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

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THE Canadian Evangelist

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

Biblical Theology of the New Testament.

BY PHILIP SCHAFF, D.D., LL.D.

Biblical theology is fast coming to the front, and taking the lead of systematic or dogmatic theology. Formerly it was the reverse, especially during the periods of scholasticism in the thirteenth and seventeenth centuries, when the Bible was subjected to dooms, and was utilized merely as a treasury of proof-texts for a preconceived system of doctrine, whether Catholic or Lutheran or Calvinistic. Nowadays, people want to know first and last what the Bible teaches, which is of more practical importance than the teaching of the fathers, school-men and reformers. The authority of Christ and the apostles overshadows the authority of popes, councils, and confessions of faith.

Biblical theology, in its modern technical sense, is a systematic representation of revealed religion in its primitive form, as laid down in the canonical books of the Scriptures, and as distinct from its subsequent development in different ages and branches of Christendom. It sums up the scattered results of exegesis, and arranges them so as to exhibit the organic unity and completeness of revealed religion.

Biblical theology is divided into Old Testament theology and New Testament theology. On the Old Testament theology we have the works of Ewald, Schultz (recently translated by Patterson, Edinburgh, 1892, 2 vols.), and Oehler (revised translation, by Dr. George E. Day, 1883), and A. Duff (Edinburgh, 1891). On the New Testament theology we have the works of Neander, Schmid, Reuss, Baur, Van Oosterzee, and Weiss. To these has been quite recently added two important works of Beyschlag (professor in Halle), "New Testament Theology" (1891-92, 2 vols.) and Wendt (professor in Heidelberg): "The Teaching of Jesus." The first part of the latter work appeared in 1886, and treats of the sources of Christ's teaching; the second part was published in 1890, and was translated by J. Wilson under the title, "The Teaching of Jesus" (New York: Scribners, 1892, 2 vols.). These last works suggest some general remarks for school teachers.

In the theology of the New Testament, we must first distinguish between the theology of Christ as derived from His teaching in the Gospels and the theology of the apostles as contained in the Acts and Epistles. The former is the living germ of the latter.

1. The teaching of Jesus is altogether unique. He was neither self-taught, nor school-taught, nor inspired like the prophets and apostles. He spoke directly out of the fulness of the indwelling God, as His only begotten Son. He was not simply a witness of the truth, but the truth itself, and the light of the world. His teaching is a self-revelation of His divine-human person as the Son of God and the Son of man, as the Messiah and Saviour of the world, as the founder of the new covenant and the kingdom of heaven upon the earth. His teaching is a reflection of His life, and is as free from error as His life was free from sin. It is the union of infallible teaching with the sinless life which raises Him above the founders of other religions, and above all moral philosophers, ancient and modern.

As Jesus himself wrote nothing, we have to depend upon the reports of His disciples in the canonical Gospels.

The synoptic teaching of the first three Gospels relates chiefly to the kingdom of God and the duties of those who enter therein, and is brief, sententious, parabolic, and pictorial. This style was best calculated to impress itself upon the heart and memory of the common people in Galilee.

The Johannine discourses, which were mostly delivered in Jerusalem before the learned Pharisees and scribes, and in the private circle of His disciples, discuss the deepest mysteries of faith and eternal life, of the relation of the Son to the Father, of the world and to believers. They differ also in style, which strikingly agrees with that of the Johannine epistles. They were evidently produced by the original mind of the beloved disciple as understood in the light of the promised illumination of the Holy Spirit and presented in His own language for the second or third generation Christians. But no human genius could have invented such heavenly discourses, any more than the miracle of Jesus; no honest writer could have practiced such a deception upon his readers as the hypothesis of invention involves.

On close investigation, there is no material contradiction between the synoptic and the Johannine teaching of Christ. They supplement each other. It is the duty of the biblical theologian to show the harmony as well as the difference.

2. The apostolic period three or four centuries of doctrine may be distinguished, which are respectively represented by Peter, Paul and John, with subordinate differences in the Epistle to James, the Epistle to the Hebrews, and the Apocalypse.

The Petrine type, to which also James belongs, may be called the Jewish-Christian; the Pauline type, the Gentile-Christian; the Johannine type, the harmonious adjustment of the two. The first views Christianity predominantly in its harmony with the Old Testament, and the second in its dis-

junction, its newness and independence; the third rises above the antagonism of the Jewish and Gentile Christians, and represents a new generation. The first was the gospel for the Jews; the second, the gospel for the Gentiles; the third harmonizes the national and religious differences in the higher union of Christ.

The Epistle of James, "the brother of the Lord," is probably the oldest of the New Testament writings, and also nearest to the Old Testament, like the Gospel of Matthew. It represents the gospel itself as law, but as the "perfect law of liberty" (Jas. i. 25), which implies that the Mosaic law was imperfect and a law of bondage.

Peter is the connecting link between James and Paul, as the Gospel of Mark mediates between Matthew and Luke. He first made the confession that Jesus is the Messiah the Son of the living God (Matt. xvi. 16), which is the foundation article of the Christian faith. He agreed with Paul in the principle that Jews and Gentiles alike are saved, without the unbearable yoke of the ceremonial law, simply and solely "through the grace of the Lord Jesus Christ" (Acts xv. 11), and he rose to the liberal conviction that "in every nation he that fears God and works righteousness is acceptable to him" (Acts x. 35).

Paul's fundamental idea is righteousness in Christ, apprehended by faith and operative in love, in opposition to the legal self-righteousness of the Jews. His doctrinal system turns on the great antithesis of sin and grace. Out of Christ, sin and death reign; in Christ, righteousness and life.

The anonymous Epistle to the Hebrews forms the transition from Paul to John, and gives us the fullest insight into the eternal priesthood and sacrifice of Christ.

John, the mystic seer among the apostles, penetrated most deeply into the character of Christ, on whose bosom he leaned, and strikes the key-note of the highest type of theology in the word, "God is love."

The best representations of New Testament theology enter into all the differences, and give us almost as many apostolic types of teaching as there are books in the New Testament. But there is unity as well as diversity in the teaching of Christ and His apostles, and we need a work in which this unity is more fully brought out.—*Sunday-School Times.*

Children are God's apostles day by day Sent forth to preach of love, and hope and peace.

—Lowell.

Whatever has been the past year, or day, or hour, the future is before you, as unsullied and unstained as the pure, untrodden snow. What comfort is the thought! Therefore, take courage.—*Young People's Union.*

When you make a mistake, don't look back at it long. Take the reason of the thing into your mind, and then look forward. Mistakes are lessons of wisdom. The past can not be changed. The future is yet in your power.—*Hugh Whit.*

Self-Culture.

Here is a man who thinks of nothing but how he shall bring his nature to its highest perfection. He has, perhaps, thought chiefly of the gratification of appetite, and now he has risen above appetite and thinks of taste, and looks to higher and more refined and intellectual and aesthetic forms of gratification and culture, but there is the poison of selfishness in it yet. A man may have striven long for no other purpose than to save his soul, and then found that that saved soul was tainted with selfishness. And on the other hand it would be a dreadful doctrine that a man must sacrifice everything for others. It is a doctrine that a man would never tell his children, that the duty of self-sacrifice required them to give up everything to save some one else. We may be called upon to sacrifice many things, to give up comforts and pleasures, and even life itself, at the call of duty, but God never requires a man to give up his own best self. All that we are really intended to live for—character, goodness of soul, our real life—we are never called upon to surrender. To say that we are ever obliged to sacrifice these essentials would be to involve God in a contradiction. To think that our absolute self was ever to be sacrificed on any occasion would be a terrible paradox. That which alone has permanent and abiding value, and makes life worth living, is never to be given up.

Now these contrasting duties never really conflict with each other. When they seem to, the proper course is not to attempt to compromise between them, or make one balance the other. It would be absurd to attempt to be selfish one day and self-sacrificing the next. The human soul should present the spectacle of a great power of advance all along the whole line of the one ministering to the other. The more truly a man sacrifices himself, the more truly he shall develop himself. The more truly he develops himself, the more truly he shall sacrifice himself. Every great thing has its disadvantages. Freedom brings its disturbances, but shall we escape them by making men less free? No, by making them more free. The remedy for the errors and disturbances of liberty is not restricted by liberty, but increasing liberty. And man shall not escape the dangers of self-culture but by a deeper and truer self-culture. And the dangers of self-sacrifice are to be remedied by a deeper and wiser self-sacrifice. There may be inconsistencies in our ways, but the great inconsistency is this.

Be not afraid of self-culture, but of mistaken and incomplete self-culture. The text binds both self-culture and self-sacrifice together in these great words: For their sakes I sanctify myself. Be your best self for the good of your fellow-men. Jesus has done the whole round of creation. He has mingled with men and wrought wondrous works among them, preached to them as never man spake, and seen and felt all the revealed glory of God in His works. He has led this life that never man led, not that He might stand as a splendid wonder among men, but that he might save the world to God.

The noblest souls have always felt a perpetual reaction. Neither struggles to complete themselves nor struggles to save the world can satisfy them alone; each needs the other to make it satisfying. One finds the good of all mankind a motive for doing his best. Go forth to serve the world, and you will know you must be a better man to serve it fully.—*Phillips Brooks.*

"I Used My Two Knees."

A good Chinaman had been the slave of opium smoking for thirty-nine years. Those familiar with this curse know that the opium appetite becomes a deeply seated disease, and few who are once entangled in this snare of Satan ever escape. Opium smokers who profess faith in Christ are looked upon with great distrust, and dealt with with the utmost caution, for they are almost sure to relapse into their former evil ways. But this man was rescued from opium smoking; he was cured, and he staid cured. One day some one asked him how it was that he had broken off the terrible habit; he answered:

"I used my two knees."

How many people there are to-day who are caught in Satan's snares, who struggle to escape, and sink back despondent and despairing; who might find deliverance as the Chinaman found it. They use their tongues, they make vows, and promises, and resolutions, but they do not use their knees.

No man was ever overcome by temptation while calling on the mighty God to help him; no man need despond though billows and waves go over him; if a man will only pour out his heart to the Lord, he may go down like Jonah to the bottom of the mountains, and the earth with her bars may be about him; but if out of the belly of hell he will cry to God, the Lord will hear and save him.

Tempted one, discouraged one, struggling one, fallen one, use your two knees; you will climb out of horrible pits, and mire and clay on your knees sooner than any other way.—*The Christian.*

The days are ever divine. They come and go like muffled and veiled figures sent from a distant and friendly party; but they say nothing, and if we do not use the gifts they bring, they carry them as silently away.—*Selected.*

I would not if I could repeat A life which still is good and sweet; I keep in age, as in my prime, A not uncheerful step with time, And, grateful for all blessings sent, I go the common way, content To make no new experiment. On easy terms with law and fate, For what must be I calmly wait, And trust the path I cannot see; That God is good sufficeth me. And when at last upon life's play The curtain falls, I only pray That hope may lose itself in truth, And age in heaven's immortal youth, And all our loves and longings prove The foretaste of diviner love! —WHITTIER

A man has a right to be liberal only with what belongs to him, consequently it is a great mistake to call any one "liberal" who surrenders God's own truth. There is no word in our language more abused in this day than that good, old-fashioned word, liberal.—*Central Baptist.*

Contributions.

The Commission vs. Denominationalism.

XI.

T. B. KNOWLES.

The late Archbishop Purcell, of Cincinnati, once gave his decision on the question of the action of baptism. It was brought about as follows: Two gentlemen, one an immersionist and the other an advocate of sprinkling, were discussing the meaning of *baptized*, and the mode of baptism, in the presence of W. H. Lape of precious memory. Mr. Lape proposed that they ask the learned prelate to settle the question as to the primary meaning of the word in dispute for them. To this they both agreed, and requested Mr. Lape, who was personally acquainted with the Bishop, to ask the question for them. He did so, and, in their presence, two questions: 1st, "What is the primary meaning of the word *baptizo*?" and, "What was apostolic baptism—immersion or sprinkling?" The Bishop replied: "The primary meaning of *baptizo* is to dip, immerse; and immersion was the apostolic baptism." The Catholic Church was never taught anything else, nor has she ever attempted to justify, or prove the practice of sprinkling or pouring by an appeal to the Scriptures. She simply falls back upon the Church's right to change "the mode of administering the sacraments." "She rightly exercises a discretionary power as to the manner of their administration," so says Archbishop Kenrick. But, while she defends the practice of sprinkling and pouring, and has been the kindest mother to this, her offspring, she has, nevertheless, consistently refused to honor it with any higher parentage, no New Testament origin or authority. Nay, more, she avows her willingness, as Dr. De Viecones says, to "refute that false notion that baptism was administered in the primitive church by pouring or sprinkling." Indeed, the Catholic Church occupies the vantage ground, in her discussions with those Protestant churches that practice affusion, on the question of baptism. To the charge that she has "altered the ordinances of Christ," she keenly retorts, "Physician, heal thyself;" "For wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things," as, in the words of Haydock, approved by Pope Pius IX., "Not only the Catholic Church, but also the pretended reformed churches, have altered the primitive custom in giving the sacrament of baptism, and now allow of baptism by sprinkling and pouring water upon the person baptized; nay, many of their ministers do it now-a-days by slipping a wet finger and thumb over the child's head, which it is hard enough to call a baptizing in any sense." "If," replies the Catholic, "it is a sin, as you say, to change the form of administering the New Testament sacraments, why do you continue the practice of sprinkling, which is not of New Testament authority at all, and which you simply got of us?" For, it is simply a fact, that denominationalism did kidnap affusion from the Church of Rome, and adopted it with all the care of a foster mother. But she has been rather ashamed to own its real parentage, and hence the prodigious efforts that have been made to cover up its true origin, and to find some trace of birth or name in the word *baptizo*, and in the New Testament. Both have utterly refused, however, to own either the name or the legitimacy of this offspring of Rome. But the scholarship of the Catholic Church is not alone in exposing the

futility of denominationalism along this line, for many noted men in the ranks of affusionists have, in wielding the keen blade of scholarship, cut the silken threads of argument by which it was sought to anchor this inflated notion to the New Testament, after the following fashion. Sir David Brewster (in the *Edin. Ency.*) says: "It is impossible to mark the period when sprinkling was introduced. It is probable, however, that it was invented in Africa, in the second century, in favor of clinics. But it was so far from being approved by the church in general, that the Africans themselves did not count it valid." And *Moshem* says: "In this (the first) century baptism was administered in convenient places, without the public assemblies, and by immersing the candidates wholly in water." Neander says: "Baptism was originally administered by immersion." And Dr. Schöff says: "Immersion, and not sprinkling, was unquestionably the original normal form of baptism. This is shown by the very meaning of the Greek words used to designate the rite." Again he says: "When and how came the mode of pouring and sprinkling to take the place of immersion and emersion as a rule. The change was gradual and confined to the western churches. The Roman Church, as we have seen, backed by the authority of Thomas Aquinas, 'the angelic doctor,' took the lead in the thirteenth century, yet so as to retain in her rituals the form of immersion as the older and better mode." Immersion being "the older," sprinkling is therefore too young to be apostolic. Luther says, "The term baptism is a Greek word—it may be rendered into Latin by *mersio*—when we immerse a thing in water that it may be entirely covered with water," and adds of persons baptized, "Nevertheless they ought to be wholly immersed, and immediately to be drawn out again, for the etymology of the word seems to require it." Again he says, "Baptism is nothing else than the word with immersion in water," and Venema, as quoted by A. Campbell, says, "The word *baptizo*, to baptize, is nowhere used in the Scripture for sprinkling. Dr. Samuel Clark states that in the primitive times the manner of baptizing was by immersion, or dipping the whole body into the water." And George Whitfield says: "It is certain that in the words of our text, Rom. vi. 3, 4, there is an allusion to the manner of baptizing, which was immersion, which is what our own church allows." Dr. Whitby says: "It being so expressly declared here, Rom. vi. 4, and Col. ii. 12, that we are buried with Christ in baptism, by being buried under water." Also "and this immersion being religiously observed by all Christians for thirteen centuries, and approved by our church, and the change of it into sprinkling, even without any allowance from the author of this institution." Dr. Thomas Chalmers says, "The original meaning of the word baptism is immersion," and Dr. Charles Anthon not only affirmed that "the primary meaning of the word *baptizo* is to dip or immerse," but says, "sprinkling, etc., are entirely out of the question." Bishop Taylor also says: "The custom of the ancient churches was not sprinkling, but immersion, in pursuance of the sense of the word (*baptizo*) in the commandment and example of our blessed Saviour." And the statement of Mede is, "There was no such thing as sprinkling, or *rantismo*, used in baptism in the apostolic times, not many ages after them. Calvin affirms that 'the ancients' administered baptism by immersing the whole body (C. notes on Acts viii. 38). And again, "The very word *baptizo*, however, signifies to immerse, and it is certain

that immersion was the practice of the ancient church," so "sprinkling is out of the question" th Calvin also. William Burkit, commenting on Rom. vi. 4, says: "The apostle, no doubt, alludes to the ancient way and manner of baptizing persons in those hot countries, which was by immersion, or putting them under the water for a time, and then raising them up again out of the water. And Dr. James McKnight says: "Christ submitted to be baptized, that is, to be buried under the water by John, and to be raised out of it again, as an emblem of his future resurrection." And a learned body of divines, in "Annotations on the Bible," say, on Rom. vi. 4 and Col. ii. 12, "In the phrase the apostle seemeth to allude to the ancient manner of baptism, which was to dip the parties buried, and as it was to bury them under water." Conybeare and Howson affirm "that this passage (Rom. vi. 6) cannot be understood unless it be borne in mind that the primitive baptism was by immersion." And Dr. Barnes, in his notes on the words, "So shall he sprinkle many nations" (Isaiah lii. 15), says: "It may be remarked that whichever of the above senses may be assigned, it furnishes no argument for the practice of sprinkling in baptism. . . . nor should it be used as an argument in reference to the mode in which that should be administered." Beza, the associate of John Calvin, says: "Christ commanded us to be baptized, by which word it is certain immersion is signified." "To be baptized in water signifies no other than to be immersed in water, which is the external ceremony of baptism." And Dr. Wall is constrained to say: "This (immersion) is so plain and clear, by an infinite number of passages, that as one cannot but pity the weak endeavor of such pedobaptists as would maintain the negative of it." Thus scholarly men—and many more might be cited belonging to the pedobaptist school—have united their testimony with that of the scholarship of the Catholic church, to "refute that false notion that baptism was administered in the primitive church by pouring or sprinkling." Surely the persistent efforts of denominationalism to uphold this institution of the Catholic church and belittle the institution of Jesus Christ, will have to be answered for. In the language of Calvin we say: "As though it were a contemptible thing to be baptized in water according to the precepts of Christ, men have invented a benediction, or rather, incantation, to pollute the true consecration of the water. . . . yet it is lawful for me and for all believers to reject everything that men have presumed to add to the institution of Christ."

God's Covenant.

F. MACDONALD.

The word covenant, in a scriptural sense, may be defined as the promise of God to man that he shall receive temporal or spiritual blessings upon certain conditions, or upon the performance of the duties pointed out in the Old and New Testaments. The subject is an extensive one, and I have neither the time nor the ability to deal with it exhaustively. However, I shall endeavor to bring before your minds some of the leading points.

In reading the Scriptures we are apt to lose sight of the distinction between the old covenant and the new. We forget to read the Bible as an historical record. We are apt to overlook the fact that we are Gentiles and that under the Old Testament our Gentile forefathers were not recognized by God. We forget that as Gentiles our fathers had neither part nor lot in the covenant which God made with Israel. The

promises and the law of God were given to the chosen nation of Israel. Our Gentile fathers were regarded as outcasts from the commonwealth of Israel. When therefore we read of the law of Moses, the covenant of God, the Jewish priesthood, and the people of God under the Old Testament, we are reading the history of a people who were the chosen nation of God, and we forget that our Gentile fathers had no share in any of these things, but were regarded as enemies of God and His people. But under the new or Christian dispensation Jew and Gentile stand on the same footing. Paul, writing to the Gentile Christians at Ephesus, says. (Eph. ii. 11-14)—"Wherefore, remember that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands. That at that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ, for He is our peace, who hath made both (Jew and Gentile) one and hath broken down the middle wall of partition between us." As Gentiles, then, we have a special interest in the New Testament. In order to have a definite knowledge of the new dispensation the first point to be ascertained is, "When did it begin?"

The apostle, writing to the Hebrews, (chapter x. 9-10) says: "He taketh away the first that He might establish the second by the which we are sanctified by the offering of the body of Jesus Christ once for all."

Our inquiry then is, when or at what time did he take away the first covenant and establish the second by the which we are sanctified?

In the same epistle (chapter ix. 15-17), speaking of Christ as "Mediator of the New Testament," the apostle says: "For where a testament is there must also of necessity be the death of the testator. For a testament is of force after men are dead, otherwise it is of no strength at all while the testator liveth." This very clearly shows that the New Testament was not in force until after the death of Jesus. This is a most important point to keep in mind. It shows that the Christian age began after the death of Christ and not while He lived on earth. It shows that the law of pardon by which men become Christians was not in force while Jesus lived and that the way of salvation could not be preached until after His death. In reviewing the incidents of the life, death, resurrection and ascension of Jesus we find that John the Baptist (Matt. iii. 9-12) first heralded His appearance and declared to the Jews that one mightier than he was coming after him whose sandals he was not worthy to unloose.

That the axe was laid at the root of every tree and that it was no longer sufficient to be Israelites or children of Abraham according to the law, but that Christ would separate the wheat from the chaff and destroy the chaff.

John therefore exhorted the Jews not to say within themselves "we are Abraham's children," but he exhorted them to repent: (or reform).

John baptized them into repentance (or immersed them into reformation) that is, introduced them by his baptism into a reformed life in order to prepare a people to receive the Messiah. Jesus also presented himself for baptism, and as he came up out of the water, after obedience to his Father's institution, the Spirit descended in the form of a dove and a voice from heaven proclaimed (Matt. iii. 17)—"This is my beloved son in whom I am well pleased." In the mount of transfigura-

tion God again acknowledged Jesus. Peter proposed to make three tabernacles—one for Jesus, one for Moses and one for Elijah; but the voice from heaven replied: "This is my beloved Son, hear ye Him." This was doubtless to prepare the minds of the Jewish disciples for the coming dispensation, when they should no longer hear Moses and the prophets, but obey Jesus Christ as Lord of all.

Jesus commanded them to tell no man the vision until he was raised from the dead.

The old Jewish law was in full force during the life of Jesus. Jesus fulfilled the law. It was just as necessary for the Jews to offer animal sacrifices up to the hour that Jesus died as it ever had been. The Jewish high priest went once a year into the holy place or inner temple where the presence of God was supposed to dwell, there to offer the blood of sacrifices and to intercede for the people. But when Jesus, expiring on the cross, cried, "It is finished," the veil of the Jewish temple was rent—the way into the presence of God was opened, and the old covenant was fulfilled. The great sacrifice had been offered. Therefore the Jewish sacrifices were no longer necessary. After His resurrection Jesus ascended into the immediate presence of God and presented the blood of His own sacrifice. He thus became the Great High Priest of His people—the mediator of the new covenant. The priesthood of Aaron had ceased. Moses was no longer the mediator and law-giver. There was a new covenant and Jesus was its high priest and law-giver. Matt. xxviii. 18-20—"All power (authority) is given unto me in heaven and on earth," said Jesus to His apostles.

"Go ye therefore and teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway even unto the end of the world."

He further commanded them to tarry in Jerusalem for power from on high. At Pentecost the Spirit came to enlighten the apostles. The apostles proclaimed the new law of pardon in these words (Acts ii. 38)—"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins."

We read that three thousand of the Jews obeyed the gospel, and thus the first Christian church was established in Jerusalem.

We can learn the terms of the new covenant from the twelve apostles only. They were given authority to teach and rule. Their preaching as recorded in Acts and their several epistles to Christians are our only guide.

The old Jewish covenant included only the Israelites. But we learn that now in this Christian age (Acts xi. 18)—"God hath also to the Gentiles granted repentance unto life." God taught the apostle Peter this great fact in a vision, in which He commanded that what God hath cleansed the Jewish brethren were not to call common or unclean.

Cornelius the centurion and his household were the first Gentiles baptized into Jesus Christ, an account of which is given in Acts x.

Paul, in his letter to the Christian church at Rome (Rom. xi), says that the Gentiles were taken into the Christian covenant to fill the places of those who through unbelief rejected the Messiah promised to their father Abraham. The same apostle, writing to the Christians at Galatia (Gal. iii. 24), says: "For ye are all the children of God by faith in Christ Jesus, for many of you as have been baptized into Him have put on Christ, there is neither Jew nor Greek, there is neither

bond nor free, there is neither male nor female, for ye are all one in Christ Jesus, and if ye be Christ's then are ye Abraham's seed and heirs according to the promise."

In conclusion, a few words as to the practical side of the question. How or by what act does the alien enter into this new covenant. In Gal. iii. 26-28 we find these words: "For ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ."

When therefore the penitent alien is said to be baptized into Christ it is the same as to say that he has been baptized into, or has become a member of, the new covenant, and it is to those—and those only—who are members of that covenant, that all the blessings of the gospel are promised, including the remission of sins, adoption into the family of God, etc., etc. Hence baptism is said by the apostle Peter (Acts ii. 38) to be for the remission of sins, because that is the first of the promised blessings in which all who enter the new covenant participate.

It is by that act that the alien (who has been previously changed in character by faith and repentance) changes his state.

Let the distinction so plainly made in scripture between the old covenant and the new and also between character and state be once clearly understood, and there is not a single honest, professed follower of our Lord Jesus Christ who would not take his stand with us on the word of God within one hour.

Let us pray that we who are members of the new covenant endeavor to follow the teachings addressed to us in the New Testament and day by day strive to live for Christ, walking in His footsteps, that we may eventually enjoy that everlasting inheritance that he has in store for all who are "faithful unto death."

London.

Young People's Work. FOR CHRIST AND THE CHURCH.

To Our Junior Boys.

Dear Boys,—I am writing this expressly for you. Need I tell you that I love you dearly? Well I do, and I should like to see you all bright, happy Christian Endeavor workers like the one I am going to tell you about. Now get your geographies and find St. Clair. Well, we've found it. Now that's where one of the warmest, brightest Christian Endeavorers in the universe lives. I tell you how I first met him. I was visiting there last summer and the first Sunday I went to Endeavor meeting I sat beside him. He handed me his hymn book, then his Bible open at the lesson. All through the service his voice rang out clear and distinct in responsive reading and song in a way that would enthrall anyone. During the meeting a rainstorm had blown up and I had forgotten my umbrella, so started home in the rain. I had only gone a short distance when I heard footsteps come patter patter behind me and in a moment my boy was beside me, holding his umbrella over me. We walked on quickly, chatting pleasantly till we reached home. Then with a polite bow and a bright smile he started back through the pouring rain for church just as the bell had ceased ringing. Now I think he showed the true spirit of Christian Endeavor. He saw I was a stranger and exposed to the inclemency of the weather and came at once to my assistance, not waiting to think that he might have a long distance to walk and get drenched in the rain and consequently miss the church service. He understood this part of his pledge: "I

promise Him I will strive to do what ever I think He would like me to do," and did it promptly and cheerfully, and during my entire stay I saw him ever on the alert with Bible or hymn-book ready to help everyone with such a cheery, earnest manner as though that were his chief aim in life. Fortunate, indeed, is the society which has one or more such boys. How I wish that every boy who reads this would this moment resolve anew that he would do "whatever He would like to have me do," and you will find lots of opportunities and do everything heartily as unto the Lord. Remember, boys, that the happiness of your life, its power and its part and rank on earth or in heaven depends on the way you spend your days now. I know it is not always easy to be good and that you are sometimes discouraged, but the dear Lord knows it too. When he was a boy (just your age) living in Nazareth he had the same temptations that you have now. "He was tempted in all points like as we are, yet without sin." He is ever by your side ready and anxious to help you, and every time you conquer the tempter it makes you stronger to fight the battle for right against the wrong. The world was never in greater need of such men as you will one day be—loyal, brave and true. So begin now to put on the whole armor of God, and learn to use it, so that when you are called to fill up the ranks there will be no cause for defeat or delay. Well, boys, I have written you a long letter and will close with these words: "Work while it is day, for the night cometh when no man can work."

Yours in C. E.,

MINERVA C. FLEMING.

Slocum's Emulsion will make you eat.

C. E. Prayer-Meeting Notes.

March 6—The Lord's day—How shall we keep it?—Neh. xiii. 22; Matt. xii. 8-13.

We must ever keep before us the difference between the Sabbath of the Jews and the Lord's day of the Christian.

At the death of Christ all patriarchal and Jewish types and ceremonies were abrogated—2 Cor. iii. 7-11; Gal. iii. 19-25; Heb. viii. 6-13. The one was a day of rest; the other a day of religious activity.

It is evident that mankind require to cease from their secular labors one day in the seven. The physical, intellectual, moral, social and religious wants of humanity demand that one day in the seven be set apart, sanctified to the Lord. Christ says: "The Sabbath was made for man."

The apostles teach very plainly that the seventh-day Sabbath was a part of the old covenant, which was done away.

The Lord's day commemorates the ever memorable day on which Jesus rose from the dead—the first day of the week.

How shall we keep it? Let us study the history of the primitive church as recorded in the Acts and epistles and see how the day was kept.

1. It was upon this day that the disciples of Christ assembled for the purpose of attending the Lord's supper and engaging in other acts of worship—Acts xv. 6, 7; 1 Cor. xvi. 1, 2.

2. When the aged disciple and apostle, John, was exiled to the rocky isle of Patmos, although away from kindred and brethren, he could say: "I was in the Spirit on the Lord's day."—Rev. i. 10.

Remember that it is not our day, but the Lord's, and to Him we will have to render an account. Do not think your whole duty is done when you have attended morning service. Can you at-

tend Sunday school and evening service? Do so if possible. If you cannot, you have your Bible, read it, and meditate upon what you read. Be in "the Spirit on the Lord's day."

"Everything is sinful on the Lord's day which in any way interferes with its own hallowed associations; with the proper discipline of our own hearts, and with the proper education of our own families; and, consequently, that much of the traveling, visiting, reading, conversation, and other exercises of this day, are an abomination in the sight of God and utterly inconsistent with our Christian profession."—MILLIGAN.

"The church from its beginning observed as the special day of worship the first day of the week, glorious with the memories of a Risen Saviour and of Life and Immortality brought to Light."—JOHNSON.

March 13—Neglected opportunities—The loss to others, to ourselves.—Esther iv. 14; Heb. ii. 1-3.

Esther, the Jewess, became the wife of King Ahasuerus and queen of the great Persian empire. Haman, the prime minister, who is embittered against the Jews, obtains the royal sanction to a proclamation to slaughter all the Jews within the empire. Mordecai, uncle of Esther, sends word by messenger for the queen to seek audience with Ahasuerus for the purpose of rescuing her kindred from destruction. Here was a golden opportunity to endeavor to save her people. It is fraught with great danger, for whoever enters the presence of the king unbidden dies, unless the king "holds out the golden scepter." Esther goes. The scepter is extended. Her request is granted and her people saved. God was with her, as He is always with those who do His will.

The destiny of a nation may not depend upon our actions, but oftentimes an opportunity presents itself upon which may hang the destiny of a human soul.

—The loss to ourselves.

"How shall we escape if we neglect so great salvation." We are unable either in this world or any other to save ourselves. "The gift of God is eternal life."—Rom. vi. 23. This is an opportunity which embraced causes the angelic hosts of heaven to rejoice, but which neglected makes heaven weep. "The wages of sin is death."

Every time we fail to improve our opportunities for doing good our character is weakened.

"Hearing and doing we build on the rock, Hearing alone we build on the sand."

2. The loss to others. It is impossible to live without influencing someone for good or evil.

Thousands every year are dying without hope, because the so-called Christian world is neglecting its opportunities.

Do not despise the little occasions for doing Christ's work. A teacher of a Sunday school in Chicago helped a little ragged boy to find some pages. She had her reward. That boy became Dwight L. Moody. A kind word spoken or act done in His name may save a soul from death.

GEORGE FOWLER.

A Remarkable Case.

GENTLEMEN.—About five years ago I noticed on my hands a great number of soft, spoggy warts, very painful, and which bled when touched. I never witnessed anything like it, and was quite alarmed. We are never without Hagar's Yellow Oil, and one evening my little girls applied it to each wart. They did this several nights, and in the morning the pain and itching were so bad I had to cool my hands with snow, but finally the warts dropped out and I have never been troubled since.—MRS. Wm. C. Cro, Brighton, Ont.

Literary Notes.

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

The Pulpit for February contains complete sermons on "Either God or Mammon," by Rev. Charles H. Parkhurst, D.D.; "True Mastery," by Rev. Dr. Roberts; "The Need of Ministry," by the late Dr. Stafford; "The Grandeur of Christian Life," by Dr. E. W. Donald; "The Boyhood of Jesus," by Dr. E. P. Ingersoll; "The Keystone of Christianity," by Dr. Joseph Parker; "Charity of Judgment," by Canon Duckworth; "The Silence of God," by Rev. Alfred Warr; "Why Do We Live," by Rev. Charles Williams; "The Mind of Christ," by Rev. Philip S. Moxom; "An Old Testament Sermon," by Dr. McArthur, making on the whole a very interesting number. Subscription price \$1.50 a year, 15 cents a copy. Edwin Rose, publisher, Buffalo, N.Y.

THE GREAT CONTROVERSY.—A Biblical and Historical Search after the True Basis of Christian Union, by Ashley S. Johnson, L.L.D., president of the Correspondence Bible College; paper covers, pp. 265, price 50 cents.

CONDENSED BIBLICAL CYCLOPEDIA.—Designed for those who have but little time for study, by the same author as the foregoing; paper covers, pp. 232, price 50 cents.

Bro. Johnson will send a copy of each of his books for a one dollar bill enclosed in an ordinary letter. His address is Kimberlin Heights, Tennessee. Any one who wants a big dollar's worth of good reading will not make a mistake in sending for these two books.

YOUNG FOLKS IN BIBLE LANDS.—Including travels in Asia Minor, Excursions to Tarsus, Antioch and Damascus, and the Tour of Palestine, with Historical Explanations, by B. W. Johnson, author of People's New Testament, "Commentary on John," "Vision of the Ages," and Editor Christian Evangelist, St. Louis, Christian Pub. Co., 1892. Price, \$1.50.

This is one of the most charming books of travel the writer has read for many years. While it is dedicated to the members of the Young People's Society of Christian Endeavor, and is written in a style well adapted to interest and instruct the young, it is, on this very account, sure to be popular with an older class of readers. The author shows admirable taste in his selection of the things and places to describe and explain. He does not weary the reader with details about how he got to Bible lands, but plunges at once into Asia in his first sentence, and begins at once to guide the reader through historic scenes of deep interest. The conversation with "the boys" who accompanied him about places and events is a good feature of the book, and serves to throw historic light on many interesting questions. The appearance of the country, condition of the cities, the costumes and customs of the people, are all described in a graphic manner.

The book we pronounce a success, being happy in its conception and execution. There is no other book known to us that just covers the ground and fills the place which this one does. Those who wish to put a fascinating book of travel in the hands of their boys and girls, that will acquaint them with Bible lands, can hardly find any other book that will so well serve their purpose as this. It is illustrated with scenes in the places visited, has table of contents and a good index. The work comprises 398 pages, and is printed in clear, bold type on excellent paper. In his preface the author promises that if this volume be accorded a

favorable reception, he will, in a second volume, include Great Britain, the countries of Western Europe, Switzerland, Italy and Greece. The strong probability is he will have to prepare the second volume, for this volume is sure to be widely read.

[The above notice gives a good idea of "Young Folks in Bible Lands," which book is worthy of high praise. Not only young people, but old people will enjoy reading it. Those who cannot afford to buy one of the expensive works on Bible Lands should purchase this book. They will be surprised and delighted at the knowledge it will give them of the Holy Land.—EDITOR CANADIAN EVANGELIST]

Obituaries.

FERGUSON—Died, in the township of Aldborough, Jan. 21st, 1893, Sister Margaret Ferguson at the advanced age of eighty seven years. The subject of this obituary came from Scotland in the year 1819 and became one of the pioneers of this section of country and was subject to all of its privations. She united herself with the Disciples of Christ over fifty years ago, together with her husband, who preceded her to his reward eighteen years ago. She leaves behind her four sons and four daughters—Bro. John, Elder of the church at West Lorne; Alexander, of Michigan; Colin, of Clearville, and Duncan, at the old home, to whose care and that of his good wife was committed the aged mother. Too much cannot be said of their tender care and watchfulness at the bedside of their departed mother, who for years was helpless. Sister Ferguson was faithful to the last and her end was peace. A large congregation of sympathizing friends followed her to the grave, and we laid her away awaiting the resurrection morn. "Blessed are the dead who die in the Lord."

R. M. A.

West Lorne.

Married.

TOLTON—STEVENS—In the Disciples' church, Walkerton, Feb. 8th, 1893 by Elder E. Sheppard, Henry R. Tolton, of Manitoba, to Annie Stevens, of Walkerton.

Slocum's Emulsion has no equal, 35c.

If you want to buy or sell a farm, advertise in the Toronto Weekly Mail. That paper reaches 100,000 farmers homes every week and your advertisement should meet the eye of some one who wants to purchase. Advertisements of this class are inserted in the Toronto Weekly Mail for Five Cents a word for each insertion or Twenty Cents a word for five insertions. Address, The Mail, Toronto, Canada.

ON THE ROCK;

OR, Truth Stranger Than Fiction.

THE STORY OF A STRUGGLE AFTER THE TRUTH AS IT IS FOUND IN CHRIST.

By D. R. DUNGAN.

Twenty editions of this book have been sold, and the demand increases. It is the most popular book on FIRST PRINCIPLES ever published by our people.

This volume discusses no new themes, nor does it present novel ideas upon the old theme of Christianity. Its novelty is found in protesting against novelties in religion, and insisting upon the usage of the primitive Church. It adopts a method for the discussion of salvation from sin which is, it is hoped, adapted to the popular education on the religious issues of the day. It was written for the benefit of, and is dedicated to, the people, with the prayer and hope that it will be widely read, and that it will do them good. The author has carefully avoided technical expressions and obscure phrases, in order that it might meet their wants. He has endeavored to take these questions from the exclusive hands of the theologians, and place them in the hands of the people for their own adjudication. Will they, like the heathen, examine the scriptures to see whether these things be so? Price, 11.50. Address.

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HAMILTON, MAR. 1, 1893.

The Union Question.

In the Feb. 1st number of this paper there was given an account of a conference on Christian union recently held in Toronto. We refer to that now to remind our readers that at that conference there was a very general and very earnest desire expressed for union, and that some at least of the speakers very positively declared their belief that denominationalism is a sin and sectarianism a curse. This is quite in harmony with the teaching of the apostle Paul, for example, in I Cor. iii. 1-4. When the conclusion is arrived at that divisions are sinful, those who love the Lord Jesus Christ will not need to be told that immediate efforts should be made to remove that particular sin. It is gratifying to notice that many pious persons have come to see that sectarianism is plainly contrary to the will of Christ and that they are really concerned lest they themselves may be implicated in the sin.

To admit that divisions are sinful is to believe in the possibility and necessity of union and to feel under obligation to do what in us lies to abolish the one and accomplish the other. And so we find that the thoughts of many are directed to the question, How can union be effected? Whether those who spoke in favor of union at the late Toronto conference have in their minds clear ideas of how it can be realized, we cannot say; if they have, they did not then so express themselves. An attentive listener might conclude that in the mind of none was there a scheme formulated. And he might further conceive that before an attempt were made to devise a plan of union it would be well to decide whether the Bible would be taken as the exclusive and final authority, or whether tradition, history and reason would be regarded as having, co-ordinate, or even subordinate, weight as authorities. The settlement of this point is fundamental and vital. In fact, we may say that the great question of our day, from the Christian standpoint, is, What of the Bible? Is it an inspired book? Does it contain the word of God? Does it give a correct account of the sayings and doings of Jesus of Nazareth and of His apostles? This question, or these questions, or such questions, are in the minds of the people to-day perhaps as never before, and it behooves religious teachers—all those who in any wise are responsible for the religious thought and life of their fellow-men, to prepare themselves to answer such questions truly and intelligibly. For the increase of general knowledge and the enlarged acquaintance with the Bible as a book which characterizes our day and country, make it absolutely necessary that the people should receive a fuller account than our fathers received of the origin, character and authority of the Bible. And as we have intimated little substantial progress can be made in the direction of Christian union unless the

parties desiring union are agreed as to the place and authority of the Bible, especially of the New Testament.

The position of the Disciples of Christ in regard to the Bible may be briefly stated here. They hold the Old and New Testaments to be both inspired books and both profitable for these days, but they maintain that it is the New Testament alone that sets forth what the church of Christ is, what Christians are, and that what cannot be clearly established from the New Testament must not be imposed upon believers as a test of fellowship. They urge that the New Testament, and the New Testament alone, must be our authority in determining the basis upon which all believers can unite. And while willing to receive what light history and tradition may be able to throw upon the interpretation of the Scriptures, they contend that whatever is necessary to the well-being of the individual Christian and of the whole body of believers is clearly presented in the New Testament, and may be easily discovered without the aid of tradition or of history.

In harmony with such an estimation of the New Testament, the Disciples, in seeking for a basis of union, pass over all creeds and confessions, decrees of councils, etc., etc., and take their stand by the side of the Lord Jesus and His apostles. This course simplifies the matter very much and brings the problem within the reach of the average man and woman. We should like to see those Toronto ministers when they renew their conference, March 6th, seek for a solution of the difficulty confronting them along this line.

Why Christ Gave Himself For Us.

Titus ii. 14: "Who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." (R. V.)

The question at the head of this article is answered by the beautiful verse quoted, and one might well feel that no words of his were needed to add to its beauty, clearness and force. Yet it is not impossible but that a few remarks may help some reader to realize it more fully and to undertake to live more faithfully in harmony with the Saviour's purpose in giving Himself for us. For we need to remember that if we have our hope set on Him we should purify ourselves even as He is pure. We must "work out our own salvation with fear and trembling" if we would have "God to work in us both to will and to work for His good pleasure." It is not going too far to say that unless a person is consciously and steadily thus working in the line of God's purpose he is not living a Christian life. The Lord prayed for His disciples, not that they should be taken out of the world, but that they should be kept from the evil. The apostle Paul exhorted Christians to "Abhor that which is evil; cleave to that which is good." James wrote: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." And Peter gave this admonition: "As children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance; but like as He which called you is holy, be ye yourselves also holy in all manner of living." And John wrote: "My little children, these things write I unto you, that ye may not sin." And it is evident that when Jude wrote exhorting "the called" "to contend earnestly for the faith which was once for all delivered unto the saints," he

had in mind a class of professors who were teaching and practising impurity rather than purity. In Rev. xxii. 14 (R. V.) it is declared: "Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city." And so while we tarry here let us pray:

"More purity give me,
More strength to overcome;
More freedom from earth-stains,
More longings for home;
More fit for the kingdom,
More useful I'd be;
More blessed and holy,
More, Saviour, like Thee."

Foreign Missions.

Inasmuch as the Foreign Society only asks one collection from the churches for Foreign Missions during the year, it is very important that collections should be as generous as possible; and, of course, if the collection cannot be taken up on the first Lord's day in March, some other Lord's day soon after that will do. Every church should give something; every Disciple should give something. Everyone who loves the Lord must desire that all mankind should have an opportunity of loving Him too. How dwelleth the love of Christ in us if we can hear unmoved of countless thousands who have never heard His blessed name? It appears to us that we scarcely need to enquire whether the Lord commands us to "Preach the Gospel to every creature." We simply need to ask ourselves, do we believe the Gospel, do we find it a source of present blessing and an assurance of future glory? If we do, and we do, if we are true Christians, how can we refrain from singing:

"Shall we, whose souls are lighted
By wisdom from on high,
Shall we to man benighted
The lamp of life deny?"

The great apostle declared: "The love of Christ constraineth us." Can we say so now in 1893?

Bro McLean says the churches in Canada usually give generously to the Foreign work. Brother, sister, reading this, are you going to do your part towards keeping up this good reputation? Let us all be preparing ourselves by meditation upon the Word of God and by prayer, to make an offering worthy of the great cause of our glorious Lord.

Notes.

"We have heathen enough at home," do we hear somebody say? Indeed we have, not only enough, but too many for a so-called Christian land. And it is more than possible that there are more heathen at home than there would be if all we Christians at home were doing our duty. But we can do our full duty to the heathen at home, and do a great deal more for the heathen abroad than we are doing now.

Here is something especially suitable for young preachers

The *Christian Advocate* thinks: "Christian ministers are not policemen. If God had wished them to be a sort of spiritual patrol among their fellow-men, he would have equipped them, not with a message of truth and a spirit of power, but with the black-thorn clubs of the Irish constables. 'The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.' This old but unworn truth is affectionately commended to the consideration of those dear brethren who seem disposed to imitate Paddy, and to hit every head that comes in sight."

Is there any scripture forbidding the church to receive money from saloon-keepers?

Of course there is no passage which specially prohibits such a course; but it would be an easy matter to find some

principle of the gospel which would prohibit such a course. The casting of pearls before swine, which Christ prohibits, gives us the principle that we are not to place holy and sacred things at the mercy of brutish or carnal-minded men, or make them dependent on the support of such men. We would blush for shame for any church that would solicit the blood-money of liquor-sellers to support the pure gospel of Christ. The Spirit of God, which abides in Christians, teaches them to avoid such a course. His sanctifying power must be absent where such a course is pursued.—*Christian Evangelist*.

Nevertheless, where the liquor traffic is a legalized institution we all do receive support from the traffic, even if we do not solicit it from the liquor-sellers, and we take occasion once more to remark that the liquor-sellers are not so guilty as the people who license them. Give the liquor-dealers their due. The community is the greatest sinner, and the only way any of us can clear ourselves is to do all in our power to have the licensed traffic abolished.

J. B. Briney, now of Knoxville, Tenn., is an acute thinker, an able writer and a sound preacher of the Gospel. He has recently been delivering a series of lectures in Texas. We find one on the "Relations of Faith and Conscience" reported in the *Christian Courier*. We make one extract here, which is worthy of careful thought:

For my part I can preserve my conscience intact by protest and opposition, and while I can do this, the heavens may fall before I will rupture a church of the Lord Jesus Christ because the rest will not bow to my notions about things in regard to which God has not spoken in "plain terms," even though I call my notions by the misnomer of "conscientious convictions." In all matters of inference my inference is worth just as much as, and no more than, the inference of my brother who is as intelligent in the scriptures as I am; and when I insist that my inference shall prevail against the inferences of all the rest, I assume the offensive and interdicted prerogative of lordship over God's heritage. Yea, more; I become a disturber of the peace of Zion, and am guilty of the heinous crime of severing the body of Christ in twain if I cause a rupture.

If the law of God says in "plain terms" do this, my conscience says do it; and if a church will not do it, it is in rebellion against the King, and has ceased to be a church, and I must separate myself from it, or become guilty before God. If the law of Christ says, "Do not this," and a church will do it, it is in open rebellion against the King, and my conscience obliges me to come out of the organization because it has ceased to be a church of Christ, and has renounced Him. But if the law of Christ says neither yea nor nay, I become a rebel in arraying my will against the will of the church to the extent of a rupture.

Our Omnibus.

Have you read "On the Rock"?

If you would like to have a copy of "On the Rock," put in 25 cents extra when you are sending your subscription for the CANADIAN EVANGELIST.

We call special attention to Bro. Jackson's offer of Revised New Testaments at low rates. Everybody should have a copy of it.

"The great problem is not how to save the world, but how to persuade each Christian that it is his business to be the means of saving some one man in the world."—DR. PARKHURST.

When you have read page two of this paper, please show it to your friends. Do not turn away from the long articles. Bro. Knowles and Bro. Macdonald are dealing with themes that are very timely in this country now.

We are very much pleased to be able to say that Bro. E. Sheppard is recovering from his serious, protracted and painful illness. He is able now to attend the Lord's day morning meetings and address the church.

Bro. J. B. Lister has sent in his resignation as preacher for the church at Minnedosa, Man., and expects to leave there soon. He is open for an engagement elsewhere. Churches in Ontario now without preachers should address Bro. Lister at Minnedosa until further notice.

A brother who has a small family, has had some experience as a preacher and desires to fit himself for greater usefulness, is willing to preach for a small church at a moderate salary. His name, address and references will be furnished upon application to the editor of this paper.

The CANADIAN EVANGELIST has many warm friends, we are glad to know. But many of these friends seem to think when they have paid their own subscription, that is all they can do for the paper. We should like them to try to get a new subscriber.

Have you been reading Bro. McLean's appeals with reference to the special collection for Foreign Missions? And have you made up your mind to do your duty on this occasion? Are you really ready to give as you have been prospered?

The other day an aged sister, who is not now able to meet regularly with a congregation of Disciples, sent us four new subscribers and stated that none of them were Disciples. Why may not other brethren and sisters do likewise?

A brother when sending his subscription to the EVANGELIST takes occasion to say that he does not want to pay for advertisements. The brother does not understand the situation. The advertisements help to pay for his paper. The reading matter is worth many times one dollar a year to an intelligent Christian.

Are you interested in the CANADIAN EVANGELIST? Would you add one to its list of readers if you could? If you are kindly disposed to the paper, please read over the list of offers on page three. You will then perhaps see your way to add at least one to our list.

"O mighty Friend forever near!
O heavenly help I soon forgot,
So oft' rebelled against and grieved,
Unthanked, distrusted, disbelieved;
Forgive us all, and hold us fast
Till dawning lights the dark at last,
And locking back we understand
How we were kept and knew it not,
Lord, by thy hand."

Whether Brooklyn shall become the better part of the Greater New York, and Canada shall become quite as good as any other part of the Greater American republic, must be determined by themselves. It is for them to make their choice, and they ought to know by this time how to choose. Invitations are out to both of them.—*The New York Sun*.

Thanks, Mr. *New York Sun*. If the good state of New York were as free to choose as Canada is, we might invite that state to become a part of the Greater Dominion of Canada.

A Methodist preacher in Texas was receiving several candidates into his church. To the question, "How will you be baptized?" some replied, "By sprinkling," others, "by pouring." The last person was a good sister, who replied, "Just like Jesus was." The preacher said: "You misunderstood me; how will you be baptized?" Again

she answered: "Just like Jesus was." "But you don't understand me; by what mode will you be baptized?" "Just like Jesus was." The disturbed preacher said: "Brethren, we will have to take her to the creek."—*Christian Messenger.*

Church News.

ERIN VILLAGE.—Bro. S. Woolner is assisting Bro. Ballah in special services at Erin Village just now.

TORONTO JUNCTION.—The church at this place is enjoying the regular services on Lord's day of Bro. Amos Tovell, who is pursuing his studies at Toronto University.

HAMILTON, Feb. 27.—One young woman having confessed Jesus as her Lord, was baptized last night.—Bro. Alexander Anderson had rather a bad fall a few weeks ago. We are glad to say that he has almost entirely recovered from the effects of it.

GUELPH.—Bro. George Fowler is making himself felt in Guelph. He has recently been showing the unscripturalness of infant baptism and he expects shortly to read a paper on Christian Union before the Guelph Ministerial Association.—Bro. James Kilgour has been very poorly all winter.

WEST LAKE, Feb. 24, 1893.—We began special services here on the 13th inst., and continued them through the week, but on account of the severity of the weather we were not allowed to continue them longer, as we purposed doing. We trust that the seed sown will bear fruit in the future.

J. D. S.

WELLAND.—The church in Welland has to report a change in its officers by the appointment of Sister Annie Richardson, as secretary, in place of Bro. G. Melvin Shriner, who has served for the past year and a half. There is also a pleasant change in the interior of its church building, which has been kalsomined at a cost of \$15. This was met from the proceeds (about \$20) of the Pastor's lecture on India, given in the Presbyterian Church (kindly lent for the occasion) last Tuesday, Feb'y 14th, a notice of which from the *Welland Tribune*, is appended:

"INDIA."—The lecture by Rev. G. W. Jackson on this subject on Tuesday evening was well attended as lectures go in this town, and considering the unfavorable weather and roads. Following his title in detail, the lecturer said that the "backbone" of India was British power, which he placed in four divisions—the army, railway system, civil service and mercantile community. Through these a handful of British preserved order and peace over half a continent, embracing 280 millions of a population, with different languages, interests and prejudices—a population that before the era of British supremacy was torn and oppressed by perpetual dissensions and cruel wars. By the "head" of India the lecturer referred to the educated native population, about ten millions, or 4 per cent. of the population, whose standing, aims and ambitions were dwelt upon. The "heart" of India referred to the great mass of the people, the peasant farmers and farm laborers, who plodded on patiently year after year on a wage of a nickel a day. An interesting description of the people of India, their condition, mentally and socially, was made more interesting by an exhibition of Indian costumes on living models. The eloquent reference to the pitiable condition of the unfortunate child widows of India was a feature of the address. The reverend gentleman closed by referring to the religions of India, and the great need and remarkable opening there now is in that great land for the introduction of the gospel of Jesus Christ. As the lecturer had spent some years in missionary work in India his remarks had all the advantage of

the results of personal observation and experience, and were listened to with marked interest and appreciation throughout. At the close Rev. Mr. McCuaig expressed the interest and pleasure with which the audience had listened to the address.

London.

REMARKABLE PROGRESS.

The church at London, Ont., has had a wonderful growth during the past year. Bro. T. L. Fowler entered on his pastorate about Jan. 1, 1892 (one month after the organization of the church).

The membership roll then numbered..... 27 During the year 1892 there were added:

By primary obedience..... 62 From sister churches..... 9 From the Baptists..... 2 73

Removed from the city..... 100 Leaving the net membership at the close of 1892..... 90

The additions during the present year have been:

By primary obedience..... 20 Otherwise..... 1 21

Leaving the net membership at this date..... 111

This is a remarkable showing, especially in view of the fact that no efforts have been put forth in the way of special evangelistic services, and it may be said that the increase has been as substantial as it has been rapid. These results have been brought about under the heaviest pressure of outside opposition, and it should be known, not without hard and incessant work every day in the week. In all this our pastor has had the earnest and constant co-operation of Sister Fowler. The church is in a very healthy condition spiritually. The services both on Lord's day and throughout the week are well attended, and the members are an earnest, active body of disciples. On Lord's day evenings the seating capacity of the church building is usually taxed to the utmost. Our Y. P. S. C. E. (eleven months old) has forty-three members and is increasing rapidly in numbers and in efficiency. Our Sunday school roll numbers about 150. Bro. Fowler is very highly esteemed for his efficiency and Christian character, not only by the members of the church, but also by the community generally, and the prospects for the future are exceedingly bright.

F. MACDONALD.

London, Feb. 6, 1893.

Perhaps You Already Know,

If you don't you should—that we can make any size or style of high class photograph, or any kind of a picture that can be procured in high class order, at a moderate price. We want an order from you, and are going to keep digging at you until we get it.

FREDERICK LYONDE, High Class Photographer, opposite Post Office, Hamilton.

After giving "K-K" a trial for about three weeks we feel justified in saying that it does what is claimed for it. George C. Robb, engineer of the Boiler Inspection and Insurance Company of Canada, says that "K-K" does not injure boilers in the least.

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

For coughs, use Slocum's Emulsion, 35c.

Co-operation Notes

BOARD OF MANAGERS.—Pres., Hugh Black, Rockwood; Vice-Pres., John Campbell, Erie Mills, St. Thomas; Rec. Sec., J. W. Kilgour, Guelph; Cor. Sec., Geo. Munro, Hamilton; Treas., John McKinnon, Everton; R. Windatt, Bowmanville; Thos. Whitehead, Walkerton; John Black, Rockwood; Edward Tolton, Ossington; Enos M. Campbell, Toronto Junction.

All contributions to the funds of the Co-operation should be sent by Registered Letter or Post Office Order to Geo. Munro, Cor. Sec., 85 Wellington St. North, Hamilton, Ont.

FORM OF BEQUEST.

The following clause, if inserted in a duly executed will, may be used in making a bequest to the Co-operation:

"I give and bequeath to the Co-operation of Disciples of Christ in Ontario, the sum of dollars, for the use and purposes of the said Co-operation."

Space does not allow us to state many principles of law involved in making a good and valid will; but if you cannot secure the services of a competent solicitor, observe strictly the following legal formalities as to execution in Ontario:

The testator must select two persons to witness his will, both of whom must be present at the same time and see him sign it, and the witnesses must each sign as witnesses in the sight and presence of the testator.

The attestation clause which they sign might contain a statement that this was done.

CONTRIBUTIONS.

D. Harris.....\$ 5 00 Miss S. M. Brown..... 1 00 Mary C. Stewart..... 5 00 Y. P. S. C. E., London..... 10 00 Thos. Whitehead..... 5 00 Mrs. T. Whitehead..... 5 00 Enos M. Campbell..... 5 00 Geo. Munro..... 5 00 Mrs. Geo. Munro..... 5 00

The friends of the co-operation will be glad to see the very encouraging report from London in this paper.

The Board of Managers met in Guelph Friday, Feb. 24, and attended to some important business, including making arrangements for the annual meeting, which will be held in Everton beginning June 1.

The Board is very desirous that all unpaid subscriptions to the Home Mission Fund should be sent in at as early a date as possible. Will those concerned please take notice?

Contributions are also solicited from the brethren generally, as the demands upon the fund are larger this year than usual.

GEO. MUNRO, Cor. Sec.

The March Offering.

In a recent number of the *Christian Evangelist* appeared a symposium by a number of our leading preachers on "How to make this collection the largest in our history." The need of more information on the subject, more systematic and consequently more liberal giving, might fairly sum up the symposium with the addition of greater consecration to the Master's work on the part of all. We are to attempt to raise this year the sum of \$100,000. This may seem a large amount, but no larger than we are able to raise if we do our duty. The work of missions among us has been wonderfully blessed, and its growth is retarded as much by the indifference of the Christian as possibly any other influence. When we realize fully that the chief work of the church is to preach the gospel our indifference will utterly waste away, and feel that it is the duty of every redeemed soul to proclaim it at home and send it abroad. Let us look for a large offering from the churches in Canada this year. Our sympathies are in the work; let us by the means which the Lord has given us, also our best efforts and our prayers. E. B. BARNES.

ON TRIAL FOR 90 DAYS.

The first, complete and latest line of Electrical Appliances in the world. They have never failed before. We are so positive of it that we will back our belief and send you any Electrical Appliance now in the market and you can try it for 90 days. Largest list of testimonials on our card for book and Journal Free. W. T. Bloor & Co., Windsor, Ont.

O. C. W. B. M.

SECRETARY'S LETTER.

I was just thinking to-day that there is only one more quarter before us until June meeting time. We started out this year to raise \$1,500. I really believe we can do it and I trust with our Father's blessing we will. It seems to me since our faith has been strong enough to grasp our marching orders—"Go ye into all the world," and we undertook the support of our sister in Japan, that we have received a double blessing.

Sister Flaglor writes a cheering letter, telling how the spirit of missions is developing down there. Word comes from Prince Edward Island that the "sisters in the churches here are quite interested in the Japan mission." Japan has sainted memories for the sisters in the Maritime Provinces. It made one feel we were really doing foreign work to see our dear Sister Rioch's face in the *Standard* missionary supplement. Our sisters at home should be very mindful of Sister Rioch, not only at the throne of grace, but also by sitting down and writing to her occasionally. The letters that come from her are for all. We so often forget to tell about the things we appreciate. I was reminded of this when Sister Brown asked if the prepared programmes were helpful at our monthly meetings. We certainly would hardly know how to get along without them and often use a part of the lesson in *Missionary Tidings*, as well as the one in *CANADIAN EVANGELIST*. I must also say a word to "Agnes" for the children. A lady visiting us the other evening said her

translation is the Word, and nothing different. Cautiously and reverently, but faithfully, we should transfer, if possible, the misplaced reverence of the people. Let it be affixed to the exact word of God, not to the most useful substitutes; to the exact word of God, not to the interpolations of monks; to the exact word of God, not to the wisdom of King James' translators.

The extract from p. 53 applies to those *uninspired* watchword sentences which are so familiar to all Disciples of Christ. And as to those *inspired* phrases which are most in use among us, may I not say? they should be used in their proper connection. Such are, "baptism for the remission of sins," and "expounding the way of God more perfectly;" on the latter of which I hope to write you ere long.

The last extract clearly shows that we should read Revised Bibles. And with a view to cherishing reverence for the more exact "scriptural forms of truth," I venture to offer to your readers, up to a limited number, fifty copies of the Revised New Testament in paper covers, or twenty copies of the same in cloth, for \$1, buyer paying express charges; or single copies of same, postpaid, for 5 cents and 15 cents per copy. Geo. W. JACKSON.

P. O. Box 626, Welland, Ont.

THE TREASURY OF RELIGIOUS THOUGHT for March is brimful of good things, and keeps abreast of the times in the religious and theological world. It is open to all research and critical investigation, but does not accept anything that is not based on ascertained facts, and is guided by the wisdom that is "first pure then peaceable." The portrait of Rev. Madison C. Peters is the frontispiece, followed by his excellent sermon on "The Spirit of Christ." There is also a biographical sketch, and a view of Bloomington Reformed Church, New York. A capital sermon by Dr. C. E. Lindaley on Analogies Between the Word and Works of God; an Expository Lecture by Dr. Weiss, of the University of Tubingen; a Sermon for the Young, by Dr. A. T. Pierson, and one especially for young men, by Rev. G. B. F. Halleck, with Suggestive Leading Thoughts of Sermons for Easter services, comprise the Sermonic department. The Central Idea of the Scriptures is treated by Prof. Schodde, and The Egyptian Ka and the Hebrew Kai by Prof. Steele. Dr. B. Hart gives a fine pen picture of Rev. B. F. Horton. Rev. A. H. Weaver treats of the Use of the Imagination in Preaching, and Dr. Moore the Use of Nature in Preaching. Dr. Ross gives a fine summary of the work accomplished in Mission Fields. Dr. Smith supplies Thoughts for Family Life, while Rev. J. G. Kitchen treats of the Bible Plough, and Dr. Moment explains S. S. Lessons. The editorials are on "Consider how great this man was," "Two functions of the Gospel ministry, Avoid sowing tares, Shield locked with shield, The perfection of God's Word, and Spiritual Audacity. Various other matter in other departments combines to make an excellent number.

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

E. B. TREAT, Publisher.

5 Cooper Union New York.

A Buddhist priest in Japan, comparing his faith with Christianity, emphasizes the peculiar strength of the latter in the words, "The personality of Christ is the magnetic power of Christianity." It would be well for every Christian preacher to keep this ever in mind.

For colds use Slocum's Emulsion, 35c.

as to subject them, in the habits of the popular feelings to the inspired standards, no more, no less, and no others."

And finally, p. 71:

"Popular ignorance of the English scriptures should be enlightened. The mind of the Spirit is the Word and nothing else. The inspired record is the Word and no other. The genuine

Woman's Work.

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

O. C. W. R. M.

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

New Year's Day in Japan.

Of all the holidays of this holiday-loving people, New Year's day stands pre eminent. It is the day of days. It is everybody's birthday. A child born on Dec. 31 is a year old the next day; one born Jan. 2 is not a year old until next New Year's day, and so on. Everybody calls on everybody, taking the first three days of the new year for it. Good wishes and compliments abound. What bustle all over the city for a month before! Carloads of pine and bamboo are everywhere to be seen. Stalls are stationed at almost every corner for the sale of ornaments made of rice straw as ropes and rosettes. In a few days the work of decorating begins. Fringes of straw are draped on the outside of the houses, whole pine and bamboo trees are set up along the sides of the streets. Those who cannot afford whole trees have branches of the evergreen tacked to their houses. Every gateway is decorated with one or more of the national flags (these are white with a large red spot in the center). Flags of all nations and pretty colored lanterns are strung across the streets, giving the city a very holiday appearance. When at night a host of petty dealers arrange their wares on mats or low tables in front of the stores, leaving a very narrow passage for pedestrians, these stalls and stores ablaze with innumerable candles present a sight which makes one who is drawn along the streets by a little being in blue—in other words a jinrikisha man—forget they are not in the land of fairies so often read and dreamed of in the happy days of childhood. Take the same or a different route in daytime, only walk this time, so as to be able to take in all the novelty of the ever pretty scene. Everybody is out of doors in a new and pretty gown, the children in all the colors of the rainbow. Men, women and girls all playing the national game of shuttle-cock and battle dore, while every boy without exception has his kite flapping joyously in the air.

We notice that every pine and bamboo has a piece of white paper tied to it, and that the straw rope rosettes over every door are ornamented with an orange, a crab or a lobster, a piece of charcoal and white paper. We industriously inquire from our teachers and native acquaintances the meaning of the combination, as we have not lived in Japan for two months without learning that in all their customs there is some meaning.

We shall only give you the significance of each article as it was given us, and let you work out the story for your self.

The bamboo and pine trees being evergreens denote strength and patience at all times. The bamboo is bent with the wind till it seems that it must break, but it comes back to its upright position again as strong and pliant as ever. The pine heeds neither wind nor storm. The rice-straw and charcoal with the occupants plenty to eat and to keep warm during the year. Red lobster—red means happy. The lobster being bent almost double signifies old age. And here let me say that old age is considered very honorable in Japan; great respect is shown by all to any old person, be he rich or poor. Orange signifies from generation to generation. And last, but not least, the white paper is a defence against the devil.

He is supposed to be frightened at it and so keeps away. Can you now make from these a joyous wish for the new year? **MARY M. RIOCH.**
Tokyo, Japan.

The following is taken from a letter from Miss Rioch: "Walking along the street one day I startled my companion by the questions, 'What is that?' 'What does it mean?' A boy, carrying a horrid looking head supposed to be that of a lion with a cloth attached which covered the boy's body, went into every house, while the head opened and shut its mouth by means of a spring. Accompanying the boy were three others, one with a flute, the other two with drums, on which they pounded and blew, making noise enough to alarm the whole neighborhood. This was done to frighten the devil away, while the head was supposed to devour all diseases in the different houses. This sight was not seen in the native part of Tokyo, but in the foreign part, not a minute's walk from more than half a dozen Christian churches and institutions. Yet we hear at home that Japan may be Christianized in ten years, that the missionaries may be recalled and the work left entirely with the natives. I for one am fully convinced that the author of such a statement either never saw Japan or was looking through rather peculiarly-colored glasses. When I look around and see so many, many heathen temples, some of which are magnificent specimens of architecture, and so few, so lamentably few Christian churches, it seems to me the needs of Japan are great and many."

God only knows how often our lips are dumb when we might witness for Him. Even when conscience cries out to us, "Speak, speak!" and words would gush forth, we force them back, and our opportunity is gone. Why? Because, perhaps, we are ashamed. Paul, who gave up all the world holds valuable, says: "I am not ashamed of the Gospel of Christ." We are afraid to speak foolishly, and so do harm. "If any man of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not." So you see, even should we make a mistake He "upbraideth not." The more wisdom we ask and use the more He teaches us by our own experience.

We are timid about trying to pluck out a mote from our brother's eye, when a beam is in our own. That depends upon kindness of heart and purpose, lack of harsh judgment.

Sometimes texts are merely the garb of Satan who wishes to tempt us by appearing as an angel of light.

We are self-conscious, we cannot argue logically, we are naturally of poor speech, we might suffer sneers and laughter, and so on, we could enumerate one hundred and one reasons why we should not speak of, and for, Christ to neighbor or workfellow; thus the personal work and influence of one soul upon another is left undone. We are all willing to do "some great thing," but ask the small service of a word, and we are dumb.

So few of us can do much, and a word is so little really. If we cannot preach nor sing we ought to speak. If every Christian made it a rule to speak to one sinner or inconsistent Christian every week, how long would it be before the world would be evangelized? They may be waiting and longing for a hopeful, helpful word, and it never comes; we are dumb.

Perhaps this may be of the "kind that goeth not out but by prayer and fasting." **J. R. A.**

Children like Slocum's Emulsion, 35 cents.

Children's Work.

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

DEAR CHILDREN:—Those of you who read Dr. Macklin's letter in the last EVANGELIST were glad, I am sure, to learn that our boy is well, and that the money I sent for his support has reached its destination. The Doctor says that Wang Wau Hai is about thirteen years old; I had an idea from his photograph that he could not be nearly that age. He is not a Christian yet, and the same thing may be said about a number of our mission band children, who are older than that. Will you not think seriously about this matter and set him a good example by confessing the Saviour and obeying Him? I learn that Miss Rose Eckler has opened a school for girls in Hankin, or is about to do so. I think if you all try a little harder, and we succeed in raising \$200 this year, that we might adopt a little girl in China and support both boy and girl. I want you to think seriously about this matter, and let every Band make some extra effort during the next three months to increase your funds, so that we may have the money to do it, if it seems best.

The Dumb Devil.

There has always been more or less discussion upon demoniacal possession. Personally, as to my belief or disbelief in such a thing, I am not committing myself by the rather extraordinary title I have chosen for this short article.

glorious harvest of souls for our dear Master some day.

We have organized a junior society of C. E. in connection with the Band, but our money will go for the same purpose as before. We think that the J. E. is just one step higher, and the next step will be into the church as Christians, and then the next the Y. P. S. C. E. I believe children trained in those societies will be fit subjects for heaven.

I hope the other Bands are reporting more regularly than we, or your position will be rather a discouraging one. I hope to meet you next year at the convention and get some advice from you, for I know there are better ways than mine for entertaining children.

I will forward to Miss Fleming \$2.10 for this quarter.

Wishing you many happy returns of the season, I remain your sister,
HANNAH E. McDOUGALL.
No. 36 Durham street, Guelph.

WILLING WORKERS, CECIL ST. TORONTO.
Toronto, Feb. 8th 1893.

DEAR MRS. LEDIARD:

As the third quarter of our missionary year has gone, we know you will be looking for our quarterly report. We hold our meetings on the first Wednesday of the month, which have been very well attended. We study the lessons given in "Little Builders at Work." At our December meeting the band wished to send our boy, "Little Wang" a Xmas Card, which they did in the form of a nice picture book. It was placed on the Xmas tree, and sent to him, explaining whom it was from. As we have got over all the letters of the alphabet in scripture texts, we are beginning over again, have taken as our motto for this year: "Tis more Blessed to Give than to Receive." We have on hand \$3.04 as our dues, and hope to continue faithful.

Yours in the Master's Work,
ROSIE HALL.
FANNIE FORRESTER.

Blenheim, Feb. 16, 1893.

DEAR MRS. LEDIARD:

The "Little Gleaners" maintain their wonted interest in missions and in the meetings of the Band. At last meeting, a card containing the beatitudes was given to each child.

Since last report our president sent \$1 to the treasurer; the amount being small on account of many of the mite-boxes not being yet opened. The money in the remaining mite-boxes will be sent in to swell the next quarter's contributions. Yours truly,
LIZZIE CAMPBELL.

The report from Guelph was mislaid, for which I am sorry, and should have been published in January. There are still some of our bands which have not reported this year. Let me beg of the leaders of these bands to let me know how they are doing. If they are doing nothing, I would say try once more and you will succeed. **J. E. L.**

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Feb. 17 1893.

CONSUMPTION.

Valuable treatise and two bottles of medicine sent Free to any sufferer. Love Hygiene and Post Office Address, T. A. SLOCUM & CO., 125 West Adelaide Street, Toronto, Ont.

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A Century of Missions.

It is now a little more than a century since William Carey sailed for India. What has been accomplished since that time?

1. A hundred years ago the churches were asleep. Christian people were at ease in Zion. They thought that when the Lord saw fit to convert the heathen He would do it without any human help. Now they understand that to them was this grace given, that they should preach everywhere the unsearchable riches of Christ. This is an era of world-wide missions.

2. A hundred years ago the non-Christian part of the world was closed against the gospel. India, Japan, China and Turkey sought to exclude Christianity. The first missionaries were obliged to go to the South Sea Islands, to Greenland, to Labrador, to Madagascar, to the West Indies. Now, with the single exception of Thibet, the whole world is open to the truth. Nations that refused to hear it are calling for it. The conviction is spreading that Christianity is the one absolute and universal religion, and that its ultimate triumph is assured.

3. A hundred years ago governments were hostile and many Christian men were opposed to missions. It was feared that preaching the gospel in India would imperil the integrity of the British empire. Since that time the Government of India, which once persecuted missionaries, has eulogized them. Devout men felt that preaching the gospel to the heathen was casting pearls before swine. They looked upon the cause of missions as the very essence of folly. Missionaries were denounced as fanatics and fools, if not worse. Livingstone is buried in Westminster Abbey. Missionaries are entitled to the respect and to the confidence of all classes and conditions of men. It has been said that "no class of men upon the earth, whether considered as scholars, as philosophers, or as gentlemen, have earned for themselves a more distinguished reputation. Their contributions to history, to ethnology, to geography, and to religious literature form a lasting monument to their fame."

4. A hundred years ago educated men could not be induced to become missionaries. Till 1813 the missionaries, for the most part, were artisans. The managers were glad to accept any men of consecration and good sense who would go out. Now there are about 7000 European and American missionaries, of whom nearly half are women; there are besides these about 30,000 native helpers. Yet seventy-five years ago Henry Martyn thought the conversion of a Hindu a miracle as stupendous as the raising of the dead.

5. A hundred years ago there were not over 300 converts. Now the adherents number about 3,000,000. In addition to these, there are 50,000,000 who are more or less enlightened and controlled by the gospel. In India, the increase during the last decade is 100 per cent. In China, in eighteen years, the increase has been eighteen fold. Once it was said "There are no results." Now we are astonished at the marvelous results. The mission fields have their Pentecosts. Thousands are baptized in a day as at the beginning.

6. A hundred years ago very little money was contributed for missions. Now it is about \$12,000,000 a year. The contributions of the converts last

year was nearly a million dollars. The societies, with scarcely an exception, report a substantial increase of income. The American Board last year received \$840,000. This was more than \$100,000 more than the previous year.

Our Lord is calling to His people to go forward and possess the land. The outlook was never so bright and so full of promise. The work can be done if we will yield obedience to our marching orders. He has entrusted us with enormous resources that we may accomplish His grand design.

A St. Catharines Miracle.

AN OLD AND ESTEEMED CITIZEN RESTORED TO HEALTH AND STRENGTH.

MR. C. W. HELLEMS, SR., RELATES THE PARTICULARS OF HIS SUFFERINGS AND RELIEF TO A STANDARD REPORTER—ADVICE TO OTHER SUFFERERS.

St. Catharines Standard.

Casually, the other day, the Standard learned that Mr. C. W. Hellems, sr., one of the oldest and most respected citizens of St. Catharines, had been restored to health after years of suffering, in a manner bordering on the miraculous. The editor of this paper had known Mr. Hellems for years, and he was anxious to hear from him the story of his wonderful recovery. He had not seen Mr. Hellems for some months, but met with a very warm welcome when he told the errand upon which he had come. Mr. Hellems' home is on the corner of St. Paul's and Court streets, and he is well known to all our older residents as a citizen of the highest integrity, having lived in this city since 1833.

"I have had rheumatism," said Mr. Hellems, "more or less for the past twenty years, which often got so painful that I could not get about at all. I had been to all the doctors here and to some in Toronto and Buffalo, but I could get no relief worth speaking about. Five years ago I went to Welland and took a vapor bath, and felt so much relieved that I took two more. The relief, however, was only temporary, and four and a half years ago the lameness and pains came on again and so completely used me up that I could hardly do anything. I applied to a number of doctors for treatment, and two of them treated me, but with out relief. My age, they said, was against me; that if I were a younger man there might be some hope for me. I was eighty-four last October. I then discontinued the doctors' treatment and about a year ago got a box of Dr. Williams' Pink Pills for Pale People and used them without feeling any benefit, and quit. This spring I used another box without any effect, and again stopped. You see I expected too much and seemed to think that a box of Pink Pills ought to do what years of doctoring did not do. In July I read about the case of Mr. Cendor, of Oakville, who had used, I think, eighteen boxes. When I read that he was so fully cured that he was able to work again, and even play baseball, I took courage and saw that I had not before given the pills a fair trial. I then got half a dozen boxes and was on the fifth box before I felt any beneficial effects. I had run down so low and my appetite had left me. I now began to feel my appetite returning and my knees and ankles began to gain strength. From that out I continued to improve, until the time of the county fair, when I went down there in company with others and went the rounds seeing the stock and other exhibits. I tried to keep up with them and walked so much that day that I felt some bad effects afterwards. But I now knew where to look for relief and continued using Dr. Williams' Pink Pills, and ever since have felt a steady improvement. My legs have gained strength wonderfully, and the doctors tell me that if I was a younger man I would be still more benefited. My general health has also improved very much. About six weeks ago I was in Toronto and walked fully five miles that day, something I could not have done before. In fact, I feel so much better that I have taken a two-year-old mustang colt to break it in." At this point Mrs. Hellems, the life partner of the venerable gentleman, who had come into the room while Mr. Hellems was relating his story, said that a friend,

when he heard that Mr. Hellems had taken a colt to break, said he was going to use Pink Pills too. Then the lady noting the Standard man writing at the table asked Mr. Hellems if all this was to be published.

"Yes," said Mr. Hellems, "if there are any other poor creatures who are suffering as I have done I would be glad to have them know the great good Dr. Williams' Pink Pills have done me, and be benefited in the same way. I am glad to have my experience published for the benefit it may do to others, and I cannot too strongly recommend these great pills." In reply to an inquiry Mr. Hellems said he had taken three half dozen boxes since he began to take them regularly and was now using the fourth half dozen.

The Standard reporter called upon Mr. A. G. Greenwood, the east-end druggist, whose store is a few doors from the residence of Mr. Hellems, to inquire how the sale of Dr. Williams' Pink Pills stood in regard to other proprietary medicines, and incidentally to inquire what he thought of their effect in Mr. Hellem's case. "Pink Pills for Pale People have a great sale," said Mr. Greenwood, "and I am continually asked for them. With regard to Mr. Hellems' case, I knew that for years he had suffered from rheumatism and other diseases and that he was thoroughly run down. He now speaks very highly of Pink Pills, though at first he did not think they were doing him any good but that may be accounted for by the hold the disease had on his system. He now feels like a young man and is able to attend to the various animals—horses, etc. After he had taken about a dozen boxes he came into the store one day and started to dance around like a school boy. "What's the matter?" I exclaimed, perfectly astonished, and with happiness ringing in every tone of his voice, he called out: "O, I'm young again; I'm young again." He ascribed as the reason for this that Dr. Williams' Pink Pills had performed the miracle. He had frequently told me that he had tried doctors without number, besides other patent medicines, but without any avail. My sales of Dr. Williams' Pink Pills are constantly increasing, and all agree that these excellent little pills are beyond praise. There are many people in this district who have cause to be thankful they tried Pink Pills."

The reporter called upon Mr. W. W. Greenwood and Mr. Harry Southcott, the well-known druggists, and both spoke highly of Pink Pills, saying that they are the most popular remedy in the stores and that those using them are loud in their praises of the results.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after-effects of la grippe, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of any nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, of Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing their trade mark and wrapper at 50c. a box or six boxes for \$2.50. 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 is trying to defraud you and should be avoided. The public are also cautioned against all other so-called blood builders and nerve tonics, no matter what name may be given them. They are all imitations whose makers hope to reap a pecuniary advantage from the wonderful reputation achieved by Dr. Williams' Pink Pills. Ask your dealer for Dr. Williams' Pink Pills for Pale People, and refuse all imitations and substitutes. Dr. Williams' Pink Pills can be had of all druggists or direct by mail from Dr. Williams' Medicine Co., from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive, as compared with other remedies or medical treatment.

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

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

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

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

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Some of our subscribers send us their subscriptions by registered letter (which means an expense of ten cents), when there is a person in their church to whom they could pay, and who could tell them when their subscription expires. For their benefit we publish the following list of agents:

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The subscribers of the CANADIAN EVANGELIST can have it and the Montreal Daily Witness for \$3.50, the CANADIAN EVANGELIST and the Weekly Witness for \$1.75, and the Northern Messenger with either of them for 25 cents extra.

Photographs for Sale.

Many having expressed a desire to possess photographs of Sister Mary Rioch, we have decided to procure a quantity of them and offer them for sale at 25 cents each. The different members of our Board (the O. C. W. B. M.) will keep a supply, so that those living near them may obtain copies conveniently. The names and addresses of the Board are given here: Mrs. W. B. Malcolm, 89 Church st., Toronto; Mrs. S. M. Brown, Warton; Mrs. E. McClurg, Ivan; Mrs. G. Munro, Hamilton; Miss Bella Sinclair, Blenheim; Miss Annie Kilgour, Guelph; Miss Jennie Fleming, Kilsyth. Mrs. James Lediard, Owen Sound, will also have a number of the pictures for sale.

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