

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.

The Commission vs. Denominationalism.

XV.

T. B. KNOWLES.

The testimony we have adduced from pedobaptist scholars against the practice of infant baptism, is the witness of their scholarship, rather than of their theology. But, as the party is always larger than the man who belongs to it, so denominationalism carries along with its tide of influence, and keeps within its lines, even men who are of too much honor to falsify unimpeachable facts for merely party practices. The jargon of creedism too often drowns the voice of truth, and men oft fail to see that their practice is not consistent with their words. On the question of infant baptism, 1. The creeds boldly assert that "the baptism of children is in any wise to be retained in the church as most agreeable with the instructions of Christ." See Book of Common Prayer. And the Discipline simply re-echoes, "The baptism of young children is to be retained in the church." The Shorter Catechism says, "but the infants of such as are members of the visible church are to be baptized." And in the "catechism for young children," and bearing the motto "Feed my Lambs," we find the following: "Who are to be baptized?" "Believers and their children." "Why should infants be baptized?" "Because they have a *sinful nature* and need a Saviour" (ital mine). These assertions could not be more bold and confident, of course, if infant baptism had been positively commanded by Jesus Christ, and had been clearly established by apostolic precept and example; instead of being *utterly ignored* by the New Testament. We will hear next what the "Catechism of the M. E. Church No. 3," and under "explanatory and practical questions," teaches: It asks the question, "What authority have we for baptizing infant children?" To which the most truthful answer would be, "The authority of the church of Rome." But, strange to say, an appeal is made to (1), "The practice of the apostles!" Well, the practice of the apostles with respect to infant baptism, settles it forever as not apostolic! For, they pass it by in perfect silence, and neither by precept nor example do they give the practice any authority whatever. They treat it as a

thing unknown to them and to the church! (2) "And the command of Christ wherein he says, 'Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of God.' Here, again, there is perfect silence with regard to baptism. There is neither precept nor example for the baptizing of any one in the language quoted, nor the slightest reference to the ordinance! If this had been taken as the "authority" for infant baptism, it would never have had an existence! Indeed, the catechism might have asked with equal propriety, "What authority have we for *clothing* infant children" (a more human question), and then quoted this language of Jesus, and the one would have been no more irrelevant, or irreverent, than the other.

But the truth declared by our Lord, that "of such is the Kingdom of God," most surely exposes the folly of the question asked in the catechism, as well as that of the practice of infant baptism. These precious words assure us of the purity and safety of all infant children. But the practice of infant baptism is a senseless effort to force upon them an institution (or rather a human substitute for it), appointed of God for believing, penitent sinners only, "for the remission of sins." But there is no charge of transgression nor warning of punishment hanging over the innocent babes! For sin is not imputed where there is no law, and where no law is, there is no transgression (Rom. v. 13 and iv. 15). It were well if men would learn to keep the hands of Romish tradition off the Ark of God.

2. The teaching of the creeds fills the Kingdom of God with infant sinners, and afterwards has them regenerated through infant baptism! Let the following utterances suffice to show this: JOHN CALVIN: "I ask, again, whence has it happened, that the fall of Adam has involved so many nations together with their infant children in eternal death without remedy, unless that it has so pleased God?" In this, Calvin simply followed ST. AUGUSTINE, who says: "We affirm that they (infants) will not be saved and have eternal life, except they be baptized in Christ." And in his theological tracts, where he attempts to refute the position taken by SERVETUS: "That certain salvation is said to await all at the final judgment, except those who have brought upon themselves the punishment eternal death by their personal sins." Calvin, speaking of this says: "From which it is also inferred that all who are taken from life while infants and young children are exempt from eternal death, although they are elsewhere called accursed." And the Shorter Catechism follows Calvin in its teaching, thus: "All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all the miseries in this life, to death itself and to the pains of hell forever." Infants are included of course! Again, the answer given to "Q. 16" says: "The covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary generation sinned in him, and

fell with him in his transgression." And here is what is taught by the "catechism" for young children, being an introduction to the Shorter Catechism: "Q. Did Adam act for himself alone in the covenant of works?" "A. No, he represented all his posterity." "Q. What effect had the sin of Adam on all mankind?" "A. All mankind are born in a state of sin and misery." "Q. What is that sinful nature which we inherit from Adam called?" "A. Original sin." "Q. What does every sin deserve?" "A. The wrath and curse of God." Such is the teaching of the creeds, notwithstanding the Saviour's declaration, "Of such is the Kingdom of God!" But we must hear a few more of these very wise and reverential utterances of the creeds.

In the "analysis" given under "Q. and A. 17" of the Shorter Catechism, we read: "Who sinned in Adam and fell with him in his first transgression?" "All mankind." "That all but Jesus Christ are guilty and sinful in the sight of God." Infants included! And this is what the Discipline has to say under Art. VIII. "of original or birth sin." It says, "Original sin standeth not in following of Adam . . . but it is the corruption of the nature of every man that naturally is engendered of the offspring of Adam." The same as is taught in Art. ix., "Common Book of Prayer." Again, in the "Catechism of the M. E. church No. 3," we find the following: "What does the Bible teach us respecting the fall and sinful state of man?" "Their sin not only injured themselves, but all their posterity, who were individually born in the image of fallen Adam, destitute of original righteousness, and under the wrath of God." Infants too! And yet, "of the kingdom of God." And the "Baptist Church Manual," Art. iii., speaks "of the fall of man," as follows: "In consequence of which all mankind are now sinners." It is easy to see that all these bold statements that so openly contradict the words of Jesus Christ, are but the natural fruits of a false theory, that of original sin, advanced by St. Augustine. Denominationalism simply re-echoes his ideas when it speaks of infants being "under the wrath of God," and exposed to "the pains of hell forever!" Augustine, having adopted the theory of infant sin and condemnation, sought for a remedy in another false theory, namely, that of baptismal regeneration; and affirmed, that they (infants) will not be saved and have eternal life, except they be baptized in Christ." He called an assembly, it is stated, "to enforce his theory of infant salvation by water." And also, that, "through his influence, an edict was issued against all who opposed infant baptism." "This led those persecuted to flee the cities and seek an asylum in the valley of Piedmont. The advocates of infant baptism, by a misapplication of Christ's words to Nicodemus, "except a man be born of water and of the spirit, he cannot enter into the kingdom of God," found supposed authority for their practice. On this, Dr. Wall quotes Pelagius, whose theory still obtains among pedobaptists. "Who," asks Pelagius, "is there so ignorant, who can be so impious as to

hinder infants from being baptized and born in Christ, and to make them miss the kingdom of heaven, since our Saviour has said that none can enter into the kingdom of heaven that is not born again of water and the Holy Spirit?" Thus, the false theory of original sin begat another, equally so, baptismal regeneration; and from these two sprung the practice of infant baptism, the off-spring of error, and tenderly cherished, alike, by the church of Rome and denominationalism.

3. The advocates of pedobaptism have fled for refuge to the patristic writings, and rely upon the so-called historical argument for support of their practice. Hence, persistent efforts have been made to find in the language of Justin Martyr, A. D. 165, allusions to infant baptism, and force him to teach what he does not teach. But, let it be mentioned, that in the writings of Justin Martyr is found, as Dr. Pendleton says, "The earliest passage in any patristic writer which is claimed by the advocates of infant baptism to make allusion to this practice." It will be well to give a little attention, then, to the words of this early writer, so confidently appealed to as supporting infant baptism. Justin Martyr says: "There were among Christians in his time many persons of both sexes, some sixty and some seventy years old, who had been made disciples of Christ from infancy (*ek paidoon*) and continued throughout their lives incorrupt." (1) We notice in the first place, the fact stated, that they were "made disciples," which shows that they were old enough to receive instruction, at the age designated by the phrase, "from infancy." This is what is required in the commission: "Go ye therefore and teach all nations, teaching them to observe all things," etc. While the phrase, "made disciples," may include baptism, it must include teaching first. (2) The phrase, "from infancy," that has been interpreted to mean irresponsible babes, and then boldly advanced as proof, that infants were baptized as early as A. D. 100 (splendid conclusion!), cannot be shown to have any such meaning whatever, as will be demonstrated shortly. But first, let it be remembered, that even if it could be proved that infant baptism was practiced as early as 100 A. D., it would still be of no divine authority unless it can be unmistakably shown to have apostolic authority. It must be shown that they authorized it, either by precept or example, before it can be accepted as a divinely authorized institution. It cannot be proved, however, that Justin Martyr, by the phrase *ek paidoon*, meant speechless babes. The word *paid* is applied in the New Testament to persons of twelve, fifteen, or more, years of age. Thus, in Luke ii. 43, Christ himself is called "the child Jesus" (*paidis*). And the same is applied to the daughter of Jairus in the viii. chap., who was "about twelve." In Acts iv. 27, 30, the word *paidis* is applied to Jesus when over 33 years of age. And in Acts xx. 12, Eutychus, "the young man" whom Paul restored, is called *paida*. It is certain, therefore, that this word cannot be restricted to mean irresponsible babes only; nor do the words of Justin Martyr furnish any support for the practice of pedobaptism,

whatever. Tertullian, A. D. 200, is the first writer who makes mention of infant baptism; and he speaks of it with disapproval! He says, "Let them come, therefore, when they are grown up; let them come when they can learn; when they can be taught whither it is they come. Let them be made Christians when they can know Christ. What need their innocent age make such haste to the forgiveness of sin?" There is no comfort for the advocates of pedobaptism in his writings, nor in the writings of any other up to A. D. 200. And we have seen that, "nearly all the errors of popery were hatched before" that date. In what light, then, can the practice of infant baptism be judged by the teaching of God's word, except, that of want of faith in the words of Jesus Christ? And how close to taking "the name of the Lord thy God in vain," does a preacher come, when he sprinkles a little water upon an irresponsible infant; an act nowhere authorized in the New Testament, and purely an institution of the church of Rome—"in the name of the Father, and of the Son, and of the Holy Spirit?" St. Thomas, Ont.

What is our Duty on the Question of Christian Union?

JAMES LEDIARD.

As Disciples of Christ our interest in the question of Christian union is, as it ought to be, a constantly growing one; and every true Disciple will rejoice and count it amongst his blessings that he lives in a time when the important matter of a closer, if not a perfect, union is likely to be realized, and the question with which this paper is to deal is perhaps the most weighty which the Disciples of to-day have to consider, next to that of saving souls. What then is our duty—our present day duty—in connection with this movement?

Allow me a simple illustration: A party of travellers bound for a distant city had unfortunately lost their road; they had in their possession a carefully prepared chart of the journey, but had grown negligent of its directions; they often referred to it, but generally to learn of the blessings that would be theirs at the journey's end, and sometimes to learn their duty in this or that particular case, and occasionally, just occasionally, to prove each other wrong in some matter of interpretation, or to sustain some position they held, or to give a reason why they should not walk together; the result was, of course, the travellers were divided, the company sadly weakened, and worse than all, the King's highway lost. So through the low lying marshes they travelled, impeded by many an obstruction; wandering here and there, exposing themselves to dangers and difficulties which might have been avoided had they kept their course as shown on their chart.

There were, however, those who said, "Let us sit down right here, consult the chart, and whatever may be the cost, let us walk by this and this alone; taking no step till we can trace it there. So step by step, not without mistakes, not without stumbling, not without

trials, they slowly and painfully gained the higher ground; clear of the low lying marshes, clear of the mists, and once more found themselves in the King's highway; and now with firmer foothold, with clear vision, with renewed strength and hopes, standing in the bracing air and bright sunshine, what is their duty? Can there be a doubt in any mind? Is it not to stretch out willing hands to those who are yet wandering? Is it not clearly our duty to help these fellow travellers of ours back to the road we have found and into the safety and assurance we enjoy?

This, I take it then, is the duty of disciples of Jesus to-day, to help the perplexed and wandering church of Christ back to the place we ourselves occupy. Not because we occupy it, but because it is the only platform broad enough and strong enough for the redeemed hosts of the Lord. By God's grace we are to-day occupying the only true and possible ground of perfect union; of this we feel confident. "For we are built upon the foundation of the apostles and prophets; Jesus Christ the chief corner stone." Without enlarging on the matter to this assembly, it is enough to say that as division came by departures from the Word of God, so union must come by a hearty return to that Word, for it is not God's word that divides God's people, but the words of men; not the simplicity of the truth, but the explanations and elaborations men have made about that truth.

But let me, here say that we must distinguish clearly between a return to the Scriptures in their simplicity, and a coming to us as a people; because our best efforts will be rendered futile if our work is to be done on denominational lines. It is not to us, not to our word or teachings; be it never so perfect, but to Christ's Word that His church needs to return. Not to us, but where we are; to Him around whom we gather. But these are general remarks, and like all general statements are somewhat indefinite.

To speak more definitely as to our duty in this matter:

1st. I say it is our duty to cultivate right conceptions of the magnitude of this movement of its importance and its difficulties.

What place does this question of the union of all God's people take in your thoughts and prayers? Do you pray about it? Do you talk about it? Do you study God's Word in reference to it? Do you long for it? Are you really in earnest about it? As a preacher, for instance, do you give it a just place in your public utterances? Is it fairly balanced in your mind with the other truths of God's Word? Do you desire it most heartily in spite of the difficulties that surround it; in spite of the mistakes that will be made in striving for it; in spite of the weary waiting that must come before that union is complete, and in spite of the steps often painful and disheartening you may be called on to take in connection with it; do you still ardently long for it? Is Christ's prayers sacred in your sight; and do you love Him and all for whom He has died well enough to aid with all your powers this most important step in the progress of the Redeemer's kingdom? If not, your first duty is the cultivation of a true conception of its importance both to God and men.

2. The second great duty of the Disciples of Christ to this movement is, an increased loyalty to the Word of God in their teaching both public and private.

I have read with interest the somewhat large and varied correspondence in our papers, both religious and secular, during the past few months, and

regretted that no Disciples took part in the correspondence, and did not feel quite equal to it myself. Then I heard that our Bro. Munro had contributed to the matter at least one letter. I was not fortunate enough to see that letter, but took a long breath of satisfaction when I heard it, for I knew the matter was in good hands. But I noted this, that while all kinds of methods were proposed, and all kinds of difficulties raised, and all kinds of remedies prescribed, from apostolic succession on the one hand, to every man bringing into the union his own peculiarities and following his own practices on the other, few—very few were asking, "What does the word of God say?" And to me it is the one disheartening feature of the movement, and the one thing which puts the consummation of our hopes far off, that in a question of such vital importance, so few were disposed to begin, where all must sooner or later come "to the Word of God," to the only place where the union problem can be solved. Now, as Disciples of Christ, this is in a particular sense our work, our duty, our privilege. I say it with a growing conviction of its truth, that no other class of persons are in the position to do this as we can by God's grace do it. The responsibility of this matter rests very largely on us, and the ability is ours to a degree which no other people possess. It is the distinctive feature of our work, and the greatest reason for our existence as a people. So I say, let us manifest an increased loyalty to the Word of God in our teaching, both in public and in our private intercourse with our fellows. Let the truth of the New Testament, concerning the Church of Jesus Christ, its foundation, its law of admission, its ordinances, its hopes, its duties, be proclaimed with increasing earnestness and clearness, and let our teaching of the aim of division be clear, making no apology for it, but sorrowing over it, and this more boldly and more lovingly than we have ever done.

These are not the times for giving up the truth of God, but the times for holding with a firmer hand than ever all that is of God. Study the Word, review the ground of your standing. Have you a doubtful practice, give it up; a doubtful doctrine, part with it at once; but hold as never before in life, and heart, and tongue, the truth as it is in Jesus.

"We cannot give up the truth for the sake of union," is a statement often made in connection with this question; but I look upon it as a proof that the person who makes it must have far from clear views of what true union must be. Giving up the truth is the seed germ of all division, so rest assured of this, you cannot help on union by giving it up. The short and speedy and certain way to union is by accepting truth and obeying it. So speedy, so thorough, so certain is this remedy for division, that 1893 would see the union of all God's people, if men would only accept the truth of God.

So tell it out always, everywhere, that a restoration of the faith and practice and spirit of the New Testament teaching will solve the union problem, and that nothing else will.

Old bitter party lines are to some extent breaking down, thank God. But there is much to be done. There is a disposition to hear and ponder as never before. Men will listen to us now; let us speak, and that wisely and clearly; but let us be careful how we hold up these tried and tested truths. Let it be distinctly known as the Word of God, the mind of the spirit—not as our plea, our position. Let us not unnecessarily emphasize that we believe so and so, our people teach so and so. Such statements, however true, add

nothing to the force of the truth of God, and are not unfrequently a sore hindrance to it. Put God, Christ and the Holy Spirit in the forefront, and the we, us, and our, may safely be left to take care of themselves. Then I suggest that the production and use of a Christian Union Literature setting forth the true ground of union would be an addition to our preaching worthy of our consideration.

3. Our third duty is the manifestation of a fraternal and helpful spirit towards our religious neighbors. I have purposely placed the two words fraternal and helpful side by side, because I think but little of the first without the last. It is not enough to say, we wish you well and hope you will succeed, but we do not desire any closer acquaintance. The need of the hour is sterling helpfulness, not pleasant sentiment only, and the manifestation of a fraternal spirit means in this paper, an intercourse close enough to be truly helpful to all who are seeking to know God better and to serve him more perfectly. I deem it an exceedingly unfortunate thing that we ever imbibed the idea that there could not be fraternal relations between ourselves and others without a compromise of the truth, for it is my profound conviction that there can be, and ought to be, and must be. And this is especially the duty of our preachers. To my brother preachers I say: there is a noble army of preachers in our land, who in spite of denominational restraint, are doing a grand work for God and humanity. Now these men need the truths I hold and teach along the line of this union question; they need it for their own spiritual enlargement; they need it to give them a better equipment for their important service, and it is my bounden duty to help all men, especially preachers. And it is equally true that there are truths which they may have seen more clearly than I have, and I will do well sometimes to sit at their feet and learn of them.

Dr. Burns' statement in one of his letters, "When the preachers are ready for union, they will have it," is sufficiently true to make it worth our while to note it. As preachers, we are leaders; we are teachers; we have our influence for good or ill larger than other men. Let us use it aright. So I say, make one in the ministerial association whenever it is possible. There is no place where your courteous and honest utterances will tell for as much. Preach in your neighbor's pulpit when the opportunity offers. Mingle in an honorable manner with his congregation, and frankly and courteously and persistently do your duty. The work in London for which we are so thankful to-day was made possible by the frank and courteous and honest intercourse of Bro. Leonard with all classes of religious people. Did he compromise the truth? Was there any reason at all why he should? None.

(a) Then closer fraternal relations will be secured by each Disciple taking pains to deal justly and honorably with all points of agreement between themselves and others. There are many, I don't say enlarge them, but I do say, form the habit of recognizing those things about which we agree. We have said much about the points of difference; not too much, but too little, about the points of agreement. Let us rejoice that we do see some things eye to eye, and these agreements will be found to be many and important.

(b) Deal justly, too, with the "differences." They are neither few nor small, and they may well call for both prayer and patience. Let us hold such truths clearly and firmly, and all the more lovingly because they are unpopular, and in some cases offensive.

Under this head of "fraternal relations" I would say, it may be a duty to avoid some things, such as invidious comparisons between ourselves and others; such as railing at the real or supposed errors of others; such as publishing to the world just where the converts in our last meeting came from. These things add nothing to the dignity of the truth we preach, and do not in any sense make for peace.

(c) Let us also guard against the mistake of holding back our hand from helping others, because they cannot, at one step, see as we see, and take the position we now hold. If they could, they would not need our help. Our present duty is to help on this movement, from just where it is now, taking hold of men just where we find them. It is now they need help. Don't stand on the higher ground and complacently look on, ready to simply welcome them when they come up to you. God has not put you there simply to shout victory when the battle is won. He wants you to help now, and bear the toil of the campaign now. The Church of Christ can do its own shouting when it is "out of the wood." It will not need your welcome then as much as it needs your help and sympathy now. Steps toward union will be like steps toward any other great reform—slow and feeble, much stumbling, many mistakes. We shall be doing our duty if we are brave and patient and hopeful. So reach out your hand, and don't be fearful of compromising yourself or the truth. Keep close to Christ yourself, and He will save you from any serious error and take care of both you and His truth.

Then lastly, our duty towards Christian union is to demonstrate the possibility of a New Testament church in this nineteenth century.

Many of the leaders of religious thought of to-day are asking: Is it possible that the church of Jesus Christ can be maintained with no creed but the Scriptures; no laws but the law of the New Testament? I have a somewhat large acquaintance with denominational ministers, and almost all of them have grave doubts on this matter. What say they? Have you no creed? No form of church government? No authoritative laws for your guidance, except the Scriptures? And to my assurance that "these things are so," they shake their heads and say, we don't understand it. You must be in a "chaotic" state, says one. How do you try preachers for heresy? says another. And without a backbone, says a third. To all of which I can only respond, that we find the Bible work well, and are content, and have had no Briggs' trial yet, and could not have managed it worse than they did with all their human arrangements if we had. In fact, that human legislation for a divine institution is to us a folly and a disastrous mistake. But that divine legislation for a divine institution is what God has given and what we have received. Now these men do not love the creed. They allow that it is imperfect and clumsy, but have grown up from their youth looking on it as a necessity.

So I say, it is our duty to make the church of Jesus Christ thoroughly scriptural, that men shall admire the divine wisdom by which it is carried on; our public worship the most spiritual and devout; our preaching, in matter and spirit, true to the word of God; our attendance upon the ordinances, the most careful; our methods of work, the best; our missionary operations, the wisest. In short, our whole church life a demonstration of the possibility of a restoration of the New Testament church in its faith, its practice and its spirit. I think, too, that there is a way of using our history as a

people to forward this movement, and as such it seems to me a duty.

Our schools and colleges; our religious papers; our phenomenal growth; the harmony existing amongst this great body of Christians, who are simply united on the Bible, and the Bible alone, are all proofs of the possibility of this union. But let us use this history aright; for God, for Christ, for humanity; not boastfully, for the spirit of boasting is not the spirit of Christ; but humbly and thankfully. May God hasten the day when we all shall be one, and may He graciously use us in this service. I do not claim that the lines marked out in this paper are the wisest and best that could be followed, for there are others who can, I doubt not, see more clearly than I can. But I do believe such a course would be helpful, and that it is practicable. And I am also certain that every devout follower of Jesus who will humbly and earnestly strive to aid in the unity of the redeemed hosts will not fail to bless men and to glorify God. And again I say, may we be willing to be used in this work, and may God in His great mercy use us.

Fourth Annual Report of Children's Mission Bands in Ontario.

DEAR SISTERS:—It is with somewhat mingled feelings that I present this report; gratitude that I have been spared through another year, and permitted to meet so many of you again; pleasure at the amount of work done and the success which has attended it; and regret that some of our bands have done nothing this year, and that failure has overtaken us to some extent. Still, on the whole, we have much to be thankful for and much to encourage us for the future.

Let me refresh your memories as to our financial position a year ago, and what was done with the money. The sum in the Treasurer's hands at that time was \$369.55. Of this, \$300 was placed at the disposal of the O. C. W. B. M., to aid in sending out our missionary; \$30 was spent in a supply of books, pictures, etc., for Miss Rioch's work in Japan; \$20 was sent to Dr. Macklin for the support of our boy in China, and \$6.05 was sent to Mr. Munro on his pledge towards the Nankin Hospital fund, leaving a balance of \$23.50 in hand from last year.

BLENHIM.—The Blenheim "Little Gleaners" report about the same membership as last year. They have held their meetings regularly and have been busy all the year. The proceeds of entertainments, mite boxes and fees, amounted to \$8.67, \$7.00 of which was sent to the Treasurer; \$1.00 was spent on portrait of Miss Rioch, and frame for it, and the picture of Little Wang; the balance on incidental expenses. The making of a quilt added work and interest to the band. The quilt is still unsold; if they find a purchaser, the proceeds, which they think should be \$3.00, will be used in our work; if not, it will be held in reserve towards the outfit of our next missionary.

GUELPH.—Instead of a report from Guelph, I received a letter from the former leader, telling me that the "Buds of Promise" Mission Band had developed into a Junior Christian Endeavour Society, and expressing a wish that all the other bands might follow their example. They pledged themselves to raise as much money for our work as they did last year, which amounted to \$2.10. As to the advisability of this step, more may be said at another time. Their roll shows an active membership of 23, and five trial members.

ST. THOMAS.—St. Thomas "Cheerful Givers" have not been holding any meetings during the past year. Mrs. Knowles has not been able to attend them, and no one else was able to take her place. They, too, were about organizing a J. C. E. S. instead of their mission band, which is to bear the same financial relation to the O. C. W. B. M. as the mission band did. The proceeds of the mission boxes, amounting to \$10, were forwarded to the Treasurer.

TORONTO.—From Toronto (Cecil Street) Willing Workers comes the following report: In presenting the annual report, we wish to express our gratitude to our Heavenly Father for His kind care over us for another year. The first ten months of our mission year we spent as a mission band, but now we are organized as a J. C. E. Society, and hold our meeting every Sunday after S. S. The first Sunday in each month is to be mission meeting. We follow the lessons given in the Little Builders and Young People's Standard. Although we have not raised as much money as some, we have been faithful, and are sowing seed which will bring forth fruit in its season. Three of our band have united with the church and are earnest young Christians. Our regular fees amount to \$4.46, \$4.00 of which have been sent to Miss Fleming. Our average attendance is 30, and is larger than last year.

BOWMANVILLE.—The Bowmanville "Coral Workers" report a membership of 40; 15 boys and 25 girls, though not all attend regularly. They have forwarded \$10 to the Treasurer, and in addition to this have made an "outline quilt," which they value at \$10. It has been forwarded to me in hopes that I may be able to help to dispose of it for them. Perhaps the sisters may devise some way of disposing of it, and so encouraging the Coral Workers, who must have worked as industriously as their name-sakes.

LOBO.—Instead of the usual report from the Lobo "Cheerful Givers," I received a letter from Mrs. Brennstuhl, in which she stated frankly but regretfully that they had no report to send this year. This is a point in this report in which the regret comes in. For two years we had a very successful and interested band there, and it is not easy to see just why *nothing* should have been done this year, especially as we know how well fitted our Sister Brennstuhl is for just such work. Still, the hindrances to work in country places are many, and such failures are sometimes unavoidable, and we will hope for better things next year. At least, a frank acknowledgment is preferable to silent indifference.

WALKERTON.—The Walkerton "Willing Workers" are again the banner band, and by some means have learned how to raise money for missions. The report of the year's work is as follows: Strawberry festival, . . . \$38 00 Interest on same, . . . 1 50 Realized from the talent system, 22 38 Special collection in May, . . . 2 24 Birthday box, . . . 10 05 Members' fees, . . . 4 38

Total, . . . \$78 25

Of this grand total \$75 was forwarded to the treasurer and the balance used at home. They have a membership of 18, about the same as last year. None of the members have united with the church, but as all but four are children of Methodist and Presbyterian parents, it is not likely to be otherwise. They find the talent system and birthday box a successful way of raising money. Keeping the children busy, and changing the order and method of work, are a help in maintaining the interest in their meetings. They are greatly interested in our boy in China.

BRANT (Bruce Co.)—The little Band of Promise in Brant report that they are nine in number, and that by the "talents system" and their regular fees they have succeeded in raising \$6, which is very good for their numbers. They, like all the other bands, have been interested and encouraged by the reading of Miss Rioch's letters, and they are also interested in little Wang's welfare.

ERIN.—The "Helping Hands" report a present membership of sixteen, which is much smaller than last year. They gave up their meetings during the winter, but the S. S. gave one collection each month to the mission band funds. This may suggest a way by which other bands, who are unable to hold meetings during the winter, may add to their funds, if the S. S. Superintendent is agreeable. The "Helping Hands" made a quilt, which was sent to Muskoka, and they celebrated its completion with a picnic. They have raised \$6.18. \$4.60 of which was sent to the treasurer.

WAINFLEET.—From Wainfleet, I learn through our sister, Mrs. Angle, that the mission band there has no report this year. The young ladies who had charge of it are unable to do so now, and Mrs. Angle says she has not been able to give any time to it, owing to her home cares, and living a long distance from the church and the children. She regrets this state of affairs, and hopes to do something during the next year.

CHERRY VALLEY.—The little "Band of Two" in Cherry Valley sent in their subscription of \$2.00 during the year. It would be pleasant to know that their influence was spreading, and that other children had joined in with them. In time we may find that it has had that effect.

KILSYTH.—Kilsyth "Cheerful Givers" have greatly enlarged their band during the year, and have now 44 names on their roll. They have been busy, but have done more home mission work than foreign, and have paid \$5 into the treasury. For all purposes they raised \$18.30, part of which was spent in purchasing cot and furnishings for the Owen Sound hospital; they also sent a box of clothing to Muskoka.

OWEN SOUND.—The Owen Sound "Golden Links" have a membership of thirty in fairly regular attendance. During the year they have met regularly, and for some months the sewing circle in connection with it was busy preparing material for a quilt, which will be held in the fall. The children made blocks enough for a quilt, intended for the distributing fund. They have not been able to raise as much money as last year, but not through lack of work or interest. None have united with the church this year, but there are hopes that several will during the next. \$11.05 has been sent to the treasurer.

EVERTON.—Everton "Workers for the Master" report a membership of 25, and have raised the sum of \$10 during the year. They have been studying the foreign mission fields, and have succeeded in keeping interested and busy.

WIARTON.—Warton "Cheerful Givers" report a membership of 56, which is the largest number reported at all. They have done better financially this year, having raised \$17.38, which has all been sent to the treasurer. They gave an Easter Cantata, which was quite a success. They find getting up programmes, in which the children take a large share, are successful in keeping up the interest.

There is a little item of interest which I must not forget, that is the proceeds of a mission box belonging to a dear little one who has gone. The dollar forwarded by his mother, Mrs. Smith, will not lose its reward.

MILTON, N. S.—I received a report from Milton, Nova Scotia, which I have much pleasure in inserting here. They call themselves "Daily Workers," and have been organized since 1889, and had then a membership of 10, which has since increased to 49. They have raised \$6.12 during the year. The report did not state for what purpose, but it will likely be sent to the treasurer with their other contributions to foreign missions.

LONDON.—A mission band was organized in London with a membership of 25, but they failed to send me a report for the annual meeting, which I regret very much.

RIDGETOWN.—The Ridgetown band was reorganized lately, and I hoped to hear from them, but no report has reached me as yet.

There is a membership of over 400 altogether, who have raised for our foreign work this year the sum of \$165.13, which, with \$23.50 balance from last year, and \$2 interest, make the total amount on hand, \$190.30. Our liabilities are, \$150 pledged to the O. C. W. B. M., and \$20 for our boy in China, and \$1.33 for money order and postage to China and material for the scrap-book for Japan. In connection with the subject of our mission bands becoming Junior Societies of Christian Endeavor, I would say that it is our bounden duty to do our work for Christ in the best and most effective manner, and so long as they are willing to meet their financial obligations as formerly, and that our work may not be hampered for lack of funds, I think the bands may each be left to use their own judgment as to their method of doing it; but I think since the work we have on hand was begun in confidence that the bands would make it possible, they should not fail to do so.

All of which is respectfully submitted.

MRS. J. E. LEDIARD, *Sup't.*

Report of Committee on Young People's Societies.

Your Committee on Young People's Societies begs leave to present its first annual report, as follows:

When your committee took office last June there were fourteen young people's societies among our churches in Ontario, viz.: Gainsboro, Blenheim, Collingwood, St. Thomas, London, Bowmanville, Toronto, Wainfleet, Guelph, Orangeville, Lobo, Hamilton, Walkerton, and Ridgetown. During the year this number has been increased by five—one society having ceased to exist and six new societies having been added, viz.: Welland, West Lorne, Glencoe, Selkirk, Owen Sound, and Warton—so that we now have nineteen societies in the province. Of these all but two, viz.: Blenheim and Collingwood, are Young People's Societies of Christian Endeavor.

The results of our call for statistics are tabulated as follows:

NAME.	MONEY RAISED.						MEMBERSHIP.		DATE ORGANIZED.
	Welland.	Other Home Missions.	Foreign Missions.	Home Church.	Home Society.	Provincial Union.	Active.	Associated.	
Welland.....			\$ 1 50		\$ 50		14	1	12 Nov. 9, 1892.
Gainsboro.....	\$ 50				1 00		9	12	25 April 19, 1892.
Blenheim.....			1 00	\$ 1 50			8	2	13 May, 1891.
West Lorne.....							8	2	10 April 5, 1892.
Glencoe.....					1 00		9	5	10 March 16, 1893.
St. Thomas.....			5 00		20 00	\$ 2 00	24	9	11 Feb., 1891.
London.....		\$13 75		50 00		6 60	30	17	35 Feb. 29, 1892.
Bowmanville.....	10 00		22 80	50 00		6 40	31	7	130 Feb. 26, 1893.
Selkirk.....			6 60	16 75		6 08	15	7	50 Dec. 20, 1892.
Toronto.....	8 60			283 36		6 53	5 00	61	45 Oct. 1, 1883.
Wainfleet.....	24 35			100 00		9 30	1 00	38	50 January, 1891.
Guelph.....		5 00				3 14	1 00	31	2 25 Nov. 5, 1891.
Orangeville.....	4 75		5 00			8 40		6	8 January, 1892.
Lobo.....	10 00		5 24	22 25		1 35	2 25	24	51 11 Nov. 2, 1891.
Owen Sound.....							23	7	20 October, 1892.
Hamilton.....				3 30		8 40	2 00	9	11 20 Dec., 1891.
Warton.....								70	20 Jan. 1, 1893.
Collingwood.....									
Ridgetown.....				15 00					

Your committee also welcomes the following report from the Y. P. S. C. E. at Portage la Prairie, Man.: Date of organization, Feb. 24, 1890; active members, 30; Associate members, 7; average attendance, 14-20; \$28.00 has been raised for the home church; \$2.85 for the home society, and \$10 for the Manitoba provincial union.

The reports from the societies now in existence are very encouraging.

Your committee would recommend to the societies that, wherever possible, lectures on Y. P. S. C. E. work be arranged for as a means of cultivating and developing the work.

All of which is respectfully submitted.

ALEX. McMILLAN, Chairman.

Report of Sunday School Committee.

Total No. of schools reported..	32
" " pupils enrolled..	2165
" " daily average attendance..	1228
" No. of teachers.....	199
" " additions to church from school.....	75
" No. of members of the church attending school	652
" No. of libraries, 15; vols.	1788
" " schools using international lessons.....	31
" No. of schools having weekly teachers' meetings	7
" No. of schools paying special attention to temperance work.....	18
" No. of schools paying special attention to Mission work.....	14
" amount distributed for home support.....	725 16
" amount distributed for home missions.....	128 96
" amount distributed for foreign missions.....	67 81
" amount distributed for all purposes.....	914 18

The Committee on Sunday schools respectfully submit their report. A perusal of the statistics gives food for thought and shows need of increased diligence in this very important part of the work of the church. The number of schools reporting is four in advance of last year. The attendance remains about the same; no decided increase is marked. Your Committee would call special attention to the large number of absent scholars every Lord's day. According to the statistics, there are 937 absent each week; an average of 29 from each school. Thankful to our Lord and Leader, we report 75 as added to the church from the Sunday school. This, we think, an unmistakable evidence of spiritual life, work and power. Respecting libraries, the reports show an increased interest in that line; fifteen schools report having libraries, with a total of 1788 volumes; an increase over last year of 573 volumes. Seven of our schools report having weekly teachers' meetings. We heartily commend to all the superintendants the value of such meetings; they stimulate interest in the work by showing the importance and necessity of careful study by the teacher. The business of the school is more likely to be properly attended to. Your Com-

mittee regret that it is necessary to report that nineteen Sunday schools show less funds raised during 1892 than in 1891. We are assured that this ought not so to be. Allowing for the stringency of money during these times, it cannot be that the children's mite should be withheld. Necessity is here set forth for steady and systematic means being used for the raising of money in our Sunday schools. Six schools report an increase in the amounts raised. We presume the same circumstances weigh with them that are with the schools that show a decrease. We call the attention of the Convention to the report of the Everton Sunday school, which gives \$13.51 more for missions than for its own support. Only seventeen of the schools are reported as contributing to missions; fourteen report nothing for that purpose.

The reports sent in respecting the attention paid to missionary and temperance work are encouraging. Eleven schools are reported as taking up the regular temperance lessons; three make occasional reference; another teaches advanced prohibition, and another gives special attention to temperance and uses pledge cards, and still another has an annual temperance meeting addressed by a good speaker. Nine schools report taking up the missionary lessons in the series; one reports making missionary work "a living factor;" another cultivates a giving spirit, and another reports having a returned missionary addressing the children's anniversary.

Your Committee respectfully make the following recommendations:

1st. That there be a more general observance of Children's Day, set for this province on the last Lord's day in June, and we urge upon Sunday school officers the necessity of their working for a great ingathering of missionary funds on that day in their schools.

2nd. That the elders and preachers should devote one of the regular church meetings, in whole or in part, on the last Lord's day in June, to the Sunday school and its work, and draw the attention of the parents to the importance of the work of the Sunday school, the wisdom of systematic study of the word, not only in the Sunday school, but also in the home, especially in districts where there are no Sunday school privileges; and to the propriety of seeing that their children are in regular attendance at the Sunday school, and are permitted to give constantly to the support of missions.

3rd. That in view of the fact that there is a general lack in our schools of trained teachers, that weekly meetings of the teachers be held for the study of the lesson, general consultation and discussion on their work, Sunday school business, and for united prayer for God's richest blessing to rest upon their labors.

4th. That wherever and whenever practicable, that normal institutes be formed for the study of the science of teaching, etc. Such institute to be formed in co-operation with workers in other Sunday schools.

5. That inasmuch as the editor of the CANADIAN EVANGELIST has kindly given space for a Sunday school department, advantage may be taken by the superintendents and secretaries to report the work and progress in their schools, and for the teachers for the discussion of Sunday school work in general.

6th. That the officers endeavor to keep before the teachers the importance of their working to win the souls of their scholars for Christ, that they may early learn to love and obey Him, "whom to know is life eternal."

All of which is respectfully submitted. J. A. ATKIN, Chairman. J. D. STEPHENS. E. B. BARNES.

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HAMILTON, JULY 1, 1893.

Western New York June Meeting.

The Disciples of Western New York held their June meeting this year at Williamsville, which is about four miles from the city limits of Buffalo, to the north-east. Williamsville used to be a very familiar name to the Disciples in Ontario. In the days when the old Williamsville Academy was flourishing, when Thomas Munnell and Joseph King lived there, and when Williamsville brethren visited Ontario, and Ontario Disciples visited Williamsville, that town and the church there seemed to be near neighbors to our people in this province.

Williamsville is at present rejoicing over the completion of an electric street car line to Buffalo; though an old town, older than Buffalo, this is its first railway line. We were surprised to find the old academy building so well preserved and so modern looking. It is now used as a public school. The old frame meeting house, wherein Alexander Campbell and other notables preached, is now owned by the Lutherans, having been sold to them by the brethren some 21 years ago, at which time the latter erected a substantial brick church on the Main St. This second house has just been made better than new in its interior appointments, and is a very tasty and very comfortable place of worship. Bro. R. A. Burriss is the preacher for the church. He has been two or three years in Williamsville, and by his wise management and sound preaching, has magnified his office, and been a blessing to the church and the community.

Bro. Burriss presided over the sessions of the June meetings in a very discreet and unostentatious way, and at the opening service on Thursday evening, delivered a model address of welcome; among other good things telling us that we had come together to build up our Christian character. Bro. F. O. Fannon, of North Tonawanda, replied in felicitous terms. And then we were treated to an address by Bro. B. B. Tyler, of New York, on "Christianity and Culture." It was shown in Bro. Tyler's own delightful way, that for all the purposes of culture Christianity is beyond all question the best system known to men; not alone for spiritual culture, but also for physical and mental culture. These are points which all preachers should diligently place before the people. So many do not understand that Christianity requires us to glorify God in our bodies.

On Friday morning the writer had the privilege of delivering a half hour speech, and then Bro. L. C. McPherson, of Jefferson St. Church, Buffalo, was introduced to speak on the topic:—"Hindrances that threaten the current reformation." Bro. McPherson is a very interesting young man, and doing a good work in Buffalo. Unless his looks and manner bear false witness against him, he is destined, if his life be spared, to make his mark in the world

in a good way. Bro. Tyler closed Friday morning's session with a sermon on "The Ascended Christ." It was a most interesting and edifying sermon, the climax of it being when the preacher was enlarging on the fact that our Saviour "ever liveth to make intercession for us." Bro. Tyler recited Hymn 626 in the Hymn and Tune Book in a most impressive manner.

Friday afternoon was taken up with addresses by Bro. G. W. Muckley, Cor. Sec. Church Extension Fund, and by Bro. F. P. Arthur, of Rochester. Bro. Muckley explained the operations of the Church Extension Fund. Money is loaned at four per cent. on first mortgage, and an insurance policy is taken to cover the whole amount of the loan. The loan is in proportion to the amount raised by the church, and is particularly helpful in those places where money can only be borrowed at high rates of interest. Bro. Arthur's theme was "Missionary Spirit of the Age," which he described as practical, self-sacrificing, reactionary, purely Christian, triumphant and victorious.

On Friday evening Bro. G. W. Jackson made a short speech on India, many were sorry it was not longer, as those who have heard Bro. J. will not be surprised to learn. He was followed by Bro. Fannon, who made a short statement relative to New York State mission work. Among our notes we find these items:—About 4,500 Disciples in the State; working centres with good, earnest men, rather than general evangelistic work; about \$1,000 raised more than last year and only three-fourths of year gone.

The address of the evening was by Bro. A. McLean, and his theme as a matter of course, "Foreign Missions." It was powerful, heart-searching, and soul stirring. As one listens to Bro. McLean, he wonders that the contributions do not increase by "leaps and bounds," as he says they should. One of the most difficult things to understand is how a person can believe in the Lord Jesus and not believe in Foreign Missions, and another is how those who believe in Foreign Missions can be satisfied with throwing five or ten, or fifteen, or twenty cents on the plate once a year to aid that great work.

On Saturday morning we had a very sensible paper on "Woman's Work" by Mrs. F. P. Arthur, and another of Bro. Tyler's refreshing sermons. The convention was to continue until Lord's day evening, but as the writer had to reluctantly leave for home Saturday afternoon, his report stops here.

Now that Dr. Briggs has been suspended from the ministry by the General Assembly of the Northern Presbyterian Church of the United States, the question is asked, what will Dr. Briggs do now? The answer he gives is in the form of a call to his friends and supporters in all the Presbyteries to fight the battle of freedom, and prepare for next General Assembly, which he hopes will be more favorable to his views.

Our Omnibus.

Among the honor graduates at the recent commencement of Toronto University, we are pleased to see the name of J. F. Kilgour, eldest son of Bro. J. W. Kilgour, Guelph.

Bro. James Lediard has recently written a tract on Christian Union, which will be published in a few weeks by Bro. C. A. Fleming, Owen Sound. It will be of 16 pages, and will sell at \$2 per 100. Orders may be sent to Bro. Lediard, Owen Sound. We trust that this tract may have a wide circulation.

The indications are that the C. E. Convention in Montreal will be very largely attended. Those of our readers desiring information as to the best means of getting to Montreal, and accommodation after reaching the city, are referred to page three of May 15th EVANGELIST.

Those of our readers who have known of the troubles our brethren at Suspension Bridge, N. Y., have been passing through during the last year, will be glad to learn that the church is in a very hopeful condition under the wise care of our venerable Bro. W. A. Belding. The house has been renovated and re-fitted, and was re-opened June 25th.

It is, no doubt, a leading question with many of our readers who contemplate visiting the World's Fair as to where they will stop while there. We have had enquiries regarding hotel accommodations, and believe the following will suffice as an answer to all. Our Chicago representative, after a thorough canvass, writes us that the DeSoto European Hotel is the most likely to meet the requirements of the visitor. This hotel is owned and operated by Chapman Bros., who are members of the West Side Christian Church of which Bro. Allen is pastor; the senior member of the firm is also a member of the board of directors of the Y. M. C. A. of Chicago. The DeSoto is built of brick and steel, just completed; everything is new and clean; it is fire proof. There is a first class restaurant connected with the hotel where meals can be secured at reasonable rates, also lunches put up for you when you go to the Fair, which you will appreciate after once trying the Fair lunches. The hotel is strictly temperance, no liquors sold on premises. No advance deposit required, but we would suggest that you write them before coming, stating the time you will be coming, also the number of your party, and they will reserve rooms for you. If when you arrive the accommodations do not suit, you are in no wise obliged to accept them, but free to look elsewhere. Any other information you may desire will be kindly furnished by writing the proprietors of the hotel. Please see cut of hotel elsewhere in this issue.

Church News.

TORONTO (Cecil St.).—Our friends throughout the province will be doubtless glad to know that we have secured the services of Bro. J. Ebben Powell, late of Southampton, Eng., as pastor. Many brethren who were at the annual meeting had the pleasure of greeting him, though he was only able to stay a brief period. Bro. Powell's work is said to have been attended with great success elsewhere, and we welcome the prospect of soon reaping a permanent harvest in the field where we have been so long sowing. Bro. Powell, who is a graduate of London University, is a young man—scarcely more than 32, and has been a preacher since his eighteenth year, when he began to proclaim our plea in New Zealand. He labored there and in neighboring colonies until five years ago, when he undertook the Southampton work. The call to Cecil St. was unanimous. Since his arrival we have been having interesting sermons of a practical and spiritual character, and that they are appreciated is evident from the increased audiences we are having. Strangers are being attracted; a good sign. Visiting brethren from the country should not fail to turn up at Cecil St. on Lord's day. We expect you and will make you welcome. Our Endeavor Society now meets after

evening service; our Sunday school, presided over so ably by Bro. Leary, at 3 p. m., and our other two *endeavor* meetings, for both young and old, at eleven and seven o'clock. R. B.

HAMILTON.—Bro. Alexander Anderson kindly conducted the morning service, June 4th, in the absence of the writer at the annual meeting; the Young People's Society took charge of the meeting at night and had an interesting service. G. M.

DORCHESTER.—We have begun a real good Sunday school in Dorchester. The brethren beautifully repaired the church while I was away at the annual meeting. I recently found a buggy and harness in my barn, for which Dorchester must plead guilty. We began a meeting at Dorchester, Sunday. One young man of fine character has confessed his Lord. E. R. BLACK. Aylmer, June 14, 1893.

WAINFLEET AND GAINSBORO.—Bro. R. B. Ray informs us that in this field there have been ten additions since last report in this paper. Bro. Ray has taken up work in another field, International Bridge, Ont., and Black Rock, N. Y., we believe. Bro. Ray is very highly spoken of for his work's sake and his own sake, among the people of Wainfleet and Gainsboro.

The June meeting at Wainfleet (June 11th), notwithstanding the rain, was well attended. Bros. Amos Tovell, E. A. Pardee and R. B. Ray were the speakers.

Annual Meeting Notes.

We give here a copy of a resolution referred to in last paper: "Whereas the kingdom of Christ knows no national lines, and whereas the brethren of Ontario here assembled desire to co-operate with their brethren of the United States in support of missionary work; therefore,

Resolved: That the President appoint three delegates to attend the annual sessions of the General Christian Missionary Convention to be held in Chicago, Ill., Sept. 15 to 20, and that these delegates be authorized to confer with the Board of Managers of the G. C. M. C. with a view to bringing Ontario into the same relation to that association as any State of the Union now sustains, and report results to the next annual convention."

Standing Committees of the Co-operation for 1893-1894:

Obituaries—C. Sinclair, J. A. Brenestuhl, J. Lediard.

Mission Fields—James Tolton, A. Yule, S. Woolner, M. N. Stephens, D. Brown.

Statistics—P. Baker, J. P. Reed, E. Thomson.

Sunday Schools—J. A. Aikin, Geo. Fowler, J. D. Stephens.

Young People's Societies—W. W. Coulter, R. Butchart, A. Johnston.

Education—John Munro, R. W. Ballah, D. L. Sinclair.

Special Committee to attend the G. C. M. C. in Chicago, Sept. 15 to 20, 1893:—Geo. Munro, John Campbell, C. A. Fleming.

It is amusing to note the widely varying estimates of Dr. Briggs by the religious press. Theological standpoint evidently affects the judgment of the editors. We are very much mistaken if, as some aver, we have heard the last of Dr. Briggs. That he has many sympathizers in the ministry of his own church, is well known. If Dr. Briggs deserves to be suspended, then hundreds of other ministers should be treated in the same manner.

Summerside Letter.

This is the time of year for conventions and annual meetings, and, of course, the Disciples of P. E. Island are not behind in having an annual meeting. The meeting this year will be with the church at Montague, on the second Lord's day in July. A programme has been published, and the brethren and friends at large have been invited to come. From my own experience at Montague, I can safely say that a right royal welcome will be given to those who attend. In my next letter I hope to be able to give you a report of the meeting.

There is much ado at present over "Bible study." We have colleges and schools, circles and societies, "Bible helps," small and great, so that all may know the Lord, from the smallest to the greatest. People are beginning to see the necessity for studying for themselves. There will be less sermonizing and more teaching in the future. In the *Sunday School Times* of June 3rd, I see a good article on Bible Study by Bishop Vincent. He concludes his article with these words: "The Roman church is always open; its bells ring every day; the light is always burning upon the high altar; so let it be with us. Give us brighter lights to make the windows blaze, and sweeter bells to ring out on all the land—liberty, peace, eternal salvation! Let us meet school with school; man's word with God's word; and may we be specialists, every one of us specialists in the study and teaching of the English Bible."

It is not long since the very reverse of the article from which the above extract was taken, was the teaching of the day, that the Bible was a sealed and mysterious book—that only learned men could understand it, was generally believed. Now the word and order of the day is to have everybody study it, and the more the better. "So say I."

It would be interesting to ascertain what has brought this change about. Has the sentiment of the people changed the preachers, or the preachers changed the people? As a people, our claims of "the Bible, and the Bible alone," places us in the forefront on this question. Every Disciple of Christ should be a close student of the Word. Is there not too little study? How often Christians go days at a time without looking into their Bibles. Sometimes a small portion is read at the family worship, and that does for all. We can never know too much about this blessed book. There is no need for any person of ordinary intelligence remaining in ignorance of the grand truths of the Bible. There are so many helps to be had at a trifling expense, and the Bible shines out more clear and beautiful when its historical settings are made prominent. Chaldea, Assyria, Babylonia, Egypt, Persia, Greece, and finally Rome, are names familiar to every Bible reader. A great deal of light is thrown upon the Scriptures, by what we find out, about these places and people.

The present century has added a great deal to our stock of information about these places, and it is assuring to know that all that has been discovered in the way of inscriptions, whether monumental or otherwise, has gone to prove the authenticity of the Bible. The cuneiform inscriptions of Assyria and Babylonia, the hieroglyphics of Egypt have, during the present century, yielded their secrets to man's prying nature. The work of deciphering is still going on, and the present decade may see some startling developments.

Prof. Sayce, in the preface to his work on Assyria, etc., says: "Tiglath Pileser and Sennacherib can never again be to us mere names. We possess the records which they caused

to be written, and in which they told the story of their campaigns in Palestine. The records are not copies of older texts, with all the errors that human fallibility causes copyists and scribes to make. They are the original documents which were recited to the kings who ordered them to be compiled, and who may have held them in their own hands. The gulf of centuries and forgetfulness that has divided us from Sennacherib is filled up when we read the account of his invasion of Judah, which seems to come from his own lips. Never again can the leaves of the Old Testament be to us the lay-figures, whose story is told by a voice that comes from a dark and unreal past. The voice is now become a living one, and we can realize that Isaiah, and those of whom Isaiah wrote, were men of flesh and blood like ourselves; with the same passions, the same needs, the same temptations. . . . The earth has yielded up its secrets; the ancient civilization of Assyria has stepped forth again into the light of day, and has furnished us with records, the authenticity of which none can deny, which were side by side with those of the Books of Kings, confirming, explaining and illustrating them."

What a glorious triumph for Christianity this is! To think that the book we love so well, and which has been assailed so often, is being more and more established as the Word of God. In the *Treasury* for June I notice a short but very interesting article taken from *Palestine Exploration Work*, headed "Jerusalem Restored." It concludes as follows: "Think what would have been the eager curiosity had the world been told (thirty years ago) that they would, before long, recover the Moabite account of the war of the kings of Israel and Judah; that they would find the tablet actually engraved in the time of King Hezekiah; that they would see the actual boundary inscription of the Levitical city; that they would recover one of the inscribed stones of the temple; that they would find the very head of the statue which caused the last revolt of the Jews; that they would be able to restore the empire of the Hittites, with the monuments of that people, the extent and boundaries of their rule, their alphabet and their language. What would have been the enthusiasm of the founders, had the spirit of prophecy fallen upon one of them so that he should have declared these marvels? And yet these are the things which have been brought to light within the past two decades. And still there is more to be done." Search the Scriptures.

W. H. HARDING.
Summerside, P. E. Island.

Woman's Work.

Programme for July Meeting of Auxiliaries.

- Topic—Planting and Watering.
- Prayer.
- Reading Scripture: 1 Cor. iii.
- Secretary's report.
- Roll call.
- Business items.
- Hymn: "Tell it to day." 78a.
- Talks upon the chapter.
- Prayer by two or more of the sisters; especially remembering Foreign Missions.
- Collection.
- Hymn: "Walking in His footsteps." 733.
- Closing prayer.

I understand that our programme committee requested that the topic for this month should have some relation to the work of the mission year just past. And I ask myself the question,

The Co-operation of Disciples of Christ in Ontario.

ABSTRACT OF TREASURER'S STATEMENT FOR THE YEAR ENDING JUNE 30th, 1893.

	CHURCH	S. S.	Y. P. R.	MRS. BERS.	INDIV'L GIFTS.	TOTAL.
Acton	\$ 7 75	\$ 2 00				\$ 9 75
Aurora	8 00					8 00
Aylmer	7 85					7 85
Blenheim	6 00	65		\$10 00		16 65
Bowmanville	63 25		\$30 00	10 00	\$22 50	125 75
Collingwood	25 50	2 66		10 00		38 16
Dorchester	3 25					3 25
Erin Centro	66 00	10 00		21 00		97 00
Erin Village	23 01	4 80		13 00		40 81
Everton	92 66	38 79		61 00	10 00	202 45
Galt	7 40	1 52				8 92
Grand Valley	21 48			5 00		26 48
Glencalm	30 00	15 00		25 00		70 00
Glencoe	1 60			6 00		7 60
Georgetown	3 00	80				3 80
Guelph	47 10	6 00	6 00	6 00	15 00	80 10
Hamilton	46 60	7 40		20 00	32 00	106 00
Harwich	2 80					2 80
International Bridge	5 00					5 00
Kilsyth	22 00	1 30	10 00			33 30
Lobo	30 71	2 00	10 00			42 71
London	25 00	7 65	10 00	11 00		53 65
Marsville	21 50			5 00		26 50
Mimosa	25 31					25 31
Mosa	10 25					10 25
Nassagaweya	22 25					22 25
Orangeville	4 30		6 00	10 00		20 30
Owen Sound	19 97	4 00		20 00	50	44 47
Oshawa	88 00			10 00		98 00
Ridgeway	15 12					15 12
Rodney and West Lorne	12 77					12 77
Selkirk				5 00		5 00
Stayner	12 00	2 25				14 25
St. Thomas	67 68	6 15	3 00	24 00		100 83
Toronto, Cecil St.	31 80	8 30	8 50	13 00	39 00	100 60
Toronto Junction	6 30			25 00		31 30
Wainfleet	6 27					6 27
Walkerton	42 35	3 30		10 00		55 65
West Lake	5 50			1 00		6 50
Warton	2 10	2 36		6 00		10 46
Totals	\$41 43	\$126 87	\$83 50	\$223 00	\$119 00	\$703 80

Balance on hand at last audit \$ 24
 To sale of tickets attending Bro. Sweeney's lecture at Bowmanville 78 40
 To collection taken after meeting at Bowmanville 18 58
 Received from Treasurer of Wellington Board of Co-operation 62 00
 Received from isolated brethren and sisters 157 50

Total Receipts \$2,110 46

EXPENDITURE.

By cash paid for printing bills, cards, tickets, etc., for Bro. Sweeney's lecture at Bowmanville	\$ 5 95
" " Rent of hall at Bowmanville	4 00
" " Bro. Sweeney for attending Annual Convention and delivering lecture	100 00
" " H. T. Law, Treas., Church, Toronto Junction, amount promised by Board	200 00
" " J. D. Higgins, Treas., Cecil Street Church, Toronto, balance due on last year's pledge	62 00
" " Church at Welland	57 75
" " " " Winnipeg	105 00
" " " " Toronto, Cecil Street	315 00
" " " " Collingwood	175 50
" " " " Owen Sound	110 00
" " " " London	330 65
" " " " Hamilton	185 30
" " Corresponding Secretary for printing circulars, envelopes, and stationery	25 69
" " J. A. Aikin, Chairman, S. S. Committee, expenses, postage and stationery	4 27
" " Printing 200 programmes of annual meeting	75
" " Treasurer, postage and stationery	2 37
Total expended	\$1,684 23
Cash on hand	426 23
Total	\$2,110 46

JOHN MCKINNON, Treasurer.

We, the undersigned, have examined the books and papers of Bro. John McKinnon, Treasurer of the Ontario Co-operation of Disciples, and find his statement of accounts correct, agreeing with the books and vouchers.

R. BUTCHART,
ROBERT McMILLAN, } Auditors.

Everton, June 3, 1893.

"What have we done?" As the report of our corresponding secretary, which is very full and complete, is already before the sisters, I need say nothing concerning the details of the work done; we have reason to thank God and go forward with stronger faith and larger hope. But the words that came to my mind in answer to the question was these: "Planted and watered." And I thought of our mission in Japan as resembling a young plant, a precious nursling, which our dear Sister Rioch volunteered to carry, and to plant for us in that far off land. And now, beloved, shall we not foster and water and care for it, as our sister, full of faith and hope and love, gives it all her care; resting with perfect and blessed assurance upon the promise that God will give the increase? "Laborers together with God." What a wonderfully inspiring thought, could we but grasp it in all its fullness! With our money, our sympathy, our love and our prayers, we plant and water; and as surely as the word of our God abideth forever, so surely will He, in whose name and by whose command we are walking, bless and increase, till hungering souls are filled with the bread of life, as once

He fed the multitude on the shores of Galilee.

I am assured, dear sisters, that we all realize that, "except the Lord build the city, they labor in vain that build it. "All is of God;" and this thought gives us infinitely more courage and strength than if the increase or results depended upon ourselves. We rest with implicit confidence upon the statement, "All authority in heaven and on earth hath been given unto me;" and, because we believe that, we want to tell to all the nations the story of Jesus and His wondrous love; to tell them that He is Lord; that "there is no other name under heaven, that is given among men, wherein we must be saved."

But, while with eager, willing hearts we are sending this wondrous story to the regions beyond, let us not forget that those who are beside us, even those who know it best,

"Are hungering and thirsting
To hear it, like the rest."

S. M. BROWN.

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Young People's Work.

FOR CHRIST AND THE CHURCH.

C. E. Prayer-Meeting Topics.

GEO. FOWLER, GUELPH.

July 9—How to meet trouble.—Acts xvi. 23-25; 2 Cor. vii. 3-7.

As long as we are citizens of this world we must expect affliction, adversity and sorrow. Christ's prayer was not that we should be removed from the world; but that we should be kept from the evil that is in the world. John xvi. 33; xvii. 15.

A certain amount of trouble may be necessary for our proper spiritual development. "For whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth." Heb. xii. 6-8.

If the Christian is to be confronted with trouble, the question of importance is how to meet it.

The non-Christian can meet it in his own strength only. His feeble efforts amount to but little, and he is carried down the stream to destruction. There is no comfort or consolation to be derived from the world. Trouble brings discouragement; discouragement, despair, and despair ends in death. "The wages of sin is death."

The Christian meets and overcomes the effects of trouble in the strength of an omnipotent arm. "God is our refuge and strength, a very present help in trouble."—Psalms xlii. 1. "I will say of the Lord, He is my refuge and my fortress; my God, in Him will I trust."—Psalms xci. 2.

The history of the church is radiant with remarkable examples of many who have endured great affliction, who have suffered great persecution, and in strength derived from a loving powerful Saviour have come off conquerors. Paul and Silas, for preaching Jesus in Philippi, were brought before the magistrates, severely beaten, and placed in the inner prison and made fast in the stocks. H. W. Johnson says of these prisons, "It has been my privilege to visit some of the ancient prisons, and it is hard for us in these times of greater mercy to form a conception how comfortless and terrible they are." In such a place as this with their feet made fast in the stocks, with their bodies bruised and bleeding from the Roman scourging, was placed Paul and Silas. God was with them. "His everlasting arm was underneath them." "They prayed and sang praises unto God." He heard and answered them. In the Old Testament we have such examples as Joseph, Moses, Daniel, the three Hebrew worthies, Jeremiah and others.

We have troubles to meet, little things may annoy us more than greater things. We can meet it by—

1. Being diligent students of the word of God.
2. Being fervent in prayer.
3. Being faithful in duty
4. Abiding in Christ.

JULY.—God's great command. Acts xvii. 30, Luke xiii. 1-5.

God commands, we are to obey. What He demands of us is for our good, for this world and for eternity. If we are wise we will obey. "Except ye repent ye shall all likewise perish." The times of ignorance, therefore, God overlooked; but now He commandeth men that they should all everywhere repent." Repentance is a change of mind, a "mental movement." "It is the deliberate purpose and the fixed and determined resolve to abandon every evil way, which constitutes repentance; while the carrying out of this resolution in the subsequent life and conduct gives the fruits of repentance."—I. Amar.

1. Why should we repent?

(1). God commands it. That alone should be sufficient. He is omniscient.

(2). We must repent or perish. The time was our ignorance of God was overlooked, forgiven; but Jesus Christ has come to us, spoken unto us, and we must repent or be banished forever from the presence and glory of God.

(3). It is the desire of God that we should repent. 2 Peter iii. 9. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked should turn from their way and live." Ez. xxxiii. 11, xviii. 22, 23.

2. What leads us to repentance?

(1). God's love. He gave us His only begotten, well beloved Son.

(2). His goodness. Rom. ii. 4. The Gospel tells us of God's goodness; His love, His long-suffering and His tender mercies. We are convicted of sin, we know that out of Christ is death, and His kind, loving invitation to come unto Him, breaks down our stubborn resistance. We believe that in Him is life, and we resolve and determine to abandon our evil way of disobedience, and to follow, obey and serve Him all the days of our life.

"We cannot plead excuses for failing to serve God. We live in an age of light, of Bibles, of Gospel teaching. The ignorance of those who have no opportunities God may 'wink at,' but He calls upon all men now to repent."—Johnson.

Repentance is an effort of faith; for who that believes not that God exists, can have "repentance towards God?" Repentance is sorrow for sins committed; but it is more. It is actual "ceasing to do evil and learning to do well." This is "repentance unto life," or what is truly called reformation. Such is the force of the command, "Repent every one of you." It is not merely, be sorry for what you have done wrong; nor is it resolve to do better; nor even try to amend your ways; but it is actual amendment of life from the views and the motives which the Gospel of Christ exhibit. Gospel repentance is the offspring of Gospel light and Gospel motive, and therefore it is the effect, and not the cause, of belief of the testimony of God.—Campbell.

Married.

STEPHENS-TOLTON—At the residence of the bride's father, Mr. Thos. Tolton, Ospringe, on the evening of June 7th, 1893, J. Archibald Stephens, to Hannah L. Tolton. P. Baker officiating.

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Annual Convention of the C. W. B. M. of Ontario, at Everton, 1893.

The sixth Annual Convention of the O. C. W. B. M. was opened Friday morning, June 2nd, in the Methodist church of the place. It was an inspiration to the meeting when it was remembered that Everton was the home church of many of the pioneer preachers of the reformation in this province.

The president, Mrs. Malcolm, opened the meeting with devotional exercises. The minutes of the last meeting were read and adopted. The programme, as published in the CANADIAN EVANGELIST of May 15, was not strictly adhered to, as it was the expressed wish of many to attend the sessions of the General Convention.

Letters of greeting were received from the Maritime provinces, auxiliaries of the province, and individuals.

The report of the cor. secretary, Miss Bella Sinclair, shews an increase of auxiliaries in the province, which speaks well for the home work in the future. The Maritime provinces and individual contributions throughout Ontario for the Japan mission shows that there is a deeply widening interest in this mission. This able and carefully prepared report appeared in full in the CANADIAN EVANGELIST, and deserves a thoughtful reading.

The report of the Superintendent of Children's Mission Bands appears in this number of the CANADIAN EVANGELIST. The children are doing a grand work, promising to raise this year \$150 for Japan and \$20 for little Wang. Great praise is due to the superintendent, Mrs. Lediard, for her untiring efforts to keep the children posted on all matters of interest through the Children's Work column.

The scrap book for Japan was a work of art, and was greatly admired, as was also the quilt sent by the Willing Workers of Bowmanville, which was sold to Miss Weitehead for \$7.

The treasurer's report was read, and the following report was presented by the auditors:

Having examined the books, find them to be correct, and especially do they reflect credit upon our treasurer, Miss Jennie Fleming, in the very neat manner in which they are kept, and have found the balance to be:

Table with 2 columns: Item, Amount. Home Missions \$140 32, Foreign Missions 456 23, Children's Work 189 30, (Signed), MRS. JOHN HAMILTON, MISS LIDIE PITCHER.

The report from the Maritime provinces was presented, shewing growth, and a determination to help on the Master's work.

CASH RECEIVED.

Table with 2 columns: Item, Amount. Bal. on hand, Annual Con., Sept., \$24 07, Rec'd from Nova Scotia 68 82, " " New Brunswick 55 98, " " Prince Edward Isl'd, 30 00, Total \$178 87.

CASH PAID.

Table with 2 columns: Item, Amount. To Miss Fleming \$165 00, Bal. on hand \$13 87.

SUSIE B. FORD, Treas. Maritime C. W. B. M.

Friday afternoon, at 4:15, the time appointed for the C. W. B. M. to hold their public meeting in the General Convention, Mrs. D. Oliphant, of London, led the devotional exercises. She gave a short, instructive address on woman's privilege in the great missionary work.

The cor. secretary read the paper prepared for this Convention by Sister Mary Rioch, which was listened to with great interest.

A stirring five-minute address was given by Bro. O. G. Hertzog, Hiram College, after which Bros. R. Moffatt and Jackson offered up fervent prayers

for Sister Mary Rioch and all the work of the C. W. B. M.

Pledge cards for foreign work were distributed to all in the Convention, to be signed and returned to the provincial treasurer sometime during the year. A number of the cards were returned at the close of the meeting, with pledges to the amount of \$100.

All the standing committees were re-elected:

Programme—Mesdames Baughman, Gillfillan and Wendut, Bowmanville.

Obituaris—Mesdames Cameron, Lobbin and Miss Agnew, Toronto.

"Missionary Tidings"—Miss Annie Leary, Toronto.

Votes of thanks were tendered these committees for their able assistance during the year.

It was recommended that the programme committee have the subjects for the Auxiliaries published in the first issue of the month.

The matter of engaging an Evangelist for the province was talked over freely, and after discussion was laid over for another year. A number of suggestions were also presented to the convention, after full discussion thereon, on motion of Mrs. I. L. Fowler and Miss Wells, it was agreed that the president appoint the committees as usual, and also that this convention record its confidence in the present Board of Managers.

The committee on nominations submitted the following names:

President, Mrs. W. B. Malcolm, Toronto; 1st Vice-President, Mrs. S. M. Brown, Wiarion; 2nd Vice-President, Mrs. E. McClurg, Ivan; 3rd Vice-President, Mrs. George Munro, Hamilton; 4th Vice-President, Mrs. D. Oliphant, London; Cor. Secretary, Miss Bella Sinclair, Blenheim; Treasurer, Miss Jennie Fleming, Kilsyth; Recording Secretary, Annie Kilgour, Guelph. Carried.

The committee on future work submitted the following report:

Your committee recommend that with the assistance of the Maritime Provinces and the Children's Bands, we continue the support of our missionary sister, Mary Rioch, in Japan, at the same salary, and if her work require more outlay it shall be left to the discretion of the Board to meet such demand. That we express our regret to undertake more work in the foreign field. That we apply to the general convention to secure the services of one of our young preachers for the work in Minnedosa, at salary of not more than \$500 per annum, and if none offer his services, that the Board be empowered to take other steps to procure one. That if the funds will allow, that \$50 be paid to the Guelph church during the year. That the sisters throughout the province be urged to make greater efforts to increase the membership and funds in our auxiliaries with the view to our doing more work in the home field. On motion this report was adopted.

Report of the Committee on Resolutions was as follows:

Whereas, through the providence of God we have been preserved, guided and abundantly blessed during the year,

Resolved: 1. That we place upon record our gratitude and love to our Father in Heaven for His guidance; His loving kindness and mercy to us in the past, and the perfect confidence which we feel, that He will direct our counsels and supply us with all the wisdom and strength which we need in our earnest efforts to serve Him still more efficiently in the year upon which we are entering.

2. That we endeavor to raise the sum of \$1500 this year for home and foreign missions.

3. That we, the sisters of the O. C. W. B. M., desire to express our gratitude to the Children's Mission bands for the handsome sum of \$150 pledged for the Japan work.

4. That we tender Bro. O. G. Hertzog our hearty thanks for his kindness and assistance to us during our Convention; and to the sisters of Everton and vicinity for their exceeding kindness and hospitality.

5. That we express our thanks to the president, Bro. Hugh Black, for his kind and complimentary remarks regarding the work of the O. C. W. B. M. during the past year.

6. That we express our regret for the unavoidable absence of Sister McClurg, and that we hope to have her presence and counsel at our next Convention.

7. That we desire to place upon record our regret for the death of our aged and beloved brother, James Kilgour, and that we extend to his daughter, Sister Annie Kilgour, our rec. sec., our sincere sympathy for what we cannot but feel is to her, in this world, an irreparable loss.

8. That this Convention express their appreciation of the letters of greeting and treasurer's report of the work of the C. W. B. M. of the Maritime provinces; and that we also express our sympathy and regret in the loss of our beloved Sister Barnes, late vice-president, and that many of us have exceedingly pleasant recollections of her helpful presence at our Convention in Toronto, two years ago; and not till we gain the home where our abiding will not be measured by days or years, will we fully understand all the good done by the labor and example of such noble Christian women.

9. That this Convention convey to our beloved missionary, Sister Mary Rioch, our sympathy in her work and our full confidence in her ability to fulfil all the desires of the sisters who contribute to her support; and we pray that the Saviour, for whose sake she is passing the best years of her bright young life in a heathen land, may be more to her than the kindred and friends she has left; and that the kind Father in heaven will "keep her as the apple of the eye, that He will hide her under the shadow of His wing," and that He will be unto her as the "shadow of a great rock in a weary land."

SOPHIA ANDERSON.

This report was adopted.

ANNIE KILGOUR, Rec. Sec.

List of Delegates and Visitors.

Acton—Wm. Tovell, Mary Masales, Agnes Tovell, Mrs. M. Morton, Minnie Morton, Kate Orr, Bella M. Hill, Bella Tovell, Lillie Tovell.

Aurora—Annie Wells, Mary Wells, A. Yule, J. P. Welis.

Aylmer—E. R. Black, Candace Learn, J. R. Ballah.

Belwood—Carrie Currie.

Blenheim—Mrs. J. Sinclair, Bella Sinclair.

Bowmanville—E. B. Barnes.

Brantford—Lambert Week.

Bethany, Wat Va—W. G. Charlton and wife.

Cleveland, O.—R. Moffett.

Collingwood—C. Sinclair.

Erin Centre—A. J. Thomson, Lizzie Thomson, Flora Currie, Ella Currie, Barbara McMillan, M. McKinnon and wife, R. W. Ballah, Mrs. D. S. McKinlay, Geo. S. Royce, sr.

Erin Village—S. E. McKee, Wm. McKee, Mary McMillan, Amanda Masales, Mrs. D. McMillan, Mrs. F. McMillan, Mrs. Leitch.

Everton—Dugald Robertson, P. Baker and wife, Minnie Tovell, Amos Tovell, H. Black, John McKianon, John Black, Edward Tolton.

Galt—Robert McDonnell.

Georgetown—Lizzie Wilson.

Glencoe—Alex. McMillan.

Glencairn—Adam Henderson, M. N. Stephens.

Grand Valley—J. D. Moore, Geo. Tough.

Guelph—Annie E. Kilgour, Mrs. John Stewart, Mrs. E. Reed, Wm. Tolton, G. Henderson, J. P. Reed, J. W. Kilgour and wife, Jane P. Tolton, Hannah McDougall, Robt. McMillan, J. F. Kilgour, Geo. Fowler and wife, Robt. Stewart, Chas. Clendenan.

Hamilton—R. N. Wheeler, Prudence Wheeler, Geo. Munro and wife, Mary Reid.

Harriston—John Darroch.

Harwich—R. Bulgin.

Hespeler—Edith Buchart.

Huntsville—B. Culp.

Hiram, O.—O. G. Heitzog.

Iona—Bella Brown.

Kilsyth—Donald Fleming, Jennie Fleming, R. S. Fleming.

Lobo—J. A. Brenenstuh, Peter McKellar.

London—T. L. Fowler and wife, John Marks and wife, Mrs. D. Oliphant, C. O. Stapleton, Mrs. W. H. Woolbridge, L. Pitcher.

Marstville—S. Woolner.

Mimosa—Wm. Mooney, R. Reid and wife, Thos. Tolton, Arch. McDougall, A. Robertson and wife, Kate Reid, Thos. Reid.

Nassagaweya—Alex. McPhedran, Annie J. McPhedran.

Orangville—J. A. Alkin, Mrs. Wm. Thomson, Alex. A. Currie, R. J. Thomson, Mrs. H. King.

Oakville—Mrs. P. L. Leach.

Owen Sound—James Lediard and wife, C. A. Fleming and wife, Mrs. John Pierce.

Ridgely—F. Green.

Selkirk—D. Munro.

St. Thomas—W. W. Coulter and wife, Mrs. J. Minchell, T. B. Knowles, D. S. Royce and wife, John Campbell.

Small Ste. Marie, Mich.—James S. Royce.

Toronto—R. Butchart, W. B. Malcolm and wife, J. D. Higgins and wife, P. L. Weeks, John Wells, John Munro, H. Y. Anderson, Mrs. John Hamilton.

Toronto Junction—Geo. E. Williams, Bertha Page.

Vaughan—Becca Page, Mrs. Raith Ralph Page.

Walkerton—E. Sheppard and wife, T. Whitehead and wife, James Tolton and wife, Leonora Whitehead.

Welland—G. W. Jackson.

Woodstock—Jane Stewart.

West Lake—J. D. Stephens, Mrs. C. McDonald, Ida Hyatt, Gena Hudgin.

West Lorne—Bella McKillop.

Wiarion—James Hunter and wife, Mrs. Henry Trout, Mrs. S. M. Brown.

The above are the names received by the Enrolment Committee. It is probable that the list is not complete. There was a large number present on Lord's day from the neighboring churches whose names were not enrolled.

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.

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OUR SPECIAL OFFERS FOR 1893

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

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

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

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

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

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

Canadian Pluck.

A SUCCESSFUL CANADIAN BUSINESS EXTENDED TO ENGLAND.

Although but a Short Time in that Country the Press Pronounces the Success Phenomenal.

We have much pleasure in reproducing the following article from the Montreal Witness, relative to the success in Great Britain of a well known Canadian firm. We have done business with the firm in question for a number of years and can heartily endorse what the Witness says concerning their honorable business methods, and the care exercised in the publication of the articles appearing in the press relative to their preparation. These cases are always written up by influential newspapers in the localities in which they occur, after a full and thorough investigation that leaves no doubt of their impartiality and truthful character. We are quite certain that the confidence reposed in the firm and their preparation is not misplaced:—

The phrase, "British pluck," has become an adage, and not without good reason, for wherever, enterprise, courage or "bull-dog tenacity" is required to sweep away or surmount opposing obstacles in order that the pinnacle of success may be reached, your true Briton never flinches, and facing all obstacles works until success has been achieved. The same "British pluck" is a characteristic of the native born Canadian, and there are very few walks in life in which it does not bring success as the reward. This much by way of prelude to what bears every indication of being a successful venture on the part of a well-known Canadian house. When it was announced a few months ago that the Dr. Williams' Medicine Co., of Brockville, intended establishing a branch of their business in the motherland, there were not a few who were inclined to be skeptical as to the success of the venture, while some boldly predicted failure. "There would be an objection," they urged, "to taking up a colonial remedy," "their business methods differed from those prevailing in Canada," "the field was already crowded with proprietary remedies long established, and well advertised." These and many other objections were urged as reasons why the venture was a doubtful one. But the Dr. Williams' Medicine Co. was not to be deterred by any objections that might be raised. They had unbounded confidence in the merit of Dr. Williams' Pink Pills for Pale People, and the pluck to back up their confidence with their cash. This latter is well known to Canadian newspaper men, who know that less than three years ago the company first put upon the market in the form of Pink Pills a prescription which had previously only been used in private practice, and with a skill and audacity that has not been surpassed in the annals of Canadian advertising, pushed it in the van of all competitors. Of course, the remedy had to have merit, or this could not have been done, and it was the company's sincere belief in the merit of their remedy that endowed them with the pluck to place their capital behind it. It was this same conviction that merit, skilfully advocated, will command success that induced them to venture into competition with the long-established remedies of the motherland. And we are glad to know—indeed we believe that all Canadians will be glad to learn—that short as is the time the Dr. Williams' Company has been in that field, their success has been rapid and ever increasing. As an instance of this success the "Chemist and Druggist," the leading drug journal of the world—and probably the most conservative—in a recent issue states that the success of Dr. Williams' Pink Pills in Great Britain has been unprecedented and phenomenal. While, no doubt, it is the advertising that has brought this remedy into such rapid prominence in England, it is the merit of the preparation that keeps it there and makes it popular with the people. There are few newspaper readers in Canada who have not read of the cures, that to say the least, border on the marvellous, brought about by the use of Dr. Williams' Pink Pills, and already we see by the English papers that the same results are being achieved there. Is it any wonder then the Pink Pills are popular wherever introduced? We have done business for this firm for a number of years. We have

found them honorable and reliable, and worthy of credence in all that they claim for their remedy.

We cannot close this article better than by giving in a condensed form the particulars of a striking cure in Nottingham, England, by the use of Dr. Williams' Pink Pills. The cure is vouched for by the Nottingham Daily Express, the leading journal of the Midland counties:

The picturesque suburb of Old Basford, some three miles from the market-place of Nottingham, has just been the scene of an occurrence which has excited considerable attention among the local residents, and of which rumors have reached Nottingham itself. The circumstances affect Mr. Arthur Watson, of Old Basford, formerly an employee in the bleach yard at Messrs. H. Ashwell & Co.'s hosiery factory, in New Basford, and afterwards employed at the Bestwood Coal and Iron Co.'s factory, near Nottingham. In consequence of the gossip, which has been in circulation with regard to this case, a local reporter called upon Mr. Watson, at his bright little house, situated at No. 19 Mountpleasant, Whitemoor road, Old Basford, and made inquiries as to the curious circumstances alleged. The visitor was met by Mrs. Watson, but Mr. Watson, himself, immediately afterwards entered the room, looking very little like the victim of sudden paralysis. He told the story of his life's health as follows: In boyhood he was prostrated by a severe attack of rheumatic fever, which, after his slow recovery, left behind it a permanent weakness, and uncertainty of action in the heart, and he had always been debilitated and more or less feeble. On giving up his work at Messrs. Ashwell's bleach factory, he sought change of employment and undertook the work of attending to furnaces at kilns at the Bestwood Coal and Iron Co.'s Works, being at the time an out-patient at the General Hospital, Nottingham, where he was treated for weakness of the heart. The circumstances of his work at the furnaces were somewhat peculiar. Exposed on one side to the extreme heat of the furnace, he was attacked on the other by the chilling winds which proved so distressing to many people last October, and one day in that month he was suddenly prostrated by a stroke which had all the appearance of permanent paralysis, and was pronounced such by the doctors who attended him. The course of the stroke appears to have been down the entire right side. His leg was entirely powerless, and he was unable to stand. He could not lift his right arm from his side or from any position in which he was placed. His face was horribly distorted, and the organs of speech completely paralyzed, so that he was able neither to stand nor speak. His condition is described by those acquainted with him as being most pitiable. He lay in this condition for more than three months suffering intermittently considerable pain, but more afflicted by his utter helplessness than by sufferings of any other kind. His wishes were indicated by signs and feeble mummings. The distortion of his face was rendered the more apparent by the ghastly pallor of his features, and he lay in bed, anticipating nothing better than that death should eventually relieve him of his helplessness.

The Rev. Walter Cooper, Wesleyan Methodist minister, whose flock have their spiritual habitation in a substantial building in High street, Old Basford, took a pastor's interest in the case of this unfortunate man, and is acquainted with the circumstances from almost first to last. A week or two ago Mr. Watson began to astonish all his neighbors by the sudden improvement in his appearance and capacity. He is able to walk about, and his right arm, which was formerly perfectly incapable of motion, is now moved almost as readily as the other, though the fingers have not yet recovered their usual delicate touch. Perhaps the most striking circumstance, however, is the great improvement in the personal aspect of the man. The deformity of feature caused by the paralysis is entirely removed. His speech is restored, and the right leg, the displacement of which kept him to his bed or chair, has now recovered its function so completely that he is about to take some out-door work in Basford and Nottingham.

Questioned as to the cause of this remarkable improvement in a case universally regarded as incurable by

the medical profession, Mrs. Watson, wife of the patient, unhesitatingly attributed her husband's miraculous recovery to the use of a medicine called Dr. Williams' Pink Pills for Pale People, and brought into considerable prominence by the publication of some remarkable cures effected by their means in Canada and elsewhere. "Since I have taken Dr. Williams' Pink Pills," said Mr. Watson, "I have unquestionably been better not only than I was before the stroke of paralysis seized me, but than I have been at any time since my boyhood," a statement confirmed by Mrs. Watson, who said the appearance of her husband now was proof of the enormous improvement in his health. "The pills," she said, "seem not only to have cured the paralysis of the face and leg, but to have effected a most remarkable change in his general health."

Mr. Watson was always remarkably pallid and of a sickly appearance, but the ruddy glow of the patient's face confirmed Mrs. Watson's words. "I assure you," said she, "we can speak in the highest possible terms of Dr. Williams' Pink Pills. Nothing either at the General Hospital or from the doctors, who have attended my husband at different times, has done anything like the good which the few boxes of Dr. Williams' Pills he has taken have effected, and, under Providence, we feel he owes his life and restoration to work and usefulness to this wonderful medicine."

Mr. Charles Leayesly, Insurance agent, at Cowley street Old Basford, has among other neighbors been deeply moved by the sufferings of Mr. Watson, and profoundly impressed by his miraculous restoration to health. The case has, in fact, been a topic of conversation in the entire neighborhood.

Attention is drawn to the circumstance that every fact in the above remarkable history is vouched for by independent evidence, which it would be morally impossible to doubt. It is shown by conclusively attested evidence that Dr. Williams' Pink Pills for Pale People are not a patent medicine in the ordinary sense, but a scientific preparation, from a formula long used in regular practice. They are shown to positive y and unfailingly cure all diseases arising from impoverished blood, such as pale and sallow complexion, general muscular weakness, loss of appetite, depression of spirits, anæmia, green sickness, palpitation of the heart, shortness of breath, pain in the back, nervous headache, dizziness, loss of memory, early decay, all forms of female weakness, hysteria, paralysis, locomotor ataxy, rheumatism, sciatica, all diseases depending on vitiated humors in the blood, causing scrofula, rickets, hip joint diseases, chronic erysipelas, catarrh, consumption of the bowels and lungs, and also invigorates the blood and system when broken down by overwork, worry, disease. These pills are not a purgative medicine. They contain nothing that could injure the most delicate system. They act directly on the blood, supplying to the blood its life-giving qualities, by assisting it to absorb oxygen, that great supporter of all organic life. In this way the blood becoming "built up" and being supplied with its lacking constituents, becomes rich and red, nourishes the various organs, stimulates them to activity in the performance of their functions, and thus serves to eliminate disease from the system.

These Pills are manufactured by the Dr. Williams' Medicine Company, of 45 Holborn Viaduct London, England (and of Brockville, Ont., and Schenectady, N. Y.) and are sold only in boxes bearing their trade mark and wrappers at 25 qd a box or six boxes for 1 3/4. Pamphlet free by post on application. 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 in this form is trying to defraud you and should be avoided.

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.

Palpitation is one form of indigestion. K. D. C. cures indigestion and the long train of ills attending it. Free Sample, K. D. C. Company, Ltd., New Glasgow, N. S., or 127 State St., Boston, Mass.

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Ripans Tabules. Ripans Tabules are compounded from a prescription widely used by the best medical authorities and are presented in a form that is becoming the fashion everywhere. Ripans Tabules act gently but promptly upon the liver, stomach and intestines; cure dyspepsia, habitual constipation, offensive breath and headache. One tabule taken at the first symptom of indigestion, biliousness, dizziness, distress after eating, or depression of spirits, will surely and quickly remove the whole difficulty. Ripans Tabules may be obtained of nearest druggist. Ripans Tabules are easy to take, quick to act, and save many a doctor's bill.

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The Sins of the Father.

"I have drunk whisky every day for 35 years," remarked a gentleman of 60, rather proudly, "and I don't see but I have as good a constitution as the average man of my age: I never was drunk in my life." He was telling the truth, but to learn the whole truth you have to study his children. The oldest, a young lady, had perfect health; the second, a young man, was of a remarkable nervous and excitable temperament, as different from his phlegmatic father as possible; the third, a young lady of 17, was epileptic, and always had very poor health. Did the father's whisky-drinking have anything to do with these facts? The instance may be duplicated in almost every community. Think over the families of your acquaintance in which the father has long been a moderate drinker, and observe the facts as to the health of the children. The Superintendent of a hospital for children, at Berne, Switzerland, has found by careful observation that only 45 per cent. of those whose parents used intoxicating liquors habitually had good constitutions, while 82 per cent. of the children of temperate parents had sound bodies. Of the children of inebriates, only 6 per cent. were healthy. Can any man "drink and take the consequences," or must his children take the consequences?—The Quarterly Journal of Inebriety, April, 1893.

Obituaries.

McGILL—Died on June 1st, Donald Ralph McGill, infant son of Mr. and Mrs. Wm. McGill, of Erin Township, at the age of 18 months and 4 days. Little Ralph was the only child and will be greatly missed. He that said, "Of such is the kingdom of Heaven," knoweth best. R. W. B.



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For coughs, use Slocum's Emulsion, 35c

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The third page of the Toronto Daily Mail is noted for "Want" advertisements. If you want a situation, a mechanic, a business, machinery, lodging, if you have lost or found anything, or if you want to find out where anyone is, advertise in the Toronto Daily Mail and read the advertisements on the third page of that paper. The charge is two cents a word each insertion, or ten cents a word for six insertions. Address The Mail, Toronto, Canada.

Photographs.

A large number of Sister Riach'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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