many warm friends behind them in Ontario, who wish them every blessing in their new home.

Bro. D. D. Burt, an old Erin boy, is business manager of the Hiram College Advance, which is a bright and sprightly college paper.

By a vote of 207 to 649, Mr. Thos. Spurgeon has been chosen to succeed his father as pastor of the Metropolitan Tabernacle, London. Some are doubtful of his ability to fill the place. Should he show signs of failing, we would suggest that instead of being known as Mr. Thos. Spurgeon, he have himself styled the Right Rev. Thomas Spurgeon, D.D., LL.D.

Church News.

WEST LAKE, May 11.—One confession, April 29th, and two more May 6th. Bro. Moffett reached here May 8th, and is doing us much good. We hope to see many souls brought to Christ and others built up in the faith. J. D. S.

WAINFLEET.—A private letter says: "Our people have made a start toward our new church building; they are getting some of the material on the ground; they are changing the site so as to have it on the main road."

CINCINNATI, O., 165 Barr St., May 9th, 1894.—DEAR BRO. MUNRO: All settled. Like new field. Work starts off splendidly; excellent prospects. Received C. E. all right; can't do without it. My subscription expires 15th inst., I think, please find enclosed \$1.00 for next year. Can't be at convention this year. Sorry; will try to send \$5.00 for missions before then. Yours in Christ, W. G. CHARLTON.

Bro. Charlton is engaged as preacher for the Richmond St. Church, Cincinnati. His Ontario friends wish him well in that important charge. The EVANGELIST sends him a hearty benediction.

TORONTO, CECIL ST., May 9.—We had a good day on the 6th. Bro. R. Moffett, who preached in the morning, introduced Bro. Lhamon to the members present, and told us all in a clear and pleasant way of the duties of all the members of the Church of Christ, pastors or elders, deacons, etc. He impressed upon us the fact that there is work for all to do, and the necessity for each one to do his or her work. In the evening Bro. Lhamon preached, showing us in his sermon that it is often the things that man deems insignificant and unimportant that are really the most important, and the things that God uses to move the world and bring about the accomplishment of His own wise purposes. I think we are now in the way of doing a good work in Toronto. J. D. HIGGINS.

Erin Centre's Invitation.

The brethren and sisters of the Erin Centre congregation of Disciples extend to their brethren and sisters throughout the province, to delegates from sister churches representing every department of church work, and to all whose interest in the Lord's work shall prompt them to come, a cordial invitation to be present at the annual meeting to be held at Hillsburg, beginning Thursday, June 7th, closing Monday, 11th.

Come and let us unite our prayers, our words of counsel and our contributions for the building up of Christ's great cause and the furtherance of the work of reformation committed as a sacred trust to our hands.

May the Lord make this a glorious meeting. May all hearts glow in one accord with a godly zeal and a single aim to advance the Lord's work. May our hearts be gladdened by hearing tidings from all workers in all fields of what God is doing among us and through us to spread the ancient gospel.

In behalf of the church, R. W. BALLAH.

Annual Meeting Pointers.

I. DELEGATES.—Appoint delegates by May 20th. Each contributing church is entitled to two, each Sunday school to one, each young people's society to one, each auxiliary to two.

2. IMPORTANT.—While the Erin Centre church extends a warm invitation to the brethren and sisters everywhere to come, it is very important that all who intend coming should kindly send their names (a post card will do it) to Joseph McMillan, Hillsburg, Ont., by May 24th, so that they may be assigned homes during their stay.

3. TO REACH HILLSBURG.—Hillsburg is on the Elora branch of the C. P. R., in one of the most beautiful and healthful parts of the province. From points west of Guelph get to Guelph so as to catch the noon train from Guelph to Fergus. Change at Fergus, taking the first C. P. R. train to Hillsburg, which arrives here at 5.45 p. m.

From Hamilton and vicinity, take the morning train per G. T. R. to Inglewood, thence by C. P. R.

From Toronto and east come by C. P. R., getting here at 11 a. m. and 7 p. m. From the north come by the G. T. R. via Fergus, or by the C. P. R. via Cataract.

4. RAILROAD TICKETS.—Do not buy return tickets. Go early to the station and get a certificate from the agent with every ticket you buy. This certificate must be signed at convention and then it will entitle you to buy a ticket home at one-third fare.

JOSEPH McMILLAN, Chairman Billeting Com. Hillsburg, Ont.

Presentation.

On March 28th inst., the Northwood congregation assembled at the residence of Bro. Melvin Arnold, and presented their pastor with the following address, which was read by Miss Lillie Read

Northwood, March 29, 1894. From the Church of Christ (Disciples) and friends at Northwood, To their pastor Bro. R. Bulgin:

DEAR PASTOR,—Since it has pleased our Heavenly Father in his infinite love to send you into our midst to proclaim the Gospel of Jesus Christ, which has been the means of calling so many of us into His marvellous light, we desire to express our appreciation of the good work you have inaugurated in this community. In a large sense we cannot recompense you, we cannot repay you. The blessings that have fallen to our lot through your ministry cannot be compared to the things of this world, for these spiritual blessings are imperishable.

Surely it is no exaggeration to say that no external advantage is to be compared with that purification of the spiritual eye which enables us to con-

Foreign Missions.

Contributions.

Ontario

Church, 1900 \$30 00

Official News From the Foreign Society.

The Executive Committee met in regular session at the mission room in Cincinnati, Ohio, April 20, 1894. Devotional exercises were conducted by R. T. Mathews.

FINANCES.—The receipts for the month amounted to \$16,905 39, the disbursements to \$9,203 25. The committee paid \$1,500 of borrowed money, and paid the missionaries 50 per cent more than their full monthly allowances. It is hoped that all in debtiness will be wiped out in a month or two.

CONVERSIONS. Five are reported from India, fifteen from Japan and eight from the West London Tabernacle.

NOTES FROM THE FIELD.—*China*—T. J. Arnold writes as follows: "Rather than give up a good work and close an open door, I am keeping Wu Wei Cheo open at my own charges. I have given to the mission fund here over \$60, and am spending every cent of my slender salary rather than let the work suffer. I do all this joyfully as unto the Lord, and merely state the facts to show you that we sympathize with you in your present crisis."—James Ware reports: "During the past week we have opened two day schools—one for girls in connection with our Shanghai church and one for boys at a hamlet a few miles from Shanghai. The girls' school opened with seven scholars, from seven to twelve years of age, and we expect several more as soon as the school becomes better known. Mrs. Ware will henceforth hold her Bible class at the school, where she hopes to be able to teach the mothers of the children. She has hitherto conducted this meeting at our house, and it has given her much encouragement, several women having become quite interested in the gospel. One has openly declared her faith in Christ, and has entirely given up all idolatrous practices."—The new boat which has been purchased with funds contributed by the English Sunday schools, is called "The Love."

India.—G. L. Wharton, writing about the Bible school says: "Twelve are enrolled this session. Most of them are promising young men. They preach daily in Hurda. They were pelted with sticks and stones and dirt a few evenings ago. We have opened a new out-station at Kohatgaon, twelve miles east of Hurda, at the foot of the hills. The head man of the village, who is rich, has given us a piece of ground on which to build a house for our Indian preacher Jagannath as there preaching and building the house."—J. G. McGarran, writing from Kawardha, says: "I have begun negotiations for a building site here. I hope to get land free, but that is the smallest item. It will be too late to do anything this year before the rains, but my plan is to dig a well, if possible, and then build a mud house next fall and wait for money for a better house. There is practical unanimity that suitable bungalows can be built at much less expense than was formerly thought necessary. I will make plans and estimates for a house here during the rains, when I can do nothing else."—Dr. Durand reports that the walls of the hospital are up, and that the roof will be on in July. The main building will be ready for occupancy in October, the outbuildings by the end of the year. A native donated the land.

Japan. Miss Oldham writes: "My Tanj Machi work is very prosperous now. We have fifty children enrolled, with an average attendance of about forty-five. Every day others are refused admittance, because our house is too small to receive any more. One Sunday during the month there were one hundred present; another, ninety; another, seventy-four, and another somewhere in the eighties. Our night meetings at this point are doing well. There are generally about thirty or thirty-five children present and eight or ten grown people."

The society needs \$20,000 to put into buildings this year. India, Japan and China are in need of homes, schools and chapels. These needs ought to be supplied forthwith. New workers ought to be sent out into the fields. If the Sunday schools give \$40,000 on Children's Day additional missionaries can be employed.

A. McLEAN, Cor. Sec.
P. O. Box 750, Cincinnati, Ohio.

Japan.

This month we attended the Yokohama and Tokio Woman's Missionary Conference, which meets four times a year. There were forty-one present. The hours from ten to twelve in the forenoon were spent in devotional exercises. It is needless to say how precious and strengthening were those hours of communion with God—prayers for guidance and thanks for answers received. The afternoon session was given to the subject of charity schools. In some of these schools the children can pay five, ten or fifteen sen a month for tuition. However, the majority can pay nothing, and, coming from such poor families, are soon out to help earn the rice. Even these get a few crumbs of truth. One boy who was about to be taken out of school to help make a living for the family, said that he had prayed many times that he might stay in school, but his father refused to allow him. When the time came for him to go, word came from the father that he might stay. He told his teacher that his prayer had been answered. A little girl said it was much easier for her to be good since she had learned about Christ.

The Japanese do not furnish free schools for the poor children, and were it not for the Christian Charity schools hundreds of children would run wild on the streets. In some missions these schools are under government laws. Then five hours for teaching is given and half an hour for "moral teaching," during which time the Bible has been taught, but now there is much talk that in these schools the Bible will not be allowed to be taught, as the government selects the text books, and in some places now Christian songs are not allowed to be sung.

The charity schools of our mission are not under government regulations, but are called "meetings."

The opposition of the Buddhist priests and many non-Christians is strong and the poor are brave indeed to face such opposition. Still, there are some non-Christians who have found that in government schools there is not always true moral teaching and for that reason send to Christian schools. Bible women either teach in our schools or visit the parents in the home. We have many instances where children have repeated Bible stories to their parents and have finally led them to Christ. One little girl, who regularly attended school and Sunday school, always took her paper and cards home. When her father died the teacher went to see her. The mother said she must unburden her heart to her that her husband through the reading, of those papers

had believed, but that she would not go with him and stubbornly kept her idols, although she knew it was wrong. Now she is studying Christianity. In speaking of the influence of children, one lady said that she had a well prepared teacher in her school. His little daughter, when dying said: "Father, will you always be faithful?" Then she asked him to sing, "O, the Happy Time is Coming!" Her last words were "I hear the trumpet." The father soon became a successful evangelist. We often hear of children seven and eight years old begging their parents to give up their idols.

One of the missionaries, who had been here many years, said she once gave a boy in her charity school a Bible. When he began work his employer would not allow him to keep it. His father asked for it. Several years afterwards she was in the north, when a woman ran out and asked her to please come into her house, and began to thank her for the Bible. "No, I did not give you that Bible," said the missionary. The woman then told her that it was the one she had given her son, and that all the family had become Christians. The father had had the Bible nicely rebound.

In our Girl's Home there are five little ones under ten years. I was there one night when they came in to say their prayers to Miss Witrick. One prayed that her mother's lame foot might soon get well. Another for her friends, and all for their parents, brothers and sisters and for help in their studies.

In one of my Sunday schools last year there were two children who did not miss one lesson. They were instrumental in bringing their father into the church. Truly "A little child shall lead them."

NINA ASBURY STEVENS.
Hongo Ku, Tokio, April 4th, 1894.

A Terrible Experience.

EIGHT LONG YEARS OF PAIN AND SUFFERING.

A Well Known Goderich Lady Restored to Health and Strength After Physicians had Failed Gives Her Experience for the Public Good.

From the Goderich Signal.

The marvellous change which has taken place in the physical condition of Miss Cullogen Fraser, Britannia street, during the past twelve months has been the chief topic of conversation among her many many friends and acquaintances of late, and to all who know of the terrible manner in which she has been afflicted, her lifting up appears to have been little short of miraculous. Mrs. Fraser has a wide circle of acquaintances in Goderich and vicinity, having resided in this town for over thirty years—ever since her husband, who was a merchant in Bayfield, retired from business and located here. Having heard of the wonderful change that had been brought about in her physical condition, a representative of the *Signal* called upon Mrs. Fraser at her pleasant home to congratulate her on the improved state of her health, and to find out in what manner the happy change had been effected. He was graciously received and the following statement was voluntarily given by Mrs. Fraser:

"It is now over eight years since one morning as I was performing ablutions, and when passing my hand over my face, I experienced a pain on my cheek similar to that which is felt when a thorn which has penetrated the flesh is touched. The pain continued after that and appeared to move all over my face and head. From the cheek it went to the upper lip, then to the lower lip, then to the forehead and head and then to the eyes. So intense was the agony I suffered that I was unable to touch my hair and eyebrows, and my eyes felt like veritable balls of fire. My gums were so affected that I was unable to masticate my food, and as a result I suffered greatly from lack of nourishment. My face became so contracted from the effects of the pain that my best friends could hardly recognize me, and the only relief I could get was

from chloral and the use of opiates. Finally my local physician, who had been tireless in his efforts to help me, said he could do nothing further for me, and my case seemed utterly hopeless. I then went to Clinton and consulted one of the most skilled practitioners in that town, who diagnosed my case and said he could recommend no treatment that would benefit me. I came home utterly broken down and not knowing what to do. I had read in the newspapers of the marvellous results accomplished by the use of Dr. Williams' Pink Pills, but as I had never placed much confidence in proprietary medicines so widely advertised, and had relied more on the methods of skilled practitioners, I had not given the matter of using them much thought. As a last resort, however, I determined to give Pink Pills a trial, and had two boxes purchased at the drug store of James Wilson. From the first box I cannot say that I experienced any noticeable benefit, but by the time I was half through with the second box I knew I was mending rapidly, as the terrible pains had ceased, to a great extent, and I had begun to feel more like my former self. That was last fall, and when my friends heard that I was recovering they began to drop in rapidly and congratulate me. As a result of the excitement consequent upon the fact that sometimes as many as ten or a dozen would come in to see me during the course of a day, I had a relapse—a return of the old pains—but I continued to take Pink Pills, and am pleased to say that I gradually got back to my normal condition, in which I am to-day. This summer, since August, I have been entirely free from the malady, which has never been the case during the previous seven summers, but I occasionally take the Pink Pills, as my doctor advises me that it is well, so as to ward off the disease. I attribute the marked improvement in my health solely to the use of Dr. Williams' Pink Pills, and have not failed to recommend their use to many of my friends who have made enquiry as to the benefit derived by me from them."

In conversation with James Wilson, druggist, it was learned that Dr. Williams' Pink Pills have a very large sale in Goderich, and that many can testify to their great value as a blood builder and nerve tonic. Mr. George A. Fear, druggist, also speaks highly of the results attained by the use of Pink Pills among his customers, and says he finds them the best selling remedy in his store.

Such remarkable cures as that of Mrs. Fraser have been but too few in the past. Thanks to the better knowledge that the people are obtaining of Dr. Williams' Pink Pills they are now becoming more numerous.

This medicine contains in a condensed form all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, that tired feeling resulting from nervous prostration, all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, over work, or excesses of any nature.

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.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y., at fifty cents a box, or six boxes for \$2.50. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

Cleveland's Welcome.

Cleveland, in looking forward to the Thirteenth International Christian Endeavor Convention, anticipates entertaining in July the largest number of visitors she has ever entertained upon any one occasion, and the largest convention ever held in the world. The Convention Reception Committee is therefore planning to extend a "large" and most hearty welcome to every delegate who comes. The Entertainment Committee is now securing quarters at the hotels and boarding houses, and in the Christian homes of our beautiful city, for the army of visitors who, we are sure, will visit us. It will be the duty of the Reception Committee to see that our guests are not only welcomed upon their arrival, but also to see that they are transported as comfortably and speedily as possible to the quarters provided for them.

We briefly outline our plan. There will be a competent chairman in charge of each depot and steamboat landing in the city, who will be responsible for the guests arriving at his station. He will have under him a large committee of young men and women, whose duty it will be to see these guests to the proper street car lines, and to escort them to the various hotels and state headquarters already provided. The members of the Reception Committee will be distinguished by white yachting caps, trimmed with gold bands, white and gold being the official "colors" of the Cleveland Union and of the Convention. They will also be provided with "Reception" badges. "Relays" of the committee will relieve each other ever so often, a detachment of the "faithful" being in readiness at the various depots at all hours of the day or night to receive delegations. Scouts will not be sent out as has been the custom at previous conventions, unless there be one or two exceptions in the cases of large delegations, as our method of sending delegates at once from the depots to their headquarters in the churches, will avoid crowding, and permit delegates to be waited upon about as fast as they arrive.

Upon arriving at state headquarters, the delegates will be taken care of by a joint entertainment and reception committee. They will register, receive their badges, and then arrange for accommodations. It is imperative that every delegate register and receive a badge. Only by displaying the badge can entrance be gained to the halls. For the convenience of those who have quarters at hotels, a member of the Reception Committee will be at each hotel with badges and registers.

Excursion managers are strongly urged to bring their trains into Cleveland in the daytime! It will be much more pleasant getting round, fewer mistakes are likely to occur, and withal everybody will be happier. Get here Wednesday, the 11th, if possible, so as to be ready for the grand simultaneous meetings Wednesday evening. The Reception Committee joins in the welcome herewith extended, and while it anticipates an immense amount of work, does so with the utmost pleasure, because it will be like welcoming brothers and sisters to a feast which it has helped spread. Welcome, thrice welcome, to Cleveland in July!

Keeps It In the House.

Dear Sirs,—I have used Hagar's Yellow Oil with every satisfaction, and always keep it in the house. It is splendid for burns, bruises, cuts, etc.

MRS. JOSEPH DELAPLANT,
6 Regent St., Toronto.

For stomach troubles, use K. D. C.

List of Agents.

Acton, Ont., Aurora, Miss Mary Wells. Aylmer, Cecil Legg, Lyons P. O. Beamsville, Ont., Miss R. Prudhomme. Blenheim, Miss Bella Sinclair. Bowmanville, Mrs. Geo. Butchart. Cullingswood, Ont., Miss M. E. Frame. Detroit, Mich., Dr. D. A. McKillop, 314 Grand River Avenue. Erin Centre and Erin Village, R. W. Ballah, Hillsburg P. O. Everton, Ont., Jno McKinnon. Glencairn, Ont., Miss L. Frame. Georgetown, Mrs. H. M. Stephens, Box 141. Grand Valley, Geo. Tough. Guelph, Ont., Jot. P. Reed. Huntsville, Ont., W. M. Crewson. Kilsyth, Ont., James Fleming. Lobo, Ont., Mrs. E. McClurg, Ivan P. O. London, Mrs. T. L. Fowler, 386 Adelaide St. Marshville, Ont., Mrs. Ella E. Main. Missoua, Allan Robertson, Hillsburg P. O. Orangeville, Mattha E. Kinc. Owen Sound, Ont., A. E. Trout. Postage la Prairie, Man., A. H. Finch. Rainham, Miss Alice Fitzgerald. Rodney, John Higgin. Rosedale, Ont., Miss Ella Moot. Smithville, Ont., Mrs. Wm. Alcock. St. Thomas, Ont., W. W. Coulter. Toronto Junction, Arch. McMillan. Toronto, J. L. Leary, 400 Manning Ave. Walkerton, Ont., N. C. Royce. West Lorne, Miss Bella McKillop. West Lake, Ont., Mrs. Catherine McDonald. Wlarton, Ont., Mrs. S. M. Brown. Winger, Ont., Miss Ella C. Swayze.

Renounced Catholicism.

New York City was recently the scene of a remarkable conversion of an eminent Roman Catholic priest, Father A. Lambert, a member of the Redemptorist Order, the founder of which was St. Alphonsus Liguori. Priest Lambert enjoyed a national fame, and was one of the principal officers of the Papal army in America. He has publicly renounced his allegiance to the Pope of Rome and united with "Christ's Mission," an evangelical institution under the supervision of Jas. A. O'Connor, who also as a priest renounced the Papal hierarchy fifteen years ago, since which time he has converted many priests from the error of their way. The sudden and unexpected conversion of Father Lambert, a man of superior abilities and scholarship, has wonderfully agitated the religious elements of New York City. On the 17th of this month, at a meeting of the Congregational Clerical Union in that city, the distinguished convert delivered himself in the following language: "For several years I was a secular priest, and then, disgusted, I sought to find peace of mind in a religious order. For the last fifteen years I have been a missionary. I have been called to work in France, Belgium, England, Canada and the United States, and it is here I left to follow the dictates of my own conscience. If I had stayed in the Church, I would simply have been an actor or a comedian, for I did not believe the words I preached. I was simply disgusted with what I heard and saw in the Roman Catholic Church. I do not like to speak against my former friends, but I do not think I am going against the law of Christianity when I say that for a large number of priests who preach the word of God, it is simply a matter of trade. The number of people who came here from Catholic countries, instead of being now eight or nine millions, should be at least sixteen millions. Where have they all gone? Some are dead, it is true, but some are still alive. They have lost all faith, and from the extreme of superstition they have gone to the extreme of unbelief. Such people should be reached. There are few sensible doctrines left in the Roman Catholic Church. The more I study, the less I see of the doctrines of Christ in that Church. It is simply a machine controlled by men. It is too often a machine used by corrupt politicians, and the duty of all Christians is to try and reach the members of the Church of Rome." James A. O'Connor, editor of the *Converted Catholic*, against great odds and poverty and persecution, has performed a marvelous work in New York in the conversion of many Romanists to the Bible and apostolic teaching, in a measure, but not fully.—*Christian Leader*.

Photographs.

A large number of Sister Riach's photographs have already been sold. A supply is still kept on hand by Mrs. George Munro, 85 Wellington street north, Hamilton, Ont.

WEBSTER'S INTERNATIONAL DICTIONARY. A Dictionary of English, French, Geography, Biography. A Grand Educator. Abridged in the Time of a Library in itself. Invaluable in the household, and to the teacher, professional man, self-educator. Ask your Bookseller to show it to you.

AGENTS WANTED FOR OUR NEW BOOK PHILLIPS BROOKS THE MAN, THE PREACHER AND THE AUTHOR. Beautiful memorial volume of AMERICA'S FOREMOST PREACHER so universally loved and mourned. Introduction by JOSEPH COOK, and an Estimate by CANON FARRAR. IT CONTAINS HIS LIFE AND LABORS. HIS OWN SAYINGS. SPLENDID TRIBUTES TO HIS GREATNESS.

Littell's Living Age 1844 FIFTY YEARS 1894. If one could feel the spirit of the age, yet absent of its best thought, and be well informed as to current literature, he must READ THE LIVING AGE which, during its First Half-Century, has achieved a reputation for literary excellence second to that of no other periodical.

PIPE ORGANS. Having secured control for Canada of all the valuable patents of Mr. Frank Roosevelt, of New York, and the Farrand & Votey Co. of Detroit, we are building PIPE ORGANS on Tubular and Electric Pneumatic systems superior to anything heretofore produced in Canada.

POCKET MONEY. Is a luxury within your reach! People in your town are constantly Sending for Rubber Stamps. You could get the orders and make The profit. We want to tell you All about it; you will be interested. WALTER & CO., SHERBROOKE, P. Q., AND DERBY LINE, VT.

Agents Wanted in U. S. and Canada. If you wish to advertise anything anywhere at any time write to GEO. P. ROWELL & CO., No. 30 Spruce St., New York.

KEEP POSTED BY READING THE MAGAZINES AND PAPERS ALWAYS IN STOCK AT W. C. WHEELER'S, 68 James St. North, HAMILTON, ONTARIO. Subscriptions to be sent by mail promptly attended to.

THEY ALL READ IT Thoughtfully and at Leisure. While enjoying the evening at home they turn and scan the eight pages of THE TIMES, AMILTON. Is your advertisement on one of these pages?

NORTHERN Business College OWEN SOUND, ONTARIO, IS THE VERY BEST PLACE IN CANADA TO GET A Thorough Business Education.

TAK A ROUND TRIP and visit all other Business Colleges and Commercial Departments in Canada, then visit the Northern Business College; examine everything thoroughly. If we fail to produce the most thorough, complete, practical and extensive course of study; the best college premises and the best and most complete and most suitable furniture and appliances, we will give you a full course, FREE. For Annual Announcement, giving full particulars, free, address C. A. FLEMING, Principal.

CHINA ARCADE. IMPORTERS AND DEALERS IN Crockery, China, Glassware STONWARE, LAMP GOODS, FANCY ORNAMENTS, ETC. Best American and Canadian Coal Oil. D. HARRIS, Manager. 221 King St. East, Hamilton.

CHRISTIAN UNION A TRACT BY JAMES LEDIARD. 16 pages, price, 5 cents. 10 copies to one address, 25 cents. 100 copies \$2.00. Send Orders to the Author, Owen Sound, Ont. D. L. SINCLAIR, Barrister, Solicitor, Notary Public, Etc. Offices—Canada Life Building, 46 King Street West, Toronto. Telephone 230.

CHINA BELL FOUNDRY. THE BELL BROTHERS. No duty on Church Bells. Please mention this paper. In ordering goods or in making inquiries concerning anything advertised in this paper, you will oblige the publisher as well as the advertiser by stating that you saw the advertisement in THE CANADIAN EVANGELIST.

SUNDAY-SCHOOL PUBLICATIONS.

THE PRIMARY QUARTERLY. A LESSON MAGAZINE FOR THE YOUNGEST CLASSES. It contains Lessons on Stories, Lesson Questions, Lesson Thoughts, and Lesson Pictures, and never fails to interest the little ones. TERMS—Single copy, per quarter, 5 cents; five copies or more to one address, 25 cents per quarter.

THE YOUTH'S QUARTERLY. A LESSON MAGAZINE FOR THE JUNIOR CLASSES. The Scripture Text is printed in full, but an interesting Lesson Story takes the place of the usual explanatory notes. TERMS—Single copy, per quarter, 5 cents; ten copies or more to one address, 25 cents per quarter.

THE SCHOLAR'S QUARTERLY. A LESSON MAGAZINE FOR THE SENIOR CLASSES. This Quarterly contains every help needed by the senior classes. Its popularity is shown by its immense circulation. TERMS—Single copy, per quarter, \$.10; per year, \$.30. 10 copies, .90; 25 " " 1.25; 50 " " 1.50; 100 " " 2.00.

THE BIBLE STUDENT. A LESSON MAGAZINE FOR THE ADVANCED CLASSES, containing the Scripture Text in both the Common and Revised Versions, with Explanatory Notes (helpful readings, Practical Lessons, Maps, etc.). TERMS—Single copy, per quarter, \$.10; per year, \$.30. 10 copies, .90; 25 " " 1.00; 50 " " 1.20; 100 " " 1.50.

CHRISTIAN BIBLE LESSONS. These Lesson Leaves are especially for the use of Sunday-schools that may not be able to fully supply themselves with the Lesson Books or Quarters. TERMS—30 copies, one month, \$.15; one year, \$1.20. 100 " " .50; 250 " " 1.00; 500 " " 1.50.

BIBLE LESSON PICTURES. These are large sheets, printed in colors, with pictures illustrating each lesson. TERMS—In Quarterly Clusters, \$1.50 per year, \$5.00 per year.

OUR YOUNG FOLKS. An Illustrated Semi-monthly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains sketches and biographical sketches of prominent workers, Notes on the Sunday-school Lessons, and Endeavor Prayer-meeting Topics for each week, Calluses of Work, etc. This Magazine has allied with it commendatory notices than any other periodical ever issued by our people. The Sunday-school pupil or teacher who has this publication will need no other lesson help, and will be able to keep fully "abreast of the times" in the Sunday-school and Y. P. S. C. E. work. TERMS—One copy, per year, 75 cents; in clubs of ten, 50 cents each; in packages of twenty-five or more to one name and address, only 40 cents each. Send for Sample.

THE S. S. EVANGELIST. This is a Weekly for the Sunday-school and Family, of varied and attractive contents, embracing Serial and Short Stories; Sketches; Incidents of Travel; Poetry; Field Notes; Lesson Talks, and Letters from the Children. Printed from clear type, on fine calendered paper, and profusely illustrated with new and beautiful engravings. TERMS—Weekly, in clubs of not less than ten copies to one address, 40 cents a copy per year, or 10 cents per quarter.

THE LITTLE ONES. Printed in Colors. This is a Weekly for the Primary Department in the Sunday-school and the Little Ones at Home, full of Charming Little Stories, Sweet Poems, Merry Rhymes and Jingles, Beautiful Pictures and Simple Lesson Talks. It is printed on fine tinted paper, and no pains or expense is spared to make it the prettiest and best of all papers for the very little people. TERMS—Weekly, in clubs of not less than five copies to one address, 25 cents a copy per year.

Our Quarters are printed from electrotypes plates, and can be furnished in any quantity, at any time, never being "out of print." They are printed on good paper, with best quality of ink, and considering the high character of the contents, they will be found to be the cheapest Lesson Helps now published.

Christian Publishing Company, St. Louis, Mo.

THE FORM OF BAPTISM

By J. B. BRINEY. An Argument Designed to Prove Conclusively That Immersion is the Only Baptism.

AUTHORIZED BY THE BIBLE. With an Answer to Same.

By Rev. Jos. L. Tucker, D. D., Rector of Christ Episcopal Church, Mobile, Ala., to which is Appended a rejoinder by the Author. WITH AN INTRODUCTION BY J. H. GARRISON.

12mo, Cloth, \$1.00.

"In 1891 Dr. R. P. Huger, Episcopalian, and Dr. E. C. Anderson, Disciple, both of Anniston, Ala., had some friendly conversations as to the Scriptural form of baptism, and the former submitted to the latter the following proposition: "I hereby offer one thousand dollars (\$1,000) for the conclusive evidence that immersion is taught as Christian baptism—that is, as the only form of Christian baptism taught by the Bible. The judges shall be composed of five clergymen of the Protestant Episcopal Church, to be chosen by me, and five men to be chosen by Dr. E. C. Anderson. R. P. HUGER." Before this proposition was submitted in writing, Dr. Huger suggested that six men (three on each side) constitute the judges, and Dr. Anderson proposed that the six select a seventh man. This reasonable proposition Dr. Huger positively declined. Whereupon Dr. Anderson suggested that the number be increased to ten (five on each side), thinking that possibly among five Episcopal clergymen, one such man as Dean Stanley, Dean Goulburn, Bishop Lightfoot, or Bishop Colenso might be found. Dr. Huger selected T. F. Gallor, W. P. Dabuse, E. W. Spaulding, T. L. Tucker, and W. D. Martin; Dr. Anderson selected J. W. McGarvey, B. W. Johnson, W. J. Loos, H. McDiarmid and B. B. Tyler. After these ten men had been selected, Dr. Anderson proposed that the number be increased to fifteen by the addition of five lawyers or five learned Jews. This proposition was rejected. After Dr. Tucker sent in his review of "The Form of Baptism," Dr. Anderson proposed that the whole matter, including the "review" and Bro. Briney's rejoinder, be referred to three or five lawyers. This proposition was also positively rejected. Thus all reasonable prospect of anything more than an evenly divided verdict was persistently shut out from the start, and the expected evenly divided verdict has been rendered. "The Form of Baptism" includes 13 chapters and covers 162 pages of the work. The headings of the various chapters are: I. Laws of Language and Rules of Interpretation. II. Baptism in Greek Literature. III. Baptism as Understood by Lexicographers. IV. The Voice of Scholarship as to the Meaning of Baptizo. V. The Meaning of Baptizo as shown by the Hebrew word Tabhal. VI. Baptizo in the New Testament—Its Literal Use. VII. Baptizo in the New Testament—Its Metaphorical Use. VIII. Allusions to Baptism in the New Testament. IX. The Voice of History. X. The History of Affusion. XI. Ancient Translations. XII. Objections Considered. XIII. Recapitulation, etc. The above thirteen chapters constitute the best compend on the subject of Baptism ever published. It leaves absolutely nothing to be said, and the "review," occupying about fifty pages of the book, by Dr. Tucker, shows how utterly unanswerable are its positions, and unanswerable are its arguments. No wonder his brethren were afraid to have one purely disinterested man on the jury. Bro. Briney's "reply" to this "review" is overwhelming. Though courteous (a hard thing to be under the circumstances), he is unsparing in his exposure of Dr. Tucker's fallacies. Bro. Briney in his reply is seen at his best. As a fine piece of controversial writing it has never been excelled. The volume is supplied with an excellent index, and has an Introduction written by Bro. J. H. Garrison.

Published by CHRISTIAN PUBLISHING CO., St. Louis, Mo.