

# The Canadian Evangelist.

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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.

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

## Foreign Christian Missionary Society.

AN ABSTRACT OF THE ANNUAL REPORT.

During the year several of our number have fallen asleep. Those known to the Board are R. M. Bishop, G. T. Carpenter, James McCoard, Hugh Chain, Jr., Mrs. C. L. Loos, John H. Grove, G. B. Parrington and Mrs. M. A. E. Morrison. Their departure admonishes us to work while it is called day; the night cometh when no man can work.

### REPORTS FROM THE FIELD.

**JAPAN.**—The conversions in this mission number one hundred and two. The report shows a greater increase in every department than in any previous year. This is all the more remarkable as several of the most experienced workers were home on furlough. The additions include an evangelist, a medical missionary, and a young man who is preparing to preach. There are 403 children in the day schools, 588 in the Sunday-schools, and 13 in the Orphanage. The mission can get more children than it can accommodate. Miss Oldham and Miss Rioch have one hundred children in one charity school. At the same place they have a Sunday-school with an average attendance of forty. They have another Sunday-school with a large attendance. Besides, they teach classes in English, and have services in their own home. These services have resulted in several baptisms. They have taken the girls who have been cared for by Miss Harrison. One of the urgent needs of Japan is a building with three departments: one for chapel, one for a printing office, and one for a Bible school. Such a building will cost about \$5,000. The lot has been secured. Chapels and schools are needed in different parts of Tokyo. Dr. Stevens has treated 240 women and children; her dispensary has not yet been opened.

**CHINA.**—The annual statement gives the number of additions as 19. There are 26 children in the boarding school, 69 in the day school, and 170 in the Sunday-schools. Work has been carried on in Nankin, Shanghai, Luh Hoh, Wuhu, Chu Cheo, Wu Wei Cheo and Che Leng Chiao. The Gospel has been preached at several points each day in Nankin, Shanghai and Wuhu. E. T. Williams and Rose Sickler give their whole time to evangelistic work.

They preach publicly and at home. Drs. Macklin and Butchart attended to the medical work. The report for the year shows that 8,700 cases have been treated. Patients come from far and near. Wherever the missionaries go they find some who have been helped and who speak well of them and their work. There is daily preaching in the hospital and dispensaries. F. E. Meigs and Emma Lyon give most of their time to the school work. The other members of the staff preach, teach and give simple remedies to those who are suffering from simple diseases. The church in U Ho Tsi is increasing in numbers and in good works. It is a light set on a hill. The church is self-supporting. The gospel has been preached to many thousands. The workers have made a number of tours into the interior. They have traveled thousands of miles, and preached in cities and villages. The women have gone into the homes of the people, and spoken to the inmates about the gospel of salvation. They have been sowing beside all waters. While preaching the unsearchable riches of Christ, they have healed the sick. They have caused the blind to see, the deaf to hear, and the lame to leap like an hart, and the tongue of the dumb to sing. When the new hospital was opened, the neighbors manifested their good-will by presenting and subscribing hanging up scrolls, and subscribing several hundred dollars. The mission needs several buildings. Shanghai needs, and will soon ask for, \$10,000 for chapels. A school is needed now in Nankin. Homes are needed in Lu's Hoh and Chu Cheo. The efficiency and the health of the missionaries depend upon having these needs speedily supplied.

**INDIA.**—During the year there were six conversions. There are 211 children in the day schools; 630 in the Sunday-schools; 12 in the orphanage; 3,485 patients have been treated. The number of additions is not large. It ought to be borne in mind that the mission is yet in its infancy. The work done is on virgin soil. The most successful missions in India did not win any large success till after about thirty years of patient toil and waiting. The first generation sows the seed; the second reaps the harvest. Where a mission has reaped bountifully, it will be found that it first sowed bountifully. It took years to make a few converts, and to train them as evangelists and teachers. After years saw multitudes turning to the Lord. During the year the gospel has been preached in hundreds of villages. In the centers where the missionaries are located it has been preached every day. Children have been taught; orphans have been rescued and trained for lives of nobleness; the sick have been healed; books and tracts have been sold; the workers have done what they could to commend the gospel to the acceptance of the people. Two new features deserve mention. G. L. Wharton has started a Bible and training school. The first session he enrolled eight students. One of the great needs of India is the need of helpers. A nation can not be evangelized by foreigners. They can lay foundations and start and

superintend the work for a season. The work must be carried on to completion by the native church. The work of this Bible school is the work of preparing natives to evangelize India. Dr. Durand has undertaken to build a leper hospital. This is a big undertaking, but he believes it can be accomplished. He needs another hospital. The people can not get the nursing they need in their own homes. The young ladies in Hurda need a bungalow. There is no building they can rent. The Committee would gladly send the money needed, but with an empty treasury this is impossible. The reports show that all the workers have spent a busy year. It can not be that such consecrated service will fail to yield much fruit.

**SCANDINAVIA.**—A. Holck sends the following figures and comments: "Evangelists, 8; number a year ago, 653; added since, 194; present number, 779; in Sunday-schools, 620; raised for all purposes, \$2,100. I am sorry to say that in Copenhagen we have not as much to report as we desired, but we have done our best. Norway has done well, and from Sweden I expect a good report next year. We have done nobly in finances in Norway and Denmark. Next month I send one of our best men to Drake University. I want to give the work possible, and get our men educated. I send Christian greeting to the convention, and hope you will do for us all you can, and at least grant us the usual aid."

**ENGLAND.**—The reports show that the churches are growing in numbers and in spiritual power. The West London Tabernacle reports 66 conversions; 472 in the Sunday school; \$2,563 raised for all purposes; \$145 for missions. The church proposes to pay this year \$250 on the preacher's salary. It is expected that the work at this point will soon be entirely self-supporting. J. J. Haley, in Birkenhead, reports 26 conversions during the year; 400 children in the Sunday-school; \$1,415 raised for all purposes; \$65 for missions. The church roll has been revised; the net gain, therefore, is not so large as the number of conversions would indicate. The signs of the times point to a vigorous campaign the coming autumn and winter. The work in every department is in good condition. In Hovey there have been 34 additions; 130 in Sunday-school; \$650 given for all purposes; \$20 for missions. This work was begun by Dr. Kirton, and is carried on by W. Durban. It is expected that a powerful church will grow up here. The germ is planted and is showing signs of sturdy life. Fulham reports 22 added; 205 in Sunday-school; \$407 raised for all purposes. This work is in good condition. The church enters upon the new year with earnestness and hopefulness. Liverpool reports thirty-three added; \$172 in the Sunday-school; \$750 paid on the church debt. The report states that the past year has been a trying, testing and triumphant time for the church. Gloucester reports seventy added; sixty in the Sunday-school; \$800 raised for all purposes; \$50 for missions. Cheltenham has had thirty-five additions; has sixty in Sunday-school; has given \$550 for all purposes. The work at these two points is really one work. The majority of the members have been tested by persecution, and have stood fast. E. H. Spring, who has been in charge of this work, has edited, with the help of J. J. Haley, W. Durban and G. T. Walden, the *Disciple*. It is believed that this magazine is a great help to the work in England.

### FINANCES.

The year began with \$2,147.81 in the treasury. The receipts for eleven months aggregate \$60,355.01. Of this sum \$2,000 was received from the sale of securities. The net income amounts to \$58,355.01. For the corresponding months last year the receipts aggregated \$64,535.14. The expenditures amount to \$61,793.76. The needs and claims of the work were never so well advertized. The papers were open to our appeals; the editors generously aided us by pressing the matter home to the hearts and consciences of all their readers. The Committee confidently expected an increase of at least \$20,000. The March offering was not equal to our expectations. The Committee felt that it would be necessary to economize and to retrench wherever economy and retrenchment were possible. The workers needed in the different fields

could not be sent on. We received no new bequests. One woman died in California leaving \$2,000, but this has not been paid yet. Something has been received on the bequest of Abram Farewell, of Ontario. For several years we have been greatly aided by gifts from this source. Most of the money put into buildings came from bequests. For two years we have received almost nothing from friends who died.

The Sunday-schools contributed \$18,670.70. The offering last year amounted to \$21,907.09. We ask for and hope to receive \$50,000. A concert exercise was sent to two thousand schools. Much was done to enlist young and old in the cause of foreign missions. The widespread financial panic and other causes diminished the offerings in the Sunday-schools as well as in the churches.

The Endeavor Societies gave in all \$1,717.20. Most of this was given for buildings in Japan. Part of it was for the support of children in the schools. These children are being prepared to help in the mission. It should be borne in mind that the Endeavorers give through the regular channels of the churches.

Special grants were made as follows: \$150 to W. P. Bentley on account of sickness; \$100 for our exhibit at the World's Fair; \$300 for a wall around the mission property in Constantinople; \$100 for medicines for India; \$200 for furniture for the bungalow in Bilaspur.

There is now in the treasury the small sum of \$709.06. While there is a small balance in the treasury, the Society is \$3,000 in debt. This is the first time in its history that the close of the year did not find all claims paid. From the time of the annual convention till March the receipts are usually less than one-third of the expenditures.

The monthly payments average more than \$6,000. This year the dry period is a month longer than usual. Add to this the fact that times are dull, and it will be seen that there is great need of the Society making some special provision to meet its obligations as they mature. The men in the field can not be dismissed. It will cost more to take them home than to support them till the financial panic is over. They must be paid promptly, that they may provide things honest in the sight of all men. Rents and helpers must be paid. Solomon said: "If the ax is dull, one must put forth more strength." So, if times are dull, we must make greater sacrifices. Hard times are not without their redeeming features. They are usually seasons of refreshing from the presence of the Lord. The testing of our faith is more precious than gold. The work is the Lord's and his stewards ought not let it suffer. Besides, there are many indications that the financial skies are brightening. The panic will soon be a thing of the past. In addition to supporting the workers in the field, we ought to plan for an enlargement of the work. We ought to hear and obey the words, "Enlarge the place of thy tent; and let them stretch for the curtains of thine habitations; spare not; lengthen thy cords and strengthen thy stakes: for thou shalt break forth on the right hand, and on the left."

### THE WORK IN ENGLAND.

The Nashville Convention recommended that, in view of the many pressing calls upon us from the heathen fields and the scant resources of our society, the appropriations to the various missions in England be reduced year by year, until they become self-supporting churches. Looking to the above end, as well as to the cultivation of a spirit of independence in the English churches, and to the bringing about of a more intimate relation between them and their evangelists, it was further recommended that each church be expected to raise a definite sum for the support of the evangelists, the sum to be named each year by the American Board. After corresponding with the English churches and ascertaining their numerical and financial strength, together with their present obligations, and much careful thought, the Committee decided to decrease the appropriations for the English work ten per cent. each year, beginning with October, 1892—this percentage being on the original appropriation for 1892—\$3. According to this decision all the churches in England will be self-supporting in nine years from this time. Several are expected to be self-supporting in less time.

### CHANGES IN THE FORCES IN THE FIELD.

The last convention recommended that at least one additional family, one young lady and two young men, be sent to Nankin; that two lady medical missionaries, five American and forty native evangelists and one zenana worker be employed in India; that men and women, and especially men, be engaged to work in Japan as rapidly as they could be found and money secured to support them; that an

(Concluded on page 7.)

Contributions.

The Commission vs. Denominationalism.

XX.

T. B. KNOWLES.

Whether we may, or may not, be able to fully comprehend just how baptism is "for the remission of sins," or to what extent it is a factor in enabling the sinner to appropriate the blessing of pardon, and enjoy the assurance of that fact, one thing is certain, namely, that Christ has united baptism to faith and repentance in giving the law of pardon and the conditions of remission of sins. And the birth of water has been united to that of the spirit, in the entrance into His kingdom. (John iii. 5.) We notice, then (1), That the teaching of the apostles everywhere is in harmony with this fact. Saul, though called to be an apostle, was commanded, "Arise, and be baptized, and wash away thy sins," etc. The pious eunuch, in hearing Jesus preached unto him, learned that it was necessary for him to be baptized, "and they both went down into the water, both Philip and the eunuch, and he baptized him." The Pentecostians were baptized for the remission of sins; the saints at Rome "were baptized into Christ Jesus," "into His death." In this, they "became obedient from the heart to that form (immersion) of teaching the facts, Christ's death, burial and resurrection (1 Cor. xv. 3, 4) whereunto they were delivered," and "were made free from sin," and "became servants of righteousness." (Rom. vi.) The church at Ephesus was "cleansed with the washing of water by the word." (Eph. v. 26.) "According to His mercy He saved us," says Paul, "through the washing of regeneration

(Titus iii. 5.) And Peter, speaking of those "saved through water," says, "Which also after a true likeness doth now save you, even baptism." (1 Peter iii. 21.) Again, Paul says, "For as many of you as were baptized into Christ, did put on Christ." (Gal. iii.) Such is the uniform teaching with respect to the design of baptism, showing the relation of this to the remission of sins, throughout the New Testament.

(2) The works of the earliest Christian writers show that they held this view of baptism. Barnabas, who travelled with Paul, and wrote his "general epistle" before the death of John, speaking of baptism, says: "It is written to the people of Israel how they shall not receive that baptism which brings to forgiveness of sins; but shall institute another to themselves, that cannot." (Chap. x. 2.) Had he spoken this of pedobaptism, his words would apply with equal force. Again, in verse 14, he says: "We go down into the water full of sin and pollution, but come up again bringing forth fruit; having in our hearts the fear and hope which is in Jesus, by the Spirit." There can be no misunderstanding of this apostolic writer, as to his views respecting the purpose of baptism. It plainly shows that he understood baptism to be a condition of the forgiveness of sins, and of hope in Christ. Hermas, who lived contemporary with Barnabas, and is mentioned in Rom. xvi. 14, wrote a book entitled, "The Shepherd." This work was so highly thought of by the fathers, that it was "appointed to be read to such as were to be instructed in the faith, and desired to be directed in the way of piety." So says Athanasius, as quoted by Dr. Pendleton.

In Vision III., Hermas, speaking of the church, that it appeared as a "tower built upon the water," asks the one

instructing him in the Vision: "Why is the tower built upon the water?" And is answered, "Because your life is and shall be saved by water," (baptism) Vis. III. xx. 41, 42. And in his commands he says, "I have even now heard from certain teachers that there is no other repentance besides that of baptism, when we go down into the water and receive the forgiveness of sins; and that after that we must sin no more, but live in purity." (Com. iv. 18.) Again, in his Similitudes, he says: "For before a man receives the Name of the Son of God, he is ordained unto death; but when he receives that seal, he is freed from death, and assigned unto life. Now, that seal is the water of baptism, into which men go down under the obligation unto death, but come up appointed unto life." (Sim. ix. 152, 153.) There can be no doubt that both of these writers had heard the apostles preach; and surely their language bears the same ring as that of the apostles, as has already been shown. It is evident, as Hagenbach affirms, that "from the earliest times, great importance was attached to the doctrine of baptism, because of its supposed relation to the forgiveness of sins." And it is but reasonable to suppose, that these holy men, writing as they did, before the death of all the apostles, and for those who had been taught by them, wrote simply the truth as they themselves had learned it from the apostles. And it is clear that their teaching, with respect to the design of baptism, and its relation to the forgiveness of sin, agrees with the inspired language, "Wherein few, that is, eight souls, were saved through water; which also after a true likeness doth now save you, even baptism," etc. It would be interesting to show that many of the early Christian writers, such as Irenaeus, Tertullian, Clement of Alexandria, Cyprian, and others, clearly taught the baptism to the remission of sins. The last writer mentioned says: "The forgiveness of sins having been once obtained at baptism, we arise, by constant exercise in well-doing, which is, as it were, a constant repetition of baptism, the Divine forgiveness anew." And again, "In the baptism of water, the remission of sins is received, in that of blood, the crown of virtue." Yet, he clears himself from holding anything like what is called baptismal regeneration. "For water alone," says Cyprian, "can not purge away sins and sanctify a man unless he have also the Holy Spirit." Doubtless, he has Paul's language in his eye. "He saved us through the washing of regeneration and renewing of the Holy Spirit."

3. The testimony of councils and of the creeds harmonizes with what has been adduced, on the relation of baptism to remission of sins. The Augsburg confession, 1550 A. D., has this to say on baptism: "The scriptures teach that it is necessary to salvation as a ceremony ordained of God; also, by baptism the grace of God is offered" (W. K. P. 16).

The confession drawn up by Melancthon in 1551, for the council of Trent, speaks as follows: "I baptize thee: that is, I do witness that by this dipping, thy sins be washed away, and that thou art now received of the true God." And a confession composed by Brentz in 1552 A. D., for the same council says, "I believe and confess that baptism is that sea, into the bottom whereof, as the prophet saith, God doth cast all our sins." The second Helvetic confession, 1564 A. D., thus speaks: "To be baptized in the name of Christ is to be enrolled, entered, and received into the covenant and family, and so into the inheritance of the Son of God; that is to say, to be called

sons of God, to be purged, also, from the filthiness of sins, and to be endowed with the manifold grace of God for to tread ar... an innocent life." (W. K., P. 16.) The Nicene creed, adopted in the first half of the fourth century, says: "We believe in one baptism for the remission of sins." The teaching of the Protestant churches on the relation of baptism to the remission of sins, as far as they agree with what has already been given, is as follows: "The Church of England, Art. xxvii, says of "Baptism," . . . "it is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the church; the promises of the forgiveness of sins, and of our adoption to the sons of God by the Holy Ghost, are visibly signed and sealed," etc. And the answer to question first, in "A Catechism (Book of Common Prayer) is: "My Sponsors in Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." And during the "ministration of baptism," the preacher prays: . . . "We call upon Thee for these persons, that they, coming to Thy holy baptism, may receive remission of their sins by spiritual regeneration." And, further, the catechism teaches:

Q. "What is the inward and spiritual grace of baptism?"

A. "A death unto sin and a new birth unto righteousness, for being by nature born in sin, and the children of wrath, we are hereby made the children of grace."

Q. "How are we made members of the church, or mystical body of Christ?"

A. "By baptism. We are all baptized into one body. (1 Cor. xii. 13.)"

Q. "For what end did our Lord institute the rite of baptism?"

A. "To be the way and means of admitting man again into the favor of God, and of the Spirit, he cannot enter into the kingdom of God. (John iii. 5.)"

Q. "What favors or privileges does God grant to persons baptized in this new covenant?"

A. "The forgiveness of all his own sins, if he hath committed any, and the sin of Adam, so far as it concerned him; a title to the Holy Spirit, as being the life of that body whereof he is now made a member, and the promise of a resurrection of his body, and a glorious immortality in heaven."

Q. "Does baptism cleanse us from all the actual sins we have committed before it?"

A. "Yes; as well as from original sin. Arise, and be baptized, and wash away thy sins (Acts xxii. 16)," etc.

And this is the teaching of the Calvary catechism, viz.: "Q. What were you made in baptism? A. A member of Christ. Q. What else? A. The child of God. Q. What else? A. An inheritor of the kingdom of Heaven. Q. What is the special grace of baptism? A. Cleansing from sin." The Confession of Faith says: "Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ, to walk in newness of life," etc. (ch. 28th).

In the Discipline of the M. E. Church, in Sec. III, we read: "Our Saviour, Christ, saith: None can enter into the kingdom of God except he be regenerated and born anew of water and of the Holy Ghost," etc., and the minister then prays: . . . "We call upon Thee for these persons; that they, coming to thy holy baptism, may re-

ceive remission of their sins, by spiritual regeneration," etc.

The Baptist Church Manual simply says: "We believe that Christian baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Ghost."

All true. Baptism is, therefore, a condition of salvation, since it brings man into that name, in which alone is salvation. (Acts iv. 12.)

Harvest Time.

Every season has its own peculiar brightness and beauty. Even winter, with its cold and snow, has its peculiar charm to those who love the merry jingle of the sleigh bell, or the more exhilarating exercise of skating or snow-shoeing.

This is autumn—harvest time, summer's warmth and beauty have passed away. The clouds are heavier, the winds sigh mournfully, and as the sun nears the horizon, tingling the clouds with a roseate hue, one shivers as though an unnatural chill had taken hold of the body.

Some think the harvest time to be the most glorious of all times. It is then the farmer sees the result of all his hard work; it is then the naturalist beholds nature undergoing a great change. It is not true that in the Christian religion the harvest is the most glorious?

"What will the harvest be?"

"The harvest is the end of the world." "Let both grow together till the harvest."

Everybody will have a harvest of some kind. "They that sow to the flesh, shall of the flesh reap corruption; while they that sow of the spirit, shall of the spirit reap life everlasting." " whatsoever a man sows, that shall he also reap."

These and other passages of scripture lead to the following conclusion: That in order to obtain a harvest, there must be: 1st, a sowing; and, a growing. We arrive at the following inevitable conclusions:

- 1. Everybody is sowing.
2. Everybody is growing.
3. Everybody is going to reap a harvest.

4. The harvest will be according to the sowing and growing. Let us consider briefly, 1st, the sowing. What is the seed? Our thoughts, words, and deeds. I read somewhere not long ago, that we might sow a thought and reap a desire, sow a desire and reap an action, sow an action and reap a habit, sow a habit and reap a life, sow a life and reap eternity. What large trees grow from small seeds. What tremendous results from one thought. What seeds are we sowing to-day? Are our thoughts pure? For "the pure in heart shall see God."

God is a discerner of the thoughts. Are our words good? "Let no corrupt communication proceed out of your mouth," says the Apostle. How much harm is done by careless talking. One sentence sometimes will undo all the good a man may have done in five years. Christians who indulge in foolish talking, and in the use of corrupt language, are sowing a seed that will produce a dreadful harvest. We must have the good thoughts and the good words, for out of the abundance of the heart the mouth speaketh.

Then there are our actions: these speak louder than words. There is a prevailing law in nature that seeds multiply by growth, so we find that thought has grown into words and words have multiplied into actions, and so the influence is greater and reaches further; covers more ground. What are your thoughts, words, actions? Good. Then you will have a good harvest, for as you sow, so shall you

reap. What you sow now you will reap in eternity.

What about the growing? We notice first the soil: it grows weeds naturally, but good seeds have to be sown and weeds kept down. So it is natural for us to have thoughts, etc., that can be compared to weeds, but we find the good seed is sown in our heart and it grows and brings forth fruit. There are certain conditions favorable to the growth of a good seed—good soil, cultivation, sunshine, showers. Growth in grace depends upon our making use of the conditions favorable to growing. Exercise is the law of development. If we are growing carnal it is because we are using the conditions favorable for the growth and development of that kind of seed. If we are growing more like our Divine exemplar, it is because we are adding to our faith, virtue, knowledge, temperance, and those things which will give us an abundant entrance into the everlasting kingdom. Both will grow together till the harvest. "What will the harvest be?"

What a day that will be when the angels shall go forth as reapers! What a gathering!

How small some of the seeds were, yet how they have grown. How that cup of cold water has expanded into a sea of glory: that kind word into a saved soul, while on the other hand the refusal of help to some poor Christians has grown into our refusal by God. Oh! how seed when sown does grow! What will the harvest be? Up! brother, sister, cut down the weeds, rank and tall they may be, cut them down. Sow good seed for an eternal harvest. Souls are perishing all around. "What shall it profit a man if he gain the whole world and lose his own soul."

W. H. HARDING.

Summerside, P. E. Island.

Mining News.

Mining experts note that cholera never attacks the bowels of the earth, but humanity in general find it necessary to use Dr. Fowler's Extract of Wild Strawberry for bowel complaints, dysentery, diarrhoea, etc. It is a sure cure.

The clergy have tried K. D. C., and recommend it to take away that feeling of oppression and overfulness. Read testimonials, and try K. D. C.

Advertisement for Church Bells, featuring an image of a bell and text: 'CHURCH BELL FOUNDRY... BOWLING GREEN, LONDON... No day on Church Bells. Please mention this paper.'

Advertisement for 'The Prince of India' by General Lew Wallace, published by William Briggs. Text includes: 'A New Book by the Author of "Ben Hur." THE PRINCE OF INDIA -OR- WHY CONSTANTINOPLE FELL -BY- General Lew Wallace. Cloth, 2 Vols., - \$2 50.'

LIKE "Ben Hur," this new story is an historical romance. The story begins in 1391 its continuous movement, however, is a period from 1443 to 1455, the date of the conquest of the old Byzantine Capital by Mohammed II. The assault and sack of the city, and Mohammed's entry in Sancta Sophia (the final degradation of Christianity in the East), forms the catastrophe of the book. Speaking generally, the book is a tale of love, war and religion. The incidents are natural, rapid in occurrence, astonishingly varied, and from first to last subservient to the catalytic fire. While Minister to Turkey, General Wallace was afforded excellent opportunities for the collection of those materials which he has woven into romance, and in "The Prince of India" the result appears in all the realism of a style which gave to "Ben Hur" such remarkable popularity.

Advertisement for William Briggs, Publisher, Wesley Buildings, Toronto.

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



Matthew vs. Mark.

DEAR SIR AND BRO—In my letter in C. E. of Sept. 1, in the sentence, "if Jesus said both," you say, "Mark, is it not?" I say, by no means. I Jesus said what Mark records, he was giving the validity of baptism, therefore Matthew would be derelict in not recording words of such awful import, when spoken by one "having authority." I think it will be plain to the reader what my opinion is respecting the indispensability of baptism; but to make it still more distinct, I will ask the reader to drop the word "it" at the end of the sentence in which the words, "John's baptism," occur, and add these words, "a baptism into the name of the three persons in the Godhead," and add the word "can" after the word "could," same sentence. The sentence as amended, will then read: "Baptism was a settled fact; it was an institution set up before the birth of Jesus, and he neither altered nor amended it, but complied with it, and his disciples administered it, under or in conjunction with John, and as no one got into a return to God without it—John's baptism—no one could or can get into Christ without a baptism into the name of the three persons in the Godhead." But it matters not what my opinion of the indispensability of baptism may be; I can find no evidence of the fact that Jesus ever said what is recorded as His words in Mark's record of the commission. At the ministerial conference, held in Toronto not long since, the ministers all declared their belief in the canonical scriptures as being the word of God; yet it is evident that there are passages which do not convey the Divine idea; and I hold, that until we have the Divine idea we have not the word of God. It matters not how close we may approximate it, nevertheless we have it not, until we get the idea intended to be conveyed by the Divine Being. Therefore we should not stop short of a thorough search after the truth, and be careful not to allow anything—such as family, friends, early training, or what man may say, further than what will accord with the facts—but the truth to influence us in our study of the Scriptures to find the word of God.

JAMES ALLEN.

Baysville, Sept. 12, 1893.

Is Religion Real?

This is just the question which lots of men are asking to-day. They see so much that is sheer humbug, and very properly measure the Christian folk about them by the measure of the New Testament in which they profess to believe. This is fair enough when you come to think of it. Is a master a Christian? Then he ought to be just such a master as Jesus Christ would have been. Is a servant a Christian? Then he ought to be just such a servant as Jesus Christ would have been. But, says somebody, how can you live a life like Jesus Christ? Well, when we want to imitate anything we must keep the object well before our eyes. If you want to be like Jesus you must keep His company, breathe His spirit, and be ready not only to read about His commands, but do them. And how can I do this? Have done with sin. You must get to that point when you can sing, right from the bottom of your heart—

"His blood can make the vilest clean, His blood avails for me."

—British Workman.

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The Sunday School.

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

All matter intended for publication in this department should be sent to J. A. Atkin, Orangeville, Ont.

Normal Training.

The time is opportune for the organizing of Normal Institutes. There is no better time of the year for study than autumn, and hence no better time to undertake anything in the line of an organization for religious or educational work. One of the recommendations of the Sunday-school committee at the last convention was, "that wherever and whenever practicable normal institutes be formed for the study of the science of teaching, etc. Such institutes to be formed in co-operation with workers in other Sunday-schools."

Sunday-school people are realizing more and more the necessity of trained teachers if good work is to be done. Speaking at Hamilton recently at the laying of the corner stone of a new Sunday-school, Hon. G. W. Ross, in his address, said, "that the teachers now-a-days were often intellectually incapable of doing the work assigned to them, a fact that is apparent to one who visits a modern Sunday school, and sees a girl of 16 or 17 teaching a class of great hulks of boys, almost as old as her little 'self.'" "Mr. Ross suggested an organization, whereby each teacher would have to go through a preliminary course of three years." This is just in line with the efforts being made by the executive of the Sunday-school Association of Ontario. Those desirous of forming a Normal Institute should write J. J. Woodhouse, Box 525, Toronto, and a normal instructor will be sent to the locality desiring him for a time. We hope to hear of the formation of many of these institutes during this present season.

The Great World's Sunday-school Convention has been in session at St. Louis. The newspaper accounts were very meagre. We are assured that newspaper men made a mistake in failing to report the proceedings of a gathering that is of deep interest to a large portion of our people. We learn, however, that the sessions were very largely attended, upwards of 2,500 present at a single meeting. A goodly number of Canadians were present. Our own Alfred Day was conspicuous among the delegates and in the convention. Great and wonderful things have been done in and by the Sunday-school since Robert Raikes gathered together those children in Gloucester, England. To use the words of President Clark, of C. E. fame, speaking of his society, "It grew from a seed, and that seed was of God's planting," and so with the Sunday-school. It had a humble beginning, but has in God's providence grown to an immense institution with upwards of twelve millions of scholars and teachers in attendance.

J. A. ATKIN.

We are pleased to have the following interesting report of the Rallying day in the Owen Sound Sunday school from Bro. Lediard. Will others of our pastors and superintendents not send reports of the proceedings in their schools on the first Lord's day in September? This year's contributions to foreign missions are considerably in advance of last year in the Ontario Sunday schools. More have contributed than formerly, and many have passed their past records. We hope it will be so reported for home missions: Yesterday, Lord's day, Sept. 3rd, was our Annual Rallying day. We have followed this practice for three

years, and find it quite helpful. Our school does not close in the summer months, but, nevertheless, there is a falling off in attendance during July and August. Our nearness to the shores of the Georgian Bay has something to do with this, and our ready opportunities for travel; but, on the first Lord's day in September, we think it high time to get down to steady work.

Yesterday our attendance was 65, out of a roll of 85, and this attendance is about an average one from this till next July. A roll call, answered by a text of scripture, is a feature of the exercises; special singing, some floral decorations, the lesson briefly taught to the whole school by Bro. C. A. Fleming, and a splendid address by our superintendent, Bro. A. E. Trout, to both teachers and scholars. In the evening we had a special gospel sermon for children. This, with our children's collection for home missions, made up the day's programme, and closed pleasantly and profitably for all concerned. We make a special effort to get the parents of the children to come to these rallying day services.

JAMES LEDIARD.

The World's Congress of the Disciples of Christ.

Our World's Congress has passed into history. It was in every way a success, not disappointing, but surpassing our expectations. The attendance was even larger than we had anticipated. And the addresses were all of a high order; broad, scholarly, dignified, and worthy to be heard in the World's Parliament of Religions.

The speakers gave forth no uncertain sound. They spoke not as those in quest of truth, but as those who had found Him, who is "the way, the truth and the life." In this great Babel of voices, in the Pantheon of the nations, when so many seem to be feeling after God if haply they may find Him, it was refreshing and stimulating to listen to these clear and settled utterances of men who "know whom they believe," and who have attained unto the place which comes from an unmistakable trust in a personal Redeemer.

First came the address by Regent H. W. Everest, on "The Church of the First Century," which the Tribune reporter characterized as "fiery." It was indeed "fiery," but its fire was not that which destroys, but purifies. It was a perfectly fearless arraignment of modern day departures from the faith and practice of "The Church of the First Century." And if, as the Tribune reporter declared, it would have stampeded the crowd had it been delivered in the Hall of Columbus before the World's Parliament of Religions, it would not have been the first time a crowd was stampeded by the truth fearlessly spoken.

The reporter was mistaken. He did not know enough to know that the very purpose of these denominational Congresses was just such a declaration of principles, clear and brave, as Regent Everest made in his masterly address on "The Church of the First Century."

Following this came the address of F. D. Power, of Washington, D. C., on "Christian Union." It was a clear, eloquent and forceful setting forth of the grounds of Christian Union, and delivered in the charming and winning way of this most pleasing pulpit orator. The audience was delighted both with the speech and the speaker.

The closing address in this, our presentation before the World's Parliament of Religions, was made by W. T. Moore, of London, England, editor of the Christian Commonwealth. His theme was "The Church of the Future." It was a masterful address, character-

ized by great breadth of thought and delivered in the earnest and forceful manner of the speaker. The address made a profound impression on the audience.

These three addresses were delivered in the Hall of Washington, in the Memorial Art Palace. The remaining sessions of the Congress, except the last, were held in a smaller hall in the same building, and the last session in the Central Church of Christ.

It is not our purpose to speak of all the addresses in particular, but merely to express our great satisfaction and delight with them, and that they have so well fulfilled, and more than fulfilled, our expectations of what our World's Congress should be.

The following addresses were delivered in Hall XXVI of the Art Palace, and in the order named: J. H. Garrison, St. Louis, Mo., "Biblical Anthropology—the Key to Some Religious Problems;" Prof. B. J. Radford, Eureka, Ill., on "Christianity the only solution of the Problems of the Age;" Hon. W. D. Owen, Washington, D. C., on "The Church and the Masses;" President E. V. Zolliars, Hiram, Ohio, on "The Creed that Needs no Revision." None of these addresses fell below the standard. One was characterized by "sweetness and light," another was philosophical and subtle, another epigrammatic and brilliant, another scriptural and strong. And all were marked by clearness of thought and elegance of diction.

The closing session of the Congress was held in the Central Church of Christ, where a ringing address was made by B. B. Tyler, of New York city, on the "Promise of Christian Union in the Signs of the Times." No man among us certainly has done more, and probably no man has done so much, to advance the great cause of Christian union as this genial and gifted brother. In beginning his address he made reference to what was intended to be a pleasant allusion to himself as a "hobbyist" on Christian Union by saying, "I have a stable, and in it many steeds, well-fed and well-groomed. One of these I call Christian Union. It is my favorite, and on it I make the best time." Right well did he ride this favorite, and his splendid address was a fitting close to this great Congress of the Disciples of Christ.

The brethren who presided over the various sessions of the Congress were: T. P. Haley, of Kansas City, Mo.; Prof. W. F. Black, of Chicago, Ill.; W. T. Moore, of London, England, and A. M. Atkinson, of Indiana. These names are a sufficient guarantee that the features of the Congress were not wanting in grace and dignity.

"Two things about this Congress," said W. T. Moore, "profoundly impress me. The first is its exaltation of Jesus Christ; the second is its fearless loyalty to the Word of God." Many things have come and gone in Chicago during these three days, but none could have come and gone of which a greater thing could be said than this.

The World's Parliament of Religions will ere long close its doors, and the multitudes have made their exit, but two things will abide forever, the Christ and the Word of God, and the people who are loyal to Christ and faithful to His Word have a future before them, and nothing can stop their growth.

I cannot conclude this brief notice of our Congress without expressing the deep regret we all experienced at the absence of Alexander Proctor, of Independence, Mo., whose name was on the program for an address on "The Higher Criticism." His absence was a sad disappointment to us all. His serious illness prevented his attendance. In a telegram received from him just

before the Congress were the words, "deepest regrets." It is our prayer that this sickness may not be unto death, but that the Father may spare to us for many years to come this sweet spirited and great souled man.

The publication of the addresses was left in the hands of the local committee of the World's Congress, and we hope soon to set before our whole brotherhood this feast of good things.

J. W. ALLEN.

In behalf of World's Congress Committee.

CHICAGO, Sept. 15, 1893.

Never Soiled His Lips.

We could not help overhearing an elderly gentleman conversing with half a dozen young college boys the other day. He told them that never in all his life had he soiled his lips with a profane or an obscene word, or a drop of strong drink. He made the ascription with no semblance of conceit, but with a ring of gratitude in his voice that God had kept these, if not other, strains from marring his character. A kind of prig, or a goody-goody, milk-and-water personage, do you fellows who are just blossoming into manhood, call him? Ah! but you should have seen his erect carriage, his dignified, yet modest bearing, his pure face, and, most of all, the loving and admiring glances with which those boys regarded him. Perhaps some of them prayed that night more earnestly than ever, for clean lips and a pure heart.

The poet Burns says: "Dyspepsia is the devil." It is, but where he assumes this form he is easily gotten rid of by K. D. C. Use K. D. C.

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CALENDAR. First term (13 weeks) begins Tuesday, Sept. 26, 1893. Second term (13 weeks) begins Tuesday, Jan. 2, 1894. Third term (13 weeks) begins March 27, 1894. Annual commencement, June 21, 1894. For further particulars write for catalogue.

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## THE Canadian Evangelist

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HAMILTON, OCT 1, 1893.

### To Our Friends.

Some may wonder why we are every little while urging our subscribers to renew promptly, and asking our agents to do all they can to extend the circulation of the EVANGELIST. The reason is that we find, like other publishers, that it is necessary to stir up the minds of our friends by way of remembrance. Just now, as we look over our list, we find a good many of our oldest subscribers in arrears more or less. They do not think how a publisher is crippled for lack of their dollars. They reason, or if they do not reason, they have a sort of an impression that a dollar does not matter much. One dollar would not signify; but it is the fact that there are so many one dollars due us that bothers us. Now, friends, one and all, please understand that we mean what we say when we declare that we need every dollar that is coming to us right now.

### The Pious Un-Immersed.

Since writing the article on the above subject published in last paper we have read one written by a brother somewhere in the States, in which he strongly deprecates the expression of the opinion that the pious un-immersed will be saved, and at the same time he emphatically declares: "I would not for the world say that the pious un-immersed will be lost." And why not? Because the Scriptures do not say that the pious un-immersed will be lost, and therefore we have no right to say that they will be. No doubt that was what was in the brother's mind when he expressed himself with such emphasis. And it will be said that the Scriptures do not say that the pious un-immersed will be saved. That is true. The Scriptures do not say anything good, bad, or indifferent about that class of people. Mark that well. It therefore follows that whatever views we may have of such people will be but our own opinions, or at the best inferences from certain statements in the Bible, or conclusions we come to from our conceptions of the character of God.

We do not think the pious un-immersed will be lost eternally. But that opinion does not require us to virtually change the commission given by the Lord Jesus to His apostles, nor to vary from the preaching of Peter on the day of Pentecost, nor to tone down or explain away the plain teaching of the New Testament concerning baptism. We hold the explicit declaration of our Saviour regarding baptism must be taken at par, that the obvious meaning of the words of the apostles on the same theme must not be discounted, that our plain and simple duty is to preach and practice the truth without subtraction and without addition.

We have never any hesitation in making known our conviction that the baptism authorized by the Master in the immersion in water of a true believer into the name of the Father, and of the Son, and of the Holy Spirit, and

furthermore that anything else is not only unauthorized, but also anti scriptural and injurious. And since we learned the truth we have never wavered from the position that it is the constant duty of those who know the Lord's will to make it known everywhere in every lawful way. Nevertheless we find no warrant from such views for holding that the pious un-immersed will be lost.

### Union Prohibition Convention.

There will be a Union Prohibition Convention held in the Temperance hall, Temperance St., Toronto, Oct. 3rd and 4th. The plan of representation is that each church and society is entitled to two representatives; and each church or society having more than fifty members is entitled to an additional delegate for each fifty or fractional part of fifty after the first full fifty members. Reduced rates will be given by the railways upon the usual conditions. We should like to see a large number of Disciples at this convention. We should let our influence be felt in this great conflict with the liquor traffic. So far as we know, our people are generally prohibitionists of the stalwart order. They should let their light shine in Toronto, Oct. 3rd and 4th.

### Our Omnibus.

We are very glad to hear that Bro. E. Sheppard is somewhat better.

Bro. Amos Tovell passed through Hamilton on his way to Hiram College on Monday, Sept. 25th.

TO ENDEAVORERS:—We have not yet received word from Bro. Coulter as to where our rally will be held at St. Catharines.

A tender and melancholy interest will be excited by the obituary of Sister Sheppard's young sister. Many hearts will go out in warmest sympathy with Sister Sheppard and her father's family.

Bro. Eli Barclay, of Pickering, died about the middle of September. We shall thank some one who knew him well to send us an obituary for next number of the EVANGELIST.

Endeavorers will take particular notice to Bro. Coulter's letter with regard to the St. Catharines Convention. Every society so far as possible should be represented there.

As we go to press there comes to hand copy from Mrs. Lediard. Very sorry to have to hold it over. We have also been expecting a statement re Bro. T. L. Fowler's lectures in Toronto.

Referring to Bro. James Allen's letter in another column, we may say that if we misunderstood him in September 1st, we still fail to see his point. It was our understanding that his contention was that the peculiarity of Christian baptism is that it is "into the name of the Father, and of the Son, and of the Holy Spirit."

The Conventions at Chicago we hear were very fine gatherings. A number of Ontario Disciples were there, among them the following:—John Campbell and wife, and Mrs. T. B. Knowles, St. Thomas; J. W. Kilgour, Guelph; P. Baker, Everton, and R. W. Ballah, Erin. We hope some or all of those friends will give us some interesting accounts for publication in our next.

The true teacher defends his pupils against his own personal influence. He inspires self-trust. He guides their

eyes from himself to the spirit that quickens him. He will have no disciples. A noble artist, he has visions of excellence and revelations of beauty which he has neither impersonated in character nor embodied in words. His life and teachings are but studies for yet nobler ideals.—Bronson Alcott.

AUSTRALASIAN STATISTICS.—The people pleading for a return to primitive Christianity, and with whom this paper is associated, are making steady progress throughout Australasia. The figures here given of the first four provinces are from the statistics just published, but those of the other colonies are approximate, being based upon statistics published some time ago. The numbers are as follows:—Victoria, 5,295; South Australia, 2,344; New South Wales, 1,153; Queensland, 620; West Australia, 60; Tasmania, 300; New Zealand, 2,100. Total, 11,872. This is a net increase of 715 on the estimated number last year, an increase of about 6½ per cent.—Christian Pioneer.

### Church News.

ERIN.—Bro. A. Tovell preached at Erin Village and Erin Centre, Sept. 17.

HILLSBURG, Sept. 13, '93.—Two additions at Erin Village recently, by obedience. R. W. B.

LOBO.—We are informed that Bro. O. G. Hertzog is to be chief speaker at the October meeting in Lobo.

SUMMERSIDE, P. E. I., Sept. 14th.—Four additions here since last report. W. H. HARDING.

EVERTON and MIMOSA.—Bro. S. Woolner spoke at Everton on the morning of Sept. 17th and at Mimosa in the afternoon. Bro. Edward Tolton preached at Everton in the evening.

TORONTO, CECIL ST.—The writer took Bro. Powell's place at Cecil St. Church, Sept. 17th and enjoyed the day very much. His conviction remains and strengthens that there is a bright future for the Cecil St. Church. G. M.

BLenheim, Sept. 13.—Greatly to the regret of this congregation, the time has arrived for Bro. Gray to resume his studies once more. Last Lord's day evening he preached his farewell sermon. He has labored with the church here this past summer with both acceptance and profit. COM.

St. JOHN, N. B., Sept. 12th.—Bro. Northcutt's visit here did us great good. The thirty additions represent only a small part of the blessedness which I hope has come to us by his presence among us. He has captivated our people wherever he has gone. We hope to see him among us again. HENRY W. STEWART.

HAMILTON.—As announced in last paper, Bro. J. E. Powell, of the Cecil St. Church, Toronto, preached anniversary sermons in Hamilton, Sept. 17th. He gave our people two fine, practical and eloquent discourses. Bro. Powell has travelled extensively, and as he can tell well what he has seen and heard, he is a very interesting companion. He is prepared to give illustrated lectures on his travels.

WEST LORNE.—The writer preached his farewell sermons at West Lorne and Eagle the first Lord's day in September, it being understood that Bro. Sheppard, of Walkerton, would begin his labors at the above appointments immediately thereafter. But, learning since of his inability to do so, on account of his

own illness—God bless and graciously strengthen the dear brother, is, and shall be the prayer of the writer—I continue my regular appointments at Rodney, though indefinitely. Our audiences are good and the outlook favorable. They have a young people's society composed of nineteen active and seven associate members, with a promising future.

R. M. AINSWORTH.

TORONTO, Sept. 9, '93, Broadway Hall.—We have had Bro. W. D. Campbell, of Detroit, laboring with us for two weeks. It has been a time of real spiritual enjoyment to the whole church and to many brethren in the city. Bro. Campbell had good audiences, and very marked attention. Deep interest was manifest throughout the whole of the meetings. Seventeen made the good confession and were immersed; one, who had fallen away, restored; and one previously immersed, received the right hand of fellowship. We very much regret our brother having to go home, but we are expecting his early return to aid us in spreading the cause in Toronto on the New Testament lines. WM. SMART, Sec.

GRAND VALLEY, Sept. 18, '93.—We have had in our midst, for some years, a religious people known as Latter day Saints. About two months ago, they began a special effort to propagate their faith, and, in doing so, saw fit to misrepresent and ridicule all other professing Christians on their faith and practice—Disciples among the rest. Our Bro. Moore got into considerable notice with them, and, feeling himself unable to meet their tactics, championed as they were by the redoubtable B. C. Evans, of London (the boy preacher) he secured the services of Bro. S. Keffer, of Meaford, to expose their unfounded and untenable pretensions; which he did, to our satisfaction, the week beginning Monday, Sept. 4th. Mr. Evans makes a bold attempt at defence by misrepresentations, slang and ridicule, but in fair stand-up argument he is nowhere with Bro. Keffer. Our brethren will understand something of it when I say I never heard a fuller or more scathing exposure of any doctrine; and I have heard Bro. H. McDiarmid exposing matters from the platform and in open debate a good few times. Brethren, if any of you have trouble with Latter-day Saint doctrine, I advise you to send for Bro. Keffer. GEO. TOUGH.

### International Bridge.

EDITOR EVANGELIST: I have been thinking for some time that I would send a few notes for publication concerning the Father's business in this part of His vineyard; and now, when I find it convenient so to do, I can do it gladly, for what I have to say of the little congregation here can only be in commendation of their works.

A little more than a year ago work was commenced here at this place, when there were, I think, but five Disciples in the town, with no place of meeting and no meeting. Those who could went across the river on the Lord's day to one of the churches in Buffalo, those that could not do this remained at home or attended some of the denominations here, usually the latter, I think. But this was not satisfactory, and I am sure many were the hopes indulged in, and the prayer offered by the handful of Disciples here, that the gospel plea in its purity might be given to the people of this place. Their hopes are no longer the substances of things not seen, and their prayers have been answered; for to-day the little band is increased greatly, and

they have a place of meeting with preaching each Lord's day, all of which they with the help of the Lord have prepared.

The Disciples living here when the work commenced, little over a year ago, were Sister House, Bro. Hall and his two daughters, Bella and Maggie, and one son, Noah. These we have with us yet. Sister Hall, the wife and mother of the father and children yet with us, would have rejoiced greatly had she lived to see this day; but she was not spared, and is now of blessed memory. I never knew her, but I hear her praises yet; and I am sure "this woman was full of good works and alms-deeds which she did." All the Disciples here at the time of the beginning of the work took an active part, especially Sister House. Those from other places who helped with the work were, Bro. D. W. Besaw, then pastor of the Jefferson Street Church, Buffalo; Bro. Geo. D. Weaver, now of Montague, P. E. Island, and Miss C. M. Thompson, of Wainfleet. The church is now prosperous and happy, with a good meeting place and services every Lord's day, and regular mid-week meetings. But one of our number has been called away: Sister Towilson, wife of Bro. Towilson, one of our deacons. She was one of Christ's children, for she had much of his spirit.

Two of our number, Sister House and Bro. Hall, have not been able to be out to our services for some time, but both are better now, for which we are very thankful.

Nothing so far has ever come into the church to mar its peace and progress in any way; it has been kept pure; may it remain so.

Much of the progress of the work is due to our first Elder Bro. John T. James, a sure safe man and devoted Christian; one who knows his duty and does it. It is through Bro. James that the church has a comfortable and convenient place of meeting.

I have been with the church here a short time. A few weeks ago I baptized a young lady; and last Thursday evening after our prayer meeting two young men were buried with Christ in baptism; and thus we shall grow, for God's word shall not return unto Him void; and they who labor and faint not, shall reap in due time.

During the last few days we had the pleasure of having some of the Wainfleet church with us, viz.: Bros. E. A. Thompson, J. T. Rydall, and D. Lane; and Sisters C. M. Thompson and Sabra Angle. These were on their way to the New York State meeting at Tonawanda, and stopping here we went the rest of the way together. At Tonawanda we had a good meeting, and felt greatly benefited.

I would like to speak at length of the church at Wainfleet, but as my letter as it is will perhaps be too long, I will refrain.

It was with the Wainfleet church that I begun my work, and I feel a great interest there. My labors there with the help of the Lord and the church, were very fruitful; and the time that I spent there was most pleasant. The last thing I did for them, as their pastor, was to raise money to the amount of one thousand dollars and more to build a new meeting house; this amount can be increased to fifteen hundred or two thousand.

Bro. Tovell, during his vacation, has labored for the two churches, Wainfleet and Gainsboro, with great satisfaction to the churches. At present these churches have no one to take up the work, but I think they soon will have. May they be blessed in the Lord's servant that comes to labor with them.

R. BENTLEY RAY.

Slocum's Emulsion has no equal, 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; Treat., John McKinnon, Everton; R. Widdatt, Bowmanville; Thos. Whitehead, Walkerton; John Black, Rockwood; Edward Tolton, Ospringe; Enos M. Campbell, Toronto Junction; A. J. Thomson, Hillsburg. All contributions to the funds of the Co-operation should be sent by Registered Letter or Post Office Order to Geo. Munro, Cor. Sec., 85 Wellington St. North, Hamilton, Ont.

FORM OF REQUEST.

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

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

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

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

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

CONTRIBUTIONS.

Table with 2 columns: Name and Amount. Includes S. S., Blenheim (\$1.60), Collingwood (3.00), Grand Valley (1.00), St. Thomas (2.55), Walkerton (1.50), Toronto Junction (3.50), Aurora (3.00).

Returns from the Sunday-schools are coming in slowly. An encouraging feature is that five schools have already sent collections that did not contribute last year.

Our brethren and sisters are reminded that on the first Lord's day in November the churches are asked to give a special collection for home missions.

We have heard from a number of brethren with regard to Bro. Moffett's work. Suggestions are invited from others.

Those who can pay their subscriptions to the Home Mission Fund now, will kindly do so, as the Treasury of the Co-operation is empty.

GEO. MUNRO, Cor. Sec.

Obituaries.

LORD.—On the 11th Sept., 1893, my wife's young sister, Jean Stevenson Lord, passed away from time to eternity, at her father's home, near Imlay City, Mich. Our friends in the west will remember this lovely young woman when she was attending the Collegiate Institute in Ridgeway. A year ago last June she was married to a promising young man, named Albion Lord, and moved away to his home at Lynn, Mass., U. S. About three months after their marriage he was drowned while bathing in the Atlantic Ocean; and his young, heart-broken wife, returned to her father's home in bad health. She became so dangerously ill that a formidable surgical operation had to be performed, from which, however, she never rallied. She was greatly endeared to all that knew her. It is the first break in Bro. Stevenson's family, and they are all overwhelmed with grief. But she is now free from her affliction, and her wasted frame rests in a grave beside her young husband's, lined with flowers and shrubbery, and there redeemed spirit in the Paradise of God.

"The boast of heraldry, the pomp of power, And all that beauty, all that wealth e'er gave; Await alike the inevitable hour; The path of glory leads but to the grave."

E. SHEPPARD.

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.

CHRISTIAN UNION, a 16 page tract by Bro. James Lediard, of Owen Sound.

This has been noticed heretofore in this department, and also referred to elsewhere in the paper. Attention is now drawn to the advertisement in another column, which gives the rates at which the tract can be procured. We hope our friends will purchase quantities of this tract and circulate them freely. It presents the question of union in a plain way and in a kindly spirit that will secure the attention of the reader without arousing his indignation. And there is very much in that.

The tract argues for unity upon the basis of God's word, and holds out no hope for true union upon any other ground. And this is right. Unless we give up the New Testament as an inspired book we must cling to this position. It would not be a union of Christians upon any other basis, for it is absurd to profess to believe in Christ if we reject His word and despise His ordinances.

It is not easy to conjecture what will come out of the present active discussion of the union question. But it is always right to do what we can towards a proper understanding of the question. And whenever we can induce serious people to think on the subject from a New Testament standpoint, we are furthering the good cause. And such we judge will be the effect of reading Bro. Lediard's tract.

GABRIEL'S VINEYARD SONGS

for Sunday-schools, praise meetings, home circles, and all occasions of church service, by Charles H. Gabriel, published by the Guide Printing and Publishing Co., Louisville, Ky., at 30 cents a copy, note edition, bound in boards; \$3.60 a dozen by mail, \$25 per 100 by express

The feature of this book is that the songs are nearly all new ones, written by Mr. Gabriel himself; and the most of the tunes are also composed by Mr. G. And in looking over the songs we find them to be plain and sensible, rather than mystical. The music so one that is supposed to be a good judge informs us, is good. We therefore feel that we are warranted in recommending this book to our friends.

The September number of The Pulpit is to hand. It contains eight sermons by prominent ministers in the United States, and one by Dr. Thomas of the Jarvis St. Baptist Church, Toronto. The Pulpit is a monthly, \$1.50 a year and published by Edwin Rose, 41 Franklin St., Buffalo, N. Y.

Married.

McINTYRE—PRIBBLE.—At the residence of the bride's sister, Rodney, Ont., Sept. 12th, 1893, by R. M. Ainsworth, Wm. McIntyre of Dutton to Louisa Pribble of Rodney. After partaking of a sumptuous supper the happy couple took the train for the east with the best wishes of many friends.

KNAPTON—MUNRO.—In the Township of Mosa, at the residence of the bride's father, Bro. Arch. Munroe, Sept. 11th, 1893, by R. M. Ainsworth, John Knapton to Maggie Munroe. Many valuable presents were made to the bride. After partaking of a sumptuous dinner the happy pair left for Toronto accompanied by the congratulations of many friends.

The St. Catharines Convention.

St. THOMAS, ONT., Sept. 18, '93.

TO THE PRESIDENT Y. P. S. C. E.,

We beg to call your attention to the meeting of the Provincial C. E. Union to be held at St. Catharines, Oct. 10th to 12th inclusive, and to impress upon you the desirability of a full attendance of our people there. The coming convention promises to be the most important and fruitful of any yet held, and we, as a people who plead for the unity of all God's children, should by our presence and influence press this grand gospel plea to the front at these interdenominational gatherings. Let me urge upon you, therefore, to have your society represented.

Arrangements are being made to secure a suitable place to hold our Rally, and we trust to be able to announce this definitely in the CANADIAN EVANGELIST of October 1st.

We would also call your attention to Father Clark's plea in his address at Montreal for a larger effort in missionary work, and in view of the fact that Bro. Moffett has been secured as evangelist for Ontario, this seems to be an opportune time to muster the C. E. forces for aggressive work for the Master this fall and winter.

As there is dearth of funds in the treasury of the Co-operation, a special donation from each society would greatly strengthen and encourage the Board in their efforts to meet the urgent calls for help.

If your report of membership, etc., has not been sent to the Provincial Secretary, A. E. Hardy, Lindsay, kindly have it attended to at once, so that a full report may be given at the Convention. A card sent to the Secretary will bring a question form for that purpose.

Yours in C. E.;

W. W. COULTER,

Chairman C. E. Com., '93

Ontario Christian Endeavor Union.

The Fifth Provincial Convention will be held in St. Paul Street Methodist Church, St. Catharines, October 10th, 11th and 12, 1893. The meetings of the Convention begin Tuesday afternoon, at 2.30 o'clock.

The Executive has taken great pains in the preparation of the programme. The topics and speakers have been selected after careful consideration, and the Committee trust that the representative men from many denominations and sections will make the days of the convention inspiring to all the delegates. Among those who have agreed to take part in the programme, are Mrs. Alice May Scudder, Jersey City, N. J., the distinguished Junior Worker; Mr. John Willis Baer, Boston, Mass., General Secretary of the United Society; Rev. Dr. Carman, Belleville, General Superintendent of Methodist Church of Canada; Rev. A. Sutherland, D. D., Toronto, General Secretary for Missions, Methodist Church of Canada; Rev. A. P. McDiarmid, M. A., Toronto, Foreign Mission Secretary for Baptist Church of Ontario and Quebec; Judge Senkler, St. Catharines; and other leading workers will be present and assist.

To the Denominational Rallies, which proved so valuable a feature last year, three hours will be given on the programme. These rallies are being carefully planned by leading men in their respective denominations.

The County Rallies have also been allotted space on the programme, and will be in charge of the County Union Officers.

Among the new features this year will be a reception to the delegates, on

Wednesday, 5 to 6 p. m., at which the Provincial Officers hope to meet a host of Endeavorers from all parts of Ontario. A Junior Rally, Thursday, at 4.15 p. m. conducted by Mrs. Scudder, and a Tea and Conference of Junior Superintendents on Thursday, at 6 p. m.

Hoping for your presence, and praying for a great measure of the Spirit's presence and guidance, the Committee issue this invitation, urging that all Endeavorers come who can, and asking for your earnest prayers that the St. Catharines Convention may be a grand success. Yours in Christian Endeavor. E. A. HARDY, THOS. MORRIS, JR., Lindsay, Sec. Hamilton, Pres.

O. C. W. B. M.

CONTRIBUTIONS SINCE LAST REPORT.

HOME MISSIONS.

Table with 2 columns: Location and Amount. Includes Auxiliary at Erin Village (\$6.15), " " " " (6.00), " " " " (2.70), " " " " (6.00).

FOREIGN MISSIONS.

Children's Day Collection.

Table with 2 columns: Location and Amount. Includes Sunday-school at Hamilton (\$7.60), " " " " (3.57), " " " " (2.00), " " " " (4.00).

CHILDREN'S WORK.

Table with 2 columns: Location and Amount. Includes "Helping Hands," Erin Village (\$1.15), Mission Band, Ridgeway (4.00), "Cheerful Givers," Watton (3.00), "Little Gleaners," Blenheim (30), Mission Band, London (3.00).

Parties desiring to send money by post office order, express or bank draft, can do so by making the same payable at Owen Sound.

JENNIE FLEMING,

Kilsyth, Sept. 25, 1893. Treas.

When you are renewing your subscription add 25 cents for "On the Rock," and you won't be sorry.

From the Christian Messenger of Omaha, Neb, we learn that Bro. C. C. Pomeroy is pastor of the church at South Omaha.

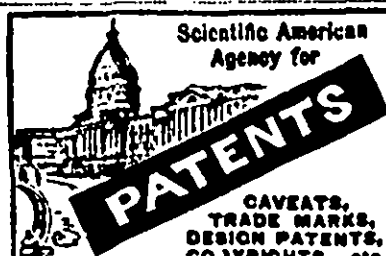
"On the Rock" is still going off. One person has recently sent an order for eight copies to distribute where they will do the most good.

Rev. Chas. Cook, F. R. G. S., of London, England, is preaching and lecturing in Hamilton. He lectures on the Prisons of the World; very many of which he has himself visited, distributing copies of the Scriptures. One can hardly believe that "Man's inhumanity to man" would go so far as it does in nearly all the prisons Mr. Cook visited. If any of our friends have a chance to hear Mr. Cook, we strongly advise them to use it.

MISS MASALES,

18 Elm St., Toronto, Ont.

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Children's Work.

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

Jimmie State, and the Little Bird's Prophecy.

CHAPTER I. THE PROPHECY.

"Mother, mother! Come here, quick!" "Well, child, what now?" "Hark to that little bird." "It makes a pretty enough noise, I s'pose," said Mrs. State, indifferently. "But, hark to what it says, mother; it says words."

"Well, what does it say?" "It says," and Jimmie sang in comical imitation of the bird, "you'll be a rich man yet, Jimmie—yes sir-ee-ee, yes sir-ee."

Mrs. State laughed harshly, discordantly. "If you ever are a rich man, you'll be the first of the States that ever was, for a shiftless set I never seen nor heard tell of."

"I'll bet you now I will be." As Jimmie was naturally cheery and hopeful, his mother's pessimism regarding his future did not trouble him. "Well, well, child; come in and wash your face; dinner's near ready."

Jimmie poured a little, a very little, water into an old rusty wash-basin, dabbled his hands in it, smeared them once or twice over his face and dried himself. An old flour bag, too worn for its original purpose, cut in two, did duty, unhemmed, as the family towels.

Jimmie had finished dropping the potatoes that morning, which, let me tell you, is sandy work; his ablutions, therefore, were scarcely satisfactory; however, we may surely overlook what his mother was not fastidious enough to find fault with.

Mrs. State scarcely spoke the truth when she said her husband and his people were shiftless. They tried hard, and tried honestly, but misfortune seemed to follow close on their steps—cows and horses died, sheep wandered far astray and were taken in by some unscrupulous farmer and branded as his own. Their barns were wrecked by wind and storm. Jimmie's father was a worn, discouraged man, old before his time, with the uneasy yoke of unbelief upon his shoulders; his burden was greater than he could bear.

After dinner, Jimmie, whose work was done for the present, sat down on a log in the chip-yard and wondered. He would be rich, yes, indeed; it was no trouble to decide that, nor that as he was ten years old he had better begin at once to lay the foundation of his future riches. How to begin, was the question. He gazed at the dingy little shanty, and said aloud, "I wish to goodness the lightning had a struck the old house 'stead of the barn, then we'd had to had a new one." This was not to the point, however, and did not settle the question.

Finally he jumped up and pattered down the road to the nearest house—the Anderson's place. When Mrs. State went to church she used to borrow a shawl from Mrs. Anderson, but as she did not take the best care of the shawl, Mrs. Anderson, a short time before our story opened, had civilly but firmly refused to lend it again, therefore there was what Mrs. State called "feeling" between the families—that is, Mrs. State herself felt annoyed and mortified.

Jimmie presented himself at Mrs. Anderson's door with his most sunny smile, walked in and sat down without invitation and without removing his hat.

"Well now, Mrs. Anderson," said he, "I should think you'd would want a boy round once in a while to do chores."

"I often do, Jimmie, that's a fact," said Mrs. Anderson, "but my boys are all grown up and away but one, and he has too much to do to help me much."

"If you'll pay me some, Mrs. Anderson, what you think I'm worth, I'll help you every minute I can get," said Jimmie, eagerly.

"What will you do with the money?" asked Mrs. Anderson, looking over her glasses.

"Lots of things. I mean to be a rich man yet, Mrs. Anderson—yes, sirc. I'll buy my mother a shawl of her own as soon as I get enough," he added with a roguish twinkle in his honest grey eyes.

"That's right, Jimmie; think of your mother first and you'll do," said Mrs. Anderson, approvingly. "What can you do?"

"I can milk. I'm real handy with cows 'n I can churn too, 'n split wood, 'n hoe 'n peel taters, and wash dishes, 'n feed the eggs, 'n bring in the hens." Jimmie breathlessly concluded the list of his accomplishments with a glaring transposition of words.

Mrs. Anderson smiled. "Do they need you at home this afternoon?"

"No ma'am; I done the last o' the taters this morning."

"Very well then, I have a churning on this afternoon; you can do that for me. I'll go over and see your father and mother, and if they approve, we'll try a week and see how we get along."

(To be continued.)

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

C. E. Notes.

Oct. 8.—Faith in Christ. What is it?—Rom. iii. 22, Eph. iii. 17-21.

"Faith is the assurance of things hoped for; the proving or test of things not seen." This is the definition of faith given by the inspired pen of the author of the Epistle to the Hebrews. None better has ever appeared. In Romans, the third chapter, the apostle, in proving that all are under sin, both Jew and Greek, proves that there is redemption only in Jesus Christ. The righteousness of God does not come through the law, but "through faith in Jesus Christ."

Faith in Jesus Christ leads us to accept Him as (1) Our Saviour. "Without faith it is impossible to be well-pleasing unto Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that seek after Him." We come to God through faith in His well-beloved Son, of whom God said, "hear ye Him." We believe that as our Saviour, He is able and willing to cleanse us from the most terrible guilt and dread result of sin. What a glorious and sublime message was that of the angels of God to man! "I bring you good tidings of great joy which shall be to all people, for there is born to you this day in the city of David a Saviour, which is Christ the Lord."

2. As Lord, He is to dwell in our hearts through faith. We are to "sanctify in our hearts Christ as Lord." As our Master, we are eager and willing to obey Him. His will is supreme and faith in Him leads us to conform our will to His. Says Johnson, "One of the best practical definitions of faith that I have seen is the reply ascribed to a little child who was asked, 'What is faith?' The answer was: 'Doing God's will and asking no question.'"

3. To perfect trust in Him. We have accepted Jesus as our Saviour and have enthroned Him in our hearts as Lord, and as a result we have perfect confidence in Him. We "know in whom we have believed." We know that we shall live with Him in glory.

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Everything we carry to Him in prayer. In our hours of festivity He is with us, and when sorrow fills our hearts we draw consolation from His loving promises.

"Faith in Jesus Christ is the silken cord that binds us to the loving, sympathetic Jesus." "Any belief, then, that does not terminate in our personal confidence in Jesus as the Christ, and to induce trustful submission to Him, is not faith unfeigned, but a dead faith, and cannot save the soul"—A. CAMPBELL.

OCT. 15.—The hope that maketh not ashamed.—Rom. v. 1-5, Phil. i. 20-27.

"Hope," says Webster, "is a desire of some good accompanied with at least a slight expectation of obtaining it, or a belief that it is obtainable." Hope, then, is made up of desire and reasonable expectation that that desire will be satisfied. We hope for something we have not, as says Paul in Rom. viii. 24, 25: "For by hope were we saved; but hope, that is seen is not hope, for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it." What is the hope of the Christian? It is not only in this life, for "if in this life only we have hope in Christ, we are of all men most pitiable." But it extends beyond this life, beyond the grave, even to heaven, where reigneth the King eternal, immortal and invisible. "We give thanks to God, the Father of our Lord Jesus Christ, praying always for you, having heard of your faith in Christ Jesus and the love which ye have towards all the saints; because of the hope which is laid up for you in heaven." As Christians, we have hope of a glorious resurrection of the dead and an inheritance among the saints. This hope putteth not to shame because it is based upon the promise of an immutable God. "And hope putteth not to shame because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us."

1. Our hope is based upon God's wondrous love. "We love Him because He first loved us." We know that God so loved us that He gave us His well-beloved Son and the promise of the Holy Spirit to dwell in our hearts as a comforter, giving us such assurance of the realization of our hope that it maketh not ashamed.

2. Our hope is based upon Christ dying for the ungodly. This reveals to us the depth of Divine love, that instead of punishing us, as we deserved, God should send His Son to save us and to die for us.

Never has the universe beheld such a sublime expression of loving forbearance as when the Son of God, hanging upon the cross, suffering the most extreme agony, prayed for His murderers: "Father, forgive them, they know not what they do."

We have a sure foundation for our hope; and hope based upon such wonderful, sublime, glorious faith, "putteth not to shame."

"But now hath it been manifested to His saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory."

"We have a blessed hope in Christ which shall never fail. How can it fail, since it is based upon the promise of God? His love shown in Christ is a pledge of the fulfilment of our highest hopes."—JOHNSON.

Geo. Fowler, Ph. B.

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THE "OLIVE" RESIDENTIAL HOTEL, 287 EAST 40th STREET. EUROPEAN PLAN. RATES \$0.75, \$1.00.

M. D. COFFEEN, MANAGER. The Fair closed on Sunday and the General Convention returned to Chicago. The "OLIVE," conducted by members of the Church, is the pleasant meeting place of our people. The surroundings are first class, being in Chicago's best residential district. Location close and convenient to the Fair Grounds with quick and direct transit (5 cent fare) to all parts of the grounds and city. Near the Central Church. Saving of much time and travel. Quiet, homelike, cool, clean, comfortable, congenial. Free baths and other modern conveniences. Interested visitors should write in advance, that rooms may be reserved.

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OUR SPECIAL OFFERS FOR 1893

1. Anyone now a paid up subscriber, who wishes to present a friend or neighbor with the EVANGELIST for one year, may do so by sending us 50c.

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."

GEORGE MUNRO, 85 Wellington St. North, HAMILTON, ONTARIO.



(Continued from page 1.)

American be sent to superintend all our missions in Turkey. The committee has not been able to do all that was outlined; still something has been done. Soon after the convention, Miss Hattie L. Judson sailed for India, to fill the place left vacant by the death of Miss Sue A. Robinson. Since then, Miss Josepha Franklin and Dr. A. W. Hitt and family have been sent to India. Miss Franklin will teach in the schools and work in the zenanas. Dr. Hitt goes as a medical missionary. H. H. Guy and G. D. Sellards have been chosen to go to Japan. The Central Church of Des Moines, and the University Place Church, support them through the society. The committee has searched diligently for a man for Turkey, but did not find one who was willing to go. The services of Hohnanes Karagiozian, of Marash, Turkey, were discontinued. J. E. Powell, of Southampton, resigned early in the year. No one has been found to take his place. W. T. Moore supplied the pulpit for several months.

MOVEMENTS OF THE MISSIONARIES.

In December E. T. Williams returned to China. C. E. Garst and family and Miss Kate V. Johnson, who were at home on furlough, returned to Japan. The Garst family were detained by long and serious illness and by the death of little Hartzell. G. T. Smith and family came home on account of sickness. The engagement with him was dissolved by the committee. M. D. Adams and family and Mrs. G. L. Wharton and children are now on the way to India. The following workers are home on furlough: Dr. W. E. Macklin and family, C. E. Molland and family, and Miss Calla Harrison.

NEEDS OF THE WORK.

From every field the cry comes for reinforcements. Great and effectual doors are open, but there is no one to enter. The harvest truly is plenteous; the laborers are few. The present staff cannot begin to do the work that ought to be done. Every day is a day of crisis; every hour is the nick of time. While men sleep the enemy is sowing tares. The promise of the Lord is, "One shall chase a thousand, and two shall put ten thousand to flight." Doubling the effective force increases the results tenfold. Moreover, buildings are needed. A year ago it was urged that homes be provided in Chu Cheo and Luhoh, and a girls' school and an orphanage in Nankin. For India it was urged that \$3,000 be granted for a bungalow in Hurda; \$1,000 each for two boys' orphanages; \$600 for a school building for girls; \$200 each for permanent furniture in the bungalows in Hurda, Bilapur and Mungell. It was further urged that we continue to supply buildings for the work already undertaken in Japan. For several years Japan has been asking for \$10,000 for schools, chapels and homes. The committee has not been able to make the grants recommended. The society ought to invest \$25,000 in these three fields the coming year.

The need is great. Without necessary facilities the work cannot prosper as we could wish. It goes without saying that these needs can not be supplied without a marked increase in the receipts. Each convention instructs the committee in charge to supply what is lacking, and to enlarge the work, but the wherewithal is not provided. All the work mapped out at Nashville could not be done without an income of \$250,000. There is needed in the church at home a missionary conscience. The members need to realize that this is not a byplay; it is not a work that they can assist or neglect as it may suit their taste and convenience; this is the work of the church, and its claims are

preeminent and paramount. This ought to be the supreme concern of every believer. If Christian people everywhere so regarded it, there would be no lack of funds. Before there can be a missionary conscience there must be more thorough and systematic instruction and more earnest and importunate prayer on behalf of missions and missionaries. If the thrilling facts concerning this work were published from every pulpit, torpid consciences would be aroused, indifferent souls would be enlisted, and offerings would pour into the treasury until there would be money enough, and too much, and the work would be prosecuted with unprecedented vigor and success. In order that the facts may be at hand, the society publishes the *Missionary Intelligencer*, and sends a copy free to every preacher whose name and address can be discovered. The editors seek to fill this magazine with facts and instructions that can be used in sermons and addresses. If the facts were known a missionary conscience would be formed, and an aroused church would carry the gospel in a single generation to the whole creation.

ENLARGEMENT.

A year ago the society declared that every sentiment of loyalty to the great work we have undertaken, and to the great Head of the church in whose name we would march to the conquest of the world, demands immediate and continuous enlargement of means and efforts to this great end; that such enlargement is to the life and inspiration of the work, and is from every standpoint both necessary and practicable. One of the measures suggested for reaching Sunday-schools and individuals, and for driving with new and unequalled vigor the work of increasing our annual income, was that of employing additional secretaries. The Committee began at once to look out for a suitable man. Several were asked to take the work, but they declined. Near the close of the year F. M. Rains was elected Financial Secretary. He began his work September 1. In the coming year the work will be kept before the public as never before. It will be his duty to devise and execute plans looking to the increase of the offerings for foreign missions. He will make it a point to secure bequests. Before long every church will feel the force of his unquenchable enthusiasm.

CONCLUSION.

The Scriptures foreseeing that God would justify the Gentiles by faith, preached the Gospel beforehand unto Abraham, saying: "In thee shall all the nations be blessed." The purpose of God is that every kindred and tribe and tongue and people shall be evangelized. Kings may oppose the consummation of this purpose. He that sits in the heavens shall laugh; the Lord shall have them in derision. He will grind them to powder and drive them away like a rolling thing before the whirlwind. He will place his king on the holy hill of Zion. Christ must reign till every enemy is put under his feet. He shall see of the travail of his soul and be satisfied. The kingdom of this world must become the kingdom of our Lord and his Christ. The instrument employed in accomplishing this grand design is the Gospel. "For as the rain and the snow come down from heaven, and return not thither, but water the earth that it may bring forth and bud, that it may give bread to the eater and seed to the sower; so shall my word be that goeth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please and prosper in the thing whereto I send it." The work of preaching the gospel was given to redeemed souls. The promise is:

"Whosoever shall call upon the name of the Lord shall be saved." But how shall they call on him in whom they have not believed? And how shall they believe in him in whom they have not heard? And how shall they hear without a preacher? Our Lord asks each one of us to aid, as far as in us lies, in the work of the world's evangelization. If we refuse, enlargement and deliverance will come from some other quarter. The work will be done in any event. If one people will not do it, another will be raised up for this very purpose. May it not be that we have been signally blessed that we may surpass all others in our efforts to carry the gospel into all the world and to every living soul?

The Foreign Field.

The example of the Moravians, the great missionary people, had much to do in shaping the missionary character of Wm. Cary, the first ordained English missionary sent to India.

Cary stood alone at Bengal at first. He landed there in his thirty-third year. He set in motion influences that not only blessed the native population there, but has had much to do in arousing the whole Christian world in sending the gospel to the lost.

The churches and schools that have not remembered the foreign society with an offering this year, must make haste to do so. There is great need of the money to support those we have sent far hence unto the heathen to do the Lord's work.

The addresses of A. McLean, Cor. Sec. before the Conventions this season are said to be better than ever before. His thorough devotion, his painstaking preparation, and his long experience in this service make him a mighty power in this cause. Let his brave words be heeded and their fruitage shown in a steady stream of contributions to the treasury of the society.

At Kettering, in 1793, Andrew Fuller, speaking of the opportunities for mission work in India, said; "We saw there was a gold mine in India, but it was as deep as the centre of the earth. Who will venture to explore it?" Wm. Cary said: "I will go down, but remember you (Fuller and others) must hold the rope." Cary went down, but the others did not hold the rope very well. Remember we have dozens of faithful men and women who have gone down into the dungeon of the pagan world and we must hold the rope faithfully for them. Let them all be remembered in prayer and with liberal gifts.

There is a strong interest in missionary literature. A young preacher can not do better than to provide himself with a missionary library. The lives of Moffat, Judson, Cary, Duff and others will set his soul on fire for the lost. Having read such books, he will be better qualified for all Christian labor.

The Island of Borneo was peopled with a nation of "head hunters." Their delight was in head taking. Skulls were their offerings to the gods they worshipped and the ornaments on their houses. No one was allowed to marry who could not show a certain number of heads taken from their victims. But the gospel has been heard in that dark corner and a great light has sprung up. Their instruments of war are now playthings for the children. Life and property is now safe. Thousands have been brought to Christ and the influence of the gospel is felt in the whole land.

Some have remembered the Foreign Christian Missionary Society in their bequests. This is a wise and benevolent cause. There is great need of funds with which to plant churches in

the dark corners of the earth. In their last will and testament, let the aged remember this great and needy cause. The money thus given will be a steady light in a dark place in all the ages to come.

We need more and more the spirit of devout prayer for the pagan world. Let the missionaries, and the millions who sit in the shadow of death be remembered at the throne of mercy in the family devotions, in the prayer-meeting and in the public service on the Lord's day. Paul desired to be remembered in the prayers of the saints. Pray the Lord to send more laborers into the vineyard.

-F. M. RAINS.

Foreign Mission Contributions.

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An Arkansas Miracle.

A REMARKABLE STORY OF INTEREST TO EVERY WOMAN.

A Young Woman Who Was Literally Fading Away—Physicians Pronounced Her Case Hopeless—How She Was Saved.

From the Arkansas Democrat.

The story of renewed health told in the following article has been carefully investigated by the *Democrat*, and is of the deepest interest to all parents. The condition of Miss Clements is that of thousands of girls in our land, whose health and vitality is slowly but surely being sapped away. Pale, listless and sorrowful girls meet us on every side, and unless the same prompt measures are taken as in the case of Miss Clements, a premature grave is the inevitable result. Lulu Clements, the nineteen year old daughter of Mrs. Cora V. Clements, one of the most prominent residents of Lonoke, Ark., was attacked with a mysterious, wasting disease over a year ago, and despite the strenuous efforts of the local physicians she continued to grow worse. Her blood had turned to water, she suffered intense agony, and was almost ready to give up life when relief came. Her story is best told as related by her mother to a *Democrat* reporter:—

"In the fall of 1892 my daughter began to show signs that some disease was wrecking her system. Despite the constant attention of local physicians she grew worse. Her complexion was pale, and she became almost as white as marble. She complained of heart palpitation. Her feet and hands were cold, and she was almost driven into hysterics by racking headaches and backaches and shortness of breath and other distressing symptoms. All these conditions betoken anemia, or in other words watery and impoverished condition of the blood, which could not perform the functions of nature. She had no appetite; for many days she did not eat enough for a child to subsist on.

"Her condition grew from bad to worse, and becoming alarmed, I sent her to prominent physicians in Virginia, Tennessee and Little Rock. All efforts of this nature to regain her health proved fruitless. Patent medicines of many kinds were tried and given thorough tests, but without any apparent effect towards improving the patient.

"Myself and daughter had almost given up in despair, having almost concluded that a restoration of her health was an impossibility. In the *Arkansas Democrat* I espied an advertisement of Dr. Williams' Pink Pills for Pale People, which claimed that they would give ready relief to persons suffering from a disease the symptoms of which were the same as in the case of my daughter. I purchased some of the pills, and commenced giving my daughter three pills a day. Before the first box had been taken an improvement was noticed. Color in her face was noticed, and her appetite returned. The terrible headaches and backaches ceased, and she could breathe more freely. When the fourth box had been taken she was entirely well, and since then she has enjoyed excellent health. She is now robust and full of life, making her family happy once more. Quite a contrast to the situation six

months ago, when everybody thought she would die.

"I think Pink Pills the best medicine in the world for the blood, and have recommended them to several citizens of this place, who have been restored to health by its use. Mrs. Henry Brown was in a very bad condition. She tried the Pink Pills, when she improved rapidly and is now a very healthy woman."

The discoverer of Dr. Williams' Pink Pills for Pale People certainly deserves the highest tribute that pen can frame. His medicine has done more to alleviate the suffering of humanity than any other medicine known to science, and his name should be handed down to future generations as the greatest savior of the present age.

Druggists say that Dr. Williams' Pink Pills have an enormous sale, and from all quarters come glowing reports of results following their use. In very many cases the good work has been accomplished after eminent physicians had failed, and pronounced the patient beyond the hope of human aid. An analysis shows that Dr. Williams' Pink Pills contain in a condensed form all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, nervous prostration; all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

Dr. Williams' Pink Pills are manufactured by the Dr. Williams' Medicine Company, Brookville, Ont., and Schenectady, N. Y., and are sold in boxes (never in loose form by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape) at 50 cts. a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company from either address.

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Preach Christ.

The world is as hungry as ever—nay, vastly more than ever before—for the true bread of life; it longs for the genuine gospel, for the simple message of life. These were the staple of His sermons, and to the end of time they will attract and win and save men at large. Preach Christ, live Christ, be Christ, and you cannot fail to induce others to do the same. The New Testament term for preaching is heralding Him, and the Hebrew and Greek words for the gospel tidings both mean merely the good news of salvation. If you have found this yourselves, it ought to be easy and delightful to tell it to others. The earliest form of preaching, accordingly, was the narration of personal experience, and he who is deeply versed in the "things of God," which only the Bible, the Spirit, and his own richly stored heart can reveal, has but to pour forth the full stream of his convictions and emotions in order to impress his hearers most forcibly and effectually. Learning and culture may powerfully aid in this, but nothing can be a substitute for it. It is the soul of Christian eloquence, the very life of gospel oratory. A sermon that is not full of Christ is not preaching at all; it may be an elegant essay, an erudite discourse, a masterly oration, but it will never convert a sinner nor edify a saint.—Prof. James Strong, S. T. D., I. L. D.

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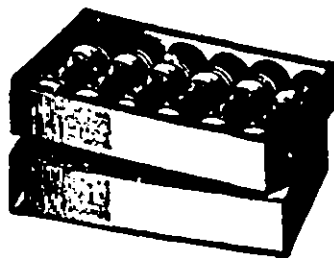
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