

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.

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

Robins of the Spring.

Go out into the morning when you feel your heart is breaking—
While the sun is rising softly through a haze of grey and gold,
Ere the eyes of friendship open and the birds are just awaking
And meeting you with melody before the dawn is old.

Walk away into the woodlands while yet your care is sleeping—
Though you bow beneath your trouble, tho' you bear a load of care;
Tho' your soul is sick with sorrow and your eyes are dim with weeping,
Keep your morning trust with robins and you never can despair.

They sing of all the brightness in the past you've left behind you,
They fill your soul with courage for the days you're passing through,
In an ecstasy they tell you that wherever death shall find you,
They know something of the gladness that will surely come to you.

Oh! throats that flood with melody, so full of love and sweetness—
Whatever be the blissfulness that other life may bring,
We feel now, in our sorrow, 'twill be lacking in completeness,
Should we hear no more the music of the robins in the spring.

—Clifford Express. H. H.

A Question Answered.

U. M. BROWDER.

One of the most brilliant preachers in Texas, among our people, asked the writer the following question:

"How is it that you are reported all over Texas as being in favor of the re-baptism theory?"

Since we are a "newcomer" in Texas, we do not want to be placed in a false light before the brotherhood of the Southwest. We allow no man to be stronger in "the faith once delivered to the saints" than we are ourselves. We are not willing to sacrifice any truth or principle which belongs to that system of human salvation of which Jesus our Lord is the author. Nor would any one who knows us so allege. We are informed that throughout Texas it is rumored that we are in sympathy with the re-baptism theory, and for this reason we take this method to undeceive the people.

1. We could not endorse the re-baptism theory because it is not of God, but from man. No man who has clear conceptions of the spirit and genuineness of the religion of Jesus Christ, will

ever attempt to build up a theory of re-baptism on the grounds that one must possess a perfect knowledge of the design of an institution before his obedience to that institution is accepted of God. If this be true, i.e., the re-baptism theory, the gospel will fail to serve the purpose it was intended to serve by its author. When a man is taught the claims of Christ upon the world, and is led by the spirit of obedience into the bath of regeneration, his baptism is valid, because his baptism is an act of faith in Jesus Christ. Whoever is baptized in answer to his faith in Jesus Christ as the Son of God, is baptized according to the holy scriptures, whether he knows all about the design of the rite of baptism or not. The mercy of God requires this.

2. Now, to illustrate the principle involved at this point, suppose we require of the world, wrapped in universal ignorance, that all sinners must know all about the design of faith in Jesus Christ before that faith can possibly be acceptable with God. What would be the result? Why such a learned test would exclude seven-tenths of the re-baptism advocates in the State of Texas. To be sure, all truly consecrated persons know enough of the design of faith to be saved; but this fully illustrates the principle involved. Must the sinner who, by preaching or reading the word of God for himself, is made to believe that Jesus Christ is the divine Son of God, know that faith "purifies the heart," and all about what the term "heart" means, before God will accept his obedience? No, never. This would damn the world without remedy.

Is the sinner bound to know that the purpose of faith is to furnish him "access into grace," by which he is saved, before God will accept his faith? Indeed, dear readers, but few ministers of the gospel are prepared to give the philosophy of the conditions of salvation. The validity of faith in Christ is not made to depend upon the believer's knowledge of phenomena as explained by, and resolved into, causes and reasons, powers and laws. But all of this belongs to his growth in "the knowledge of God and of Jesus our Lord."

Just exactly so with Christian baptism. If the sinner believes the gospel and desires to be immersed simply because God requires it, that baptism is valid, though the candidate may not know that baptism is "for the remission of sins." There can not be found in the great State of Texas two advocates of the re-baptism theory, who can be made to argue on the design of baptism, provided they will allow the writer to catechize them. Does baptism fail of its purpose when obeyed from the heart, if the candidate does not know all about the design of it? This is not an assumption, for no man will deny that many thousands of believing souls have submitted to baptism simply because God requires it, and yet they knew but little of the real design of the institution. Is this baptism a failure? By no means. If so, all is a failure. Can any man of the re-baptism theory tell us just why and how baptism is for remission of sins? We conclude this letter with this affirmation:

Every act of obedience which is prompted by the spirit of obedience on

the part of the believer in Christ and the gospel, is accepted of God as faith working by love.—*Christian Courier.*

Value of the Old Testament.

At a recent symposium for Bible study in the city of Chicago, the question was propounded: "What is the value of the Old Testament?" and the answer given in the main seemed to imply that only a thorough and exhaustive critical study of the books of the Old Testament would enable anyone rightly to judge of its value. It was stated that this study should be divided into many departments, and these departments should be again subdivided. There was, for instance, the historical part, to be understood in the light of the "higher criticism;" there were the departments of poetical literature, legal literature, wisdom literature and devotional and prophetic literature; and each department required a special line of study and exegesis in order that the student might realize the full value of the old Testament.

Listening to all this outlining of methods for the study of the Old Testament, the thought came with deep impressiveness: "Has not the Old Testament a deep and abiding value to hundreds and thousands of simple, earnest, honest hearts who have never heard of the 'higher criticism,' and who do not even know the distinction of historical and legal; of wisdom and devotional literature?" It seemed a question of far deeper import: "What is the value of the Old Testament to the poor, the humble, the unwise, the unlearned?" And the answer to the question seemed to be this:

The story of the Old Testament is the story of the struggle of the individual soul to realize its personal relationship to a God who is one; who is a spirit; who is everywhere present; who inhabits eternity; who is all powerful, all-wise, and, above all, who cares for the least and lowliest of His creatures.

The question is often asked: "Why read the stories of Abraham and Isaac and Jacob and Moses and Joshua and Samuel and David, rather than the stories of Aineas and Ulysses and Agamemnon; of Socrates and Plato and the heroes of the Pagan and Greek world? The answer is not far to seek. The stories of Abraham and Isaac and Jacob and Moses and all the patriarchs are stories of men who heard a divine voice speaking to them, no matter how the voice spake, whether in a still, small voice of conviction or the audible voice that made itself known to the outward ear, still the story is the same. "And the Lord spake unto him saying, 'Once imbue the soul of man with the idea of the personal care, interest, direction and help of a personal God, and the germ of an immortal hope is vivified in his breast. This hope is just as quickly born in the heart of the lowliest and most unlearned as in the heart of the sage and philosopher. Here is the first element of the power and value of the Old Testament revealed, not "to the wise and prudent," but "unto babes."

The humble and lowly heart that reads in the pages of the Old Testa-

ment the story of God's care for Abraham; of his promise to his children and his children's children; of the faithful fulfilment of these promises as demonstrated in all the wonderful history of the descendants of Abraham, culminating in the establishment of the great and splendid nation under David and Solomon, this story, we repeat, teaches a lesson of trust and inspires a deep and abiding hope in the care and providence of a personal God that reaches into the depths of the human heart as no other stories ever can or ever will while literature remains.

It is a recognized truth in regard to all other literature that the spirit of criticism impairs the power of poem or essay or story to move and inspire the heart. It may be a consoling thought to many that since the higher criticism of the Scriptures, especially of the Old Testament, is necessarily confined so largely to school-men and professional theologians, the value and the power of the Old and New Testaments will ever remain the same to the earnest seekers after God, and that they can be deeply and thoroughly understood by those who have never heard of the "higher criticism."—*Chicago Interior.*

The Lord's Day.

S. S. Mitchell, D. D., of Buffalo, N. Y. (Presbyterian), has a very fine sermon on "The Lord's day," in the April number of the *Pulpit*, which starts out in the following bold and masterly manner, giving evidence of the fact that he knows what he is talking about, as also showing his misguided Presbyterian brethren the folly of prolonging, against overwhelming Scriptural testimony, the obsolete Jewish Sabbath:

Speaking from what we know of the duration of human history, and the changes which have taken place therein, we may say that our present sacred day is a new creation.

It is the ideal or soul of the holy day which was from the beginning re-born from the womb of time's transcendent event, and re-christened in the presence of earth and heaven.

It is a new day. New as to its origin—bearing letters patent from the hand of the risen Lord; new in its spirit, breathing the influence of a new significance upon the hearts of men; new in its external features, calling with a new voice unto the enjoyment of new privileges and unto the discharge of new obligations. It is a different day from the old Sabbath. There have been those who have sought with great pains, and by an immeasurable length of argument, to show that Saturday and Sunday are one and the same. But such persons assume a useless and an impossible task.

The first day of the week is no more the seventh than it is the second, or the third, or the fourth. There has been a change, and the world has now for sacred use a new day. It is in secular language the first day, not the seventh, which is so consecrated—Sunday, not Saturday—and it is the Lord's day which is so established, not the old Sabbath of the Jews. And our present sacred day is different; not only in its number and secular designation, but it is also found to be different by its religious designation. It is the Lord's day, so called by the highest authority.

"I was in the spirit on the Lord's day," says the apostle, and the fact that he adds neither comment nor explanation proves that what we call "Sunday" was well known as the "Lord's day" at the time when the

apostle wrote. And this name, designating, as it does, the origin of our sacred day, clearly proves it to be one entirely different from the ancient Sabbath.

Of the origin of this latter day we are not left in doubt. The reason of its consecration and the "ipsissima verba" of its institution are still on record, and we may read them. Thus we may turn to the Book of the Genesis of all created things and read these words: "And on the seventh day God ended his work which he had made, and God blessed the seventh day and sanctified it, because that on it he had rested from all his work which God created and made." But the progress of the divine purpose, and the movement of the centuries, brought our world and man unto an event which outranked that of creation. This was the resurrection of Jesus of Nazareth, as the first-born of the dead, Lord of life, and Savior of men. And of this event was born the sacred day which is now the possession and obligation of the world. Creation crowned the Sabbath day; redemption glorified the day which is now called the Lord's day. So the significance of the two days, as indicated by their origin, are wholly distinct, and wholly useless, and worse than useless must be the effort to prove them one and the same.

We would be glad to reproduce the entire sermon if we had space, as it is the most sensible and Scriptural and practical production on the subject we have ever seen emanating from a Presbyterian, or from any other Protestant. No, we as Christians have no use for the Jewish Sabbath. The Jewish Sabbath as a factor in the religion of Christ must go. We thank Mr. Mitchell for his good and grand sermon.—*Christian Leader.*

A Home-Thrust.

A story is told of an old Fijian chief and an English earl—an infidel—who visited the islands. The Englishman said to the chief: "You are a great chief, and it is really a pity that you have been so foolish as to listen to the missionaries, who only want to get rich among you. No one nowadays would believe any more in that old book which is called the Bible; neither do men listen to that story about Jesus Christ; people know better now, and I am only sorry for you that you are so foolish." When he said that, the old chief's eyes flashed, and he answered: "Do you see that great stone over there? On that stone we smashed the heads of our victims to death. Do you see that native oven over yonder? In that oven we roasted the human bodies for our great feasts. Now, you! you!—if it had not been for these good missionaries, for that old book, and the great love of Jesus Christ, which has changed us from savages into God's children, you! you would never leave this spot! You have to thank God for the gospel, as otherwise you would be killed and roasted in yonder oven, and we would feast on your body in no time!"—*The Chronicle.*

The surest way to become poor in earnest is to try to keep all you get.

The way to be somebody in Heaven is to be willing to be nobody on earth.

There are church-members who call keeping the ten commandments running into fanaticism.

Contributions.

The Commission vs. Denominationalism.

XIV.

T. B. KNOWLES.

That the commission was given for, and embraces only, such persons as are of sufficient age and intellect to receive its teaching, obey its commands, and enjoy its promises, is evident to every rational mind. The "teaching," making "disciples of all the nations," preaching "the gospel to every creature," the preaching of "repentance and remission of sins," "he that believeth and is baptized shall be saved," etc., was never intended for persons incapable of instruction, of faith, repentance, or of obeying the Gospel. The commission was never intended, therefore, for either infants or idiots.

(1) This fact is everywhere apparent in the preaching and carrying out of the commission by the apostles. Their discourses were not delivered to infants, nor were they infants who were so "pierced to the heart" that they asked of the apostles, "What shall we do?" and were commanded to "repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins," etc., and that "gladly received His word, were baptized," etc. But,

(2) There is not a command in the whole New Testament, given either by Christ or his apostles, authorizing infant baptism; nor is there a single example showing that the apostles practiced it.

(3) This has been admitted by pedobaptists, clearly so, as the following statements, made by scholars of that school, will show. But, first, let us hear what the late Archbishop Kenrick, who clearly voiced the whole Roman Catholic church on this question, has said. Commenting on the words of the commission, "Go teach all nations, baptizing them," the Bishop remarks: "Whether infants shall be baptized cannot be inferred with certainty from the words of the commission." Again, he says: "Without the aid of tradition, the practice of baptizing infants cannot be satisfactorily vindicated, the Scriptural proofs on this point not being thoroughly conclusive." And, as to household baptisms, so much relied upon by pedobaptists, the Bishop frankly says: "It cannot indeed be proved that infants were in those families." He also quite repudiates the argument, fondly advanced by pedobaptists, touching infant baptism taking the place of infant circumcision. The Church of Rome claims infant baptism as her own offspring—born of tradition. Notwithstanding this fact, denominationalism has shown a tender tone for it, and still fondly dandles it, as though it was her own. And the Church of Rome is not slow to remind Protestants of their inconsistencies in this respect. The late Elder George Garity reports the following example of this kind of Catholic pleasantry and retort, which occurred in a discussion some years ago between a Rev. Mr. Pope, of the Church of England, and a priest named McGuire. Mr. Pope charged the church of Rome with being "corrupt." McGuire replied, "If then the church of Rome is corrupt, why do you practice her precepts?" Mr. Pope denied the assertion. The priest then affirmed, "You sprinkle infants in your Protestant church: and you know, and I know, and God knows, that there is no such thing in the whole book of God." "We get our authority," added the priest, "from the power conferred upon us by God to change the institution as we saw fit. Hence, you take the practice from us." And the late Archbishop

Hughes, in his "doctrinal catechism," etc., has the following conversation between a Presbyterian and a Catholic: "Pres. Do you not believe that baptism was administered to infants in the days of Christ and the Apostles, and that they looked upon it as essential to true obedience?" "Cath. We do not believe it was taught, recognized, or admitted by Jesus Christ, his Apostles, or their immediate successors, or that in their days it was considered essential." "Pres. Where, then, do Catholics derive their authority?" "Cath. Not from Scripture, not from precept or example, but from the power and authority which Jesus Christ left with the Catholic church to adopt such rules and measures as she desired expedient to promote her best interests and diffuse a knowledge of her ways to all nations and kindreds of men." But, learned pedobaptists as clearly assert this practice to be anti-scriptural.

Here is the testimony given by some of these; a testimony that condemns the practice of their own churches: Neander says: "It is certain that Christ did not ordain infant baptism. . . . we cannot prove that the apostles ordained infant baptism; from those places where the baptism of whole families is mentioned, as in Acts xv. 33, 1 Cor. i. 16, we can draw no such conclusion, because the inquiry is still to be made whether there were any children in these families of such an age that they were not capable of any intelligent reception of Christianity; for this is the only point on which the case turns." (N. Hist. pg. 198.) And Dr. Wall says, that, "Among all the persons that are recorded as baptized by the apostles, there is no express mention of an infant." And Wesley says: "There is no express command or clear example." While Calvin declares that, "The last discourse of our Lord referred to adults, and to no others." Again, Wesley says (Doc. tracts): "We do not pretend to found the rite of infant baptism on any supposed precept or examples of Scriptures which expressly declare that infants were, or that they should be baptized." And Martin Luther says: "It cannot be proved by the Scriptures that infant baptism was instituted by Christ, or began by the first Christians after the apostles." Barnes, commenting upon the words "For the promise is unto you, and to your children," Acts ii. 39, says: "It does not refer to children as children, and should not be adduced to establish the propriety of infant baptism, or as applicable particularly to infants." And Coleridge, who was said to be "the most talented theologian in the English church of his day," says: "The texts appealed to, as commanding or authorizing infant baptism, are all, without exception, made to bear a sense neither designed nor deducible, and likewise (historically considered) there exists no sufficient positive evidence that the baptism of infants was instituted by the apostles in the practice of the apostolic age." And again he says, "Equally vain is the pretended analogy from circumcision, which was no sacrament at all, but the means and work of a national distinction."

Let us hear one more witness, Dr. A. T. Bledsoe, of the M. E. Church South. He says: "We have shown in this paper (*Southern Quarterly Review*) that the position assumed by us (viz., that there is no express authority in the New Testament for infant baptism) is corroborated and supported as clearly and fully as language can support anything, by such writers as Wesley, Watson, Clark, McClintock, Nast, Edwards, Calvin, Dr. John Dick, Schaff, Lightfoot, Dr. S. Miller, Baker, Hodge, Hoy, Blackerstheth, Scheffer, Hibbard, Livingstone, Burnet, Ryle and Wall.

Thus surrounded and supported by the pedobaptist world—Methodists, Presbyterians and Episcopalians—we just let the anathema of Mr. Miller pass on with the idle wind." Thus, according to pedobaptists themselves, infant baptism has no New Testament authority whatever. But, it is claimed that the practice has historical support; that it is mentioned by early Christian writers, etc., etc. Well, let us examine the historical evidence relied upon, and the first thing we meet with is a fact that cuts off the head of this historical argument in favor of infant baptism, and shows it to be nothing more than the old decapitated corpse, Romish tradition!

(4) "Infant baptism is not so much as named in any fragment of ancient tradition during the first and second centuries. No living man can find any allusion to it, or account of it, till in the third century. Not one of the five apostolic fathers—Barnabas, Clement of Rome, Hermas, Ignatius, or Polycarp—either name or allude to infant baptism, or say anything that would imply it." (Campbell.) "We deny that there is any express affirmation of the practice of infant baptism, before the time of Tertullian (A.D. 200), or that there is even any unequivocal allusion to it by any writer who preceded him." (Dr. Pendleton.)

I have quoted the language of these two men of acknowledged scholarship and highest Christian integrity, in stating this very important fact, because they give it in terms forcible and clear, and their testimony cannot be questioned. But there is abundant testimony from the pens of learned pedobaptists sustaining this fact. Curcellene, champion for infant baptism, says: "Pedobaptism was not known in the world the first two ages after Christ. In the third and fourth it was approved by few; in the fifth and sixth, began to obtain in divers places." "Therefore we" (pedobaptists) "observe this rite as an ancient custom, but not as an apostolic tradition." "The custom of infant baptism did not begin until the third century after Christ, and there appears not the least footsteps of it for the first and second centuries." (Stennett's Ans.) Jones' Ecc. Lex. says: "Not one natural infant appears to have been baptized in the Church of Rome during the first three centuries, and immersion was the only method of administering the ordinance." Neander (Ch. Hist., Vol. 1) says of Cyprian (A.D. 248-258): "He and his colleagues were the first who publicly sanctioned the baptism of infants." And Bonson says: "It was far from being uniformly recognized in practice."

It is certain, therefore, that the practice of infant baptism stands condemned as a mere human institution, and without any divine sanction whatever, its own supporters being judges! And, furthermore, it took its rise in an age, and at a time, when many corruptions had crept into the church. "The mystery of iniquity" that was "already" at "work" "with all deceivableness of unrighteousness": (2 Thess. 2. ch.), when Paul wrote, continued without ceasing to multiply errors in the church, until, as Dr. Miller says, "before the close of the second century the scene began to change, and before the commencement of the fourth, a deplorable corruption of doctrine, discipline, and morals had crept into the church and disfigured the body of Christ. Hegeppus, an ecclesiastical historian, declares that the virgin purity of the church was confined to the days of the Apostles." "Taylor and others," says A. Campbell, "have shown that all the abominations of popery were hatched in the second century" (C. and R. Debate, p. 423). So infant baptism now cultivated in the garden of de-

nominalism was a plant reared in and transplanted from the hot-bed of popery!

A Plea for Sceptics.

PETER ANDERSON.

"Then Simon Peter answered him: Lord, to whom shall we go; Thou hast the words of eternal life."

I recently heard a sermon preached from this text. The preacher, a Methodist minister of more than ordinary ability, gave us what was regarded by the greater part of his hearers as a most excellent sermon. But his mode of dealing with his subject raised a feeling of antagonism in my mind which effectually destroyed all my enjoyment of the meeting, and perhaps prevented me from appreciating the good which the sermon might contain.

He began by assuring his hearers that he had a better opinion of them than to think that any of them doubted "the Word of God" or the truths of the Christian religion, and went on to denounce the man who is so desperately foolish and wicked as to entertain a doubt regarding these things, as one who has almost—if not altogether—placed himself beyond the utmost limits of hope or help.

He then proceeded to emphasize the thought that there is nowhere else to go: that it is Hobson's choice, this or nothing; and gave us the dying words of sceptics—such as "I am taking a leap in the dark," etc.—to prove what no one, themselves included, ever doubts or denies, viz., that these men have no certain hope or expectation of a future life, nor any well defined idea of what awaits them after death.

He then pictured in glowing colors the bright hopes and perfect confidence of the "believer," and invited us to choose between faith and doubt in the light of the visible results, remarking that the thoughtful man would pause before choosing to discredit the "Word of God," and refuse the only way which offered a means of escape from eternal ruin.

Now all this seems to me to be just about the worst conceivable way of helping an intelligent and honest man who has acquired sceptical habits of thought regarding religious matters; and I could only sincerely hope that none of the very class for whom the sermon seemed to be specially designed were present to hear it.

It would be well for preachers, as also for Christians generally, to recognize certain truths regarding the class generally termed "infidels," which they are very much inclined to ignore.

I have been held by some who seem well qualified to judge, incredible as it may appear, rather sceptically inclined myself, and I submit that, somewhat on the principle of setting a thief to catch a thief, I may be competent to give some useful hints in reference to the treatment of this class to men who are very much my superiors in regard to all else. Of course a thief so employed may require watching lest old associations should prove too strong for him and he be found betraying his employer by doing something at that species of deception known as "barking with the hounds and running with the hare."

"A word to the wise is sufficient."

It is neither wise nor right for preachers to assume an attitude of irritation and personal antagonism to infidels, and to treat them as if their unbelief was something which they had freely and voluntarily chosen by reason of their own obstinacy and love of untruth. Do you not see that the inducements are all the other way? That it is really an incredible thing that hundreds, aye thousands, of sane men, many of whom are intelligent citizens of good moral

character, should, as a matter of choice, simply disbelieve a religion which warns them that "he who believeth not shall be damned," while unbelief offers nothing whatever to place in the opposite scale; or that they should feign an unbelief which they do not feel and which, if their infidelity is only feigned, they must inevitably know will end in irremediable disaster?

Give the sceptic the heaviest shot that you have in your arsenal in the way of fact or argument, and if he deserves help he will hear you gladly, but to base all that you offer him as a remedy on what he knows to be a false diagnosis of his case is to offer him the veriest "vacant chaff," no matter how well it may be meant, for grain. I have spoken freely and exchanged thoughts fully with many of the reputed "infidels," and I know that many of them are glad to hear religious truths, which after all it affords them no pleasure to disbelieve, so presented that they cannot help believing them.

It is not wise or just to charge sceptics with refusing to believe "the Word of God." There is no sceptic outside a lunatic asylum so infinitely foolish as to match himself against almighty God by refusing to credit that which he knows or believes that God has spoken. Their scepticism consists, so far as their intention is concerned, not in doubting what God has spoken, but in a doubt as to whether it is His voice that they hear. And, to be perfectly candid, when I pass in mental review some of the things which many of us have been insisting upon as a part of the message, the scepticism which finds it well nigh impossible to believe that it is the voice of God that delivers it, does not appear to me to be such a very incredulous or irreverent thing after all. To charge the sceptic at the outset with refusing to believe God, is an exhibition of weakness and injustice on our part which is nearly certain to result in arming him, *a priori*, against all the good and wise things which we will, of course, say later on.

To commend the Christian religion to the acceptance of the sceptic on the ground that nothing better offers as a means of meeting the needs of humanity or enlightening us as to the origin and destiny of the race, is neither helpful to him nor fair to the Christian religion.

The difficulty with the sceptic is that he has come to regard the facts of the gospel, the salvation which it offers, and the ruin from which it saves, as largely mythical and incredible; and to tell him that nothing better offers as an explanation of the mystery of human life, or God's purposes regarding the race, is merely to strengthen his conviction that He has never made an oral or written revelation to men at all. Then all such talk—argument I will not call it—proceeds upon the old unwarranted and exasperating assumption that he has voluntarily thrown his former religious faiths away, and could by a simple exercise of the will just as voluntarily resume them again, if he only would. That, in short, he has deliberately determined to go to perdition merely for the fun of the thing, or at the best, just to humor his own insane obstinacy.

Now the very reverse of all this is true, and he knows it. Probably at least nine sceptics out of every ten to be met with in Canada are men who were taught to believe the Bible to be a revelation from God, and who did believe it to be such in their younger days; as far as a man can be said to believe anything without having made any careful or personal examination of the evidence upon which it depends for acceptance as true. And when these men, from whatever cause, found their hold upon the religious faiths of their youth slowly but surely relaxing year

after year, there were many occasions on which they felt the keenest mental suffering, and made the most strenuous efforts to stem the tide which they felt was bearing them away from their old moorings, they knew not whither. And if at last the thoughts and reasonings which they could not quiet, and from the constant recurrence of which they could find no means of permanent escape, have resulted in making them doubters of, or disbelievers in, the inspiration of the Bible, as we believe in it, or of any other of their old religious faiths, do you not see that by an act or exercise of the will

"They cannot now retrace the winding mazes
Their feet have trodden through the weary years,
Unthink the thoughts whose thousand varying phases
Have brought but empty hands and blinding tears?"

Neither do these men take kindly to the term "infidel" as an appellation by which to distinguish them from ordinary mortals. Some of them have a conviction that fidelity to their own best conceptions of what is true and honest and manly is after all the best fidelity, and that they would better deserve the title did they profess a faith which they do not feel. The idea is worth considering.

No, I am not "running with the hare," my friend. I am only trying to show that we have been carrying altogether too much dead weight in the race, if our object is to overtake him.

It is exceedingly unfair to the Christian religion to recommend it to the sceptic on the ground that it is the best thing that is available. You have already claimed for it that God, the source of all wisdom, is its author and designer; that it is His way of eliminating all that is evil from humanity, and now to say that nothing better offers is to "damn it with very faint praise" indeed.

Conditions are quite conceivable in which the best available thing is utterly inadequate as a remedy for the evils which they entail, or for the reason of the existence of which the best explanation offered is wholly insufficient; in which you can but believe that the true explanation of the "situation" has never been discovered or revealed. The sceptic thinks he sees such conditions in the past history and present situation of the human race. He will probably readily agree to the proposition that the Christian religion is the best of all the religions of the earth; that it is from many points of view the best thing that offers.

But if you are to arrest his attention and influence his beliefs and habits of thought, you must claim infinitely more for it than this. And you may boldly make the claim that it is not only the best thing that is offered as a means of benefiting humanity, but the best thing that is conceivable. That it is the only thing that ever has so transformed any considerable number of the human race as to fit them for eternal life; and that it is able to transform and redeem to the very uttermost all who accept it honestly and sincerely enough to act as if they believed it; any professed acceptance of it which falls short of accomplishing this result being only a sham and a delusion. You may make the most comprehensive claims along this line that you please. There is no danger of claiming too much. The sceptic will perhaps be ready to question the correctness of your claims at first, or to characterize them as absurd, but you easily have the best of the contention if you know the facts, and are sure to benefit him if he is an honest man, by directing his thoughts into this channel.

The sceptic is commonly a man who believes in the existence of the Creator,

and that He governs the universe which He has created. Ask him if it is possible that the thing which of all others is capable of doing, and has done, the most to elevate, purify and benefit humanity, is an accident or a fraud. He can not believe so till he is ready to abandon his belief in the guiding and controlling hand of God, which, to the most of his class, is impossible; the evidence of it being too overwhelming.

Don't claim to know everything and be able to explain all the providences and intentions of God. The sceptic will think none the less of you for being subject to the limitations common to your kind; there are some things which he doesn't know himself. Especially do not insist upon such conceptions of God as I once heard expressed by one of those abnormal developments known as boy preachers; who, when the weather turned out showery and unfavorable on the great Sunday of the camp meeting, still took heart of grace when the attendance became larger than he had expected, in view of the state of the weather, and told the people that he believed that God was doing the very best He could for them under the circumstances.

Hepworth, Ont.

The Sunday School.

Sunday School Committee of the Co-operation of Disciples of Christ in Ontario:—J. A. Alkin, Chairman; E. B. Barnes, J. D. Stephens.
All matter intended for publication in this department should be sent to J. A. Alkin, Orangeville, Ont.

Written Examinations.

The Disciple church are taking the initiative in the way of written examinations in connection with Sunday school work in town, and a list of the questions asked will be found on another page. The questions will be given out next Sunday, and each scholar will have until the following Sunday to write the answers. This looks like a good idea.—*Aylmer paper.*

Church of Christ S. S.

BIBLE CLASS.

Examination questions for the Bible class of the Church of Christ S. S.—1st quarter, 1893; Acts i. to viii.

I. Identify: Joel, David, Caiaphas, Barnabas, Peter, Herod, Pilate, Ananias, Stephen, Gamaliel, Theudas, Aaron, Philip, Theophilus, Abraham, Samuel, Esaias.

II. Explain all the names given to Jesus in these eight chapters.

III. Make it clear how people become Christians, defining the terms, Faith, Repentance, Baptism, Conversion, Church (according to the usage in the New Testament.)

IV. (1) What is the Holy Spirit? (2) What was the Baptism of the Holy Spirit? (3) What were "gifts" of the Holy Spirit? How, by whom, and what for, were they given. (4) Why are there no "gifts" of the Spirit today? (5) To whom and when is the Holy Spirit given? (6) How does it come? (7) Mention six other names given to the Holy Spirit, and explain them.

V. Describe the events of Pentecost in your own language, stating also: (1) Why the Apostles needed to wait till that time before they began to preach? (2) Why Peter spoke first? (3) Whether or not there were Christians before Pentecost?

VI. Show how the Gospel comprises all these expressions: "The resurrection from the dead" (iv. 2); "all the words of this life" (v. 20); Jesus as the "Christ" (v. 42); "Christ" (viii. 5); "Kingdom of God" (viii. 12); "the

name of Jesus Christ" (8. 12); "Jesus" (viii. 35).

VII. What was the condition of the first church: (1) Spiritually? (2) Socially? (3) Financially? (4) As to organization? (5) As to its mission spirit?

VIII. (1) What were the qualifications and powers of an Apostle? (2) Who were Scribes? Priests? Sadducees? Prophets? Jews? Gentiles? Cretes? Parthians? Proselytes? Grecians? (3) Explain why the Revised Version differs from the Common Version, and where the former makes the meaning clearer, or makes any important changes in these eight chapters.

IX. Briefly explain: "Acts of Apostles"; "the former treatise" (i. 1); "infallible proofs" (i. 3); "his brethren" (i. 14, name them); "purchased a field with the reward of his iniquity" (i. 18); "cloven tongues" (ii. 3); these are not drunken—seeing it is but the third hour of the day" (ii. 15); "the sun shall be turned into darkness, and the moon into blood," (ii. 20); "the day of the Lord" (ii. 20); "pains of death" (ii. 24); my flesh shall rest in hope" (ii. 26); "Thou wilt not leave my soul in hell" (ii. 27); "pricked in the heart" (ii. 37); "in the name of Jesus Christ" (ii. 38); "fellowship" (ii. 42); "breaking of bread" (ii. 42); "times of refreshing" (iii. 19); "restoration of all things" (iii. 21); "unlearned and ignorant" (4. 13); "believers were of one heart and one soul" (iv. 32); "great grace was upon them all" (iv. 33); "lie to the Holy Spirit," (v. 3); "yielded up the ghost" (v. 10); "bring this man's blood upon us" (v. 28); "the word of God increased" (vi. 7); "blasphemous words" (vi. 13); "church in the wilderness" (vii. 38); "living oracles" (vii. 38); "Kingdom of God" (viii. 12); "gall of bitterness" (viii. 23).

Answer as briefly as possible, and prove everything by the Scriptures.

The Critic's Corner.

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

May 13th, 1893.

BRO. SHEPPARD: Please give us your views in Critic's Corner, EVANGELIST, on the first sentence, 2 v. 1 ch. 1 Peter; also, 11 v. 3 ch. Philippians. D. M. K.

1ST PETER, 1ST CH. 2ND V.

"Elect according to the foreknowledge of God the Father."

In the first place let it be noticed that in the original the word *eklektos* (elect) is prefixed to the words rendered "strangers scattered" in the several places named, and is thus rendered in the revised version:—"To the elect who are sojourners of the Dispersion"—the word elect thus conveying the idea, not of choice to eternal life, for a letter directed in that way, no one, as Lardner observes, could receive; because no one could be certain of his election to eternal life till it was made sure by his final perseverance.

The persons thus addressed were those whom God had chosen, on account of their obedience to the Gospel, to be His people, and agrees with the reminder made to the Israelites in Deut. vii. 6: "For thou art an holy people unto the Lord thy God: the Lord hath chosen (elected) thee to be a special people unto Himself above all people that are upon the face of the earth,"—which is said of them as a people not as having been elected to eternal life individually, for many of

them proved unworthy of that glorious destiny. And in the same manner the word *election* is used in 1 Thess. i. 4: "Knowing, brethren beloved, your election of God," which is said of them as a church; for, individually, many proved themselves unworthy of their profession, walking "disorderly," and were certainly not entitled to life eternal.

In his comment upon this passage, Dr. Macknight, though a Calvinist, says that the word elected is used in this sense (collective and not individual) in other passages of scripture.

"According to the foreknowledge of God the Father."

A definition of the word *prognosis* (foreknowledge) will assist us to understand its import in this scripture. It is from the verbal form of the word which means:—"To make a previous choice of, as a peculiar people. To know before, or foreknow WITH APPROBATION, TO FORE-APPROVE. TO ordain before."

And so it is that God has ordained before-hand that all who believe in Christ and obey Him shall be His elect or chosen people. "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ, according to the good pleasure of his will," Eph. i. 4. 5. Notice, chosen us in Him; not when we were non-existent, but when we came into union with Christ through faith.

To make this plain let us notice how Paul illustrates the nature of the "election of grace" in the eleventh chapter of Romans: "God hath not cast away his people whom he foreknew. Wot ye not what the scripture saith of Elias? How he made intercession to God against Israel, saying, Lord they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men who have not bowed the knee to Baal. Even so then at the present time also there is a remnant according to the election of grace."

Now let us read from 1 King, xix. 18: "Yet I have left me (or, I will leave me) seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth that hath not kissed him," thus plainly intimating they were left (elected) BECAUSE they did not bow; and so in the gospel dispensation such of the Israelites as were obedient to the gospel were recognized as God's people according to the election of grace.

The final election to eternal life will be at the eternal judgment when each person who has been faithful unto death will be received to the enjoyment of that great and wonderful gift in company with all the redeemed. E. S.

P. S.—The answer to the second question of our esteemed brother will (D. V.) be given in next issue.



Do you realize the importance of a healthy stomach, now that cholera threatens? K. D. C. acts as a cholera preventative, by restoring the stomach to healthy action.

Free sample mailed to any address. K. D. C. Company, Ltd., New Glasgow, N. S., Canada, or 127 State St., Boston, Mass.

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

OUR SPECIAL OFFERS FOR 1893

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

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

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

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

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

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

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HAMILTON, JUNE 1, 1893.

Loyal to the Truth.

Is that person loyal to the truth who joins a church which teaches and practises as essentials what he does not believe to be in accord with the word of God? We do not need to maintain that every true Christian is loyal to the truth. We assume that every reader will admit that. Then our question would seem to be answered. But it seems there are many who claim to be honest Christians who feel no compunctions of conscience, though they hold membership in churches whose characteristic doctrines and practices they do not agree with. They do not consider that they are giving their countenance and support to what they believe to be unscriptural. But a moment's reflection will show that they are.

If Christianity is any good to a man, it will make him conscientious. If a church is any good to a man, it will make him love the truth. If a preacher is any good to a man, he will help him to be faithful to his best convictions. In this day of great liberality (and shall we say of much spurious liberality?), it is to be feared that the fine regard for truth is being largely displaced by a desire for union without reference to truth. It is curious how such feelings grow. The writer, for example, has sometimes seen them spring up among Disciples, right in the face of his earnest and, as he believes, Scriptural teaching to the contrary. It has always been the ambition of the editor of this paper, by pen and speech, to cultivate among the young Disciples that grand zeal for the truth which we so much admire in our old brethren. But he has to sorrowfully admit that his efforts have not always had the desired effect. Others, no doubt, have similar experiences. Not long ago we received a letter from one of those faithful brethren who are holding up the standard of primitive Christianity amid adverse circumstances and with a small company of Disciples. He was lamenting the fact that some of the Disciples were uniting with sectarian bodies. Some people make such moves because they lack knowledge, others because they lack conscience. The only thing that can be done to prevent such moves is to constantly present the truth and continually urge the claims of conscience. If people go out from us under such influences, they will do us no harm, and will do no good to the people they ally themselves with.

The evil of popery is not generally understood, nor is it usually perceived that popery is not confined to the Roman Catholic church. Popery may exist in any church, and as a matter of fact, does exist in every sectarian church. What is the essence of popery? It is making laws for the church of Christ; and specially making laws with reference to the conditions of membership in the church. And what distinguishes a sectarian church from a

true church of Christ is that the sectarian church adds to or takes from the conditions of membership laid down by the Saviour and His inspired apostles; and that is popery. Now no loyal-hearted believer in Jesus Christ can give his support to such a church or such a system when his attention is drawn to the matter, for he sees that to do so is virtually to repudiate Christ.

Perhaps the greatest service the Disciples of Christ have rendered to the cause of Christ is their emphasis of this great principle: "That nothing should be required as a condition of membership in a church of Christ for which we have not a 'Thus saith the Lord' in express precept or approved precedent." Our preachers should give it constant attention and be careful to instruct the young Disciples so that they will clearly apprehend its meaning and its obligation.

We do not desire to cultivate what is called a sectarian feeling. We are anxious not to be bigoted. And we are confident that it is entirely noble and undoubtedly scriptural to warn our brethren against the sin of leaving a church of Christ pure and simple, and joining a body which, whatever its good points may be, is teaching for doctrines the commandments of men.

A Comparison.

"When shall we have an authorized evangelist in Canada who will press every convert and old believer to accept the Holy Ghost as Paul pressed the Ephesian believers, as recorded in Acts xix?"—B. SHERLOCK, in *Christian Guardian*.

Before commenting on the above, let us transcribe the passage referred to (Acts xix. 1-6), quoting from the Revised Version:

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus, and found certain disciples, and he said unto them, Did ye receive the Holy Ghost when ye believed? and they said unto him, Nay, we did not so much as hear whether the Holy Ghost was given. And he said, Into what then were ye baptized? And they said, Into John's baptism. And Paul said, John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Jesus. And when they heard this, they were baptized into the name of the Lord Jesus. And when Paul had laid his hands on them, the Holy Ghost came on them, and they spake with tongues and prophesied."

Now, go back and read Mr. Sherlock's question. Notice his use of the words "press" and "pressed," and observe that the citation from Acts does not say that Paul "pressed" the Ephesian believers to receive the Holy Spirit. The plain story is that Paul found out that they had not received the Holy Spirit; he discovered the reason, viz., because they had not been baptized into the name of the Lord Jesus. When they learned of the mistake in their baptism, "they were baptized into the name of the Lord Jesus." And then we are told that "when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied." No "pressing" in that. Simply, the conditions were complied with upon which the Holy Spirit was promised, and then the Spirit was received.

We would kindly suggest to Mr. Sherlock that he compare the scriptural narrative with his own statement, in order that he may clearly see wherein they differ. In our humble opinion, believers should not be taught that the promise can be enjoyed before the conditions of receiving it have been com-

plied with, and we would direct attention to a plain and pertinent scripture, Acts ii. 38 (R. V.): "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost." We should rejoice greatly if the Methodist church would send out a few evangelists to "press" upon believers the enquiry whether or not they had obeyed the injunction of that text.

Sectarianism in the Toronto Public Schools.

The Toronto public school board has passed a resolution authorizing the purchase of 7,000 copies of a Presbyterian hymnal, containing the Tonic Sol-Fa notation, the object being to facilitate the introduction of that system in the public schools. We gather from the discussion, as reported in the *Globe*, that it is intended that the psalms or hymns in the book are to be sung to the tunes accompanying. Now, Presbyterian hymns are intended to aid in impressing Presbyterian theology upon the minds of those who sing them. It is, therefore, a gross outrage to place such hymn books in the public schools as a text book. A school board has no right to make such a purchase, and we shall be surprised if the Toronto people endure such an imposition.

Prohibition.

Prohibitionists have their work cut out for them now until the polls close at the municipal elections, January 1, 1894. The aim and object of every true prohibitionist must be to roll up as large a majority as possible. We are glad to see that those temperance men who opposed the plebiscite, now that it is decided upon by the legislature, are determined not to be a whit behind its chief promoters in preparing the people to vote against the liquor traffic.

As there are those who are now seeking to prejudice the temperance people against those called professional temperance agitators, that is to say, those who devote all their time, or most of their time, to the advocacy of prohibition, we take the opportunity of saying that we feel certain that but for the "professionals" the good cause would not be in the hopeful condition it now is. Many a man, preacher or somebody else, can make a rousing speech on temperance, who has not any more political sense than a baby, does not understand our system of government, and has no more idea than the man in the moon of how to make a question practical politics.

Now, was not that a marvellous spectacle when the Marter Bill was before the Ontario Legislature? Every last member there cast a vote against the liquor traffic. How did that happen? It didn't "happen." It was brought about. You may depend there were long heads behind that, and they were not members of the Legislature either, neither were they preachers and others who have an occasional whack at the liquor traffic. Nay, verily, but those "professionals," men who have studied politics and know the ways of politicians. No, friends of temperance, don't go back on the "professionals" until a prohibitory law is enacted, and then you won't; you'll know better.

The Editor has received notice that his presence is desired at the annual re-union and banquet of the Alumni Association of Kentucky University, Thursday, June 8th. He would like to run down to Lexington to see the "boys," but he can't go. All he can do is to send them his blessing.

Notes.

The *Christian Guardian* says: "There is no evidence to show that all the disciples who partook of the Last Supper were baptized members of the Christian Church." That is true, for the very good reason that there was no Christian Church then. But there is ample evidence to prove that they were all baptized. What does the *Guardian* say to this?

According to the papers, Pope Leo thanked God for having preserved him to celebrate his episcopal jubilee. This event, he said, would be regarded by men as a sign of the divine protection extended over the church in these calamitous days. We suppose some men will so regard it, but for our part we do not. We do not believe God takes pleasure in the church of which the Pope is the head. Moreover, any and every system of religion can be proved to be of divine origin, if aged functionaries are to be taken as evidence.

As an indication of the constant interest in the discussion of the action and subjects of baptism, we note the following books advertised in the *Christian Guardian*: "Baptism: its mode and meaning at the time of our Lord;" "Immersion proved to be not a Scriptural mode of baptism, but a Romish invention;" and "The Scriptural and Historical Character of Infant Baptism Asserted and Defended." It behooves those who are certain that the immersion of believers is the only baptism commanded by the Saviour to be active in spreading that truth.

Our Omnibus.

A postcard received from Miss Mary Rioch, dated Tokyo, April 24, says: "We are quite settled already, and are getting acquainted with the neighbors."

King Oscar, of Sweden, is very simple and unaffected in his manners. When he went to see the Pope he kissed him on both cheeks. Such a salute was quite irregular, long usage having established the custom of kissing only the Pope's hand. This rule was only broken once, in the case of the late pontiff, by a president of the United States. General Grant simply shook him by the hands and said, "How do you do, sir?"—*Canada Presbyterian*.

General Grant should have had a third term for that.

Our citizens were surprised to learn this afternoon that Mr. John Percy, of the firm of Percy & Sons, blacksmiths, was dead from heart failure. He had been ailing for a week, but seemed considerably better yesterday. He settled in Bowmanville in 1851, and was the oldest business man in the town. He was a member of the Disciples church, a life long Reformer, and bore the respect of all who formed his acquaintance. He was born in the parish of Inwardly, near Okehampton, Devon, England, in 1821, and was therefore in his 71st year. He leaves a widow, two daughters and four sons.—*Bowmanville Cor. Daily Globe, May 20th.*

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

A well-known Berlin physician states: "A healthy stomach is cholera-proof." K. D. C. will restore your stomach to healthy action, and fortify you against cholera.

Died.

HEPBURN.—At his home, Yarmouth township, after a sickness of only five days, Bro. James Hepburn, in the 61st year of his age. The deceased had filled places of public trust for a number of years, and was a trustee of the church at St. Thomas at the time of his death. Rev. Mr. McDiarmid, of Toronto, a brother-in-law of the deceased, was present, and assisted in the services. May the comfort of the Lord be with the sorrowing wife and daughters.
T. B. KNOWLES.

After a brief illness Mrs. Joseph Watson, 7th line, Erin, passed away last Thursday morning. Though the deceased had been in poor health for some time, yet death was not expected so soon; in fact about a week previous to her decease she had attended the funeral of the late Wm. King. Mrs. Watson was a lady of most estimable character, highly respected by a large circle of friends and acquaintances. Two sons and two daughters survive her: Joseph, a druggist in Elora; Mrs. Jno. J. Hawes, of East Garafraxa; William and Emily at home. The funeral took place on Saturday to Price's Corners' cemetery and was very largely attended. Mr. Watson and the bereaved family have the sincere sympathy of all in their sad bereavement.—*Hillsburg Beaver*.

Church News.

LONDON, May 22nd.—One addition from the Baptists recently.

T. L. FOWLER.

HAMILTON, May 25th.—A young man having confessed Jesus as his Lord was baptized last night.

BOWMANVILLE, May 1, 1893.—I held an eighteen days' meeting with the church at Salem, Indiana, resulting in twenty-two additions. The incessant rains hindered us greatly. Bro. C. H. DeVol is the pastor.

E. B. BARNES.

LOBO.—We report that four young people have recently confessed the Lord Jesus and put Him on by baptism by His authority. The Lobo church and Y. P. S. C. E. are alive and work nobly "For Christ and the Church." Two of the additions were young men and two of them girls about fifteen years of age. Our only daughter, Bessie, was one of them. Brethren, rejoice with us and pray for us that many more may follow the noble example of these young people. I have been informed that the gospel is the power of God unto the salvation even of those raised to regard the pope as their father, as the head of the church.

J. A. BRENNSTUHL.

Poplar Hill, May 23rd.

BLENHEIM, May 16.—The children's mission band gave an entertainment on the evening of May 10. Silver collection taken at the door for children's work. Some of our young sisters took charge of training the children, and the manner in which the programme was rendered reflected great credit on their training. A missionary quilt was on exhibition, pieced by the children under oversight of older heads. One of our young sisters read Sister Flaglor's "Loving tribute to Mary M. Rioch." Just previous to this reading, the chairman (our town lawyer) called the attention of the audience to the fact that Miss Rioch was the missionary whose picture, framed, hung upon the wall.

Last Lord's day we listened, in all probability for the last time, to our aged Bro. Stripp, now in his 83rd year. He expects this week to go to Nebraska.

Woman's Work.

Conducted by Mrs. S. M. Brown and Miss Jessie R. Agnew, 373 Shaw Street, Toronto. Everything intended for this column should be sent to Mrs. S. M. Brown, Warton, Ont.

O. C. W. B. M. President, Mrs. W. B. Malcolm, 89 Church St., Toronto; Cor. Sec., Miss Bella Sinclair, 1111 Denison; Treasurer, Miss Jennie Fleming, Kilsyth.

Envelopes for Children's Day.

We will have a supply of envelopes for "children's day" collection at Everton. As far as possible, we will distribute them there for the Sunday schools. I am writing a card to each superintendent, as far as known to me, asking them to do all they can to aid us in this way. Bro. McLean says to "write each superintendent on the subject, and urge him to seek for a large offering." We feel sure of the hearty co-operation of our Sunday-school workers, as this is such a practical way of showing children one of the ways in which they can work for the Master.

Will my correspondents kindly send my mail-matter for the month of June in care of CANADIAN EVANGELIST, 85 Wellington Street North, Hamilton, Ont.?

BELLA SINCLAIR.

Young People's Work.

FOR CHRIST AND THE CHURCH.

TORONTO, CECIL ST.—The Y. P. S. C. E. of Cecil Street Church of Christ held their semi-annual business meeting for the election of officers on the 10th of April last, when the following were elected—namely, Mr. E. Hainbly, President; P. L. Weeks, Vice President; Miss H. Anderson, Secretary; Miss A. Hall, Corresponding Secretary, and Chas. Burton, Treasurer.

We have now 61 active and 9 associate members on our roll, and find that changing our time of meeting from Sunday morning to Sunday evening after church has been productive of an increase in membership. We have raised during the half year from October last to April, \$190.

We have also organized a Junior Society, with ten members. The following are officers: Superintendent, Mr. Croot; Assistant Superintendent, Miss Leary; Secretary, Frank Burton, and Treasurer, Miss Lulu Higgins.

Yours in C. E.,

ALICE M. HALL, Cor. Sec.

C. E. Prayer-Meeting Topics.

JUNE 4.—Vow and Pay. Eccl. v. 4; Col. iii. 22-24.

"A vow is a bond upon the soul, in which we pledge ourselves to God in some particular service." (Num. xxx. 2.) It is a serious thing to vow or make a promise to a fellow mortal, but how serious a thing it is to vow unto God. Our vows or promises should be held sacred, whether they are made to God or man. Much distress and misery have been brought upon mankind by neglecting to pay our vows. It is a serious thing with us when we hear men say that our promise amounts to nothing.

1. Never vow rashly. Never make a solemn promise without due meditation. In Judges xi. 29-40, we read of a vow made by Jephthah. Jehovah was with him and promised to deliver into his hands the children of Ammon, but not relying upon the power of God sufficiently, he made a rash vow. He promised God that if He would deliver into his hands the children of Ammon, he would offer up as a burnt offering the first that came forth from his house to meet him. His daughter, his only child, was the first to greet him, and she was offered up unto the Lord as Jephthah had vowed.

2. Never vow without being willing to perform it or to endeavor to do it. Much of the poverty and trouble of the world has arisen from broken pledges, which were never intended to be kept. A man's word should be inviolable. Many of the bloody wars have been waged as the results of broken promises or treaties. Many men have been driven into bankruptcy, banks failed, and thousands reduced to poverty because promises to pay were never intended to be redeemed. Now concerning our C. E. pledge, is it right to sign it? Not if you do not intend to endeavor to keep it. There is not a clause in it but what can be accepted by the Christian who desires to go on to perfection.

"By our fruits are we known." This is true of persons, congregations and the different departments of church work. The C. E. movement receives the approbation of God: Who can say aught against it, in view of the fact that all over the globe every year thousands of young men and women are being led to accept Christ as their Lord and Saviour. May the Lord's richest benediction rest upon this work.

JUNE 11.—Our Young Lives for Christ. Eccl. i. 2; 1 Tim. iii. 15; 1 Tim. iv. 12.

A few weeks ago we were studying that most important question, "How to win souls." We soon learn that it is easier to influence those who are young in years to accept Jesus as their loving Saviour, than those of mature ages. We read in the Word of God that the angels rejoice over the conversion of one soul. Do we not believe that they sing their songs of rejoicing with greater zeal and fuller joy when the boy or girl is led to consecrate himself or herself to the Lord? Because the young converts, if spared, have a long life in which to work for Him who died for them, and to be instruments in God's hand for winning souls. We are awakening ourselves to the important work of the conversion of children. You can win ten of tender years for Christ while you are persuading one of mature years to confess Him, and then the children make the most faithful, loving, conscientious Christians. Spurgeon who was himself converted when a child, who made thousands of converts in his life, declared the young converts almost always continued faithful. He received about fifty children into the church every year, of whom, he said, he had not to expel a single one.

1. "Remember now thy Creator in the days of thy youth."

"Suffer little children to come unto me, and forbid them not."

There is much greater pleasure in turning our thoughts towards God, and in loving and serving Christ than there is to be found in the world. As C. E.'s let us make our meetings interesting and attractive. Let the love and joy of serving Christ shine from our eyes and be manifested in our every act. See that the Sunday school is made attractive to the children. There is a peace and joy in working as a follower of Christ. It is time that others, and especially the children, should know it. We as young Christians are not to be ashamed of our youth, but be so consecrated that we will be "examples to them that believe in word, in manner of life, in love, in faith, in purity." 1 Tim. iv. 12.

2. Remember now thy Creator in the days of thy youth; for evil days will come. Times of sorrow, sickness and darkness. It will be a terrible thing to be without God, without hope, groping in darkness. Seek the Lord early, for "they that seek me early shall find me." "The first preacher of Christ to the children should be the mother." GEO FOWLER.

For colds use Slocum's Emulsion; 35c.

Children's Work.

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

The Frog Pond.

"Hi, Peggy! let's go down to the frog pond!" shouted Billyboy.

"'Tain't frog pond," said literal Peggy.

"'Fis."

"'Tain't."

"What is it, then?" said Billyboy, with a dawning consciousness that something was wrong.

"It's—it's—well, 'tain't frog pond, anyway."

"Pho! you don't know yourself."

"I know 'tain't frog pond, anyway," repeated Peggy.

Here 'Lizbeth interrupted with an admonitory,

"Stop that, children."

'Lizbeth was almost as great an authority as Aunt Maggie, so the children went around the corner of the woodshed quietly.

"Come on, Peggy," said Billyboy coaxingly. "Get your little pail and I'll catch you a nice little baby frog, and we'll watch him drop off his tail."

"Then, that's what it is—frog pond," said Peggy.

"Well, didn't I say that?"

"No, you didn't," said Peggy, in her most obstinate tones.

"Well, never mind, let's go."

"No, I don't want to go. The last time I went, day before yesterday, I fell down in the water and got wet all over, and Aunt Maggie spanked us both, and put us to bed in the afternoon, and gave us only bread and milk for supper. There was custard and jelly cake for supper, and I wanted some," said Peggy, with a sigh of regret for the lost dainties. She completely forgot that Aunt Maggie had expressly forbidden wading that day on account of a very cold wind.

"I'll tell you what," said Billyboy, "you pick wild-flowers for Aunt Maggie, and I'll roll up my pants ever so high, they won't get a bit wet, and I'll get the frog."

This decided the matter, and Peggy and Billyboy trotted down the grassy orchard. Their bare, brown sturdy legs rapidly carried them out of sight.

Just as they disappeared Aunt Maggie came out and asked 'Lizbeth:

"Where are the children?"

"Down at the pond," said 'Lizbeth.

"They were disputing about the pronouncement of frog pond. Billyboy had called it 'frog pond,' and they couldn't get it right 'between them."

Aunt Maggie and 'Lizbeth laughed as they often did at the children. Billyboy was eight years old and Peggy six. They were motherless; as far back as their memories could reach, Aunt Maggie had taken care of them and kept house for their father. They were not precocious children, as you can see. They were decidedly obstinate, and not always obedient, but they were truthful and affectionate, and these two good qualities covered a multitude of offences in Aunt Maggie's eyes.

The shallow pond where the spring overflowed was the place of all places on the farm to Billyboy and Peggy. Watercress grew there in profusion, and in the soft dark mould near the edge of the water were the most wonderful violets, so large and so purple, they scarcely seemed wild flowers. Peggy busied herself gathering violets and marsh marigolds, occasionally stepping into the water to feel the delightful thrill it always gives when one puts one's bare foot in running water. Pretty soon her broad hat was full of flowers.

Meanwhile Billyboy hunted in all

the corners near the stones for a "baby frog," but not one could he find. Either they had dropped their tails or they were hiding, not caring to be carried away in a pail and put in a glass of water, to be watched with curious eyes. They preferred the pond, small blame to them.

"Here comes Bob," said Peggy.

Staggering Bob was a lamb. His mother was a refractory old sheep, who refused to take to a black lamb. She butted him so hard against the wall that she hurt his leg and made him lame, hence his name, Staggering Bob. Bob had been taken into the house and kept in a basket near the stove. The children waited on him tirelessly until the weather got warm enough for him to go outdoors. Bob was a companionable fellow, and never hesitated to follow the children into dining-room and parlor, scandalizing old Carlo, who never dreamed going farther than the kitchen stove.

Bob missed the children when they started to the pond. He was nibbling the sweet young grass; his wise little sheep's head soon decided him to go to the pond to look for them. When Peggy saw him he was clambering painfully up a large moss-covered rock, when he peered over at Billyboy, tried to come a step nearer and fell plump into the water with a prolonged bleat of terror.

Billyboy dropped Peggy's pail, which being full of water instantly sank; caught up the wet, frightened lamb, and hurriedly waded out.

I don't think it would have done Bob any harm to have gone home on his own four legs; but Billyboy thought otherwise and carried him every step of the way, and never thought of his wet jacket and shirt until Bob was dried with a cloth and standing by the stove, alternately shivering and baa-ing, making the most of his small accident.

Annt Maggie didn't find a word of fault, and there was custard and jelly cake for tea.

AGNES.

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PERSONAL REMINISCENCES.

I came to Canada in the spring of 1832 from Perthshire, Scotland, being then in my twentieth year. In 1835 I was baptized by Elder Menzies, of Esquesing; the next year I settled on land near Everton, united with the church there, became a reader of the Millennial Harbinger, and began to speak a little in the church and in schoolhouses and churches near at hand. In 1842 I was ordained and was sent some distance from home, accompanied by the late Elder James Black, of Everton, my life-long companion and brother, a man in whom I could never discern any faults, but many virtues. We preached in Berlin, Dundas, Beamsville and Jordan, and to the east of our homes in Esquesing, Toronto township, Toronto city, Markham, Pickering and Oshawa. There was no church in Bowmanville then. A great deal of our preaching was done in the township of Erin. We thus continued until the fall of 1849, when the Ontario Co-operation was organized, and the late Elder James Kilgour and myself were asked by it to devote our whole time to the preaching of the Gospel. You will find a brief account of our first year's labors in a late number of the CANADIAN EVANGELIST.

I am now in my 81st year, and have, on account of bodily infirmities, retired from public work, and am patiently waiting for the call to go home.

Yours in the hope of the Gospel, A. ANDERSON.

[Bro. Anderson was asked to send to Chicago, for the exhibit of the Disciples at the Exposition, his photograph and the above statement of the circumstances of his entering the work of the ministry. It will be interesting to our readers.—EDITOR.]

Do you realize the importance of a healthy stomach, now that cholera threatens? K. D. C. acts as a cholera preventive, by restoring the stomach to healthy action.

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Foreign Missions.

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NOTE.—The receipts to date are nearly \$5,000 less than for the corresponding period last year. They ought to have amounted to \$10,000 more. The dull times, the World's Fair and some other causes have cut down the income of the Society. Solomon tells us when the axe is dull one must put forth more strength. So if times are dull, we must make greater efforts and greater sacrifices. The work must be supported and enlarged. The resolutions adopted at Nashville must be carried into effect.

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

We are very sorry that there is such a falling off in the contributions to Foreign Missions. We think the churches in Ontario are giving about as well as formerly, but that is not saying that they are giving all they should.—EDITOR EVANGELIST.

The Origin of Children's Day.

In an address made before the Foreign Society in Louisville, Ky., in 1880, J. H. Garrison spoke as follows: "Has not the time come for pushing our advance column into some pagan land, where the people know not God, nor his Son Jesus Christ whom he has sent? If what we have said of the reflex influence of our foreign missions on our home work be true, it will be true in a much larger sense when we shall have come in direct contact with those who have never before heard the sweet old story of the cross. Nothing would so touch the heart and develop the missionary spirit of our people, as to go to them and say: 'We want means to send the gospel to those who have never heard the name of Jesus.' Some of them, through the efforts of our missionaries, have learned of him, and are rejoicing in his love, while many are crying, 'Till us more about Jesus.' We want you to help us with your dollars and dimes to tell them of the Saviour of sinners. Such an appeal as this would open hearts and purses that never otherwise would be reached. Even little children would pour out their hoarded pennies in response to such an appeal. The night before I left home, when my little ones learned that I was to leave the next day for the missionary convention, went and brought their little jugs and emptied out all the pennies and nickels, amounting altogether to \$1.13, representing the savings and self-denials of many months, and brought it to me, saying: 'We want this to go to the children who know nothing about Jesus.' I accepted with gratitude, and brought it with me, and will turn it over to the secretary of this society, and it must be held sacred for the purpose for which it was given. Need I remind you that, as yet, we have no mission where this little child offering can be applied? God grant that these few pennies may be a precious seed from which shall grow a Children's Heathen Mission Fund, that shall carry the gospel of him who loved the children so tenderly while here, into many a dark corner of the earth."

The Foreign Society was organized in 1875, but in 1880 we had no missionaries in heathen lands. The work done was done in Europe. The suggestion made was referred to a special committee. After duly considering the whole matter, it was recommended to ask the Sunday schools to contribute funds for work in heathen lands. The

first offering was made in 1881, and amounted to \$750. The offerings year by year since are as follows: 1882, \$2,175; 1883, \$3,205; 1884, \$4,125; 1885, \$5,125; 1886, \$6,035; 1887, \$10,513; 1888, \$15,662; 1889, \$19,123.68; 1890, \$17,765; 1891, \$21,411; 1892, \$21,907.09. The present missions in India, Japan and China were started, and in large part sustained by the offerings of the children in Sunday schools. Work began in India in 1882; in Japan in 1883; in China in 1886. According to the last annual report there are eighty-three workers in these fields. Last year these missions cost \$50,122.26; this year they will need \$75,000. The Nashville Convention recommended that the present missions be sustained, and that the work be greatly enlarged. Respecting China, it was urged that at least one additional family be sent to Nankin, and one young lady and two young men be sent to reinforce the missionaries in this field; that homes be provided for the families in Chu Chau and Lu Hoh; and that a girls' boarding school and orphanage be provided at the earliest moment practicable. Respecting India, the following recommendations were made: Two lady medical missionaries; five American male missionaries and forty native evangelists; one zenana worker; \$3,000 for the ladies' bungalow in Hurda; \$1,000 each for two boys' orphanages; \$600 for a girls' school building; \$200 each for permanent furniture in the three missionary bungalows. Concerning Japan, it was urged that the missionaries on the field be reinforced as rapidly as suitable men and women (and especially men) may be found for the work, and money can be secured to send them.

With respect to the collections for Foreign Missions from the Sunday schools in Ontario, it is to be remembered that it is understood between Bro. McLean and the O. C. W. B. M., that those collections are to be sent to Miss Jennie Fleming, Kilsyth, to help support Miss Mary M. Rioch in Japan.—EDITOR EVANGELIST.

Wellington County Miracle.

THE REMARKABLE RECOVERY OF A YOUNG LADY FROM MUCH SUFFERING.

ATTACKED BY ST. VITUS DANCE AND FORCED TO ABANDON HER STUDIES—AFTER A CONSIDERABLE PERIOD OF HELPLESSNESS SHE REGAINS HEALTH AND STRENGTH—THE FACTS AS RELATED BY THE YOUNG LADY AND HER MOTHER—A CASE THAT HAS EXCITED MUCH INTEREST.

From The Templar, Hamilton Ont. There were no "colonization roads" when the hardy pioneers of Wellington County came to the bush. The settlers who in 1850 came to look for homes in the northwestern part of that county, now Minto Township, which was then known as "Queen's Bush," had access to the budding community only by the "blazed" road from Guelph to Southampton. Along this road occasional clearings no doubt existed, but as the northern part of the county was then almost one swamp, such clearings were few and far between. When at length representatives from almost every nationality fled from the attempt to carve a home out of the swamp, the Scotch stormed the swamp and their tenacity and energy proved successful, and today the smiling settlements and fruitful farms are the result of the hard toil of the former days.

Five miles north of the now town of Harriston, the seeming endless swamp rose to high undulating clay land, and this favored spot settlers were not slow to discover. Soon every lot was occupied, and the log cabins presaged a coming village. Among the first settlers were Wm. Cardwell, Wm. Buntin, Robert Arthurs, Thomas Hart, Luke Grice, John Small and others. In a few years a post office was secured and

William Cardwell was appointed postmaster, a position he holds to this day. The post office was called Drew, after Judge Drew of Wellington County.

Some fifteen years ago the old Buntin homestead was purchased by Peter Donaldson, who resided formerly in the Province of Quebec. He and his wife were the parents of a family of seven sons, and shortly after they settled at Drew, a little girl came to bless the home and to cheer the hearts of father, mother and brothers by her sweet smiles. When she was about seven years old, her health failed, and it was only after careful treatment by the family physician that the rosy bloom was restored to her cheeks, and her school duties were resumed. Upwards of two years ago the dread hand of disease was again laid upon her, and as the disease developed the symptoms clearly pointed to St. Vitus Dance. This disease, known to medical circles as chorea, attacks the nervous system and affects the voluntary muscles with constant irregular movements. The disease made steady headway notwithstanding all the efforts made to counteract it, until that marvellous nineteenth century remedy, Dr. Williams' Pink Pills for Pale People was tried. These Pills came before the notice of the parents through the columns of The Templar. Mr. Donaldson has been a subscriber to The Templar since it started, and had every confidence in the veracity of its statements. When he saw in its columns therefore the account of remarkable cures effected by Dr. Williams' Pink Pills, he was ready to accept the statements and at once procured the Pills for his daughter. It was not long before a decided improvement was noted, and but a few weeks 'till her former abundant measure of health and strength was restored. The complete restoration of Charlotte Donaldson to health, was the cause of very much joy and gratification to the parents and family, and of much appreciative comment in the neighborhood. In a short time the bare facts of the case came under the notice of The Templar. One of the staff was dispatched to ascertain full particulars, so that they might be given to the public, to benefit thousands of similarly afflicted persons.

The Donaldson homestead is Lot 21, Con. 17, Minto Tp. A handsome substantial brick residence, and a large well built barn, attest the thrift of the family. The Templar representative and his friend were received very cordially by Mrs. Donaldson, who explained that her husband was absent, having driven to the neighboring town of Chifford early in the morning, and then led the way to the pleasant drawing room of the house. After a little general preliminary conversation the reporter apprised Mrs. Donaldson of the object of his call. She expressed her satisfaction and willingness to give every detail and verify every statement. She called her daughter, and the lively robust maiden with the bloom of health upon her cheeks, who responded to the call looked as if she was an utter stranger to sickness. In a few words she told her story. "You know that my name is Charlotte Donaldson, and I am almost fourteen years of age. I have been sick, very ill they all tell me, but I now think it must have been a dream, so free am I from sickness. I was first attacked with rheumatic fever, and on returning to school was trying very hard to pass the last entrance examinations, but I could not study, I could not sit still at school. I could not keep my hands and face quiet. I stayed home from school and tried to help mother with the house work, but I was of no use. I could not dress myself or lace my own shoes. I often tried to help wash dishes, but the plates and cups would slip from my shaking hands and break upon the floor. Last summer mother gave me Dr. Williams' Pink Pills, and it was not long 'till I felt better and was able to take care of myself. I have used the pills ever since, and cannot say too much in the praise of what has cured me."

Mrs. Donaldson corroborated the statements her daughter made and said, "Yes, it is going on two years since Charlotte became troubled with nervousness, and I think it was the rheumatic fever that brought it on. Very soon her nervousness increased. She could not keep in one position. She could do nothing, not even for herself. Her right arm was not so seriously affected, but her left arm and side were continually twisting and twitching. Fre-

quently the twitching affected her whole body. The disease affected even her tongue, and she could not talk plainly. Her eyes too were sore. I had a dreadful time last summer, we had a lot of men and it was impossible to get a servant girl. Charlotte could not do a thing to help me, and needed a great deal of attention herself."

Upon enquiry as to how Dr. Williams' Pink Pills came to be used, Mrs. Donaldson said that she celebrated John Marshall case as reported in The Templar, had been the subject of much comment in their own family as well as in the neighborhood. Here they noticed that Pink Pills were good for nervous diseases, and at once determined to give them a trial, and last September secured the first box. The improvement in Charlotte's health was soon noticed, and in a month or so she was decidedly better. Now she had entirely recovered and had commenced school again, and would no doubt be successful at the coming examinations.

The pills have also been used with good effect upon another member of the family. Stephen, the youngest boy had been troubled for some time with an abscess in the leg, just below the knee. The doctor had several times nearly healed the sore, but it always broke out afresh. Steven had begun the use of the pills when the good effect upon his sister had been noticed, and now the sore was completely healed.

The kindness of the family in giving information was not all, for before they would allow the quizzical reporter and his friend to leave, they were treated to a delicious lunch of newly made maple syrup accompanied by the noted Scotch oatmeal cake. This syrup was maple syrup, and not the watery mixture that is so frequently palmed off as the genuine article.

Further testimony was not necessary to convince the reporter of the genuineness of the case, but he called upon several of the neighbors and among them the veteran postmaster, Mr. William Cardwell, and all bore testimony to the facts as here stated.

The druggists of Harriston were also seen, and they stated that Pink Pills had a remarkable sale. In reply to a query, one of them said: "Yes, they sell better than any other medicine or drug we have in the shop."

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

These Pills are manufactured by the Dr. Williams' Medicine Company, of Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing their trade mark and wrapper at 50c. a box or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk or by the dozen or hundred, and any dealer who offers substitutes is trying to defraud you and should be avoided. The public are also cautioned against all other so-called blood builders and nerve tonics, no matter what name may be given them. They are all imitations whose makers hope to reap a pecuniary advantage from the wonderful reputation achieved by Dr. Williams' Pink Pills. Ask your dealer for Dr. Williams' Pink Pills for Pale People, and refuse all imitations and substitutes. Dr. Williams' Pink Pills can be had of all druggists or direct by mail from Dr. Williams' Medicine Co., from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive, as compared with other remedies or medical treatment.

Photographs.

A large number of Sister Rioch's photographs have already been sold. A supply is still kept on hand by Mrs. George Munro, 85 Wellington street north, Hamilton, Ont. They will be for sale also at the annual meeting.

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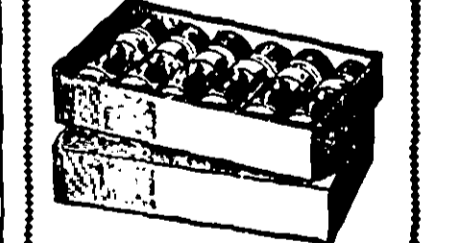
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