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The Canadian Evangelist.

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

Vol. V., No. 3.

TORONTO, JUNE 2ND, 1890.

31 PER YEAR IN ADVANCE.

THE Canadian Evangelist

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

The Religion of Japan.

ITS PAST, PRESENT AND FUTURE.

BY TOZO OHNO, OF TOKIO, JAPAN.

No. 3.—Its Future.

What will be the result found in the Empire of Japan in her religious field by the year 1890? Are there no hindrances to the growth of Christianity in Japan? Are they going to become Christians without looking for any other teachings? I am sorry to say that as a nation Japan is still looking to try and find that which is best and has not yet decided to be Christian. Buddhism, Shintoism and Confucianism are almost washed away, but infidelity has been brought in by English-speaking races, that is the Western philosophical ideas, which have obtained great influence over the minds of the Japanese people. Besides this, there are the Roman Catholic and Greek Churches—the numbers of their churches and members are just twice as much as Protestants. I just received now statistics which are published in the latter part of January, 1890. Notwithstanding that Catholic principles were for a long time prohibited by the national law; to-day they are growing beyond our expectation. There are now 17,025 members of the Greek Church; 26,326 of the Roman Catholic Church, and only 27,719 Protestants among the 40,000,000 Japanese people. Although Buddhism has died away, there are still 20,000 of Buddhist priests. I am very sorry to show you such statistics, but indeed they are facts. Bishop Nicolai of the Greek Church is having wonderful success; he is working with two or three foreign assistants, but he has built up an educational work of immense power and established many churches in nearly every part of the Empire, and now there are 200 native priests, 142 evangelists, and 150 Greek Churches with 17,000 members.

There is a college which is built up on the principles of the Greek Church, which has a theological department and a woman's training school. The Roman Catholics have many schools and churches with a large membership; their missionaries are all French. Most scholars and young men are believers in Western philosophy such

as that of Kant, Mill, Spencer, Darwin, Ingersoll, Hurley, Stain and Fisk. Their works are read by all the Japanese leaders of thought and by college students. They think that evolution is the truth of truths for them. There are about 1,600 Japanese young men who are now studying in America and Europe, but we can hardly find a student who wants to study the Word of God. They are seeking to study the sciences.

Mr. Knapp, a representative American Unitarian, started to work at Tokio three years ago. This year the college has changed to Unitarianism, which was before unsectarian, and almost 700 students are becoming Unitarian and there are also many Unities (or Unitarian Congregations).

Sir Edwin Arnold, chief editor of *London Telegraph* and author of "The Light of Asia," came to Japan last November to carry on his Buddhist movement. He was received gladly by many scholars and politicians; he has spoken many times before public audiences, which has influenced many.

His doctrine is this: to establish a philosophical religion which almost came from Buddhism. Col. Alcott, President of the Theological Society of N. Y., came to Japan with some missionaries of the Buddhist doctrine last year. He has been preaching throughout the Empire and the Society is openly opposed to the spread of Christianity to-day. These three movements all come from America and Europe. These are like a wind to fan the fire of opposition to Christianity already kindled. Notwithstanding the rapid progress of Christianity some time ago, it spreads in Japan to-day, is much slower because of many temptations. The people are confused by the various beliefs and creeds which the English-speaking people have urged upon them. These are the true facts of the religious competitions at the present time in Japan, the souls of most of the 40,000,000 of Japanese people will pass away without Jesus Christ, if we do not take care of them. Will you not have sympathy with them? I believe you are true Christians and trust you will kindly try to help all Japan to come to Christ. I am young, weak, have no power in myself, but it is my truest hope and purpose to establish true Christianity in my native land if this is His will.

It is our Christian duty to do every thing for the Master who gave His life for us.

Toronto, March 20th, 1890.

"Thy Kingdom Come."

This is a petition that voices the deepest yearning of Christ's heart. The prayer of which it is a part is "the Lord's prayer" in a most real sense. With the exception of the petition for forgiveness of sins, it is such a prayer as Jesus would most naturally offer. It is not, therefore, merely a prayer composed by Jesus for a guide to His disciples in their devotions, but the expression of His own heartfelt desires. If we read each petition in the light of His mission and life, it will appear in its true import, freighted with the passionate

desires that throbbed in Jesus' soul. Did He not desire that God's name might be hallowed in the earth? that His reign might come? that His will might be done? We may well suppose that something of our Lord's own bitter trial, which He endured during His forty days' fast in the wilderness, throbs in the petition, "Give us this day our daily bread." And when He prays, "Bring us not into temptation, but deliver us from the Evil One," is there not present with Him the memory of His own wrestlings during His temptation?

There is a close connection, too, between this petition and the one immediately following it: "Thy kingdom come, Thy will be done, as in heaven, so on earth." They are indeed almost the same in import. For God's kingdom to come on earth is to have His will done among men. The latter is the sure consequence of the former. And this kept in mind will help us to a clearer understanding of the petition which stands at the head of this article.

Do we offer this petition? Does it find a place in our prayers? If so, do we have a definite conception of what we ask for? Perhaps some of us have been praying this petition without knowing just what it means. There may have been doctrinal difficulties in the way over which our faith but stumbled. Let us quote the words of another in this connection. "It is," says Dr. Parkhurst, "a severe test to a man's faith to offer a petition he is not clear about, and then expect God both to reconstruct the petition so that it shall be intelligent, and then answer it in the spirit of its reconstruction. Doubtless He does much of this. His answers are full of light, though our prayers are full of darkness. His answers are adjusted to better requests than we are wise enough to ask. But it is a great aid to faith that it be intelligent, and a great relief to devotion that it understand itself. So our prayers will become richer and stronger as our thought clears itself, and as we understand with more precision what is plead for when we pray."

To some the petition is obsolete. The kingdom of God is the church considered as an organization, and the church has already come. The petition has been already granted, they say, and what a man hath why should he still pray for?

To others it is a petition the granting of which lies in the advent of the millennial age, when Christ shall reign on earth in person. Therefore do they pray for the advent of an organization, of a real kingdom whose king shall be Christ. They pray for a visible kingdom over which Jesus in visible presence shall reign. The first view does away with the petition as appropriate to our day; the second makes its realization lie altogether in the future.

Perhaps some of us think of it as meaning in our prayers the multiplying of churches, the sending of missionaries to the unsaved. That we should pray for these no Christian doubts. That the fulness of the petition is exhausted by the erection of

churches and the increase of labourers is a different thing. It may not have occurred to us that we, who are already in the enjoyment of discipleship in the church and the preaching of the Gospel, need to pray for ourselves "Thy kingdom come." Let us look a little more closely that this may become clear to us.

What does the phrase "Kingdom of God," and its equivalent, "Kingdom of Heaven," mean? Clearly, some kind of dominion or rule. We know what it meant to the Jewish people in the days of Christ. It meant nothing more nor greater than the deliverance of that people from the Roman yoke, and the restoration of the Jewish kingdom with the Messiah as king. So firmly was this conception of it embedded in their minds that Jesus could not eradicate it during His personal ministry. John the Baptist had the same idea. The kingdom which he thought of was the Jewish Theocracy and nothing more. Disappointed in Jesus' methods, and impatient at the leisurely way He went about the great work of establishing the kingdom of God, John sends to Him from his prison-cell to ask if indeed He is the Coming One. The Apostles have discussions and discussions about who shall be prime minister. Even after His resurrection they ask Jesus if He intends now to restore Israel to her pristine power and splendor. (See Acts i. 6.)

We cherish no such belief. Yet we, too, err in making the phrase, "Kingdom of God," a synonym for the "Church of God." And, as the church has come, we see no propriety in praying for the coming of God's kingdom.

Now the phrase, "Kingdom of God," does not mean the church. If there be any doubt about it, substitute the word *church* for *kingdom* in the following passage: "And being asked by the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation (is not visible to sight); neither shall they say, lo, here! or, there! for the kingdom of God is within you." (Luko xvii, 20, 21.) Again: "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost." (Rom. xiv. 17.) Once more: "The law and the prophets were until John; from that time the gospel of the kingdom of God is preached." (Luko xvi. 16.) Manifestly, *kingdom* is not equivalent to *church* in these passages.

The Greek word *basileia*, translated *kingdom* in our version of the New Testament, means (1) *kingship*, the possession of royal authority. This is its meaning, for example, in the following passages: The kingdom (*kingship*) of the world has become the kingdom (*kingship*) of our Lord and of his Christ: Rev. xi. 15. And the woman whom thou sawest is the great city which reigneth (Greek hath a *kingdom*) over the kings of the earth: Rev. xvii. 18. See also Matt. xvi. 28. (2) *reign*, the exercise of royal power, or the time during which it is exercised; (3) *kingdom*, the subjects, the organization (as in Matt. xii. 25), or the territory, see Matt. iv. 8. There are three words, "kingship," "reign,"

"kingdom," one of which must be used in our passage. I think "reign" is clearly the word which conveys to us the meaning Jesus intended here. "Thy reign come" seems to be the true sense of the petition.

And surely such a prayer is not obsolete. For its fulfillment every heart may well pray. To answer it, God, His Gospel and His Church put forth their power. To make God's reign an accomplished fact, the Saviour prayed and worked and died. Every one who feels the motions of sin in his nature, waging uncertain warfare with the law of righteousness, will pray that this petition may be answered in his own experience; that God will reign within him so that every thought and impulse shall be brought under the law of God. It is a prayer for individuals, to be offered in their own behalf. It has been answered in our case just as far as we have been brought into harmony with God's thought and will. In proportion to the measure of our acceptance of His will as our rule of life is this reign of God over us. We have great need to lift up to God this petition every day. For what is true of every country of the world is true of individual hearts—there are territories within them that the Gospel has not reached, over which God does not reign.

And the Church of God on earth has this prayer fulfilled in itself in proportion to the measure in which it has accepted the principles of God's reign and is dominated by the spirit of Jesus Christ. The petition is fulfilled in a community in proportion to that community's acceptance of Christ's teachings. It is a world-wide prayer, to be offered everywhere and in all times, until the time is come when sin shall have no more dominion. H.

"Papa, how much do I cost you?"

A little girl, 10 years old, lay on her death-bed. It was hard to part with the pet of the family; with her golden hair, her loving eyes and affectionate nature, how could she be given up? Her father fell on his knees by his darling's bedside, and wept bitterly. He tried to say, but he could not, "Thy will be done." It was a struggle and a trial such as he had never before experienced.

His sobs disturbed the child, who had been lying apparently unconscious. She opened her eyes and looked distressed. "Papa, dear papa," she said at length. "What my dear?" answered the father. "Papa," she asked in faint broken accents, "how much do I cost you every year?" "Hush, dear, be quiet," he replied, in great agitation, for he feared delirium was coming on. "But, please, papa how much do I cost you?"

To soothe her he replied, though with a trembling voice, "Well, dearest, perhaps \$30 or \$40. What thou, darling?" "Because papa, I thought maybe you would lay it out this year in Bibles, for poor children to remember me by."

With a bursting heart, her father replied, kissing her clammy brow, "I will, my precious child—yes!" he added, after a pause, "I will do it every year as long as I live, and thus my Lillian shall speak, and perhaps draw hundreds after her to heaven."—*Commonwealth.*

Contributions.

The Outlook.

BY E. SHEPPARD.

A view of the religious world, from the watch tower of observation, in many respects, is neither very cheering nor encouraging. It is true that some of the religious bodies are expending comparatively large sums for the furtherance of Christianity both at home and abroad, and are meeting with a measure of denominational success. It is also pleasing to note that some of the harsh and ghastly features of Calvinistic theology are giving place to the smiling and lovely features of scriptural truth respecting the character and dispensation of the God of love. Also that iron-bound Sectarianism is breaking itself loose from its creed-riveted fetters; and, in the freedom of thought and sentiment, aspiring after unity and peace.

On the other hand, we are pained to see the large amount of apathy in places where every Gospel privilege exists, especially among young men, who rather pride themselves in standing aloof from churches, and who glory either in the courage of indifference or in the assumptions of vain deistical philosophy.

Then, in order to attract those who do not care for the simple truths of Christianity, every means is used by the great majority of churches, no matter how unscriptural those methods are, that their sensational and fashionable services may be more largely attended; and it is one of the most disheartening indications of religious declension that the larger the admixture of the sensuous in religious ceremonies and modern worship the more popular they are among the great mass of unthinking and emotional people.

In Christendom, Roman Catholicism and the Greek Church embrace about two-thirds of the whole. Even where there is full religious freedom, and every opportunity to understand and embrace a more scriptural faith, as in the United States and Canada, the Church of Rome secures more of success and larger congregations than the Protestant churches, owing very largely, no doubt, to the adornment of the churches with paintings, sculpture and drapery, and to the display of sacerdotal robes, burning candles, smoking incense and other methods adapted to the sensuous taste of the people.

Without naming the Protestant denominations who depart most largely from the simplicity of Gospel truth and apostolical precedents, the reader for himself can easily discover the fact already mentioned that the popularity of churches is, with very few exceptions, in proportion to the amount of human devices and expedients used to please and attract the hearers; while to preach Christ and Him crucified, to attend to the ordinances as they have been delivered to us, and to insist on a humble and self-denying life is to remain in the small minority of the professors of Christianity. And yet, dear reader, it is pleasant though we are thus beset with many difficulties and many discouragements in our efforts to restore primitive Christianity, to extend our outlook, and, with the eye of faith, to gaze at the "things above" and to know that our dear Redeemer views our faithful allegiance to Him with the smile of approval, and that by-and-by we shall rest from our labours and enjoy the society of all the holy ones who have overcome by the blood of the Lamb.

Walkerton, May 11, 1890.

'Saving' Faith.

Mr. Editor,—As one who has but recently come out of Babylon, the writer desires to make a simple statement of the difference between our teaching and that of the self-styled "Evangelicals" upon a very vital question—Salvation.

There is not that radical difference in principle between the teaching of our brethren and the "Evangelicals" which is generally supposed to exist. Hours have been wasted in aggravating and profitless debate on points of difference which had no real existence, and many a sinful war of words has been kindled to the bewilderment of the sincere and the scorn of the sceptical listener. We wrangle with "Evangelicals" on the question, "Does faith precede repentance, or does repentance precede faith?" whereas the simple truth is that they and we are in perfect accord in the matter. Then there is that useless conflict about "historical" faith and "saving" faith. Of course these terms are wholly unscriptural and bewildering, and should be firmly rejected. Nevertheless, the distinction which our "Evangelical" friends intend by these terms is scriptural, and no people recognize and insist upon the distinction more strongly than do the Disciples of Christ. That these assertions may be verified let us examine the three great steps which every alien must take in coming into the Kingdom. In so doing, allow us, for once, to adopt the language of Babylon, and employ the terms "historical" and "saving" faith.

"HISTORICAL" FAITH.—The gospel message must be proclaimed to men. Men must hear and believe it. But a man may hear the Gospel every day in the year—implicitly believe every fact and truth contained in revelation—and yet remain impenitent, a hardened rebel against God.

REPENTANCE.—The sinner, awakened by the Gospel message, desires to be delivered from the condemnation and bondage of sin. He turns Godward, seeking pardon.

"SAVING" FAITH.—The sinner can do nothing towards either meriting salvation or procuring pardon. All, then, that the penitent can do, is to appropriate the promise of pardon contained in the Gospel of Jesus Christ. Baptism is that act of faith, in which the penitent alien casts himself trustfully upon the mercy of God and appropriates the Saviour's promise, "He that believeth and is baptized shall be saved." As he steps down into the water, the language of his heart is—

"Just as I am—without one plea,
But that Thy blood was shed for me,
And that Thou biddest me come to Thee,
O Lamb of God—I come!"

Thus viewed, baptism is the expression of "saving" faith.

It is in Christ that we enjoy pardon, adoption, citizenship, and all the blessings of the new covenant. We enter into Christ by baptism (Gal. iii. 26, 27.)

Now, if we have correctly stated the position of our brethren, then our teaching regarding the order of faith and repentance does not conflict with that of "Evangelicals." They say Repentance precedes "saving" faith. We say repentance precedes baptism. Then the only question between us is—"Does the sinner exercise 'saving' faith by being baptized?" We say he does.

"But," asks our "Evangelical" friend, "how can a bodily act express saving faith?" To this we reply, "Was not the act of dipping in the Jordan an act of saving faith to Naaman the Syrian? Was he not saved from leprosy through that act of faith? (2 Kings v. 14.) Was not the act of looking at the brazen serpent an act

of saving faith to the bitten Israelite? Was he not saved from death through that act of faith? (Numbers xxi. 9.) Was not the act of washing in the pool of Siloam an act of saving faith to the man born blind? Was he not saved from blindness through that act of faith? (John ix. 7.) Was it not saving faith for Saul of Tarsus to arise and be baptized and wash away his sins, calling on the name of the Lord? (Acts xxii. 16.) Was he not saved through that act of faith?"

Unfortunately, we cannot persuade our "Evangelical" friends to admit these self-evident truths.

Yours in the ancient faith,
E. MACDONALD.
London, Ont.

Newness in Christ.

J. R. GAFF.

Wherefore if any man is in Christ, he is a new creature; the old things are passed away; behold they have become new.—2 Cor. v. 17.

The idea of newness is radical in the Gospel of Christ. He came not to reform and to make things better, but to regenerate, to make new. He begins by making man new and will end with making all things new. 2 Pet. iii. 13.—Rev. xxi. 1-6.

1. Observe the condition of this newness: "If any man be in Christ." Christ Himself is presented to us as a person who was new to this world. He was "not of the world" but of the Father. He "came from above"—"came forth from God." In Him alone was life. Coming forth from God He connected Himself in this world with man, the one to be made new, that we might have life through Him. It is impossible to read carefully the Gospel by John and the writings of Paul and not see how they present Jesus as all that is opposed to the old conditions of this world. Paul presents Him as the "last Adam," a quickening spirit in opposition to the first; as "the man, the Lord from Heaven" whose "image we are to bear." In Him is "all the fulness of the Godhead." In the old horrid conditions of this world are death and corruptibility. In the new are life and incorruption. It is impossible therefore to be in Christ and not be a new creature and share His newness. To be in Christ is to be changed to what Christ is and to share "the divine nature." 2 Pet. i. 4. Entrance into Him is the beginning of a newness that is to grow into His likeness, and like Him to outlive time and to share with Him the glory of the Kingdom of incorruption. The preaching of a gospel that does not emphasize this radical idea of newness in Christ will not affect much the life of believers.

2. Observe this newness has not its source from any thing in the flesh, not even in Christ's flesh, tho' His flesh or body was made essential to union with humanity and His offering for sin. "Tho' we have known Christ after the flesh yet now henceforth we know Him no more." 2 Cor. v. 16. The key of the thought is in verses 14-15. "If one died for all then all died," not all were dead, as in the old version. When the body of Christ died, which he had in common with us, God regarded the whole Adamic race as dying. When Christ arose He arose above the power of sin and death for evermore (Rom. vi. 9 10) and became the head of a humanity new from its first begetting from sin unto its glorification with Him. "And He died for all, that they who live (the new creature) should not henceforth live unto themselves, but unto Him who died for them and rose again" (15), that is, Christ died for all that all might become new creatures in the life offered through His resurrection, the source of

this newness therefore is in Christ as He is now in His risen life. While we read the cartoon-life of Christ in the Gospels, incomparable in His love in His divine character, it is in Christ dying and rising that all might enter into the conditions of a new creation with Him that we see our hope and rejoicing.

3. The condition on which we are made new is that on which He has entered into His risen life. It is dying and rising. We are to die to this world and rise to walk in newness. Rom. vi. 4. It strikes a death blow at the roots of the old things. We are not to live unto ourselves but unto Him. "Old things are gone, new things have come." Here is the importance in our preaching of insisting on this change. There must be a crucifying of the flesh with Christ in order to live. The "body of sin must be destroyed" before death by nature relieves us of it. Only as we die unto sin can we become new. A repentance that searches without mercy every corner of the heart breaking it off from the service of self and sin must be insisted on if there is really a new creature.

I have nothing to present as to how this is accomplished. The word of God insists upon the necessity and the fact. Jesus calls it "born again," or from above, showing its heavenly source. Peter calls it "born again by the word of God that lives and abides forever," showing that the word of God in the heart is the seed of the new life, and that the life will be as eternal as the word. This is the same thought as the parable of the sower where "the seed is the word" received into the heart by the hearer. Jesus says "born of water and of the spirit" showing that the spirit of life is the begetter of life and that the water of baptism brings the one begotten into the new relations of the Kingdom of Heaven. Paul puts the same idea in Rom. vi. 3-4, as having died and being buried by baptism into Christ's death and rising into this newness. Again he calls it in this double idea "the washing, or laver, of regeneration and the renewing of the Holy Spirit."

One who is a new creature possesses the same consciousness and powers as before, but a wondrous change has come. He has been "renewed in mind." Old things have gone and new ones come. He sees, and thinks, and believes differently, the world has changed to him. Its pleasures and joys are brief and poor at best, everything is fading and he stands upon the shore and sees thro' the mists a new world arising to the eye of faith, clothed in fadeless beauty and filled with enduring pleasures and joys. He has new views of death. He stands by the grave and sees it but the crucible through which the corruptible passes into the immortality of the resurrection. His affections are changed, "set upon things above." The old things of the heart are gone and the new ones are come of Christ, and God, and the home of the soul. He has now purposes to engage his heart and mind in living for Christ who died for him; his relationships are all new; the house of God with its spiritual joys, its foretastes of heaven is his delight; the old companionships of earth are gone, and he finds pleasure in the company of the children of God. He has a new home in prospect; earth is no longer all, and death no longer the end, but he has "a home not made with hands eternal in the heavens," whence we look for the Saviour "who shall change our vile body that it may be fashioned like unto His glorious body." Truly one in Christ is a new creature.

'Laying by in Store.'

JAMES LEDIARD.

In common with all preachers, elders, deacons and members, who are deeply interested in the welfare of the church and the evangelization of the world, I have of necessity had my attention called to the difficulties that lie around the "money question" in its relation to church work. Perhaps it would be true to say that no other part of the churches' duties are so indifferently performed, none so unsatisfactory in the results which follow, and very few which prove so great a hindrance to the work, or give rise to so much dissatisfaction amongst the brethren themselves. Is there any good reason why this should be the case? Any good reason why a Christian privilege should thus become a wearisome duty? I think not. Of systems we have an abundance. But they are only remarkable for their awkwardness and failure. Every church seems to have a practice, peculiarly its own, for supplying its treasury, and yet all sigh and groan over the difficulty of getting enough money to meet its needs, when even these needs are few, and the whole church work is being carried in a manner so economic that it borders on meanness. It is a question in many churches. How little can we do with, instead of how much can we advantageously spend in, our Lord's service?

In all churches this has been felt and many an effort made to increase the sum annually raised. Some of these methods have been shamefully improper, and have brought much discredit on the churches employing them; others again have been perfectly proper and have helped towards the desired end, in a few cases. The divine guidance has been sought and the divine directions carried into practice, only these last can succeed fully. In short, there are methods that are unworthy which should never be used, methods that are honest and honorable and may be used until we learn the way of the Lord more perfectly, and methods that are perfect and right and divine which we must use if we would succeed in our work on earth and please our Father in heaven.

The church needs a full treasury. For lack of it our home congregations are hampered in their work, for lack of it there are villages, towns and cities in Ontario where we are not known, and where the Gospel in its perfect simplicity has not been heard. I claim, therefore, that the money question is a most important one and should receive the prayerful consideration of every Christian. For fifteen years I have been occasionally preaching and writing and often conversing on this subject, and others have been doing the same and yet, while there is some improvement in this matter, it is so small that a very great extent the difficulty still remains. I have headed this article with the words that are to me the key to this whole difficulty. The one remedy for these evils, "Laying by in Store," a direct command simply stated, easily understood, easily practised if we are willing to make the effort. You recognize these words as part of a sentence uttered by Paul in the early days of Christianity, "On the first day of the week let every one of you lay by him in store as the Lord hath prospered him"—God's system of finance for His church; a system better than the best ever originated by man; a system that has no weak points and no doubtful side; a divine system only waiting to be put in practice. It will so fill the treasury of the Lord that His people can give

Canadian Evangelist
 PUBLISHED SEMI-MONTHLY
 BY THE
Evangelist Publishing Co.
 55 YONGE ST. ARCADE, TORONTO.
 Terms \$1.00 per annum in advance.

GEORGE MUNRO - Editor.
 DONALD MUNRO - Business Manager.
 All matter intended for publication, and all exchanges to be addressed to George Munro, Editor, Ontario, Canada.
 All business communications and remittances to be sent to the Evangelist Publishing Co., 55 Yonge St. Arcade, Toronto.
 Remittances sent by post office order or registered letter will come at our risk.
 No paper discontinued without express orders and payment of all arrearages.
 In ordering change of address be sure to give the old post office as well as the new.

TORONTO, JUNE 2nd, 1890.

Specimen Copies.

Many will receive specimen copies of this number also. We wish to give our friends ample means of judging whether they desire to become subscribers. From the very large number of hearty commendations we have received we expect a great increase to our list. Will all those who intend to take the paper kindly send in their names without delay so that they may not miss the next number which will contain a full report of the Annual Meeting? Send all names and remittances to our Toronto office, 55 Yonge St. Arcade.

The Annual Meeting.

RAILWAY FARES.

Some difficulty seems to be experienced in understanding the regulations for reduced rates on the railways. In response to various enquiries we repeat what was stated in last number:

"Be sure to get a certificate from every agent from whom you buy a ticket, certifying that you have paid the fare one way; that will entitle you to return for one-third single fare after the certificate has been signed by the Secretary of the meeting. If you neglect to secure a certificate you will have to pay regular rates."

The agents are now supplied with blank forms for certificates so that no certificate need to be sent as in former years. Certificates procured from the agent at starting point more than three days before the commencement of the meeting, and those presented more than three days after the close of the meeting will not be honored for return trip. The certificates are not transferable and the return trip must be made by the same route as the going trip. There need be no trouble about the matter. When you buy a ticket, tell the agent where you are going and ask him for a certificate. If you have to travel over more than one railway you will require a certificate from each railway.

IMPORTANT.

Perhaps some reader may not make up his mind to go to Owen Sound until a day or two before the meeting begins, and may think it will not be necessary for him to notify Mrs. A. Leavens, Owen Sound, that he intends to be present. Every one who expects to go should send word to that effect, although the notification might not reach Owen Sound but one day or one half day ahead of him. Let no one neglect this, thinking it will make little difference if he does.

THE PROSPECT.

All things are being got ready at Owen Sound, and the church there is looking for a large gathering of brethren and sisters from all parts of the Province, and will be disappointed if there should be a small attendance. The church is not likely to be disap-

pointed. From divers places we hear of those who intend to go. There seems to be a very general interest in the matter, and a splendid meeting may be confidently expected.

Another Word from a Baptist Minister.

DEAR EDITOR,—I am pleased to note your remarks on my letter in your issue of May the 1st, especially the following: "What the Disciples teach is that a person who believes in Jesus Christ with all his heart, who truly repents, and who confesses with his mouth Jesus as his Lord, is ready to be baptized, and should be baptized without unnecessary delay; and when he has been baptized he is a baptized believer in the true Scriptural sense, and that now but such are baptized believers in a Scriptural sense."

Concerning this I would say that I do not believe any Baptist would take one solitary exception to your position as outlined in that sentence. But the trouble is this: a comparison of the different writers among Disciples reveals the fact that *believe*, according to Disciples, means an ascent to the fact that "Jesus the Nazarene is the Messiah," and Mr. Campbell says that is as far as faith goes or is requisite for salvation. (Chris. Res. pp. 118, 119.) But Baptists believe that faith in Jesus means not only belief that Jesus the Nazarene is the Messiah, but also the surrender of the soul as guilty and defiled to Christ's governance, and reception and appropriation of Christ as the source of pardon and spiritual life.

A comparison of the writings of Disciples reveals that to them *repentance* is equivalent to "reformation," while to Baptists it means (1) recognition of sin as involving personal guilt, defilement and helplessness; (2) sorrow for sin as committed against goodness and justice, and therefore hateful to God and hateful in itself; (3) inward turning from sin and disposition to obey Christ and be conformed to Him.

I do not claim to be in a position to speak for the Baptist denomination, but write what I believe to be the common belief among Baptists. Those who doubt are invited to examine the works of Rev. A. P. Williams, D.D., author of "Lord's Supper," "Campbellism Exposed," and "No Communion with Campbellites," which works can be had from the American Baptist Publication Society.

Whatever may be your opinion or the opinion of modern school Disciples regarding Mr. Campbell's interpretations, one thing is certain, that among a large proportion of Disciples his works are considered among the best, if not the best, and fullest statement of the opinions of Disciples. In proof of this, see Mr. J. B. Brinny's letter in last issue of *Octographic Review*. After quoting from Mr. Campbell, he adds: "These are the words of 'a master of assemblies,' and they betoken a mind and heart worthy of leadership in a great cause." You say Disciples receive such of Mr. Campbell's views as seem to us upon personal investigation to be in harmony with the Word of God. Would you kindly answer the following questions: 1. Do you believe that Mr. Campbell's statement, in Chris. Res. pp. 118, 119, is in harmony with the Word of God? It is as follows: "That the belief of one fact, and that upon the best evidence in the world, is all that is requisite as far as faith goes for salvation." He tells us that one fact is, "Jesus the Nazarene is the Messiah." 2. In the McCalla Debate, p. 135, Mr. Campbell says, "The water of baptism, then, formally washes away our sins. Paul's sins were really pardoned when he believed." The *Standard* of March the 8th, 1890, says, "The elements found here are faith and repentance and, in the order named, Saul is not yet pardoned." Which of these contradicting statements is most generally believed among Disciples? 3. If Disciples believe in a spiritual change, which is the source of what is commonly called a "Christian experience," why do they circulate Mr. Lard's work, which calls Christian experience a "farce"? (Rev. p. 35.) 4. If you admire the "truly catholic" spirit exhibited by learned men among the brethren who are careful to say Disciples of Christ instead of Disciples, why do you call them Disciples five times in your remarks on my letter, and not once call them by the

"truly catholic" name, Disciples of Christ?

In conclusion, I would say that Mr. Gaff's strictures need no answer. He knows very well that under the conditions mentioned is the only way to become a communicant in a Baptist church. Where individual Disciples have been permitted to sit with Baptists at the Lord's Table, it was when the individual was well known as regards his Christian experience and believed to be more in accord with Baptists than Disciples in his or her belief. I know a case of this kind, and the person is now one of the leading Baptists of the Dominion. Mr. Gaff's quibble upon the word "invite" is hardly worthy of a remark. He knows that if he does not "invite" he *permits* Pedo-Baptists to commune regularly with Disciples, even though he does not believe they are baptized. Pedo-Baptists would not *permit* him to commune with them if they did not believe he was baptized, hence Mr. Gaff is looser than they.

Yours respectfully,
 W. J. WADDELL.
 Hillsburg, May 1, 1890.

Mr. Waddell says he does not believe that any Baptist would take one solitary exception to our position as quoted by him. But the trouble is that the Disciples attach wrong meaning to faith. We would suggest that the trouble is that Baptists bring in their complicated, sectarian definition of faith, and because Disciples stand by the simple, scriptural view of it, they are denounced by Baptists as being heterodox. And so in regard to repentance, which Mr. W. is mistaken in thinking Disciples consider simply equivalent to "reformation." Observe how the Baptist definitions of faith and repentance, as given by Mr. W., run into each other, and note how applicable the term complicated is to them.

No wonder many good people cannot for the life of them give an intelligible account of faith and repentance. What Mr. W. and many others need is to begin at the foundation and study these and other scriptural terms *scripturally*, instead of through the muddy medium of fossilized theological works. When they have thus obtained clear scriptural views of faith and repentance they will not be found lightly denying that the person who believes with all his heart that "Jesus the Nazarene is the Messiah," holds the evangelical faith, nor defining repentance, as Mr. W. says the Baptists do, as involving three distinct mental acts, whereas in Scriptural phraseology it denotes but one. On these points therefore, without further comment at present, we turn Mr. W. and his friends over to the Lord Jesus, and His Apostles for instruction.

Mr. W. does not claim to speak for the Baptist denomination, but in former articles he did speak for them as a people, and not merely for himself as an individual Baptist; as for example, where he declares in our March number "that Baptists do not believe that, in a Scriptural sense, Disciples are baptized believers." But he refers us to one who does speak *ex cathedra*, and tells us where his writings may be procured. To further so good an object we may say that we understand Dr. Williams' works are kept in stock at the Baptist Book Room, 9 Richmond St. West, Toronto. Above all literature, we desire that our brethren should at all times read the Word of God—but after that, at the present juncture, we should like them to read such books as "The Baptist Church Manual," "Campbellism Exposed," and "No Communion with Campbellites." Especially isolated Disciples, so that when some Baptist preacher comes to them and urges them to join the Baptist Church on the ground that there is no difference, or little difference, between Baptists and Disciples, they may be able to

show the preacher his error, and mayhap may be prevented from entering into fellowship with a congregation which teaches for doctrines the commandments of men.

Mr. W. does not need to quote from J. B. Brinny to prove that Disciples think Mr. Campbell was a great man. We could quote from eminent Baptists, contemporaries of Mr. Campbell, who thought him "a master of assemblies." Disciples do not take their opinions *second-hand* from Alexander Campbell; they aim to present their minds without bias and without prejudice to the Scriptures given by inspiration of God. They are glad to receive assistance from A. Campbell, C. H. Spurgeon, John Wesley, or John Knox, but they call no man on earth Rabbi, for one is their Rabbi even Christ.

As to Mr. W.'s questions we may answer briefly, and, to save the trouble of quoting here, will the reader kindly read the questions as they stand in his letter?

(1) To the first, then, we answer, yes, and ask Mr. W. what further truth according to Scripture a person is required to believe in order to salvation.

(2) To the second we would reply, that if Mr. W. will consider the whole passage referred to from the McCalla Debate, and the entire article in the *Standard* of March 8, 1890, he may find there is not so much contradiction as he supposes. And in addition we would say that Disciples do not express their opinion on the subject in either of the forms of expression quoted, but in the form of sound words found in the Living Oracles.

(3) We suppose that those Disciples who circulate Mr. Lard's tract think that there is something *farical* in speaking of a person's having a "Christian experience" before he becomes a Christian.

(4) Mr. W. does not appear to apprehend our idea, so we cannot answer him directly. The distinction we referred to is that between "The Disciples" and "Disciples," and between "The Disciples of Christ" and "Disciples of Christ;" and we are pleased to notice that leading brethren, as the late Isaac Errett, in the title of his tract "Our Position," speaks of "the people known as Disciples of Christ." The object of such phraseology is evident. And when in writing or speaking they use the expressions "The Disciples" and "The Disciples of Christ," they are to be understood as meaning the people known as Disciples or Disciples of Christ. We trust this will be a satisfactory answer to the fourth question.

Mr. W. is not satisfied with his "last word" with Bro. Gaff that appeared in our May 1st number. We did not think he would be, after reading Bro. Gaff's reply. But he should not accuse Bro. Gaff of quibbling. Bro. Gaff does not quibble; he is a Christian gentleman. Will Mr. W. give his authority for saying that Bro. Gaff "permits Pedo-Baptists to commune regularly with Disciples?"

It is really amusing to observe our friend's explanation of the grounds on which individual Disciples are allowed to sit at the Lord's Table with Baptists. He writes, too, as though he were familiar with Baptist usage all over the country in the matter. Now, we beg to say that we know of not a few instances in which individual Disciples were not only *permitted* but *invited*—cordially invited—to sit at the Lord's Table in Baptist churches when it was well known that the persons were not more in accord with Baptists than with Disciples in their belief. Evidently Mr. W. has a mission to set his brethren right on the question of

close communion, and we would suggest that he begin with the greatest Baptist of them all, C. H. Spurgeon.

As to the person once a Disciple, now one of the leading Baptists in the Dominion, we have a proposition to make. Let Mr. Waddell write out the Baptist position on the seven points published in our last number on which, as he says, Baptists differ from Disciples, then present it to the aforementioned leading Baptist and see if he will subscribe to it. We question if he would endorse the regular Baptist view on any one of the seven doctrines. We do not recollect ever hearing of one who had been a Disciple becoming a disciple of John Calvin.

Finally, although this article is assuming rather large dimensions, since we have answered Mr. Waddell's questions, we think we may have the privilege of asking him two or three.

(1) Does he believe and teach, as Jesus taught, (Mark xvi. 16) that "he that believeth and is baptized shall be saved," or does he teach, as Baptists do, that "he that believeth and is saved may be baptized?"

(2) Does he believe and teach, as the Lord Jesus taught, (John iii. 5) "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God," or does he teach, "Except a man be born of the Spirit he cannot enter into the kingdom of God, and after he has entered the kingdom of God he cannot enter the Baptist Church except he is born of water?"

(3) When people are pricked in their heart under the preaching of the Gospel, and enquire what they shall do, does he answer them as Peter did on the day of Pentecost, (Acts ii. 38) "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit," or does he answer, as Baptists do, "Seeing ye have received the gift of the Holy Spirit, repent for the remission of your sins, and be baptized in the name of Jesus Christ because your sins are remitted?"

(4) Does he exhort a penitent believer, as Ananias did Saul of Tarsus, (Acts xxii. 16) "And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord," or does he refuse, as Baptists do, to baptize such a person unless he will testify that his sins are already washed away?

(5) Does he ever use Peter's language, (1 Peter iii. 21) "The like figure where unto even baptism doth also now save us . . . by the resurrection of Jesus Christ," or does he affirm, as Baptists are in the habit of affirming, that baptism is in *no sense* a saving ordinance?

These are some of the questions that demand earnest consideration in these days, and they are respectfully presented to all who reverence the Word of God and love the Lord Jesus Christ in sincerity.

We do not often refer to typographical errors in our paper, thinking that the reader can usually make out the sense, and will make allowance for occasional mistakes. But our attention has been called to some of such a nature in last No. as to justify pointing them out. In Bro. Knowles' article p. 1, column 2, line 5, "hands" should be "bonds." In Br. Fowler's, p. 8, column 2, line 10, "and to the blood, etc." should read "and nor to the blood, etc." In the obituary of Bro. Stewart, p. 7, column 2, line 17, read "houses" for "houses," and towards the foot of the same column in the sentence "noman among us understood our place better," the word "plex" is to be read instead of "plac."

So you have made up your mind to attend the Annual Meeting. That's good! You will no doubt enjoy yourself. Have you sent word that you are going? If not, seize a post card before you read another line, and address it to Mrs. A. Leavens, Owen Sound.

A recent communication from Bro. Robert Moffett, informs us that he expects to be in Owen Sound Friday, June 6th, according to announcement. It is therefore safe to say that those who are not on hand that evening will miss a good sermon. All who possibly can should get to Owen Sound, Friday, so as to be ready for important business Saturday morning.

We were glad to have a short visit, and to get better acquainted with Bro. T. B. Knowles of St. Thomas recently, although we regretted the sad occasion of his coming to Erin. He came to attend the funeral of Mrs. C. Ferguson, formerly a resident of Erin. Sister Ferguson died at the house of her son-in-law, Bro. Price, in St. Thomas, where she had been living for some time.

Mr. E. E. Sheppard Editor of Toronto Saturday Night has received an invitation to deliver the annual oration before the Metropolitan Society of Bethany College next November. If he accepts, the "boys" may look for something rich. Mr. Sheppard is a genuine humorist, if he is a preacher's son. We wonder how many of our readers know that the former editor of the News and the present editor of Saturday Night is a son of Bro. E. Sheppard. Mr. S. was afflicted with sciatica last winter. He must be a good deal better for he is "running" for the Legislature in the county of Haldimand.

We have been requested to republish the article on "Weekly Communion," by Prof. John Crawford. Our old friends may remember that we inserted it in our paper for July, 1886. We think its presentation at the present juncture particularly opportune, when the differences between Baptists and Disciples are receiving some attention. We are sorry to hear of some Baptist churches that had been practising for years weekly communion going back to monthly communion. And we know of some people calling themselves Disciples who do not even break bread once a month, nor once in three months. We should like all who do not follow the apostolic practice to read Prof. Crawford's article.

The following paragraph is from an address delivered by Bro. T. J. Gore, at the South Australian Conference of Disciples, and which we find reported in the Christian Pioneer, of Victoria, Australia—

In conclusion, I may say a word as to the way in which we should hold the truth, or the danger that besets us. We are in danger of two extremes—Latitudinarianism and narrowness. The one is as dangerous as the other, and as much harm results from one as the other. We do not desire to hold the truth in such a way as not to respect the authority of the Lord, nor in such a way as to shut us out from the sympathy of hearts touched with the love of Christ. We wish to be as broad as the truth will privilege us to be, and as narrow as the truth will permit us. After all, these phrases broad and narrow apply more to the spirit in which we hold the truth, than to what we hold. We do not like to think and speak of brethren as narrow or broad but simply as brethren in Christ, desirous of promoting His honor and glory. There is a spirit of union and brotherly affection among our whole brotherhood which is very pleasing to see. No body of Christians are more united and more kindly affectioned one

to another than the Disciples of Christ. They are endeavoring to keep the unity of the spirit in the bond of peace. Through the indwelling of the Holy Spirit may the church we love go on becoming stronger and stronger as the years go by. May the children of God be changed into the same image from glory to glory even as by the spirit of the Lord.

Those sentiments so well expressed we most cordially endorse, and to those prayers we most heartily say, Amen.

"As Others See Us."

THE CANADIAN EVANGELIST is now published semi-monthly in place of monthly, as formerly. In its new form, as issued from the offices in the Arcade, it is typographically a creditable journal, and as a newspaper is bright, fresh, and thoroughly readable.—Canadian Advance.

The former Ontario Evangelist makes its appearance this month as THE CANADIAN EVANGELIST, enlarged and improved in many ways. It is to be issued twice a month, instead of monthly as heretofore. It is ably edited by Bro. George Munro, and is a paper of excellent spirit. The Oracle extends congratulations to its contemporary across the border, and wishes it ever increasing prosperity.—Christian Oracle.

Church News.

RIDGETOWN.—There was one baptism at this place May 18th. The meetings are growing in interest.

WALKERTON.—The afternoon lectures are a fine success here; the house is well filled each Lord's Day afternoon.

WELLAND.—There were two additions to the church at Welland since last report. The attendance at both Sunday school and church is good.

GRAND VALLEY.—A Sunday school has recently been organized in Grand Valley, and the church expects to hold special services during the summer.

HAMILTON.—The building is getting along nicely; the foundation is finished and the brick work started, so a friend writes. This is very good news.

BOWMANVILLE.—Two confessions since last report, making ten in the last two months. You are certainly deserving of thanks for giving Canada such a paper as the CANADIAN EVANGELIST. May it soon become a weekly. F. W. BAUGHMAN.

ERIN VILLAGE.—The Sunday school now meets at 2 p. m. and the church at 3 p. m. The new departure seems to work well. The attendance at the school has more than doubled. Bro. Sam. McKee has recently been chosen superintendent, and he takes hold of the work with a will.

EVERTON.—Bro. J. A. Bronshtuhl delivered an interesting illustrated lecture on the "Johnston horror" in Everton on the evening of May 13th. Bro. B. and his family are among those who came safely through that great catastrophe, although their house was flooded to the third story.

ERIN CENTRE.—The Sunday school was re-organized here May 4th, with Bro. A. J. Thomson as superintendent. There is a fine prospect for a good school. The church meets now at 11 a. m. instead of at 2 p. m., at which hour the services have been held for three years. The brethren appear to enjoy the change to the old custom.

THE WASHINGTON, PA., meeting closed May 11, with 171 additions. In the evening, Bro Talmage preached to a packed house, while an equal number were turned away. That is the work we shall have exemplified in every city when we unite heartily in sustaining the men who are capable of conducting it. Hold up their hand.—Standard.

ACTON.—The writer had the pleasure of attending the prayer meeting at Acton Wednesday evening, May 15th, and of meeting there Bro J. Fyfe, formerly of Acton, now of Barrie. There is a live Sunday school in Acton; Bro. G. E. Williams is superintendent. Brethren from Toronto visit the church every Lord's day and preach morning and evening. G. M.

MINNECOSA.—The latest word from Minnedosa is that the meeting-house is up and closed in. It is expected to be ready for opening June 15th. Quick work that. We are sorry to hear that Bro F. H. Lemon has determined to leave Minnedosa when his year expires June 24th. We trust a good man will be secured at once to take his place. Bro. L. has labored with great zeal and faithfulness in Manitoba. We understand he intends to return to college in the fall. Whosoever his lot may be cast we pray that his work in the Lord's vineyard may be abundantly blessed.

Manitoba Column.

(Conducted by A. H. Finch, Portage la Prairie, Man.)

THE CANADIAN EVANGELIST (well chosen name) came duly to hand to-day thoroughly filling, yes, full-billing every promise made for it. We deem it a credit to the heads and hearts that made it what it is. On Lord's Day, April 13th, "Manitoba column" exchanged work with Bro. Lemon, of Minnedosa. Bro. L. greatly pleased and edified the brethren here with his strong, hearty, soulful presentation of the truth. Then at the monthly temperance mass meeting which followed the evening service, he made a rousing prohibition speech. He is a prohibitionist from away back. Arrived at Minnedosa, a thriving town beautifully situated in a valley, through which runs the little Saskatchewan, stepping on to the platform of the M. & N. W. R. R., this "column" was greeted by Bro. E. J. Davoch, and conveyed to his beautiful Christian home where we found rest for our weary paragraphs.

Bro. L. started here last June at the very lowest point of the ladder, four other religious organizations having climbed to comfortable places and planted their colours. But now the little band of some seventeen has, with Bro. L. at its head, equalled if not distanced its competitors for public favour; the best audience in town is often found in their hall; Bro. L. has the confidence and respect of all classes and persons in town. They have chosen a splendid location—not away on a back street, or a blind alley, or in the suburbs, but in a good dry central location. A card just received, dated May 5th, tells me that the material is all on the ground, the mason work of the foundation half done, that work will begin on the building proper this week, and that it will be ready for opening June 15th or 22nd. Then they have a mission station some seven miles out, where a school-room well fitted greeted us. Who should carry on this work for the next year? This column thinks by all means Bro. L. is the one to carry to a successful issue the work so skillfully inaugurated.

Our hearts were greatly cheered and gladdened by the arrival of Bro. Geo. O. Black, on Saturday, the 3rd inst. On Lord's Day, the 11th, he preached for us twice, and on Monday evening spoke a few encouraging words to our young people. His teaching will not soon be forgotten, clear manly and strong, calculated to develop and establish a pure and noble type of manhood and womanhood. Many of the brethren and sisters here, the Fosses, Campbells, McLarty's and others have a loving remembrance of Father Black, the "grand man eloquent," who did so much for the cause in Ontario's pioneer days, and their prayer is that his mantle may have fallen on his grandsons who are now following where he led. Send us a detachment of such valiant young soldiers and we will soon take Manitoba for Christ.

Brethren, why are we neglecting Winnipeg so long! It is a great source of weakness to us here that we have no church, house in Winnipeg. There are many Disciples there both from Canada

and the States. There should be a good man sent there at once and sustained. It would be comparatively easy now to accomplish a work that would require years of toil in the not far distant future.

Bro. Geo. A. Campbell will spend the summer in Manitoba.

PORTAGE LA PRAIRIE.—Arrived here Saturday evening, and found Bro. Finch confined to his room with a gathered throat. I was pleased to see such a number at the meetings on Lord's Day. Bro. and Sister Finch have done and are doing much good among the people. The members here are earnest members and ready to adopt any lawful means that will advance the cause; the young people's meeting is a most encouraging feature of the work. The young people here are setting a noble example to many of our eastern congregations; the young brothers and sisters too lead in prayer and exhort one another in these meetings, and in this way they are building a foundation for the years to come.

I understand there are many Disciples scattered all over this great prairie country, who have seldom heard the gospel preached since they left the east. They are hungering and thirsting for the Word of Life. There are many points where the work could be started with twelve or fifteen members. There are hundreds of Indians in this land who are in midnight darkness and need the light of the Gospel as much as those in any heathen land. The Methodists, the Presbyterians, the Plymouth Brethren and others are establishing many new churches, but among our people Bro. Finch and Lemon are the only men in this Province, and for hundreds of miles in any direction who are supported in the field. We feel like using the words of Nehemiah as a prayer, "The work is great and large and we are separated one from the other far upon the wall." May 7. G. O. BLACK.

Co-operation Notes.

RECEIPTS.

The following sums have been paid since last report:—

Table with 2 columns: Name and Amount. Includes Church, Collingwood (\$12.50), G. Wells (2.00), R. N. Wheeler (5.00), Mrs. Riach (5.00), Lizzie Riach (5.00), J. M. Warner (2.00), Subscriptions, Everton (17.75), Church, Oshawa (120.00), S. S. Walkerton (2.05), Church, Owen Sound (10.00), Sara McCloy (1.00), Church, Kilsyth (18.00), Church, Bowmanville (25.00), F. W. Baughman (5.00), Mrs. C. McDonald (5.00), Byron Hyatt (2.00), J. M. Hyatt (1.00), Cash (20).

The following additional returns from the May collection have been received:—

Table with 2 columns: Name and Amount. Includes Church, Ridgeway (\$3.00), Acton (9.64), Stayner (7.10), Walkerton (10.45), Everton (21.60), Guelph (25.58), Rodney (12.00), Grand Valley (9.80).

For Hamilton Building Fund since last report:—

Table with 2 columns: Name and Amount. Includes James Fleming (\$5.00), J. E. Farwell (10.00), W. H. Malcolm (10.00), W. H. Swayze, Jr. (5.00).

The subscriptions for the current mission year are being rapidly paid in and at the present rate there will not be many unpaid by June 6th. If it cannot be conveniently done before, it will do well enough to pay at Owen Sound.

It is very desirable that the members of the Board should all reach Owen Sound on Friday that they may consider the Annual Report before it is presented to the meeting on Saturday morning.

Bro. F. W. Baughman, of Bowmanville, recently paid a visit to the churches in Prince Edward county in the interest of Home Mission Work. G. O. MUNRO, Cor. Sec.

Where twelve men made beer, in the Walruff Brewery, Lawrence, Kan., one hundred persons are now busy making shoes.

In and About Toronto.

It is perhaps rather late in the day to say anything regarding the misfortune which befell Toronto University in February last—a misfortune which was felt to be a national one, and which resulted in a loss that will take years to repair. At the time of its occurrence the venerable President, Sir. Daniel Wilson, was deluged with resolutions of sympathy and offers of assistance from various individuals, societies and institutions in our own land, from the land to our south, and from the lands beyond the seas. Notwithstanding the great number of such resolutions, I saw none from any institution conducted by Disciples. I regretted at that time that we, in Ontario, were not in a position to render similar assistance to that given by the denominational colleges which are affiliated with Toronto University.

Perhaps some reader may ask why should we be interested in Toronto University? I answer, first, because it is a non-sectarian, Provincial Institution—it is of the people, by the people, and for the people; second, because of the service it is to us now, and of the much greater service it may be to us in the future, if we only lay hold of and improve our present opportunities. In the University we have union in educational matters and this is what we are pleading for in all things, though more especially in religious matters. For the above reasons I think that we as citizens and as Christians should be interested in and should support such an institution, and I am glad to know that at present we have in attendance at it several young men who are preparing for the ministry.

Some time ago F. D. Power in his Washington letter to the Christian Standard spoke of a proposal to found in Washington an undenominational university around which would be placed the denominational colleges. He spoke of it as being a "unique plan." Now, that is just what we have in Toronto. The same correspondent, in another letter, hints that Bethany College would be much better on the Potomac than it is in a village several miles from a railway station. In Toronto we have not libraries, museums, etc., equal to those in Washington, but we have advantages second to none in any Canadian city, and far superior to those in any of the places where our colleges are situated in the United States. And still our young men continue to go across the line to attend college! Why do they do so? Because they are ignorant of Toronto's advantages. Had we a Bible school in the city affiliated with the University, I am persuaded that instead of our boys going out of the Province to attend college we would have many flocking in. Then, let us establish such a school as quickly as possible. O.

Literary Notes.

A WIDELY TRANSLATED TRACT. It was only in the fall of 1881, that H. L. Hastings of Boston delivered his lecture on The Inspiration of the Bible before the Young Men's Christian Association of Massachusetts. Since then between one and two million copies of the lecture have been circulated. It has been translated into French, Spanish, German, Swedish, Danish, Bohemian, Hindostanee and Hindoo, and, we believe, into Chinese, and some other languages. In all not far from a dozen translations have been made, and the demand for it is continually increasing. Persons who have never read it should send a quarter of a dollar to H. L. Hastings, 47 Cornhill, Boston, and order half a dozen for distribution, or get an assortment of his Anti-Infidel Lectures for examination and distribution.

OUR POSITION, a brief statement of the plea for a return to the Gospel and the Church of Apostolic Times, urged by the people known as Disciples of Christ, by Isaac Errett, late editor of the Christian Standard. Single copies, 3 cents; per dozen, 30 cents; per hundred, \$2.00. For sale by the Evangelist Publishing Company, 55 Yonge St. Arcade, Toronto. For sale by the Evangelist Publishing Company, Toronto.

The Critic's Corner.

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

Is there any Scriptural precept or example for family worship? QUERIES.

He who puts this question attends to family worship himself, but has come in contact with brethren who do not, and who would excuse themselves by the plea of no command for it in the Bible.

"In everything by prayer and supplication with thanksgiving let your requests be made known to God; and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus"—is an Apostolic exhortation to the brethren of Philippi and is applicable to the followers of Christ in all places and in all time. It touches the heart of the pious believer and quickens him to regard prayer and thanksgiving not only as a duty but as a blessed privilege bestowing the sweet influence of the "peace of God." But where shall he enjoy this privilege?

"I will therefore that men pray EVERYWHERE lifting up holy hands without wrath and doubting."—1 Tim. ii. 8. To him who has a prayerful spirit no limit as to place is given; and, surely at home, the dearest spot on earth, sweetened by the hearts of the household rise together in the holy incense of prayer for family blessings and in devout thanksgiving for the mercies enjoyed through the beneficence of our Heavenly Father, and thus, also, dwell together as fellow-heirs of the grace of life. E. S.

A Woman's Work.

Ontario Christian Woman's Board of Missions.

TREASURER'S REPORT.

The following sums have been received since last report:—

Table with columns for location and amount. Includes entries for Auxiliary at West Lorne, Walkerton, Ridgely, Blenheim, Everton, Guelph, Toronto (Den. Ave.), Wainfleet, Warton, Erin Centre, Lobo, Erin Village, St. Thomas, Rodney, Owen Sound, Three Sisters of Vaughan Ch., and A Sister, Killyth.

JENNIE FLEMING, Treasurer. Killyth, May 20, 1890.

MINNESOTA.—The following sums have been contributed to the Minnedosa, Man., Church Building fund since last report:—

Table with columns for name and amount. Includes entries for Mrs. M. Dawes, Woodstock, Mrs. W. Anglo, Forks Road, James Dickson, Orton, Mr. and Mrs. James Tolton, Walkerton, and Two Sisters of Lobo Church.

JENNIE FLEMING, Treasurer O. C. W. B. M. Killyth, May 19, 1890

A LADY'S EXPERIENCE IN CHINA.

A young English lady missionary to China, writing of a recent thrilling experience, says:—

"Last Sunday some of us were out visiting, two or three with each our native woman. Three of our sisters were giving away tracts outside the city. The people thought these were rice-tickets, and rushed in a mob upon them, seizing the tracts, and even turning out their pockets in search for more. They got separated in the crowd from each other and from their women, and none of them could speak Chinese much. I cannot tell you all the story. In the end God inclined the heart of a Chinese gentleman to protect them. He took them into his house, and, after some time, sent them home with an escort of thirteen men. But even then they had difficulty in getting home, and when they reached the door could scarcely get in; the crowd surged them backwards and for-

wards, even carrying them off their feet, and, had it not been for the brave behavior of our men-servants, who pulled them in by force, they might have been hurt by the people.

"They were no sooner in than the whole party united in special prayer, for there were five more of us who were still out in the city, and perhaps through their prayers only did we get home as safely as we did! Our God is a wall of fire! We—another sister and I—had dense crowds in an open space, where we were enabled to speak to the people, and sing and give away tracts. We did not dare to stay long in one place, but moved on as soon as the crowd began to get noisy. They followed us from place to place, but they did not attempt to lay hold of us. . . I had a worse experience yesterday. I was returning with Miss Harding from an opium case, when several beggars followed us. They ran in front of us, and, kneeling in the narrow street, entreated for money. We told them we had no cash with us, but they would not believe it, and continued blocking our way and begging for money. Other beggars soon joined them, crying loudly, 'Ts'ien, ts'ien' ('Money, money'). We walked on as quickly as we could, but the crowd and the noise increased. They began to pull our clothes, and more and more laid hold of us, till I was literally tugging Miss Harding along the street. A kind of terror came over me as I realized our position. All that I had heard of Chinese crowds flashed into my mind. At last she gasped out, 'I am choking! I am choking!' And indeed the people had such fast hold of us that we could not move. Wrenching myself out of their hands, I ran to the other side and, using all the strength I had, dragging or snatching her away from them. Before they had time to be upon us again we ran. Yes, through the narrow, crowded streets we ran, with our women behind us, pushing us on whenever we attempted to slacken our pace, for the beggars were following hard. Happily we were not far from home, and just got in safely. . . It is a dreadful feeling to be alone in the midst of a hungry crowd. But no, we were not alone, we were delivered."—Exchange.

Children's Work.

Mrs. Jas. Lediard, Supt., Poplar Hill, Ont.; to whom communications for this department should be addressed.

DEAR CHILDREN.—The year's work is fast drawing to a close. You will have, I hope, held your business meeting, drawn up and sent your annual report, counted up your funds, and rejoiced that you have been able to do that much to rescue some child from a life of ignorance and sin, and that through your help it will be clothed and fed and cared for at least for a year. As it is not likely that many of you will be at the annual meeting, look out for the children's column in the next paper for news of what is really to become of your money. I am sure you will be interested to know, and your interest will grow just in proportion as you forget yourselves to think of others. All your help is needed, for the dear children in heathen lands are every day growing older in ignorance and sin, and there is no help for them for want of money. Try harder than ever next year to help them. There are so many ways by which you might save a little if you only remembered the needs of others at the right time, and the Saviour will bless every effort you make as though it were for Himself. J. E. L.

"Willing Workers."

The Band in this town has been considerably increased by allowing children not connected with the Sunday school to attend and by their leader and teacher, Sister Leonora Whitehead, making the gatherings not only useful but delightfully interesting.

I have no words to express my admiration of her devotion and zeal in her grand work which cannot but result in great good.

On Tuesday evening, May 20th, the Band under her training and direction gave an entertainment in her father's house. It was a fine success. The selections in music, singing and of recitations were well chosen and the rendering of them met with merited applause. One of the band, dressed in Japanese costume,

told of the good done by our missionaries in the country she represented.

Bro. Thomas Whitehead presided. Considerably over one hundred were present. The collection amounted to over ten dollars. E. S.

Walkerton, May 22, 1890.

Doing its Best.

By GEORGE COOPER.

I am but a tiny cricket, Living in a summer thicket, Thore I take my rest. Many songs are gay, prouder, Many a voice is sweeter, louder— But I do my best!

In my song there's no complaining, Even when the sky is raining; Birds fly east and west— Silent hide in leafy covert; But I chirp till all is over, Doing still my best!

When the leaves are round us flying, When the birds and bees are hying On their autumn quest, You will find me in the stubble, Though the clouds look full of trouble. Singing still my best!

Clad in garments dark and sober, Here I linger till October; Sunshine warms my breast. While the wintry days you number, Sweet and quiet is my slumber, For I've done my best!

—Sunday School Times.

What a Little Maid Gave.

"Oh dear, I've nothing to put in the box for foreign missions!" complained a little girl.

"No," said her friend, as she gave the little maid a carcase, "but you are a little home missionary."

And was she not? She spent an hour that morning amusing her baby sister, who was cross with cutting teeth. She sewed up a tear in brother Ned's ball, and hunted up some twine for his kite-string, and she did it with a smiling face and not a word of being bothered.

Yesterday, this little home missionary attended the door-bell for Mary the housemaid, and let her go visit her sick child. Meantime she wrote a letter to her absent father, who was away on business, in which she told him all the news in a frank, artless way, giving the man a thrill of loving pride and pleasure in his little daughter.

In many ways did this little maid help and cheer her mother. So, though she could not contribute to the aid of foreign missions, she did what she could to add to the happiness of those about her. Who can do better than that?—Sel.

"Take Your Religion."

"Good-bye," said Uncle John to Will, as he entered the train for a few weeks' vacation in the country. Good-bye, Will. Have you got all your traps?"

"Yes, uncle, think I have. There's my trunk and satchel, and gun and umbrella, and—"

"There, boy, I didn't mean these traps. They're not over anything."

"What then?"

"Oh! something more important."

"Well, I've got money enough to take me there."

"Not that, my child."

"Perhaps you think I've forgotten my Bible, but I haven't."

"I hope you haven't forgotten that; though, to be sure, it is an easy matter to take it about, just for the respectability of the thing. Mind you use it. But how about your religion? Is that going into the country with you? Many professed Christians take a vacation from their religion just as they do from business. Don't do that, my boy. Take your religion with you! You need it. Others need it too."

"Thank you, Uncle."

"Take your religion with you!" sounded in the young lad's ears as he took a seat in the train. It made him feel more courteous to fellow travellers. It helped him to speak a word to them.—Selected.

BILIOUSNESS AND ACID STOMACH.

Having used your Burdock Blood Bitters successfully for some time past for my complaint, biliousness and acid stomach, I have never found its equal. THOS. W. SURROX, St. Thomas, Ont.

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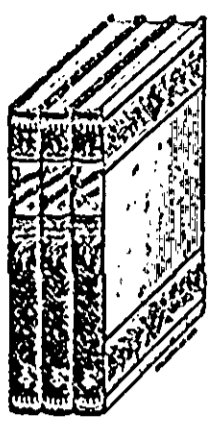
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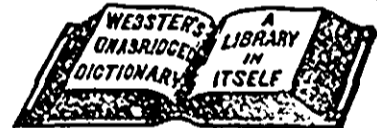
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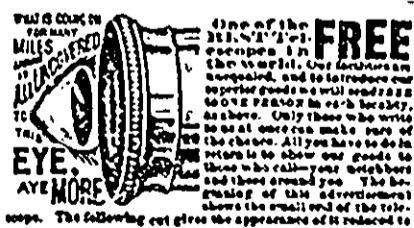
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Foreign Missions.

Contributions.

The following sums have not heretofore been reported - Mrs T. B. Knowles, St. Thomas \$10 00 Church, Galt. 3 20

Letter from China.

I enclose an account of a disturbance we had a week or two ago and ask you to publish it, it is an account I sent to our daily paper at Shanghai.

W. E. MACKLIN.

Nanking, February 14th, 1890.

AN OUTRAGE AT NANKING.

To the Editor of the North China Daily News.

SIR, - We came pretty nearly suffering in a small way a trouble like the Chinkiang riots of last New Year's, on Sunday last after our usual morning service.

W. E. MACKLIN.

Nanking, February 4th.

The Origin of Children's Day.

In an address made before the Foreign Society, in Louisville, Ky., in 1880, J. H. Garrison spoke as follows: "Has not the time come for pushing our advance column into some pagan land, where the people know not God, nor his son Jesus Christ whom he has sent?"

his love, while many are crying Tell us more about Jesus. We want you to help us with your dollars and dimes to tell them of the Saviour of sinners.

At that time we had no missions in heathen lands; our present missions in India, Japan and China were established since 1880.

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

Obituaries.

SMITH. - At his late residence, Erin Township, April 21st, 1890, Henry Smith, aged sixty-five years and four months.

SMITH. - On Sunday, 4th inst., there passed away peacefully to rest, Elizabeth Smith, at the ripe old age of seventy-six years, seven months and one day.

She was married to Stephen Smith, who survives her, over fifty-two years ago. By the preaching of Elder Anderson and the older Bro. Black at Berlin, Ont., about fifty years ago, both she and her husband were brought under the influence of the truth.

From the period from 15th October, 1855, until 8th May, 1883, nearly thirty two years, when they connected themselves with the church here, presenting letters of commendation of the former date from the church at Clarence, N.Y.

Having no children of her own, she became at various times the foster-mother of seven different children, beside two of whom she now sleeps, while she died under the roof of another.

Temperance.

A Bismarck (Dakota) liquor dealer has the following sign above his doorway: "By order of the Prohibitionists I will sell my stock of wines, liquors and cigars before July 1st, 1890, at greatly reduced prices. This is no selling out fake. Wish it was."

An election in Sullivan, Ill., which involved the license or no license issue, having resulted in a victory for the saloons, the boys of the town took the matter in hand, and limiting the right of suffrage to boys between the years of ten and eighteen, conducted a spirited canvass with a full city ticket on the opposing sides.

South Dakota is soon to bid a final farewell to the saloon-keeper. The Appeal of Aberdeen gives this little picture: - One building lately occupied by a saloon is being fitted up as a clothing establishment.

The force of this item will be appreciated when it is remembered that the boot and shoe business gives employment to \$7 times as many men for the same capital employed as the liquor business; that, of \$100 spent for liquor, \$1.23 goes to labor employed in the industry, while the same amount spent for clothing pays labor \$21.82; for boots and shoes, \$25.85. Aberdeen is to be congratulated. - The Voice.

WHAT IT WILL DO.

- 1 to 2 bottles of B.B.B. will cure Head-ache. 1 to 2 bottles of B.B.B. will cure Biliousness. 1 to 4 bottles of B.B.B. will cure Constipation. 1 to a bottles of B.B.B. will cure Dyspepsia. 1 to 6 bottles of B.B.B. will cure Bad Blood. 1 to 6 bottles of B.B.B. will cure Scrofula.

CATARRH,

CATARRH OF THE NOSE - HAY FEVER

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and catarrhal tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made at home by the patient once in two weeks.

Sufferers from Catarrhal troubles should carefully read the above.

NOTE REDUCTION IN PRICE OF "PURE WORDS."

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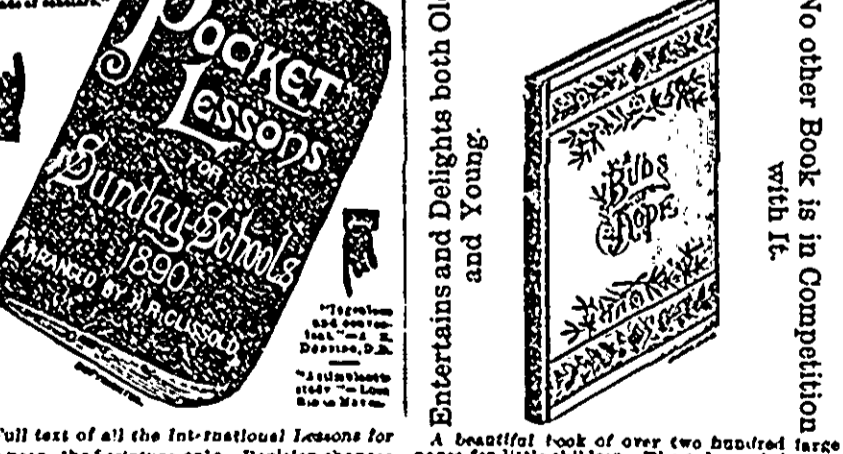
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Program of the Annual Meeting of the Co-operation of Disciples of Christ in Ontario.

Owen Sound, June 6th to 10th, 1890.

Friday, June 6th.

2.20 p.m. - Devotional Exercises. Address of Welcome. Response. Social Meeting. 7.30 p.m. - Song Service. 8.00 p.m. - Preaching, Robt. Moffett.

Saturday, June 7th.

9.00 a.m. - Devotional Exercises. 9.30 a.m. - President's Address. Report of Board. Reports of Standing Committees. Reports of Committees on Christian Union.

1.30 p.m. - Devotional Exercises. 2.00 p.m. - Sunday School Work: - 1. "How shall we retain the grown up pupils in the Sunday school?" - Miss Jessie R. Agnew.

2. "How can we best secure the interest and co-operation of the home and church in Sunday school work?" - Miss Annie Leary.

3. "Sunday schools and their relation to missions." - Mrs. Jas. Lediard.

4. "The teacher - his qualifications, etc." - James Lediard.

5. "The lesson - its preparation and presentation." - C. C. Pomeroy.

6. "How shall we secure large and regular attendance at the Sunday school?" - H. T. Law.

7.30 p.m. - Song Service. 8.00 p.m. - Preaching, Robt. Moffett.

Lord's Day, June 8th.

11.00 a.m. - Preaching, Robt. Moffett. 12.30 p.m. - The Lord's Supper. 8.30 p.m. - Preaching. 7.00 p.m. - Preaching, Robt. Moffett.

Monday, June 9th.

9.00 a.m. - Devotional Exercises. 9.30 a.m. - Unfinished Business. New Business. Appeals for aid from mission points. Reports of committees and consideration thereof.

1.30 p.m. - Devotional Exercises. Treasurer's Report. Unfinished Business.

7.30 p.m. - Song Service. 8.00 p.m. - Preaching, R. Moffett.

Tuesday, June 10th.

9.00 a.m. - Devotional Exercises. 9.30 a.m. - Unfinished Business. Adjournment.

How to Reach Owen Sound.

Owen Sound is the terminus of the Toronto, Grey & Bruce division of the Canadian Pacific Railway and situated on the Georgian Bay. It is twelve miles distant from Allenford station on the Grand Trunk Railway (Georgian Bay & Lake Erie Division). Two stages run daily each way between Allenford and Owen Sound, and additional accommodation will be provided for at Annual Meeting time if required.

Visitors from east of Toronto will come to Toronto, thence by T. G. & B. to Owen Sound. Those from Hamilton and St. Catharines will also come by way of Toronto, or by Hamilton and North-Western to Cardwell Junction or Ingleswood.

Those from London district may also come to Toronto, thence to Owen Sound by T. G. & B. or to Stratford, thence on the Georgian Bay & Lake Erie to Allenford, thence by stage to Owen Sound.

Those from Guelph district may take the Wellington, Grey & Bruce to Palmerston, thence by Georgian Bay & Lake Erie to Allenford, or Grand Trunk to Georgetown, the Hamilton & North Western to Cardwell Junction, thence T. G. & B. to Owen Sound, or the O. P. R. Fergus and Elora Branch via Cataract to Orangeville, thence to Owen Sound by O.P.R.

We understand that good connections can be made by all these routes. It would, however, scarcely be safe to publish time tables, as slight changes are frequently made at 1st of May.

Owen Sound is very easy of access and we trust there will be a grand gathering on the 6th of June next.

C. A. FLEMING.

Railway Time Tables

For the information of those living on the Grand Trunk Railway, it may be stated that the Canadian Pacific Railway trains leave Toronto for Owen Sound at 7.40 a.m.; 4.45 p.m.; and the S.S. Express on Wednesdays and Saturdays at 11.05 a.m.

Those taking the morning train on the Hamilton and Northwestern Division of the G.T.R. may connect with the O.P.R. at Cardwell Junction or at Ingleswood Junction. The connection, according to the time tables before us, is very close at Cardwell Junction, but at Ingleswood there is plenty of margin for the train on the G.T.R. being behind time. The evening train on the H. and N.W. does not connect with the O.P.R.

Consult the local ticket agents. They will post you on the best route to take.

Those intending to take the G.T.R. (Georgian Bay and Lake Erie Division) to Allenford, should notify at once C. A. Fleming, Owen Sound, so that additional stage accommodation may be provided if necessary.

Special Notice.

As the Provincial Government has determined to hold the general elections Thursday, June 5th, the day on which it was arranged the Annual Meeting should convene at Owen Sound, the Board of the Co-operation has decided that in the circumstances it would be wise to postpone the meeting one day, that is until Friday, June 6th, and to ask the brethren and sisters to go prepared to remain, if necessary, until Tuesday the 10th. In this emergency we trust our brethren will have in mind what our Saviour said on one occasion: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."



Cures HEADACHE. Cures HEADACHE. Cures HEADACHE.

REGULATES THE KIDNEYS.

A Prompt Cure. DEAN SMITH - I was very bad with headache and pain in my back, my hands and feet swollen so I could do no work. My sister-in-law advised me to try H. H. B. With one bottle I felt so much better that I got one more. I am now well, and can work as well as ever. ANNIE DEAN, Tilsburg, Ont.

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EDY BROTHERS. D. H. W. MOHRMANN, M.D. After an absence of thirty-two years, has again located in St. Catharines, in his new office, over Keating's Book Store, 33 Queen Street. The Doctor is a graduate of the University of Toronto, and has held positions of honor in the most distinguished professions of medicine and surgery in this country, and after graduating at Jefferson College, in Philadelphia, Pa., and Ann Arbor, Mich., spent seven years in Heidelberg, Germany, and other colleges and hospitals in search of information not otherwise obtained. The Doctor will make a specialty of treating the Eyes, Ears, Throat and Catarrh, and all delicate private diseases in both sexes. All compounds free from mercury. Cancers and Tumors cured without the use of the knife. Office hours from 9 a.m. to 9 p.m.; Sunday from 2 p.m. to 6 p.m.

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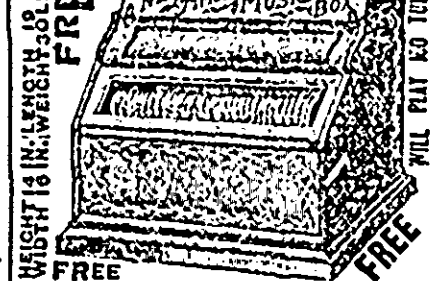
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