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The Canadian Evangelist.

"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.

We Build the Ladder.

Heaven is not reached by a single bound,
But we build a ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to the summit round
by round.
I count this thing to be grandly true,
That a noble deed is a step toward God,
Lifting the soul from the common sod
To a purer air and a broader view.
We rise by things that are under feet,
By what we have mastered of greed and gain,
By the pride deposed and the passion slain,
And the vanquished ill that we hourly meet.
We hope, we aspire, we resolve, we trust,
When the morning calls us to life and light;
But our hearts grow weary, and ere the night
Our lives are trailing the sordid dust.
We hope, we aspire, we resolve, we pray,
And we think we mount the air on wings,
Beyond the recall of sensual things,
While our feet still cling to the heavy clay.
Wings for the angels, but feet for the men!
We may borrow the wings to find the way;
We may hope and aspire and resolve and pray,
But our feet must rise or we fall again.
Only in dreams is the ladder thrown
From the wearied earth to the sap-
phire walls;
But the dreams depart and the vision falls,
And the sleeper wakes on his pillow
of stone.
Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted
skies,
And we mount to the summit round
by round.
—J. G. Holland.

A Modern Evangelist vs. Primitive Evangelists.

J. D. BRINEY.

Sam Jones has been to Knoxville, and I have had an opportunity to hear him, study his methods, and know something of the results of his work. His meetings were held in a tabernacle erected for that purpose, at a cost of about \$1800, and would seat about 5000 people. On several occasions it was filled to its utmost capacity, and hundreds were turned away. The meeting continued about twelve days, and I am told that Mr. Jones received for himself and his two associates a check for \$2500. Add this to the cost of the tabernacle and the money which the people paid the street car companies for transportation, and we have about \$5000 as the cost of the meeting.

How about results? I suppose that a thousand people did something that was taken as the expression of a purpose to repent and turn to God, and as the popular evangelist usually counts—and if there is anything that such an evangelist understands, it is the art of counting—there were hundreds of "conversions." But from the best information I can get the number of those who have been added to the churches of the city as a result of that meeting falls below one hundred! Estimated by cost and visible results the meeting must be pronounced a conspicuous failure, and so I regard it. Indeed, from some points of view it was worse than a failure—it was positively injurious.

If observation is any criterion in such matters, the 900 or more people who stood up or did something else in token of a purpose to lead a Christian life, and stopped there without any sort of obedience to the commandments of the Lord Jesus Christ, taking no steps to identify themselves with the people of God, are in a worse condition than they were before. Some of them will probably land in skepticism, and all of them are in danger of drifting into indifferentism from which it will be very difficult to arouse them, and their "last state will be worse than the first." On this account the meeting was harmful.

Furthermore, Mr. Jones' style of preaching tends to lower the dignity and destroy the influence of the pulpit. He is coarse, vulgar and profane to an extent that is absolutely sickening. The feelings of refined and cultured people must revolt at such language as streams from his lips. For instance, talking about men who work hard and accumulate a considerable amount of property which, when they die, they leave to be enjoyed by second husbands who sit on front porches of houses built by first husbands, and tell their neighbors how comfortable they are in nests feathered by their predecessors, he said, "I say to my wife, if I die first, and you want to marry again, just go it, old gal; but I want you to keep the old devil off of the front porch." About hotels, bar-

rooms, etc., such language is regarded as vulgar and profane, and what it is that sanctifies it and makes it refined and elevating in the pulpit, is a thing that no ordinary person can find out. If the people of the nineteenth century have a right to demand anything of the pulpit, it is that it shall move upon a pure and lofty plane, and he who drags it down into the mire of vulgarity and profanity, inflicts an incalculable injury upon it and the cause it represents.

There is no sort of demand or apology for such conduct, and if a man does it by choice to gain notoriety, he is very culpable; and if his instincts hold him to such a plane, the pulpit is not his proper place. The contrast between Mr. Jones and Mr. Mills, in this regard, is most manifest. The latter is always on a high plane, and not a word escapes his lips that is not chastely and elegantly uttered, and no one can listen to his pure speech and come under the influence of his clean words and sanctified sentiments, without being benefited and elevated. He is just as unsparing in his denunciations of sin as Mr. Jones is, and makes it look as odious and ugly as Mr. Jones possibly can. The differences in their methods of attack which Mr. Mills draws make sinners fear and tremble, while those drawn by Mr. Jones cause merriment and laughter. Speaking of profane swearing he said: "Everybody must cuss—the colonel must cuss, the majah must cuss, the boy must cuss, the young man must cuss, the old man must cuss; you old cuss, you" (tremendous laughter). Mr. Mills makes people feel that sin is an awful and fearful reality; Mr. Jones makes them laugh at it and turn it off as a sort of joke.

Christ and Paul were most scathing in their rebukes of sin, but it is presumable that those to whom the former said, "Woe unto you Scribes, and Pharisees, hypocrites," did not feel much like laughing, and when the latter "reasoned of temperance, righteousness, and judgment to come," the probability is that his distinguished hearer did not feel very merry. The merry-making over sin is not calculated to reform and save sinners, nor is the preaching that makes people laugh at sin calculated to advance the cause of truth and righteousness. It is one thing to get people together in great crowds by various devices to amuse and entertain them, but it is altogether a different thing to lead them to Christ, and anchor them to Him with hooks of truth, love and conviction. These two different things account, in my judgment, (1) for Mr. Jones' phenomenal success in getting people together, and (2) his signal failure to attach them to Christ in a life-long and faithful service. There is a grievous wrong here, and for one I raise my voice against it.—*Christian Evangelist.*

All government is the outward form of an inward grace or disgrace.—*Frances E. Willard.*

Wheelbarrow Christians.

During an experience of twenty years I have found Christians not a few who resemble a wheelbarrow in their characteristics. I will name a few points of similarity:

1. A wheelbarrow is so constructed that it has to be pushed if it renders any service whatever. If pulled, it goes backward, and that does not seem to be in accord with the fitness of things. So some church people go only when they are pushed. The moment the hands are off, they stop, and there they stand until the process is again applied. This is rather a clumsy, unnatural way of handling them; but I suppose it is better to push them along than not have them go at all.

2. A wheelbarrow always empties itself when it turns over. Likewise, some people can not stumble and fall without losing all their religion. One step out of the way means for them to give up everything. The next winter the work must all be done over again. They have to be refilled.

3. When a wheelbarrow upsets, it lies perfectly helpless until somebody sets it up in position to be filled again. It is powerless in itself. So with some men. They are not only easily upset, but they make no effort to get up when once down. They are too helpless to give a respectable kick. The church must get under them and lift them to their feet, or they will never get there.

4. A wheelbarrow to be useful must have a clear track, otherwise it is ugly to manage. Yet if there are no obstructions in the way, and it is carefully balanced and vigorously pushed, it is rather a useful article after all. A good deal of valuable service may be gotten out of it.

So it is with the class of Christians of which I speak. If the track is kept clear, and they are constantly pushed, they do first-rate. They can be used quite advantageously. Like the wheelbarrow, they have both capacity and strength with right side up. The main trouble is experienced in holding them level and keeping them going.

Have other preachers found such people?—*Religious Telescope.*

"In a Quiet, Christian-like Manner."

T. B. Larimore, of Mars Hill, Ala., the great evangelist of the Christian church, preached three sermons here—Saturday night, Sunday morning, and Sunday afternoon—to large congregations. The rain prevented many from attending who otherwise would and who were anxious to hear this eminent divine.

It will be remembered that during the revival of two weeks last fall, conducted by Mr. Larimore, over eighty additions to the church here and about sixty baptisms was the result. This is a most flattering experience.

The work done by Mr. Larimore was accomplished in a quiet, Christian-like manner. The force of scriptural eloquence uttered by a

Christian gentleman who has devoted his life to serving his God from his youth, in helping his fellowmen by preaching the word, did the great work we have mentioned, and this is only one instance of the many that are continually crowning the labors of this evangelist. Unlike the sensational Sam Jones, and many other preachers of the day, no word of abuse or slang falls from the lips of Mr. Larimore. He doesn't attempt to bring the sinner to repentance by abuse. The erring human receives naught but words of comfort, consolation and direction in the right path in the true Christian spirit from this follower of Christ.

The brutish mannerisms, abusive language and vulgar slang which some people choose to term preaching or pulpit oratory are foreign to the methods employed by this man, and he is a success. His work since resigning the pastorate of his church in Louisville has been principally in the West and South-west, embracing the cities of St. Louis, Kansas City and different portions of Kansas and Texas.

The best wishes of this community will follow him in his broad field of evangelical labor, with the hope that he may come to us again.—*Iron City (Tenn.) Enterprise.*

Drifting Apart.

How many persons there are who are drifting apart. Families part asunder, husbands and wives separate, brothers and sisters drift away. The same roof may cover them, they may eat at the same table, they may come and go, ostensibly members of the same family, but in reality drifting asunder day by day. They have less in common, less union, less friendship, less love; and then sometimes love turns to hatred and disgust, and persons who begin by drifting away, end in open warfare and unbrotherly strife. Families which begin to drift apart on trifling matters, are finally utterly wrecked and broken up.

Watch against the tendency to drift asunder. Keep the bonds of affection bright, pray against the tendencies to evil. Let hearts and hands be united in sincere affection. Let love be without dissimulation, abhor that which is evil, cleave to that which is good. Stay the harsh words, be patient under trials and afflictions, watch against sin, resist evil, and pray that God may keep you peaceful and united in a world of strife, dissension and desolation, and bring you to the land of rest and peace, the home of everlasting gladness in the presence of the Prince of Peace.—*The Christian.*

PERHAPS the most valuable result of all education is the ability to make yourself do the thing you have to do when it ought to be done, whether you like it or not; it is the first lesson that ought to be learned, and however early a man's training begins, it is probably the last lesson that he learns thoroughly.—*T. H. Husley.*

Contributions.

The Teacher's Opportunity.

The mother, it has been truthfully said, is the divinely-appointed leader of childhood. While this is a conceded fact, we may justly add, that next to the golden privilege of the mother, comes the glorious opportunity of the teacher. And right here, let me say, that the teacher who comes before her class with no preparation of the lesson, except perhaps a hasty glancing over its outlines, just before the lesson hour, is certainly missing one of her greatest opportunities; for although she may be prompted to study for the sake of the pupils, who are depending upon her—which is no unworthy motive—still if the lessons be well conned, and digested from week to week, her own mind will become so imbued and permeated with the precious truths of Holy Writ, that she herself will be receiving great and lasting benefits, beside the blessed privilege of instilling into the child-life those principles that will help the young mind to distinguish between that which is high and noble and that which is low and debasing.

Wondrous favor, how little understood,
Entrusted to the teacher's mind,
To fashion genius, form the soul for good,
And gems of rarest lustre find.

The teacher has many an opportunity to teach her pupils those precepts that will benefit them in after years, and no faithful teacher will fail to point out to them, that far above that physical courage, which might prompt them to face the cannon's mouth unflinchingly, is the moral courage which will enable them to stand fearlessly, frankly and firmly for the right. The one that dares thus to stand against the legions of evil and darkness is the true moral victor in this life, and the teacher may show by example, as well as by precept, that this is both desirable and attainable. For if a teacher be wavering and vacillating in her own conduct, she will have missed another opportunity of influencing her pupils for good, inasmuch as the child will surely study the teacher not only when in the class but at times when they are hardly aware of it, and whatever inconsistencies may show themselves will be perhaps unconsciously noted, and militate somewhat against the earnest efforts made during the class hour. The teachers of the infant and smaller classes are especially blest with far-reaching opportunities.

The children comprising these classes are as those of whom the Saviour said, "Suffer little children, and forbid them not to come unto me, for of such is the kingdom of Heaven." They are neither sinner nor Christian, only innocent children, and the work of the teacher will be, not so much to change their present condition of life, as to so lead them toward pure and holy aspirations, that when they come to years of accountability they may be ready and willing to decide for the right at any cost.

It is from this department of the work that we may look for the greatest results, if the teacher properly appreciates her opportunities and faithfully performs her duties as the days go by, and the months gather into years, only a few of which will transform the toddling infant into a typical man or woman, full of strength and vigor for good or evil.

Wrapped up in the soul of the little child that sits so demurely in the class every Lord's day, is the embryo criminal or honored citizen, the brutal tyrant or beneficent philanthropist, a soldier of Christ or an adherent of Satan.

When the teacher recognizes this, and how great things are entrusted to her care, her constant prayer should be for grace and guidance to so order that

child's mind that the blessings of eternity may belong both to it and herself.

Childhood or early youth is the formative period of most lives. The mind of the child is both receptive and retentive, and may be said to be like wax to receive and like marble to hold every impression made upon it. Would that this were written upon every teacher's heart, as by the finger of God, that she might fully estimate her responsibility as well as her opportunity.

We must remember that the children assembled in the Sunday-school each Lord's day come from very different home surroundings. Here is to be found the neatly dressed child of well-to-do parents, who comes from the home where the blessed Bible is revered, and where at morn and eve an altar is raised to the living God, invoking a blessing on its young life, and thus it is early taught to reverence God's holy name. This child needs but to have its home teaching supplemented and seconded by the judicious teacher. But, perhaps, sitting in the same seat with this child is another from a home with far different influences, where Christianity is neither taught nor practised where no family altar exists, where no parental hand points its inquiring mind toward its Creator and His wondrous works, but it is rather schooled in much worldly love, and its mind filled with that which hinders instead of helps. Perhaps it is only a waif gathered in from the street by some kindly hand, and if, favored teacher, Divine Providence should guide it within your reach, be thankful for the added opportunity, remembering that outside of the class-hour mayhap that child never hears one word of Christ or His teaching, and to your influence alone is conceded the rare privilege of fitting that immortal soul for an eternity of bliss, or, neglecting to improve your opportunity, you may permit it to drift into eternal woe. Parents and guardians in some cases are criminally negligent in these respects, and you are, as it were, called upon to redeem their opportunities.

Look ahead, if you please, and see these children, grown to be men and women, and ornaments to society and an honor to themselves; or view them following after sin, and steeping their souls in every unholy and selfish pleasure. Look upon them as valiant soldiers of the Lord, ready to do his bidding; or behold them trampling under foot the precious promises of redemption. Yea, look still further, and see a soul saved or a soul lost, and remember that, to a great extent, these possibilities rest with you, and then estimate, if you can, the value of your opportunities. Truly they are great, and in order to make the best possible use thereof, it is of vital importance that you should above all win the love and esteem of your pupils, and not only that, but should love them with much tenderness yourself, that your admonitions may be the more effective.

Col. Bain says of himself, that the love of a teacher made him the worthy man he was in after life. He tells the story himself, that he, one day, violated some rule at school, and the teacher, a pale-faced, frail girl, kept him after school was dismissed, and while she was standing by him, talking to him kindly of his fault, he, with his clenched fist, struck her a stinging blow upon the face, making the blood gush forth from the bruised cheek; she uttered no word of rebuke, but, full of love and compassion for him, she raised her hand, and putting her arm about his neck, simply said, "I'm very sorry," thus using the most powerful weapon she had, and she conquered by love. Here was her opportunity, and her

great love enabled her to seize and improve upon it at the right moment, and when nearing the boundaries of life, this man was wont to say, that when he reached Heaven, next to Christ and his mother, he wanted to see that teacher.

Of course the one end and aim of the S. S. teacher should be to lead souls to Christ. Especially is this true among the larger classes, where the children have attained to years of understanding. Here is where personal work for the Master will tell for time and eternity. The teacher possessing the love and confidence of her pupil, may, with consistency, urge upon it the claims of the Gospel, and the pupil will probably, in return, present the difficulties and doubts that stand in the way, only to have them explained away. What a glorious opportunity for that teacher, and surely no starless crown will adorn her brow! It is from the influence of such teachers that the church of the living God must receive those accessions, from time to time, that shall prove her strong towers in after years.

Beside all these, there is a grand opportunity, backed by a crying need, to instill into the young and plastic minds a desire to reach out a helping hand to others less favored than themselves. Children are naturally generous and tender-hearted, and need only to be trained aright, to develop into full fledged missionaries. The wants and woes of the poor heathen will generally call forth a response from the gentle impulses of their humanity, unspoiled as yet by the desire of worldly gain and emoluments, and if we, dear fellow teachers, shall be able to keep these children in touch with the great question of Christian giving until such time as they shall be able to contribute of their own means, we shall have accomplished a grand and noble work, and the cause of missions will receive such an impetus that it will reach even to the uttermost parts of the earth.

In a distant cemetery there is a monument, erected over the grave of a boy, who died at fourteen years of age, and carved in the glistening white marble is this testimony from the lips of the boy himself, which he desired placed there:

"I love God, I love Christ,
I learned to love them in the Sunday school."
MRS. W. ANGLE.

Forks Road, May 21, 1892.

What Can Be Done?

One lovely evening in the early summer, a lady was walking down a quiet street, her two dogs frolicking along in their own fashion, the larger one finally broke into a gallop and went down the street like the wind. Two mites of girls were coming up. As the large dog neared them they pressed close to the wall, the younger child puckering up her face to cry, but the older one put her arm protectingly around her and shrieked, "Go 'way, go 'way," courageously shaking a funny little tin pail at the big dog with a red tongue, who rushed by paying no attention to them. That danger averted by the brave big sister, aged perhaps four, they turned their attention to the scornful looking pug trotting leisurely along, who only curled his tail more crisply and with a fine contempt of his fourth leg tucked it up and ran on three as he passed the children.

"See that little dog, ain't he nice?" said the bigger child.

"Es, ain't he, I ain't afraid of him, am I?"

"No, he's nice, he's little."

Bessie had a hole in the crown of her hat, and a pretty curl bobbed about on the brim; her two large boots had

no laces, and clumped heavily; her print pinafore was too small and very dirty. Wee Daisy had her mother's sun-bonnet on; it was turned in so that her face showed a sweet little white daisy of a face. She had three quarters of a pinafore on; the other quarter was torn out, showing a too short grey petticoat and a torn stocking, she had odd shoes on.

It has taken longer to tell this than it did for the lady to notice it all.

"Were you afraid of my big dog, little one?" she asked.

Bessie nodded silently.

"You needn't be; he is kind to little girls. Where are you going? It is pretty dark for you to be out alone."

"We'er doan for papa's beer, over dere," pointing to a wine and liquor shop.

"Where do you live?"

"In the lane, back of Blank Street."

"May I come to see you if I bring Puggy?"

They both nodded this time, and Daisy added, "Tum soon."

Very little time was lost before the promised visit was paid. The visitor found a drunken, idle father, a disheartened worn out mother, an untidy, uninviting home. The woman told of the lack of regular work that had led seemingly to her husband's present state; of her own difficulty in finding work, for no one wanted a slattern to work for them. She added pathetically,

"I used to be a neat, pretty girl, and I'm not twenty-five yet. He sells all I get, and what have I to be tidy with? If it wasn't for the children, I could give up entirely."

Then in answer to a question,

"No, I never let them go for their father's drink of my will; he would make them that night."

"I'd ask you for a decent rag to wear, if I didn't know he'd find it and sell it."

On other inquiry, the visitor found the man was considered a notorious case; he had been helped time and again by ministers and societies, but all to no purpose. Interested people had tried to persuade the mother to place her children in a home, and go out to service again, but she, honing against hope, had always refused, "for he was good once."

What can be done in a case of this kind?

AGNES.

Ways and Means of Conducting Mission Bands.

It has seemed to me that the most useful way of dealing with this subject would be to give some hints regarding plans that have been tried and found successful, and this I shall endeavor to do in the following paper. The subject may be considered under three heads.

1.—Methods of maintaining the interest of the children and conducting the regular meetings.

2.—Methods of raising funds.

3.—Hints to leaders.

1.—Almost every president complains of the difficulty of keeping up a continued interest among the children, and in securing a regular attendance at the meetings. A very successful plan is that of allowing each child to take its turn in conducting a meeting. Where this is done, a programme committee, having been previously selected, should have the programme in readiness, and the meeting then left, as entirely as possible, in the hands of the leader. In this way the child is trained to greater confidence, and after such efforts will not be afraid of hearing its own voice in public. Those of us who have had any experience in this will not fail to know the importance of training the child while young to speak a word

for Christ at every opportunity. Several other ways may be adopted to make the meetings interesting. An hour being the allotted time, thirty minutes of this may be occupied in the opening exercises and a short programme of songs, readings and other variations that the leader may think suitable. Care should be taken that all songs pertain in some way to Missions and are such as may be sung in the house of God. Then the leader may occupy fifteen or twenty minutes in talking and instructing the children in Mission work, giving them as much information at one meeting as may be thought advisable. The remaining time will be taken up by business and the closing exercises. Another way is to take up some country as a study, say Japan. Fifteen minutes of this is occupied in the opening exercises, then twenty minutes by the leader, in giving information about Japan, as to its geographical position, its progress in Christianity, its needs as a mission field, and what we as a people are doing for it. Then fifteen minutes may be spent in allowing several of the band to tell what they are doing privately to help on the work, and ask them to impart any new ideas they may chance to have. Or to vary the meetings the leader may select a list of subjects, distribute them, and at the next meeting have several of the band make three to five minute speeches on the subject given them. This with some music interspersed will make an interesting meeting.

2.—Methods of raising funds. On this very important subject much may be said. No rule, however, that can be given will be found useful to all, for what may apply to one band may be totally unfit for another. I shall only speak of some of the means which have proved successful in my case. (a) It is an excellent plan to give a small coin to every member of the band and allow each to increase it as much as possible by the end of the year. Where the children are too young to earn money for themselves the mite box may be used. Any who have not tried this plan will do well to adopt it. (b) The taffy business, as the children term it, has also been found useful. (c) A good deal of money has been given in the thank offering and birthday boxes. Every family should have one and keep it in a conspicuous place. (d) Again, no small help is afforded by entertainments. A profitable and also a very pleasant outing for the band can be enjoyed in the strawberry season by giving a social, or (e) a very successful evening can be given at a private house, if you have a short programme given by the children, and during the intermission refresh the audience by selling candy. (f) For the last two mentioned, it is much better to charge an admission fee, for though never so small it has the tendency to make the audience more select, and any outside the band will feel more welcome. (g) If you are willing to take more trouble, let a concert programme be prepared, have everything of a suitable nature, secure one or two influential speakers to give short addresses, make and send out small, dainty invitations, and besides this personally invite all friends whom you think interested in Missions. Then take up a silver collection, and if these conditions have been fulfilled, the evening cannot fail to be a success, both financially and otherwise. Finally do not let your expenses eat up the profits. In preparing for an entertainment, let all the tickets, programmes, invitations, candy, etc., be made by the children. This will keep the children interested and busy, and they will each feel that they are responsible for the success of the entertainment. In the use of these ways and means we have to guard

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HAMILTON, JULY 15TH, 1892.

Important Notice.

I find it will be an advantage in several ways to have the office of publication of THE CANADIAN EVANGELIST in Hamilton, where I now reside. I have accordingly decided to publish the paper from 85 Wellington Street North, Hamilton, Ont. Agents, subscribers and advertisers are requested to take notice that all remittances must be sent to me to that address. As I have no connection with the office at 11 Richmond Street West, Toronto, money intended for payment of subscriptions and advertisements in this paper must not hereafter be sent to that office. Orders for books, tracts and Sunday-school supplies should be sent to 11 Richmond Street West, Toronto, and not to me, as I am not in any way connected with that business. GEORGE MUNRO.

Neglecting the Lord's Supper.

The Disciples of Christ hold, and we think rightly, that it is the desire of the Lord Jesus that His followers should meet together on the first day of the week to break bread. We have no fault, therefore, to find with their doctrine on this point, but it is a matter for lamentation that not a few of them are far from reducing to practice the doctrine they hold. Indeed, if we were asked what is the principal hindrance to the spread of the principles advocated by the Disciples of Christ, we should reply, "The irregular attendance at the meeting for the breaking of bread on the Lord's Day." The position of the Disciples is so well known in this regard, that the public instantly notice their unfaithfulness, and make unfavorable reflections upon them and their work. This is, of course, an obstacle to the furtherance of the truth. But that is not the main point we wish to make here. What we wish to point out is that the Christian who habitually absents himself from the Lord's table without justifiable cause, is standing in the way of his own spiritual growth, and consequently in the way of his own usefulness as a Christian. It cannot be doubted that the Lord ordained the breaking of bread for His people's good as well as to be a constant declaration to men of His death as a sin offering. It is simply incapable of denial that to remember Jesus Christ as the Lamb of God that takes away the sin of the world is good for a man's soul. It is not mere rhapsody to sing after the supper:

"Here have we seen Thy face, And felt Thy presence here;" Nor to pray, "So may the savor of Thy grace In word and life appear."

And it is this which concerns us when we think of professing Christians denying themselves for trivial reasons the privilege and the blessing of breaking bread in memory of their Lord. It is not a question of having a good congregation to preach to, but a far more

important one, viz., whether the Christians are growing in the grace and knowledge of our Lord and Saviour Jesus Christ.

It may be observed, and truly, that there may be regular attendance upon the breaking of bread, but formal observance of it. But the danger of formal observance can never be a reason for non-observance. Every Christian should endeavor to be in his place in the Lord's house on the Lord's day, and while there should prayerfully strive to keep his mind and heart in sympathy with the Lord who died for us and rose again.

The Census.

We clip an article from the St. John Christian, which will help to explain the injustice done to us by the last Dominion census:

"We are glad that two different writers in the last Christian have called attention to the census report of the number of Disciples in the Dominion of Canada in 1881 and 1891, giving the decrease in the last ten years from 20,193 to 12,763. We hope our brethren will think of it and ask, 'How is this?' Are the Disciples decreasing at this rate in Canada while they are so rapidly increasing in the United States? And they will find that it is not so, that there is a mistake from some cause, a misleading and injurious mistake, which will be rectified in the next decade. There are different causes for the mistake. We think the principal one is this: The brethren have not been sufficiently careful and determined to report themselves DISCIPLES OF CHRIST. The census has a column for DISCIPLES and it has no other that will suit our brethren. If we report ourselves members of the Church of Christ (which is right in itself), there is no column for such, and our names are lost or go to swell the number of 'Other Denominations.' The same is true if we report ourselves Christians. If we say we are Baptists, it swells that denomination. There can be no reasonable objection to being called Disciples, for we know it is the name the Lord called His people, and when the question comes to us in the direct way we are now considering, we must either say we are Disciples or deny it.

Had the whole matter been rightly understood and determinedly adhered to by our brethren, we have no doubt that instead of 12,000 the number of the Disciples would exceed 50,000 in the Dominion of Canada. We have recently enquired of four churches, and learned that only one of the four have generally reported themselves Disciples. The returns of 1881, though so much better than of 1891, were altogether below the facts. For example, the report for Prince Edward Island in 1891 is:

Free Will Baptists, 648 Disciples, 594

Now for the facts. There was not a Free Will Baptist church on the Island in 1881, and there might or might not be a few scattered members of this church. The Disciples had seven churches with 700 members, which would give a population of about 2,000, yet the Free Will Baptists were marked 648, and the Disciples 594."

The census has dealt very liberally with the Presbyterians. Their own statistical report makes the number of Presbyterians in Canada 525,326, while the government census puts the number at 755,199.

There is something wrong somewhere. We believe that an accurate return of the Disciples in Ontario, including, of course, after the manner of the census, the children of parents who are Disciples, would give an aggregate of fourteen or fifteen thousand, whereas the whole number credited to the Dominion is 12,763. If our names are written in the Lamb's Book of Life, we need not fret if we are not properly entered in the Dominion census returns. At the same time it is just as well to know the facts in the case, and to understand that the census returns to the contrary notwithstanding, the Disciples of Christ are not losing ground in Canada.

Our Omnibus.

THE CANADIAN EVANGELIST for June is taken up almost entirely with reports of the recent annual meeting of the Ontario Co-operation of the Disciples of Christ, at Bowmanville, Ontario. It is most gratifying to hear that the meeting "was a pronounced success—the best meeting of the kind ever held by the Disciples of Christ in Ontario;"—and especially, that "it was an encouraging indication of the progress of the cause in this country, and an assurance that earnest minds and hearts are devoted to the propagation of primitive Christianity in Ontario." Brethren A. McLean and Z. T. Sweeney were there, the latter as "Chief Speaker," and won "golden opinions," and added much to the interest and success of the meeting, by their "able, earnest, inspiring sermons, lectures and addresses."—Christian Evangelist.

We publish appeals in this issue from Georgetown and Manitoba. It is often said that appeals through the papers are not heeded much. We should be glad to hear that these two were made conspicuous exceptions. The brethren in Georgetown are not sparing themselves. The Manitoba Disciples have a large enterprise on their hands and deserve the support of their brethren in Canada.

According to the eleventh United States census, the Disciples, during the last ten years, had the largest per cent. of increase of any Protestant religious body, it being 83 per cent.—291,000 members having been added. The increase of the Methodist Episcopal Church was 50 per cent. and that of the Catholics 15.48 only.—Oracle.

Our readers are aware that according to the last Dominion census there has been a large falling off in the number of Disciples in Canada. The reason of that is sought for. We hear that in some quarters the census takers refused to enroll our brethren as Disciples, but enrolled them under some other head. We should like to hear from any of our friends who can throw light on this matter.

Among the graduates at the recent commencement of Drake University, Des Moines, Iowa, we are pleased to see the name of Bro. Geo. A. Campbell, of Portage la Prairie, Manitoba.

Bro. Hiram Brown has passed his examination at the Detroit Medical College, and will spend the summer at Warton.

NANKIN HOSPITAL FUND.

Previously reported. \$76 95 Mrs. John McPhedram. 1 00 A Sister, Clinton. 1 00 A member of Everton S. S. . . . 3 00

The circle of contributors to this fund is enlarging and we are climbing up towards \$100. We shall be glad to hear from others soon. Send to 85 Wellington St. North, Hamilton.

WANTED—At once, by the Disciples of Christ at Warton, a preacher, to whom we can give his board and two hundred dollars a year. Further information given on application to Mrs. J. V. Crawford, Secretary, Warton, Ont.

Received from the Stayner Sunday School \$4.45, to aid in supporting the missionary to Japan. This money has been sent to Miss Jennie Fleming, Treas. O. C. W. B. M., Kilsyth, Ont.

Bro. Fred. Warner, who has been attending the College of the Bible, Lexington, Ky., is spending the vacation with his father in Hamilton.

It gives us great pleasure to publish in this number the essays of Mrs. Wm. Angle. Miss Leonora Whitehead and Miss Clara Reid, read at the annual meeting in Bowmanville.

If those who are in arrears on their subscriptions to the EVANGELIST, will kindly send a remittance to 85 Wellington St. North, Hamilton, a receipt will be sent them showing how they stand on our list.

We notice recent changes among the editorial fraternity in the United States; Bro. A. R. Moore has resigned his position as editor-in-chief of the Missionary Weekly; Bro. J. H. Smart becomes business manager of the Christian Oracle instead of co-editor; Bro. F. M. Kirkham assuming the position of editor-in-chief; and Bro. C. McPherson has given up editorial work on the Christian Courier.

We hear of a new meeting house being opened at or near Tintern, in the Niagara district. We should be glad to publish particulars if some correspondent would supply them.

A report has reached us which we can scarcely credit, that the church at Beamsville does not meet on the Lord's Day to break bread, because they have no regular preacher. A similar report comes from Ridgeway. "Brethren, these things ought not to be."

We are late again this issue. The paper will be printed as well as published in Hamilton hereafter, and it is hoped that our friends will have no further reason to complain of the tardiness in the appearance of the EVANGELIST. If this number is late it is full of interesting reading, and illustrates well the necessity for such a medium of communication as the EVANGELIST.

The Royal Templars of Temperance have arranged to hold a Grand Temperance Camp in Woodland Park, Hamilton, Aug. 13-20.

The Disciples in the North have arranged for a S. S. Convention at Walkerton, Aug. 4-5. It would be well if such conventions were held at other centres in the Province in the near future.

Our readers are exhorted not to forget the privileges which the Critic's Corner, conducted by Bro. E. Sheppard, furnishes them. Bro. S. very generously places his large experience, extensive reading and profound Scriptural knowledge at the disposal of his brethren in his department of the EVANGELIST.

Church News.

HAMILTON.—Bro. Alexander Anderson is visiting relatives in the County of Bruce.

Bro. M. Putman stopped off in Hamilton, July 14th, on his way from New England to Red Cloud, Nebraska, where he is engaged as preacher for the Church. While in New England he held a number of successful protracted meetings.

WARTON, July 8th, 1892.—At the close of our young people's meeting last night, a woman confessed her faith in Jesus Christ, and was baptized the same hour.

Two brethren were welcomed to our fellowship last Lord's Day, one of whom was baptized June 30th. A. T.

BLENHEIM, July 13th.—A social was given by the young people of the Church on Bro. Teetzel's lawn last Friday evening. Ice cream, cake and lemonade were served free; the Orange Band furnished music for the evening.

The sole object was to strengthen and promote sociability amongst the members of this congregation.

The Church here has secured Bro. Gray of West Lake, to hold a series of meetings, which we expect to begin about the 31st of this month. Brethren, pray for the success of this meeting. D. S.

WEST LAKE, July 4th.—Closed last night, our special services, which lasted for three weeks. Bro. E. R. Black was with us for two weeks. By the use of crayon drawings on the blackboard, he made his sermons plain, interesting and attractive. Bro. Black has the faculty of telling what he knows in an impressive manner; although the visible results did not quite come up to our expectations, yet we trust that much good has been done which will be manifested in due season. There were two additions. West Lake is at present in need of a preacher. A. C. G.

BOWMANVILLE, July 7th.—Please report one addition. E. B. BARNES.

LONDON.—Three more have been added to the Church by confession and baptism. T. L. FOWLER.

MARSHVILLE, June 27th.—We were made glad by seeing two come forward to make the good confession yesterday morning at our regular service. They were baptized the same evening. S. WOOLNER.

VAUGHAN.—Bro. Robert Stewart is spending his vacation with the Church in Vaughan.

LONDON.—On the 21st of next month it will have been one year since the church in London was opened. Bro. J. L. Parsons, who intends making a lecturing tour through the Province shortly, has promised to be here and to assist the church to properly celebrate her first anniversary.

A cordial invitation is extended to every one who may have it in his or her heart to meet with us on this occasion. Your presence will be a stimulus to the work. Come if you can. It will also do you good to meet the brethren here and witness their zeal for the truth.

The little church in so short a time has merited recognition, and it is not too much to say that she is known throughout the city for the good that has been done.

It is generally known that the financial obligation resting upon this little band is great. It was a work of faith from the beginning. The brethren have unbounded confidence in God that the work will go on and that the obligations will be met. We are all glad indeed; we are proud to have a church in London. If you cannot attend our anniversary, you can make us glad and help to celebrate the event by sending us an amount, large or small. T. L. FOWLER.

Statistics.

The report of the Com. on Statistics is very unsatisfactory, owing to the incompleteness of their information. However, the following is a summary of what they know (report is for 1891 only): No. of churches, 65. Of these 55 break bread every first day; three were organized during the year; 55 of these have a membership of 3,358; 32 report a net increase of 445; 32 have a weekly prayer meeting, and the attendance at 28 of these meetings is, 653, an average of one to three of the membership.

The committee hope with this as a beginning to be able to present a much fuller report at the next annual meeting. P. BAKER.

Woman's Work.

Salutatory.

I think I am but giving expression to the sentiments of each sister when I say that as we meditate upon the work we have been doing for the Master, we come to the conclusion that we could do "more and better work for Jesus;" that we are not so mindful as we should be of the fact that if we are God's children we belong to Him every moment of the day; that all we have belongs to Him and we are but stewards of His bounty.

I know of no other channel that has been so instrumental in awakening us to a sense of the possibilities of useful work lying within our reach as the C. W. B. M. It has been the means of awakening, broadening and deepening our own spiritual natures, and thus has made us doubly anxious to hand out to others the Bread of Life. We have learned how this systematic way of accumulating our many *littles* has, with our Father's blessing, been the means of doing much good.

My dear sisters, may we each begin this new year of work in the spirit of entire consecration of ourselves and all that we possess to the Master's service, knowing that the Lord will not be slack concerning His promise of pouring out upon us His rich blessing.

BELLA SINCLAIR.

Programme for the August Meeting of the Auxiliaries.

- Subject—"The Mission of the C. W. B. M. within the Church."
- 1—Opening Hymn, No. 734.
- 2—Prayer. If possible, let every sister offer a brief prayer.
- 3—Responsive Bible Reading. Col. iii. 1-17.
- 4—Hymn, No. 670.
- 5—Let three of the sisters who have been previously asked to prepare comments on the same, read the following Scriptures, (1) Heb. iii. 12; (2) Mal. iii. 16, 17; (3) Rom. xii. 4-8.
- 6—Hymn, No. 387.
- 7—Reading of Minutes, Reports of Committees and General Business.
- 8—Roll Call, responded to by verse of Scripture and payment of dues.
- 9—Reading of article on subject and anything else the sisters may have prepared bearing on the work.
- 10—Hymn, No. 730.
- 11—Prayer, all uniting in Mizpah benediction. B. S.

Fortunately or Unfortunately, Which?

In looking over one of our leading papers, I saw an account of a very heavy rainstorm which recently visited a city of Ontario, and after giving particulars of the damage done in various parts of the city, it went on to tell how a water-pipe burst in a large brewery and the water spread all over the basement and rose so rapidly that before the water-works officials arrived it had risen to within one inch of the top of a number of large vats where about a millions gallons of lager and ale were stored. "Then the water was turned off, and all danger of damage to the ale and lager was fortunately averted," and I asked myself *was* it fortunately or *un*fortunately, which? If I had my will of all the vats and hogsheads, barrels, half-barrels and quarter-barrels, and kegs and bottles, big and little, that are stored up in all the breweries and distilleries in Canada, I would turn them out into the waters of the lakes, not to empty their polluting contents into the clear pure water, but to be formed into a fleet and to be carried by wave and wind and tide down through river and

lake to the waters of the broad St. Lawrence, and still down past city, town and village, past quiet hamlet and peaceful country homes, where the dwellers would be all unaware of the cargo of sin and misery that was floating past, and on still, past inlet and island and bay, out to the sea, and surely old ocean never carried on his broad bosom such a *strange* and *awful* fleet as that would be, more to be dreaded and surer of conquest than was the Invincible Armada, more to be feared and more cruel to its captives than any band of pirates that ever plundered and murdered on the high seas, for they came as open and avowed enemies, but this other comes in the guise of a friend, with loud protestations of enduring affection, and says to the weary toiler, "Partake of me two or three times a day, just a glass before each meal, and see how much stronger and better for your tasks you will feel." But it does not tell him that after a while the three glasses a day will grow to be three multiplied by three and still keep on increasing, till home, family, friends, health and reason are all sacrificed to that most *fool* and *false* friend.

It says to the clever and ambitious young man, fatigued by late hours and study, "Take a little drop once in a while, not much, you know, but just a little on special occasions, when you want to appear at your best and brightest," and so the little drop grows, till the once bright student loses all ambition, then self-respect and honor go, and he becomes a wreck, mentally, morally and physically, an object to be pitied even by his enemies.

To the sorrowing it says, "Give me a trial, and see if your sorrow does not grow lighter, and this earth that looks so dark and dreary will grow brighter to your sad eyes."

To the ill-clad it says, "Take me, and you will be warm and comfortable." To the hungry it says, "Try a glass, and you will feel satisfied and strengthened," and with its smiling face and flattering voice, it persuades its victims till they are completely in its power. Then it unmasks itself and says, "You are *mine* now, *body* and *soul*, you have no will of your own any more, but just like a slave you live to do my bidding and work my will, however desperate and lawless it may be."

If voice and shape could be given to that fleet of death as it sailed away northward—the form of the thief, the robber and the assassin, the murderous hand raised against the life of parents or wife, the cry of helpless women shrinking from cruel blows and the wailing of little children for bread, and most terrible of all, the lamentations of despairing and lost souls—it would be a sight so awful that the very monsters of the deep would shrink away from it in horror as it hurried past still northward, and on and on, past all trace of human habitation or living thing, to regions of eternal snow and ice, there to be vomited up by disgusted ocean on that frozen and desolate shore, there to lie past all power of doing harm, till the sea would give up its dead.

I hope the day is very near at hand when every *mother*, *wife* and *sister* in Canada will set her face like flint against the use of intoxicating liquors. To shut their doors against it at home, and raise their voices against it among their neighbors and friends. I believe there is a great deal of harm often done by the use of home made wine, beer and cider, although they look so harmless. They often create and foster a love for something stronger in the children, and when the little flock grow up and are scattered here and there among other people, they have not the power of resisting the "cup" that they would have had had they not partaken of those

innocent (?) drinks at home. Take a row, mothers, to make no more innocent (?) and simple wine and beer for your children.—W. A. S.

Appeal from Georgetown.

DEAR BRETHREN.—The church of the Disciples of Christ at Georgetown respectfully appeal to you for financial aid on the following grounds: 1. The brethren have purchased a church house in a convenient and attractive part of the town, assuming the payment of \$1500 therefor. The building was erected about fifteen years ago at a cost of \$5000 by the Methodist Church, and for the last few years has been occupied by a Hosiery Company. It will cost about \$500 to clean, paint, repair and reseat the building, which sum must be paid in cash.

2. Georgetown is a centrally located town of nearly 2000 inhabitants, situated on the Grand Trunk and Northern and North Western Railways. It has some fame as a manufacturing town. It has also good public and high school facilities, and the town is in the midst of a prosperous agricultural district, all of which advantages, inspire your brethren with the belief and confidence that the church will increase in numbers and grace.

3. The church at this place was organized in March, 1891, and has now a membership of 30, of whom to are heads of families. Brethren, though few in numbers and weak in wealth, we claim to have a good and honest cause to present to you, and earnestly and urgently ask you to assist us with your means in the work we have undertaken in Georgetown.

Will you, brethren, set apart by notice an early day, and take up a collection for the Georgetown Church Building Fund.

Forward your remittances to Charles McKinlay, Georgetown, Ont., who will acknowledge the same.

Yours fraternally,
CHAS. MCKINLAY.
Georgetown, June 27, 1892.

A. P. Cobb at Owen Sound.

The church in Owen Sound have great pleasure in saying to the brethren everywhere that Bro. Cobb expects to spend his vacation with us, and will hold a short meeting while here, probably commencing Lord's Day, Aug. 7th. He will be accompanied by his daughter, who is a sweet singer of Gospel songs.

To all those who met Bro. Cobb in Guelph and Everton some years ago, this will be pleasant news, and we know that you will, if possible, come to Owen Sound to renew his acquaintance. To all who have not heard him we say, if you are within reasonable distance, don't fail to spend a few nights with us. The brethren here will be glad to welcome you. Watch the EVANGELIST for Aug. 1st for fuller notice.

JAS. LEDIARD.

Sunday School Convention at Walkerton.

Will the brethren generally and Sunday School teachers in particular, give special attention to the following invitation:

You are cordially invited to the Sunday School Convention to be held with the church in Walkerton, on Thursday and Friday, Aug. 4th and 5th.

There is a good programme in preparation, and we anticipate a time of special profit. The effect of last year's meeting has been felt in the work of our schools, and we invite you to help us in this meeting.

The church in Walkerton extends a cordial invitation to all who can come. Remember, Aug. 4 and 5.

JAMES LEDIARD.

Obituaries.

McARTHUR—Thos. Alex. McArthur, third son of L. McArthur, died on the 25th ultimo, the result of a bullet wound in the abdomen. Tommy was a dear, bright little lad, in his ninth year. He and a playmate were playing in a neighbor's house with a revolver, when it discharged with such direful consequences. Brother and Sister McArthur are much distressed and feel keenly the loss of their dear boy. A very large number of the neighbors and friends were present at the burial service in tender sympathy with the bereaved.

J. B. LISTER.

Minnedosa, Man.

SMITH—Daniel Smith, of the township of Harwich, departed this life early on the morning of May 24th, 1892, in his 56th year. He was highly esteemed by all who knew him—a loving husband and an affectionate father. He leaves a wife, three children and two brothers to mourn his departure. Brother Neil Smith, of Howard, is one of the latter. May the God of Israel be to the afflicted family a husband, father, friend and guide. D. S.

Blenheim, July 13.

AINSWORTH—Died in Hillier, Prince Edward Co., on June 6th, Henry Ainsworth, age eighty-three years and eleven days. Bro. Ainsworth was one of the pioneer preachers among the Disciples of Prince Edward, having preached here for about a half a century. Among the things that he said shortly before death was that he was resting on the promises of the Gospel, those blessed promises that he knew so well and had so often furnished him themes for sermons. Others can testify of his usefulness and of his ability to preach the Gospel in its simplicity better than I. An aged wife and sons and daughters survive him. Three of the sons are preachers, William, of Brighton, Royal, of West Lorne, and Benjamin, of Hillier.

A. C. GRAY.

MASTIN—Died at West Lake, Prince Edward Co., June 8th, 1892, Lissa Mastin, in her 33rd year. She, being an invalid for several years, suffered much bodily pain, under which she bore up with Christian fortitude. She gave her life to Jesus years ago. Hers was a life of love, of duty, of devotion to the Master. She loved to tell the sweet story of Jesus to those whose privilege it was to visit her. Her patience in suffering will never be forgotten by those who ministered unto her during the last few months of her life. Every day she would have read to her portions from the good Book she loved so well. Her retentive mind was well stored with the rich promises of God's Word. The loveliness of her Christian spirit added a charm to her life and endeared her to all those who became acquainted with her. She died in the full hope of a better life. A husband, a bright little boy eight years old, an aged father, three brothers, and others who learned to love her dearly by being intimately associated with her, are left to mourn their loss.

A. C. GRAY.

Plans for a Chapel in Japan.

At the request of Geo. T. Smith, of Hongo, Tokyo, Japan, Messrs. D. K. Dean & Son, of Erie, Pa., sent plans of a chapel for that great city. The plans were prepared and forwarded without any charge. This building will be a great convenience to the missionaries and an ornament to the city. The Foreign Society is under many obligations to this firm of architects for their kindness.

A. McLEAN, Cor. Sec.

Foreign Missions.

Contributions.

MANITOWA.	
S. S., Portage la Prairie.....	\$25 35
ONTARIO.	
Church, Priceville.....	2 00
John Campbell.....	5 00
A. C. Gray.....	1 00
Mrs. D. McDougall's Family.....	2 00
S. S. Glencairn.....	15 00
S. S., Galt.....	6 15

The amount asked for Foreign Missions by the F. C. M. S. this year from the Disciples in Canada is \$1500. We are pleased to note that \$1160 of this sum has already been given.

Here is something for the ladies to consider:

Miss Jean Ingelow is reported to have said on the question of woman's rights: "I don't approve of them at all. We cannot have rights and privileges, and I prefer privileges. I have got on very well without so called rights; besides, I think we have as many rights as we need, and we can do pretty well as we choose. We shall lose our privileges when we demand our rights by force."

A person does not need to be a strong Liberal partisan to feel a strong interest in the course Mr. Gladstone will pursue upon his accession to power. What a wonderful old man he is! It is worthy of frequent mention that Mr. Gladstone—the most prominent figure in the political world—is an uncompromising believer in the Bible as the Word of God.

We heartily commend to our readers the suggestion of the *Christian Guardian* contained in the following paragraph. Temperance people should make the most of the opportunity the Commission furnishes to make a strong case in favor of immediate Prohibition.

In connection with the Commission to gather information about the liquor traffic, the friends of the traffic have employed legal counsel and agents to aid in bringing out and presenting such facts as are adapted to tell in favor of their side of the question. This has created a necessity for the opponents of the liquor traffic to take such measures as shall secure the full presentation of all the facts in the case. This will require the employment of legal talent, and whatever may be necessary to checkmate the schemes of those who may seek to make this Commission a means of counteracting the Prohibition movement. But this involves the expenditure of money. An appeal has been made to the Temperance people by the Alliance to contribute the money necessary to carry out this idea efficiently. We trust this appeal will call forth a liberal response. Many Temperance people, who profess to be zealous in the cause, have been slow to contribute to meet necessary expense. Yet little can be done without money. Contributions for this object will be received by Mr. W. H. Orr, 9 Toronto Street, Toronto.

The Christian Endeavor Convention in New York was a grand success. From 30,000 to 35,000 are estimated to have been in attendance. We expect to have an interesting account of it in next number, from one who was there.

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Make good blood by restoring the stomach to healthy action.

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Co-operation Notes

BOARD OF MANAGERS.—Pres., Hugh Black, Rockwood; Vice-Pres., John Campbell, Eric Mills, St. Thomas; Rec. Sec., J. W. Kilgour, Guelph; Cor. Sec., Geo. Munro, Hamilton; Treas., John McKinnon, Everton; R. Windatt, Bowmanville; Thos. Whitehead, Walkerton; John Black, Rockwood; Daniel McMillan, Hillsburg; Edward Tolson, Ospringe; Enos M. Campbell, Blenheim.

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.

CONTRIBUTIONS.

- Y. P. S. C. E., Bowmanville, for Welland..... \$20 00
Mrs. P. C. Leach..... 1 00
Mrs. Chas. McMillan..... 5 00
Amos Tovell..... 5 00
GEO. MUNRO, Cor. Sec.

The Fatal Burning Accident in Arthur.

A very sad accident took place in Arthur, Thursday afternoon, at about 3.30 o'clock. When a few little children were playing together on the street, they thought of lighting a bonfire. Getting some shavings and sticks from an adjoining planing mill, they tried to ignite it with matches, but failed in doing so. One of the boys got some coal oil and threw some on the pile, part of the oil splashing on the dress of little Maggie Kilgour, a seven-year-old daughter of D. F. Kilgour, druggist, of that place. Little Maggie knelt down and began fanning the fire, when, with a sudden gush, the flames leaped upon the little girl, and in a moment she was enveloped in fire from head to foot.

There was no one present that could render any assistance. She ran screaming through a neighbor's house, but there was no one there to help her and she ran back. Four men met her at the door in a mass of flames. They did what they could to check the flames, tore the clothing from her body, and carried her at once to her father's house across the road, where everything was done to relieve the little sufferer. She remained perfectly conscious for about two hours, talking to all around, telling them she was fearfully burnt. The doctors, Allen and Coghlin, did all in their power to restore and relieve her, but she fell into unconsciousness in about two hours and passed peacefully away at about nine o'clock.

The grief stricken family have the entire sympathy of the village. The funeral, which was held Friday afternoon at 5, was largely attended; her school class marched to the cemetery in a body. Her uncles, J. W. and F. S. Kilgour, from this city, and W. J. Kilgour, teacher, at Arkell, were present. The deceased was a grand-child of Rev. Jas. Kilgour, and was a bright stirring little girl, much loved by all who knew her.—Guelph Mercury.

[We are deeply grieved to learn of this shocking event, and extend our hearty sympathy to Bro. and Sister Kilgour in their heavy affliction.—EDITOR.]

The Saginaw (Mich.) Evening News of July 9, contains a synopsis of the sermon of Bro. Andrew Scott, pastor of the First Christian church of that city, preached Sunday evening, July 3d, on the occasion of the burning of a mortgage on the church property, which was recently paid. His text was Mark 16:15; his text, "Our Mission as a People," and his sermon an able presentation of our plea for Christian Union on the basis of the New Testament.—Christian Evangelist.

Opened Doors.

One of the foundation principles in order to impress a fact is constant review.

A scholar only begins to know a thing after many and systematic reviews. Review! Review! Review!

Disciples—learners—cannot then complain in having old truths brought again to their notice—oft repeated familiar facts. So well known and so little attention do we give them, that we are inclined to think them of little moment, and in looking for other things neglect these weightier matters.

All roads lead to Rome, was an old boastful speech of the Roman. There is only one road that leads to heaven. The path is straightened with only one door of entrance—Christ; one guide, the Holy Spirit.

As we pass along this narrow (highway) way, many doors open invitingly to lure us from our path. Pleasures gilded, shining, are thrown in contrast with the often rugged joys of our journeying. The present lures our thoughts from the future, the flesh wars with the soul, the earth clogs our spirit wings, and we find instead of soaring we have been wallowing in poisonous springs, whose virus has entered our souls. In many of us this knowledge does not dawn until some act discloses our real selves. We see as we are seen.

The outlet from the straight path was so gradual that the digression was not observed by the unwary eye. It came, you know, fellow-pilgrim, when the study of our compass, the Bible, our Lamp, God's Word, was neglected, when we satisfied ourselves with a look over its pages. With body tired, brain exhausted, all our spiritual digestion impaired, we thought by hasty devouring to replenish our spiritual system. Next day's trials, temptations came, duties hard, needing God-like patience, only found in close communion with the word and prayer, and where were we? A sight to make angels weep.

We deride, pity as foolish, him who attempts to live without eating. We look to the end and know that he must die. If this is the result in the physical world, most intensively true is it in the spiritual. God's laws are laid down in both. He does not change. He does not work a miracle to suit your case or mine. "Then let us never forget Christ said, "I am the Bread of Life," and partaking, no longer present starved, cadaverous souls to the eye of the all-seeing God. But God can cause even our mistakes to praise Him. Our road we saw stretch out before us, only a bit at a time, but it was the one common sense, gratitude, safety, urged us to pursue. How can we on our dead selves rise to higher things? How make our failure at this point a blessing? How show that "the Christian is not he who never falls, but he who rises every time he falls?" Just here one door of usefulness opens to every follower of Christ. Uphold, urge the necessity of closer Bible study and prayer. Ignorance is abroad, the more dangerous because of this light careless reading of God's Word, this spurious article, that to the careless seems to have the right gloss, and thus lulls the soul to the sleep of night. The Jew is not the only one whose eye is covered with a veil.

But our eyes are unveiled. Say, are they? If so, we are alive to the fact that our enemy spreads his pitfalls all along our way. He is bold, unscrupulous, daring. He recognizes that desperate conditions require desperate means, and he dares, even with our hand safe locked in Christ's, to spread other traps for the children of God. Pitfall after pitfall opens up here and there all along the way. One especially, whose depth and engulfing power has

been hidden from many eyes, paradoxical as it may sound, by its constant presence, and by the many specious arguments advanced in its favor. It is meant for our boys, our brothers, our fathers, aye our mothers and sisters, our nearest and dearest. It is a will-o'-the-wisp leading into the quicksand. Once in its deadly embrace the victim sinks lower and lower, the beauty of the world, of home, of all that made life worth living, fading, fading from the sight. It is the deadly pitcher plant, fair and lovely in seeming, luring its prey on and on, until return is impossible and death its sure goal. It is the licensed saloon, the handsome hotel. It is a plague more deadly than the "Black Death." Sisters, brothers, do we realize its awful virulence? Until it lays its pestiferous finger on one near and dear to us, I fear many of us will sleep on. Blinded eyes, deaf ears, open! Hear!

Our boys do not realize the iniquity hidden behind the liquor traffic. They do not know that the success they so proudly anticipate may be a lost hope because of this evil—they themselves a wreck, not for time alone, but for eternity. Everything is new and untried to them. They do not know that nine-tenths of business failures come from strong drink; eight-tenths of all crime may be traced to it. Nearly half of the idiots drag out marred lives because of it. One-third of the lunatics are made so by indulgence in it. That the widow, the orphan, in many cases drop their bitter tears over graves of husband and father brought low by the drink fiend. Why arraign the drink? Strike at the root! Ye who by vote and influence make this monstrous enemy to souls a legalized traffic, look to it that in the Great Day the finger of God point not to you and say, "Thou art the man?" Will you, brothers, sisters, walk into this trap, or will you might and main oppose it, close up the greedy door, quarantine the deceitful plague? Then more teaching by word and example at home; more teaching the day school; more teaching from the pulpit and platform; more teaching in the Sunday School. Let us light up the subject in all its hideousness. Show it as it is. Fight it, mothers, for your boy's sake. Fathers, deal it manly, courageous blows for the sake of your home and your country. Girls, see to it that your mighty influence helpd on, the kingdom of our Lord and His dear Son, and not the kingdom of Satan. The abyss yawns to-day more threateningly than ever. Look about you, those who doubt, and use every means in your power to ring out the deadly evil and ring in a better state of things.

Not only liquor, but tobacco, questionable pleasures, gambling, horse racing, theatre-going, dancing. Many noble ones of earth are setting bad examples through ignorance. It may be on you is their enlightenment charged. Get right ideas of life before you, then show to the world that to glorify God and to praise Him forever is business both here and hereafter. False ideas of pleasure and enjoyment are abroad. The sad story of Eden shows what one woman did by disobedience. Who can limit the power for good that one person can be by living a life of submission? All this takes courage. The reward is not just yet. But the hearing Him say "Well done! Enter thou into the joy of thy Lord," will amply repay.

By the foolishness of preaching or teaching, God saves all those who believe. All must be teachers in some way. To the Sunday School teacher comes a glorious opening. It may be only a few who Sunday after Sunday listen to your words, but see to it that you are ready to do your part. Neglect

not the sowing. Patience! Patience! Withhold not thy hand, the harvest will one day be yours. Thoroughly brighten your armor before coming near your class. Get material suited to the needs of your class. Arouse them to listen. The ear enlisted, the eye your ally, these roads to the mind in your possession, get in the good seed. Drop in the story of the gospel every time those avenues are opened. It will bear fruit. Hath not God promised?

Variations in attention will come. Let not this be the time for variations in temper on your part. Know your scholars. A lively interest in them and their affairs is the best earthly aid to the awakening of a returning interest in you and your story; to the making of eager listeners anxious questioners. Visiting them and having them visit you, if possible, opens up a door of influence that is unlimited in its compass. These are but a few of the doors opened to lead us off the beaten track, or on the other hand presented to us as doors of opportunity to the making of Disciples of all nations.

"A great door and effectual, and there are many adversaries."—Cor. xvi. 9.

CLARA REID.

Kentucky University.

Kentucky University has closed another prosperous session, with thirty-one graduates—nine in the College of Arts and twenty-two in the College of the Bible.

The remarkably good order that characterized the session, among so large a number of students—four hundred and thirteen in all; with the Commercial College 1,020—is a test of the sound moral condition of the University. We have never seen better order in a collegiate institution. The courses of study for the several degrees have been so revised as to meet the wants of the students and keep in pace with the educational progress of our time. God has not endowed all minds, even the well-gifted, with the same inclinations, and all students do not intend to pursue the same objects in life. It is the business of institutions of learning to furnish to those seeking an education what they need and are seeking after, and to adjust their courses of instruction to the aptitudes and life-purposes of students, always aiming, of course, at the highest and the best, never deteriorating the exalted standards of instruction and culture that should ever characterize a college or university worthy to be so called.

To this end, in the several courses, after a good common foundation is laid in the various studies that are essential to a course for a degree, a wide privilege of choice is allowed, permitting the students to select such studies, with the advice of the Faculty, as best suit his tastes and ability and his purposes in life. Yet the studies so selected must be and are equivalent to those for which they are substituted; so that to obtain any desired degree will require the same amount of study, whatever classes may be preferred. This new arrangement, adopted in all the best institutions of learning of our country, will be welcomed by the students who desire to attend our University.

Furthermore, from the fact that all classes hitherto have recited every school day in the week, it followed that the courses for the several degrees extended through five and six years, if the student confined himself, as advised by the Faculty, to three classes a day. This was an order of things that does

not prevail elsewhere; it has proved a hindrance to many students. To remedy this, a scheme of recitations has been adopted which will allow the student, beginning with the Freshman classes, to finish the courses in four years, while the same ground is gone over and as thoroughly as before. This the student will also hail as an important step forward.

The course for the A. M. degree has also been revised, allowing the aspirant a larger range of studies from which to select.

This new arrangement of studies, leading to the degrees of A. B. and A. M., offers strong opportunities and incentives for the students of the College of the Bible to labor for those degrees, a thing very much to be desired.

The new catalogue will give full information relative to the changes that have been made and all other matters the student desires to know about the several colleges of the University. It will be promptly sent on application to the President.

We may add as a matter of interest to the friends of Kentucky University, that the College of the Bible, because of the constantly-increasing number of students, and to meet other wants, has resolved to erect on the spacious University campus, a large building for its own accommodation, the Board of Curators having given its consent to this worthy enterprise.

The Alumni of the University have also undertaken, and with commendable vigor, at once to erect a proper building for a gymnasium and reading-room.

This structure is to cost about eighteen thousand dollars, perhaps more, and to be fitted out with all the best arrangements to make it attractive to the students. With the help given by the Board of Curators, the Alumni have already secured a good part of the sum needed to carry out this desirable enterprise. Several thousand dollars more are yet needed.

With all the excellent opportunities Kentucky University affords to the student, and considering its usually moderate tuition fees it ought to draw to its halls a large number of ingenious youth of our country who seek a liberal education. CHAS. LOUIS LOOS, President.

LKXINGTON, Ky., June 21.

Z. T. Sweeney, late Consul-General to the Ottoman Empire, has just received word from the U. S. Minister at Constantinople advising him that His Imperial Majesty Abdul Hamid II, has bestowed upon him the Medal and Order of the Osmanieh. This is the most honored medal of the Empire and one of which Mr. Sweeney may well be proud. Mr. Sweeney is the first U. S. Consul-General to receive this distinguished token of approval from his Imperial Majesty, and it is the crowning evidence of his impartial and dignified administration of affairs of the court of the Osmanlis.—The Evening Republican, Columbus, Mo.

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Young People's Work.
FOR CHRIST AND THE CHURCH

Be sure to read the last item in this department, and secretaries, please meditate thereon.

It is an old saying that when children once enter their "teens," it is hard to keep them in the Sunday School. They are "too big to go to Sunday School." The few who do try it for a while, unless some special inducement is held out to them, soon begin to feel lonely without companions of their own age, and are, perhaps, laughed at by their fellows because they "have to go to Sunday School." It is not a part of our duty to consider the cause of this.

We wish merely to point out the fact that when young people, particularly the boys, once reach the age of twelve years, or thereabout, it has been found a very difficult matter to keep them in touch with the churches, and the question of how to do it has become a stale topic in every Sunday School convention. Methods of all kinds have been resorted to, but the boys keep drifting away. Some few, of course, follow closely in the path of their parents, and some we win back by occasional revival meetings, but very many have left the Sunday School only to wander farther and farther into the paths that lead to ruin. What is there that will stand at the entrance to these paths and show our youth the proper way at this most important point in life's journey? We think we are safe in saying that Christian Endeavor is the most effectual teacher ever put upon this mission. It takes hold where the Sunday School loses its grip. In the Sunday School the church holds out one finger to start the child in his training for church life, but for that middle period when he is carrying a part, but not all, of the responsibility of his own life in the world, and in which he begins to feel his own importance, the C. E. Society is the most effectual means which the church has, and by which to continue this training.

Is it an effectual means? Let the experience of any church which has given it a fair trial, answer. A fair trial, remember, for many churches have societies which are not active, and which, consequently, bless nobody very much. A large number of those who have come into the church during the last few years, even of those who have been brought in by revival meetings, have been reached, it is said, through the instrumentality of C. E. Societies, and it is a well known fact that the increase in our churches in the last few years has been very great.

We will probably have more to say along this line later on. Correspondence is invited.

Some people like to point out the failures of C. E. Societies. Now, no one will claim that C. E. accomplishes everything which we say try to do with it. It may not be, and perhaps it is true that it often is not, so effectual as the Sunday School, but it is the best thing in its own particular sphere that has yet been found.

Is the Sunday School helped by the C. E. Society? We would like to have answers to this question from pastors and Sunday School superintendents who have had experience in this matter.

Speaking of correspondence, we would again remind the workers everywhere that it is not quite fair to keep your experience in the work entirely to yourselves. Everyone learns something in his own society, and you, friend, have probably learned some things that no society but your own has found out. Do not be afraid that you cannot write a letter fit for the newspaper. If it is not fit we will not allow it to go in—you need not fear about that. You can easily give a short account of any special methods your committee practises with

success, or of the different ways in which you are able to make your meetings most profitable.

Special to Secretaries.—Only three societies have so far reported as requested in the last two numbers of the EVANGELIST. Will the corresponding secretaries please send to the undersigned, as soon as they conveniently can, the number of members, active, associate, honorary, and the names of the officers, in their societies.

ALEX. McMILLAN,
Alvinston, Ont.

Winnipeg.

To the Churches in the neighboring Provinces, greeting:

DEAR BRETHREN—We have now concluded arrangements for a new work to begin in the city of Winnipeg. Pledges have been made by friends of the work in this Province, by the F. C. M. S., and the Ontario B. M. sufficient to induce the brethren to open the work. We will require to raise about one thousand dollars more than what is already pledged, to carry on the work for the current year. In view of this necessity, we ask you by this letter to kindly assist us by One Lord's Day Collection, forwarded to A. H. Finch, Portage la Prairie, Man.

Bro. John McKee, late of Irvington, Ind., is now in the field in the city of Winnipeg. He is busy gathering together the scattered disciples. He comes well recommended by both the above boards, and is the choice of the brethren in this Province.

Services were held last Lord's Day, May 22, 1892, for the first time in the city of Winnipeg, by the people known as the "Disciples of Christ." They assembled in Albert Hall. There were eight disciples acknowledged the first sound of the trumpet. There are others in the city. About thirty have been enrolled by the assessor as disciples.

Winnipeg is no mean city—population more than 25,000. It is the commercial, educational, political and religious centre of the province. It is the metropolis of the Canadian North-West. It has an influence touching every part of Canada. It exported more than 25,000,000 bushels of wheat as the crop of 1891. There is a steady immigration to it from all parts of the world. A foreign field for you. It is the centre of eight railway lines.

There are churches and individual disciples in the country surrounding Winnipeg who will be encouraged by the fact of a live church holding forth the simple New Testament Christianity. Therefore, dear brethren, in view of these certainties, we humbly ask aid from you, in the simple suggestion above, viz., One Willing Lord's Day Offering.

"May we see with joy the people of the Lord, who are present on that day, to offer willingly unto Him."

N. B.—Receipts acknowledged through the CANADIAN EVANGELIST, Christian Standard and Apostolic Guide.

Yours in the one hope,
THOS. SISSONS, E. J. DARROCH.
A. H. FINCH, THOS. SISSONS, JR.
WM. H. YOUNG, A. P. CAMPBELL.
J. B. LISTER.
Manitoba, May 27, 1892,

Dr. T. A. Slocum's
OXYGENIZED EMULSION OF PURE COD LIVER OIL. If you are Feeble and Emaciated—Use it. For sale by all druggists. 35 cents per bottle.

In ordering goods or in making inquiries concerning anything advertised in this paper, you will oblige the publisher as well as the advertiser by stating that you saw the advertisement in THE CANADIAN EVANGELIST.

An Oakville Miracle.

THE REMARKABLE CASE OF MR. JOHN W. CONDOR.

A HELPLESS CRIPPLE FOR YEARS—TREATED BY THE STAFF OF THE TORONTO GENERAL HOSPITAL AND DISCHARGED AS INCURABLE—THE STORY OF HIS MIRACULOUS RECOVERY AS INVESTIGATED BY AN EMPIRE REPORTER.

Toronto Empire.

For more than a year past the readers of the Empire have been given the particulars of some of the most remarkable cures of the 19th century, all, or nearly all of them, in cases hitherto held by the most advanced scientists to be incurable. The particulars of these cases were vouched for by such leading newspapers as the Hamilton Spectator and Times, the Halifax Herald, Toronto Globe, Le Monde, Montreal, Detroit News, Albany, N. Y., Journal, Albany Express and others, whose reputation placed beyond question the statements made.

Recently rumors have been afloat of a remarkable case in the pretty little town of Oakville, of a young man recovering after years of helplessness and agony. The Empire determined to subject the case to the most rigid investigation, and accordingly detailed one of our best reporters to make a thorough and impartial investigation into the case. Acting upon these instructions our reporter went to Oakville, and called upon Mr. John W. Condor (who it was had so miraculously recovered) and had not long been in conversation with him when he was convinced that the statements made were not only true, but that "The half had not been told." The reporter found Mr. Condor at work in one of the heaviest departments of the Oakville Basket Factory, and was surprised, in the face of what he knew of the case, to be confronted by a strapping young fellow of good physique, ruddy countenance and buoyant bearing. This young rugged young man was he who had spent a great part of his days upon a sick-bed, suffering almost untold agony. When the Empire representative announced the purpose of his visit Mr. Condor cheerfully volunteered a statement of his case for the benefit of other sufferers. "I am," said Mr. Condor, "an Englishman by birth, and came to this country with my parents when nine years of age, and at that time was as rugged and healthy as any boy of my age. I am now 29 years of age, and it was when about 14 years old that the first twinges of inflammatory rheumatism came upon me, and during the fifteen years that intervened between that time and my recovery a few months ago, tongue can hardly tell how much I suffered. My trouble was brought on, I think, through too frequent bathing in the cold lake water. The joints of my body began to swell, the cords of my legs to tighten, and the muscles of my limbs to contract. I became a helpless cripple, confined to bed, and for three months did not leave my room. The doctor who was called in administered preparations of iodide of potassium, and other remedies, without any material beneficial effect. After some months of suffering I became strong enough to leave the bed but my limbs were stiffened and I was unfitted for any active vocation. I was then hampered more or less for the following nine years, when I was again forced to take my bed. This attack was in 1886, and was a great deal more severe than the first. My feet, ankles, knees, legs, arms, shoulders, and in fact all parts of my frame were affected. My joints and muscles became badly swollen, and the disease even reached my head. My face swelled to a great size. I was unable to open my mouth, my jaws being fixed together. I, of course, could eat nothing. My teeth were pried apart and liquid food poured down my throat. I lost my voice, and could speak only in husky whispers. Really, I am unable to describe the state I was in during those long weary months. With my swollen limbs drawn by the tightening cords up to my emaciated body, and my whole frame twisted and

contorted into indescribable shapes, I was nothing more than a deformed skeleton. For three long weary months I was confined to bed, after which I was able to get up, but was a complete physical wreck, hobbling around on crutches a helpless cripple. My sufferings were continually intense, and frequently when I would be hobbling along the street I would be seized with a paroxysm of pain and would fall unconscious to the ground. During all this time I had the constant attendance of medical men, but their remedies were unavailing. All they could do was to try to build up my system by the use of tonics. In the fall of 1889 and spring of 1890 I again suffered intensely severe attacks, and at last my medical attendant, as a last resort, ordered me to the Toronto General Hospital. I entered the Hospital on June 20th, 1890, and remained there until September 20th of the same year. But, notwithstanding all the care and attention bestowed upon me while in this institution, no improvement was noticeable in my condition. After using almost every available remedy, the hospital doctors—of whom there were about a dozen—came to the conclusion that my case was incurable, and I was sent away, with the understanding that I might remain an outside patient. Accordingly from September 1890 to the end of January 1891, I went to the hospital once a week for examination and treatment. At this stage I became suddenly worse, and once more gained admission to the hospital, where I lay in a miserable suffering condition for two months or more. In the spring of 1891 I returned to Oakville, and made an attempt to do something toward my own support. I was given light work in the basket factory, but had to be conveyed to and from my place of labor in a buggy and carried from the rig to a table in the works on which I sat and performed my work. In August, 1891, I was again stricken down, and remained in an utterly helpless condition until January 1892. At this time Mr. James, a local druggist, strongly urged me to try Dr. Williams' Pink Pills for Pale People. I was prejudiced against proprietary medicines as I had spent nearly all I possessed on numerous highly recommended so-called remedies. I had taken into my system large quantities of different family medicines. I had exhausted the list of liniments, but all in vain, and I was therefore reluctant to take Mr. James' advice. I, however, saw several strong testimonials as to the value of Dr. Williams' Pink Pills as a blood builder and nerve tonic, and thinking that if I could only get my blood in better condition my general state of health might be improved, I resolved to give Pink Pills a trial. With the courage born of despair I bought a box, but there was noticeable improvement, and I thought this was like the other remedies I had used. But urged on by friends I continued taking Pink Pills and after using seven boxes I was rewarded by noticing a decided change for the better. My appetite returned, my spirits began to rise and I had a little freer use of my muscles and limbs, the old troublesome swellings subsiding. I continued the remedy until I had used twenty-five boxes when I left off. By this time I had taken on considerable flesh, and weighed as much as 160 pounds. This was a gain of 60 pounds in a few weeks. My joints assumed their normal size, my muscles became firmer, and in fact I was a new man. By April I was able to go to work in the basket factory, and now I can work ten hours a day with any man. I often stay on duty overtime without feeling any bad effects. I play baseball in the evenings and can run bases with any of the boys. Why I feel like dancing for very joy at the relief from abject misery I suffered so long. Many a time I prayed for death to release me from my sufferings, but now that is all gone and I enjoy health as only he can who has suffered agony for years. I have given you a brief outline of my sufferings, but from what I have told you can guess the depth of my gratitude for the great remedy which has restored me to health and strength."

Wishing to substantiate the truth

of Mr. Condor's remarkable story, the Empire representative called upon Mr. F. W. James, the Oakville druggist referred to above. Mr. James fully corroborated the statements of Mr. Condor. When the latter had first taken Dr. Williams' Pink Pills he was a mere skeleton—a wreck of humanity. The people of the town had long given him up for as good as dead, and would hardly believe the man's recovery until they saw him themselves. The fame of this cure is now spread throughout the section and the result is an enormous sale of Pink Pills. "I sell a dozen-and-a-half boxes of Pink Pills every day," said Mr. James, "and this is remarkable in a town the size of Oakville. And, better still, they give perfect satisfaction." Mr. James recalled numerous instances of remarkable cures after other remedies had failed. Mr. John Robertson, who lives midway between Oakville and Milton, who had been troubled with asthma and bronchitis for about fifteen years, has been cured by the use of Pink Pills, and this after physicians had told him there was no use doctoring further. Mr. Robertson says his appetite had failed completely, but after taking seven boxes of Pink Pills he was ready and waiting for each meal. He regards his case as a remarkable one. In fact, Dr. Williams' Pink Pills are recognized as one of the greatest modern medicines—a perfect blood builder and nerve restorer—curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus dance, nervous headache, nervous prostration and the tired feeling resulting therefrom, diseases depending upon humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills restore pale and sallow complexions to the glow of health, and are a specific for all the troubles peculiar to the female sex, while in case of the men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature.

The Empire reporter also called upon Mr. J. C. Ford, proprietor of the Oakville Basket Factory, in which Mr. Condor is employed, Mr. Ford said he knew of the pitiable condition Condor had been in for years, and he had thought he would never recover. The cure was evidently a thorough one, for Condor worked steadily at heavy labor in the mills and apparently stood it as well as the rest of the employees. Mr. Ford said he thought a great deal of the young man and was pleased at his wondrous deliverance from the grave and his restoration to vigorous health.

In order to still further verify the statements made by Mr. Condor in the above interview, the reporter on his return to Toronto examined the General Hospital records, and found therein the entries fully bearing out all Mr. Condor had said, thus leaving no doubt that his case is one of the most remarkable on record, and all the more remarkable because it had baffled the skill of the best physicians in Toronto.

These pills are manufactured by the Dr. Williams' Medicine Company, Brockville, 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 cents 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. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

He who destroys an evil in his own nature gives a good influence to all time. He who reverses adverse heredity is a benefactor of generations. Over all the terrible facts that science reveals in regard to crime, is the antidote of faith and spiritual renewal. And he is indeed a celestial knight who changes the current of evil heredity into streams of good, and it is such moral heroism that the new era will recognize and crown.—Hezekiah Butlerworth.

List of Agents.

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

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Only One Fault

I was riding through a country town in Vermont, when I noticed a concourse of people in a churchyard, encircling an open grave.

It was a warm day, and I had ridden ten miles; so I drew rein under some trees, to allow the horse to rest.

Presently a villager came towards me, and I said: "There's a funeral to-day in your town?"

"Yes—Stephen. He was one of the largest-hearted men I ever knew. He had great abilities. We sent him to the legislature three times. They thought of nominating him for governor. But," he added sadly, "Stephen had only one fault."

I made no answer; I was tired, and watched the people disperse, leaving the sexton to his solitary work.

"A very generous man Stephen was. Always visited the sick. The old people all liked him. Even the children used to follow him on the streets."

"A good man, indeed," I said indifferently.

"Yes; he had only one fault."

"What was that?" I asked.

"Only intemperance."

"Did it harm him?"

"Yes, somewhat. He didn't seem to have any power to resist it at last. He got behind hand, and had to mortgage his farm, and finally had to sell it. His wife died on account of the reverse—kind of crushed, disappointed. Then his children turned out bad. His intemperance seemed to mortify them, and take away their spirit. He had to leave politics; 'twouldn't do, you see. Then we had to set him aside from the church; and at last his habits brought on paralysis, and we had to take him to the poor-house. He died there—only forty-five. Poor man, he had but one fault."

"Only one fault!" "The ship had only one leak, but it sank."

"Only one fault!" "The temple had only one decaying pillar, but it fell."

"Only one fault!" Home gone, wife lost, family ruined, honor forfeited, social and religious privileges abandoned, broken health, poverty, paralysis and the poor-house!

Only one fault—only one.—Christian Women.

Official News from the Foreign Society.

The Executive Committee met in regular session in the Mission Room in the Y. M. C. A. Building, Cincinnati, June 17, 1892. Devotional exercises were conducted by M. D. Adams, of Bilaspur, India.

FINANCES.—The receipts for the month amounted to \$8,672.91; the disbursements to \$7,195.25. In addition to the support of the workers, money was sent to India for an orphanage; to China for a hospital, and to Japan for chapels. The demands upon the treasury keep it well-nigh empty all the time.

NEW MISSIONARIES.—The C. W. B. M. of Canada, has avanged to send Miss Mary Rioch, of Hamilton, Ontario, to Japan. She will be supported by them, but will be under the direction of the Foreign Board. E. S. Stevens and wife, of Cleveland, Ohio, and Miss Lavinia Oldham, of Mt. Sterling, Ky., were appointed as missionaries to Japan. They will sail in September. It is the purpose of the Committee to send other missionaries to this field as soon as practicable. Miss Sicker needs an associate. The forces in the field will be increased as rapidly as possible.

NOTES FROM THE FIELD.—Turkey.—G. N. Shishmanian writes: "The government has not yet come to a conclusion about the schools and places of worship under foreign protection. It is over a year since the programme, a copy of each of the class books, and the certificate of our teacher were put into their hands. Week after week they kept putting off to give us an answer, until I grew weary and left them to do what they pleased. In the meantime the school continues as before. Among all nations, the Turk is the only one that knows how to raise objections and difficulties against any step of progress in defense of corruption and open bribery. Brethren, send a strong and faithful American brother into this field to strengthen our hands and shield the good work in this country against the fast gathering storm."

England.—J. J. Haley sent the following statement: "We had our Sunday-school anniversary last Sunday, and it was a glorious success. There were fully 700 present in the afternoon, and 950 at night. There were 300 children on the platform, which had been enlarged for the purpose. I preached two sermons on appropriate subjects. The school now numbers 400, and is the best one I know of in the city."—E. H. Spring and W. E. Hogg are carrying on the work at Gloucester and Cheltenham.—Geo. T. Walden expects to arrive in London by the first of September. He goes to take charge of the West London Tabernacle. This is in harmony with the recommendations of the Allegheny Convention.

China.—F. E. Meigs has reached his field. His return greatly refreshed the workers both in Japan and China. Mrs. Meigs expects to sail from Vancouver, August 28. She goes with Dr. Beebe and family.—C. E. Molland writes: "I am just back from Wu Wei Cheu, where I had a great time. Being the first foreigner in the city my advent awakened the curiosity usual on

such occasions. The whole city turned out to see the 'foreign devil' of whom such wondrous tales were told, and whose school in We Wei Cheu had caused such a flutter in the Yamen. The people were very civil and orderly for a Chinese crowd; we sold over a hundred gospels."—W. R. Hunt reports: "I have just returned from an eight days' trip in this province. I visited about twenty towns, villages and cities. The prospect is very encouraging. The masses readily heard the message, and seemed eager to read the books. Wading rivers and crossing mountain range and visiting the people in their homes is very real apostolic work. In one large town the people offered to rent me their big Buddhist temple if I would use it as a hall for preaching the gospel, but the difficulty, they said, was in destroying the idols, as they feared the spirits of the idols would torment them, whereupon I offered to publicly destroy the idols and open the mission there on a given day. The Chu Cheo purchase is a very difficult affair. Both officials are against our settling in that city. The people are incensed against us by the hostile attitude of the prefect. It has been very hard to hold the fort, but God has been with us, and we are assured of his guidance and protection. We will not leave the banner we have set up in the name of the Lord."—T. J. Arnold writes: "My stay in Luhoh was in every way successful. I preached every day, and twice on the Lord's day, to large audiences of interested and well-behaved people. Many come to me for private conversation, but I am afraid that only a small proportion are sincere. They asked me what advantage the Christian doctrine offered, and were much disappointed when they discovered how little world profit was to accrue to them from it. The god of this world has blinded their eyes that they should not see."

India.—E. M. Gordon, of Mungeli, writes: "The first Christians who were baptized here within the last twelve months stand firm. Some are growing in grace and in the knowledge of Jesus Christ. It takes time for real converts to shake off the dusty heathenism, and it requires great patience and perseverance on the part of the missionary to deal with them aright."—G. L. Wharton writes: "We are now in the midst of the hot season. It is 100 degrees nearly every day for hours in my room, 112 in the shade on the veranda, and 170 in the sun. Our health in Bilaspur is pretty good. At Mungeli and Hurda there is some cholera."

ONE HUNDRED THOUSAND DOLLARS.—Let it not be forgotten that it was proposed to raise this sum this year. Every dollar of this amount ought to be in hand before the Nashville Convention in October. More money has been received this year than during the corresponding months of any previous year. Still there are thousands of churches and Sunday-schools that have not yet sent anything to the treasury of the Society. There is no reason why every church and every Sunday-school and every Christian should not contribute to the support of this great work.

A. McLEAN, Cor. Sec.

DEVOTIONNESS IS, SO TO SPEAK, the divine side of our humanity.—P. Felix.

If you want your children to go into the best society, try to keep something of that sort around home for them to practice on.

If you want to be a good worker in the vineyard of the Lord, don't stop to swing on the gate or look over the fence.

Advertisement for Owen Electric Belt Co. featuring an image of a bear and text: 'HAVE PURCHASED OF DR. M.C. BEEBE... OWEN ELECTRIC BELT CO... THE EXCLUSIVE SALE OF HIS PERFECT ELECTRIC BELT... W.T. BAER & CO. WINDSOR, ONT. \$20 BELT AND SUSPENSORY \$5... FREE... SALES ROOM: 103 Queen W. Toronto, Ont.'

Advertisement for Garfield Tea featuring an image of a man's face and text: 'GARFIELD TEA FOR CONSTIPATION... SICK HEADACHE... Sir Henry Thompson, the most noted physician of England, says that more than half of all diseases come from errors in diet. Garfield Tea overcomes results of bad eating habits. Cures Constipation, restores the complexion, cures Sick Headache, restores the complexion. Get a free sample from 317 Church St., Toronto, Postpaid.'

Advertisement for Carpet Sweeper featuring an image of a machine and text: 'CARPET SWEEPER MANUFACTURING HOUSE. J. M. WARNER, PROPRIETOR. All goods made first-class and will give satisfaction. Your Order Solicited. Prompt attention paid to the trade. Repairing neatly done. Rubber goods necessary for repairs supplied. Write for terms. OFFICE and FACTORY 38 REBECCA STREET, HAMILTON, ONT. Telephone 689.'

Advertisement for China Arcade featuring text: 'CHINA ARCADE IMPORTERS AND DEALERS IN Grockery, China, Glassware STONEWARE, LAMP GOODS, FANCY ORNAMENTS, Etc. Best American and Canadian Coal Oil. D. HARRIS, Manager. 221 King St. East, Hamilton.'

Advertisement for R. Burgess featuring text: 'R. BURGESS WHOLESALE AND RETAIL DEALER IN Fruit, Fish and Oysters, 439 1/2 Yonge St., Toronto. TELEPHONE 1838. Country and City Orders promptly attended to.'

Advertisement for a novelty featuring an image of a pocket watch and text: 'THIS NOVELTY with 250 FOUR NAMES ON... THALMAN MFG. CO., 17 Baltimore Street, Baltimore, Md., U.S.A.'

Advertisement for Ruptured Persons featuring an image of a person and text: 'RUPTURED PERSONS Read this letter from another Toronto Citizen. To J. V. Ryan, Truss Manufacturer, Etc., 566 West Queen Street, Toronto, Ontario.'

Advertisement for Agents Wanted featuring text: 'Agents Wanted To introduce a new article indispensable in every household. Good Agents can easily make \$100 a week. Write to HIGH GRADE ART CO., 193 Quincy St., Chicago, Ill., U.S.A.'

Advertisement for Tokology featuring text: 'TOKOLOGY, by Mrs. Dr. Stockham, is really and truly a complete Ladies' Guide, and is a household word in thousands of families. It teaches that under the proper conditions motherhood need not be accompanied by pain and sickness, and it shows how to confer on children the priceless blessings of health and happiness. Mrs. Preston, a niece of Dio Lewis, says: "My book has come into our home filled with more wholesome advice to married people than "Tokology." No woman CAN AFFORD to do without it. Handsome bound in morocco covers, \$3.50. Agent, HELEN R. LITTLE, Box 127, Owen Sound, Ont.'

Advertisement for Tokology featuring text: 'TOKOLOGY A BOON FOR EVERY WOMAN.'

Advertisement for Bell Church Pipe Organs featuring text: '"BELL" CHURCH PIPE ORGANS. Superior Quality in Material and Construction. Specifications and Designs submitted to intending purchasers, on application to The Bell Organ and Piano Co. (Ltd.) MANUFACTURERS OF Church Pipe Organs, Reed Organs and Upright and Grand Pianos. GUELPH, ONT.'