

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.

Creeds Divisive.

BY ROBERT STUART M'ARTHUR.

Church unity, even if it were desirable, will never be secured by insistence on the authority of the historic creeds. The more we know of the manner in which these creeds were formulated, the less authority can we attach to their teaching. They often obscure the truth which they are supposed plainly to declare; they are often far more difficult of comprehension than are the Scriptures on which they are supposed to be based.

"THE APOSTLES' CREED."

The so-called Apostles' Creed is an early summary of the Christian faith, with most of whose statements this writer is heartily agreed. He fully appreciates the high praise which St. Augustine gives it when he says regarding it, *Regula fidei brevis et grandis; brevis numero verborum, grandis pondere sententiarum.* It is to be highly esteemed as a compendium of doctrine, for its intrinsic worth and for the veneration in which it has been so long and so deservedly held by many bodies of Christians. One can almost agree with Dr. Schaff when he says that though it is "not in form the production of the apostles, it is a faithful compend of their doctrines, and comprehends the leading articles of the faith in the Triune God and His revelation, from the creation to the everlasting life, in sublime simplicity, in unsurpassable brevity, in the most beautiful order, and with liturgical solemnity; and to this day it is the common bond of Greek, Roman and evangelical Christendom." We object, however to its title. It is not, in any natural sense of the word, the Apostles' Creed; it ought never to have been called by this name. This is an example of what has been called a "pious fraud." All investigators now heartily agree that the so-called Athanasian Creed was not the work of the famous Athanasius, although it bears his name. Dr. Swainson does not hesitate to ascribe the origin of this title to a deliberate purpose to practice an imposition. He classifies this purpose with that which led to the "False Decretals," and the "Donation of Constantine." So we may say of the name of this other creed. The apostles never saw the creed to which their name is attached; they never heard of it, and perhaps would not be willing to endorse it in all its parts as we now have it. It

may be said that the title is now used with the understanding that it is simply a truthful compend of apostolic doctrine; that it sets forth apostolic principles of faith in God and in His revelation. But the title was intended to convey quite a different meaning; it was intended to convey the idea, which the Roman church now clearly teaches, that its clauses were actually contributed by the apostles. This church, on the authority of a writer under the name of Augustine, undertakes to name the clauses given by the different apostles. To the historical compiler and traditionalist Rufinus, of the fourth century, we are indebted for the earlier accounts of the origin of this creed. He affirmed that the apostles, before separating to the different nations, agreed upon "a form of sound words," and that when met together they composed this compend under the special influence of the Holy Ghost. But no careful historic student attaches importance to day to this testimony of Rufinus. There may have been, there doubtless were, various formulas of belief in existence from the earliest times; but no one can prove that the Apostles' Creed is so ancient by from four hundred to five hundred years. The most that can be claimed for the title is that it fairly represents the facts of Christian faith as taught by the apostles. We also know well that the clauses relating to the descent into hell, and to the communion of saints, are of later origin than are other portions of this creed. It may be affirmed that the so-called Apostles' Creed was substantially in existence from the end of the fourth century; but in its completed form it cannot be traced to a period earlier than about the middle of the eighth century. If this statement be correct, then it is about four centuries later in its present form than the earlier forms of the Nicene Creed. The clause, "He descended into hell," is one whose origin is involved in great doubt, and whose teachings are not accepted by many devout believers and profound scholars. We know that an alternative form is suggested, and if that form were universally adopted, fewer criticisms would be pronounced upon this ancient and confessedly beautiful compend of doctrine. A few changes and omissions would greatly add to the value of this creed for popular use. And such changes have, in some publications, been made. Men to day are quite as competent to make the changes as were those who made other changes through several centuries. We can do our thinking to-day as well as other men did theirs in their day.

THE NICENE CREED.

To the Nicene Creed more serious objection may be offered. The circumstances of its origin tend greatly to lessen the authority of its statements. We know that the controversies which began in the second century were prolonged into the third and fourth centuries under various phases of belief and statement. This creed sprang out of the heart of this long and troublous conflict; it was literally a compromise, and it is to be received only as such. In the council held in 325 at Nicæa, summoned by Constantine, there were three distinct parties—the Athanasian,

the Eusebian and the Arian. The Arian, or heretical party, was comparatively few in numbers, and its direct influence was not great at any time in the council, but its indirect influence through the Eusebian, or middle party, was marked at every stage of the discussion. For a time this middle party was able to hold the orthodox, or Athanasian, party with a firm grasp. We all admit that there was much that was grand and imposing in the Nicene Council. No church council so imposing had met previous to that time, and perhaps few of like character have met since. But we know also that at times this council conducted itself in a manner altogether unbecoming a solemn assembly of Christian men met for a high and holy purpose. Drafts of creeds were torn in pieces by the excited assembly, and the "lord of misrule" reigned occasionally with uninterrupted sway. The council was at times more like a ward caucus of average politicians than like a council of grave and reverent men. Even the presence of soldiers as police officers could not prevent shameful outbreaks.

It is also to be said that the Nicene Creed does not now appear in its original form; and the history of many of its later clauses is involved in great obscurity. Whether they are to be attributed to the Nicene Constantinopolitan Council is not generally known, even by the most careful investigators. Some affirm that the enlarged creed appears in a work written before the meeting of this latter council. The exact facts probably never will be known. It must be admitted also that these creeds are not, to any great degree, conservators of doctrine; they are often divisive rather than unitive. The Nicene Creed did not stop the sway of Arianism even at the time; it magnified, and in a certain sense, dignified Arianism, and led, for a time at least, to its more rapid spread. Creeds are not conservative of doctrine in England or America to-day. The churches whose creeds are longest and strongest differ more among themselves as to their faith and practice than do churches in which there is no creed, in the technical sense of that term. This is not the expression of an opinion; it is not the formulation of an argument; it is simply the statement of an historic fact. The Nicene Creed, moreover, is in some of its parts too abstruse, too metaphysical and too philosophical for general adoption. It is difficult for any man to give a clear interpretation of some of its expressions. There may be doubt as to whether the forms in which it appears in English properly represent the thought of the original; but the interpretation, after a true translation has been made, is much more difficult than the translation itself. It would puzzle any teacher of religion to make an explanatory statement of some clauses in this creed which would be intelligible to the minds of immature thinkers and inexperienced believers, or even to those of maturity and experience. That creeds have their use, we do not for a moment deny; but that they should be thrust between the Christian and his Bible, we do not for a moment believe.

Whatever tends to dethrone, or even

to disparage the Word of God, is so far to be rejected. We are unable to see the advantage of emphasizing the value of elaborate creeds. We cannot discover their practical use in Christian life and work, and we know that in many instances they have divided the church, when a simpler statement of God's Word would have united God's people. It is often much more difficult, as already suggested, to interpret the creeds than to interpret the Scriptures on which their statements are supposed to be based. The Nicene Creed did not settle the contradictory opinions in the church at that time. Especially was the doctrine of the person of Christ immediately disputed by the semi-Arians and Eusebians. There was also difference of opinion as to whether or not the Holy Spirit was created by the Father. Several synods met, but failed to agree upon any statement regarding these and other matters. The result was that certain additions to the Nicene Creed were adopted at the second Ecumenical Council at Constantinople, A.D. 381. Not until the fifth century were the words "and from the Son" (Filioque) added. This was known as the Niceno-Constantinopolitan Creed. The fact is, in proportion as creeds become inclusive they also become exclusive. They are, therefore, as was said before, divisive rather than unitive.

THE ATHANASIAN CREED.

The so-called Athanasian Creed is known as one of the three great creeds of the church; but no intelligent student now supposes that it was prepared by Athanasius in the fourth century. He himself nowhere mentions it; neither do any of his contemporaries or writers immediately following him. A careful examination of its contents shows that it could not have been written by him, as it omits points which were vital in his time. It is in Latin, and Athanasius wrote in Greek. Late in the sixth century this creed became the subject of general comment, but not until later did it acquire the title of Athanasian. This title was probably given it during the Arian controversies in Gaul, as this creed was supposed to express the views of Athanasius. We do not know who was its author; probably its authorship will never be known. It has been attributed to many men in many countries, but no authoritative statement can be made. Prominent men of the Church of England, while adopting the creed as a whole, strongly disapproved of its damnatory clauses. These clauses are quite shocking in their severity and assumption; indeed, they are little less than blasphemous. It is difficult to conceive how uninspired men dare so pronounce condemnation on their fellow-men. Rather than be obliged to recite such a creed, many excellent Christian men would become open infidels; indeed, the tendency of such creeds is to multiply unbelievers. How can men, without doing violence to all their reasoning powers, adopt creeds which attribute regenerating power to baptism—infant or adult—creeds which affirm the existence and purifying power of purgatory, and which teach as true the doctrine of transubstantiation, or even consubstantiation? The fact

is, that several so-called Christian creeds contain no small amount of heathen superstition rather than the principles of a sound Christianity; and these principles are taught in Protestant as well as in Roman churches. A scriptural Christianity repudiates these errors *in toto*. Such doctrines are alike unscriptural and unreasonable. If such teachings were true Christianity, many true men would rather be intelligent unbelievers than the superstitious devotees which honest faith in such teachings necessitates. The writer knows of ministers of a church, parts of whose creeds they ask their assistants to recite. They would stultify their intelligence and conscience by repeating them. Such creeds are a temptation to intellectual inanity or moral dishonesty. Better fully believe few things than half believe many things.

LATER CREEDS.

After the so-called Athanasian Creed there are no general symbols of faith worthy of attention since the Reformation. At the Council of Trent, 1545 to 1563, the Church of Rome found it necessary to give a more detailed statement of doctrine than could be found in any of its previous creeds. The decrees of Trent are the fixed and authoritative symbols of that church. Since the Reformation the most noted confessions are the Lutheran, Calvinistic, or Reformed, the Anglican, or Thirty-nine Articles of the Church of England, and the Puritan, or Westminster Confession. The Thirty-nine Articles were originally forty-two, and are supposed to have been chiefly composed by Cranmer. In 1571 they were revised by convocation and Parliament. The Westminster Confession was the result of the great Puritan exertions of the seventeenth century. The Long Parliament, in 1640, set itself to consider the question of the reformation of religion. On Nov. 23, 1641, "The Famous Remonstrance," suggesting the calling of a synod to settle the peace and good government of the church, was passed. Out of this proposal came the Westminster Confession. The ordinance summoning it was issued June 13, 1643. Among the notable divines participating in these great deliberations were Rutherford, Gillespie, Henderson, Lightfoot, Coleman and Selden. The Presbyterians greatly predominated. The sittings began in 1643, and continued until Feb. 22nd, 1649, and during these five and a half years there were 1,163 sessions.

As this is the latest, so it is the most elaborate of the creeds. In 1643 the assembly, through the influence of Dr. Lightfoot, voted by a majority of one against giving the choice as between immersion and sprinkling as baptism; and in the year following Parliament sanctioned their decision and decreed that sprinkling should be the legal mode of baptism. The Westminster Confession is a document remarkable for its rhetorical skill, for its scholarly breadth and for its Christian devotion. No one can speak lightly of so historic, learned and devout a confession. Were this writer a Presbyterian, he should strongly oppose the revision of this historic con-

(Continued on page 2.)

session, it ought rather to be left intact as a monument to the wisdom and theological learning of its age. If the Presbyterian church must have a confession, let a new one be made rather than attempt to cut, trim and remodel the Westminster Confession. But these great creeds do not conserve doctrines. The Westminster Confession does not secure unity now in the Presbyterian church. Of what practical gain are these creeds to day? The Baptist denomination, for instance, has no creed, in the technical sense of the term; and yet, with its more than three millions of members in America to-day, it is more nearly a unit in faith and practice than are the churches with their "long and strong creeds." This is a fact which no intelligent student of current church history will deny. Better far it is to go at once to the Word of God as the rule of faith and practice than to allow the creeds of very fallible men—creeds which were the result often of unscriptural compromises—to come between the conscience and its God.

"THE HISTORIC EPISCOPATE."

The Lambeth Conference made much use of the term "Historic Episcopate," in discussing the question of church unity. It was proposed that the Historic Episcopate be "locally adapted in the methods of its administration to the varied needs of the nations and peoples called of God into the unity of His church." When one analyzes the remarks made regarding the Historic Episcopate, he inevitably finds an implication of the so-called apostolic succession. So long as this implication is present, a great majority of Christians will refuse to endorse the Historic Episcopate. The apostles had no successors, and, in the very nature of the case, could not have had successors. The Roman church puts forward the claim of an unbroken succession in the most dogmatic terms. This church excommunicates all other branches of the church, calling them heretic and schismatic. Many in Europe who call themselves Protestants of various names are the Roman church in this regard. The Protestant Episcopal church in the United States, and some other churches of various names, pride themselves on their apostolic succession. But we know that it was necessary that an apostle should have seen the Lord; the office, therefore, was incapable of succession as soon as the original eye witnesses had passed away. The claim of an uninterrupted clerical succession cannot be substantiated by satisfactory proof. All churches that make this claim trace their line, to some degree at least, through the channels of the Roman pontiffs; but many of the records of these early popes are lost and can never be found. We do not know that the Apostle Peter ever acted as bishop of Rome. The fact is that this boasted lineage is a worthless myth. The claim made by some churches is offensive to other churchmen; it is promotive of bigotry and destructive of the spirit of unity. It tends constantly toward a dangerous exclusiveness; it is also as unwise in policy as it is uncharitable in principle.

Dr. G. A. Jacob, late head master of Christ's hospital, and the author of the "Ecclesiastical Polity of the New Testament," says "The apostles had no successors in their office; they stand alone as the divinely-inspired teachers, legislators and rulers in Christ's church and kingdom." With this statement unprejudiced church writers will generally and heartily agree. In the very nature of the case the apostles could not have successors. It is not possible that the great majority of believers can accept the "Historic

Episcopate," as the term is ordinarily understood, as a basis of unity in the church of Jesus Christ.

In another article—if space for it can be given—some suggestions will be made regarding possible unification of churches and feasible co-operation in church work. — *Church Union*.
Calvary Study, New York city.

Obedience.

EDNA.

How sweet it is to let thy will conform
Entirely to that sovereign will above;
To let no grosser thoughts thy bosom fill,
And it contain but sweet, submissive love.

To feet that child-like confidence so
great
That those unquestioning followest
where He leads,
O'er lofty heights or through the shadowed vale,
And find in God the strength you
daily need.

For He who came this world from
death to save,
"Endured the cross, despised the
shame" for all,
That every bond that binds men's
souls might break,
The chain of darkness and of error
fall.

And though the path of life to us
seems hard,
That "wine-press" was by Jesus trod
alone;
He drank the bitter cup of all our
woes:
"Not as I wilt, but as thou wilt" be
done.

And thus that wondrous Saviour died
for men,
Came from celestial glory to the
grave;
But, lo! He burst each heavy fetter
free,
And us the victory over death He
gave.

And now He lives for us to intercede,
Has paved the pathway to that rest
above;
And heirs with Him each heavenly gift
we gain,
And reach at last that blissful fold
of love.

And shall we not climb o'er the rugged
heights,
God's precious word the staff to aid
us there,
And gain the summit of eternal rest,
Where lies the Father's mansion pure
and fair?

Impressions of Canada.

I struck St. John by way of Toronto. My impressions of Canada began there. No American ever saw such a quiet Sunday in any similar city of his own land; no street cars rattling everywhere, no saloons with back doors open, streets thronged with pedestrians going to church, and, marvellous to an American, more of such a turnout in the evening than in the morning. One says to himself: "The cars don't run; there won't be anybody at church to-night." But, bless you, people come out better in this foreign city, where Sunday is respected by the street car corporations and saloons, than in our own boasted "city of churches," where an army of men is bound as mechanically to their cars as the cars to their track seven days every week. Toronto is an object-lesson on the Sunday question that makes one stay and think. How a hundred and eighty to two hundred thousand people can get along without street cars and saloons one day in the week is a great mystery to an American—but they do seem to do it, and what seems stranger still, they seem thoroughly satisfied with the chance of footing it all day amidst the monotony of sober and civil people.

One takes a drive about the city and finds himself surprised and pleased, first, by the absence of wooden houses; second, by the newness and neatness of the brick houses that stand in rows

miles long, third, by the fewness of tenement houses—it is a city of homes; fourth, by the great number and seeming richness of the church buildings; fifth, by the university buildings. I had heard of the university of Toronto, but was not prepared for the revelation that came to me. This university is one of the greatest on our continent, and bids fair to rival those of the mother country in all but age. Last of all to surprise and delight one is the provincial building—a noble structure in granite, massive, and with carvings not stinted. One can never know what an ornament the maple leaf may be in art, as it surely is in nature, till he sees the frescoes in the parliament chamber of that building. The provincial building stands on the university grounds—all belonging to the province of Ontario, and our church building is but a five minutes' walk away. One thinks, but doesn't say, that if all Canada is like Toronto, the Queen's domains rival those of Uncle Sam.

But on the way to the Maritime Provinces, one who takes the shortest cut is destined to pass through hundreds of miles of fine stumps and granite boulders. He wonders if the Canadian Pacific Railway was cut that way, because the land could not be used for anything else. He is told, however, that there is good country out of sight all along the line. Turning from the deserts outside the car window one falls to studying the map of the C. P. R., and taking measurements with thumb and finger, used as compass and square, he concludes that Canada can afford a good deal of such land, and yet have enough and to spare of the choicest land beneath the sun.

One reaches St. John at last and finds it all up hill, with a surplus of March weather. But it is a fine old city, this city by the sea, and loyal to the Queen to the very backbone of itself. One must not say anything about "annexation" here, except timidly to inquire what is thought about it. I had been told that people here will go to church through a blizzard, and I find that that is true—of some of them. But all in all I believe that the Cobourg street church is as loyal to Christ as it is to the Queen, and that's not finding fault with it a bit, for the Queen herself says on her coins, "Victoria Dei Gratia Regina." The preacher is to be congratulated who can induce the St. John Christians to think as well of him as he ought to think of them, and I extend my most hearty congratulations to their present pastor. I take it for granted that he joins me in asking all the Christians in the provinces to pray for us, that our meeting here may do great good. —W. J. LITTON in *St. John Christian*.

The Revised Version of the New Testament.

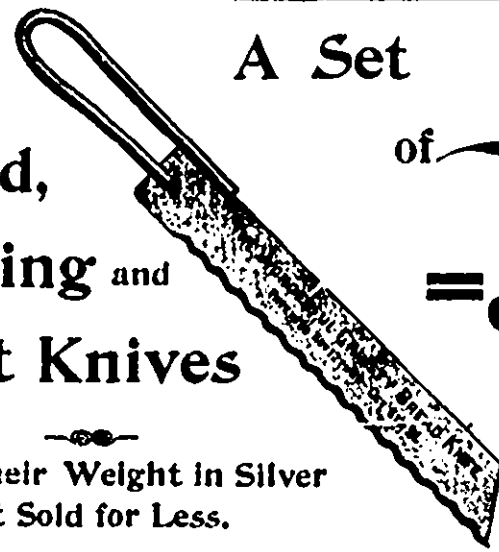
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Carving and
Fruit Knives

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"We received the Christy Knives all right, and are well pleased with them. We find them what you represented. They are a lovely premium."

The Sunday School.

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

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

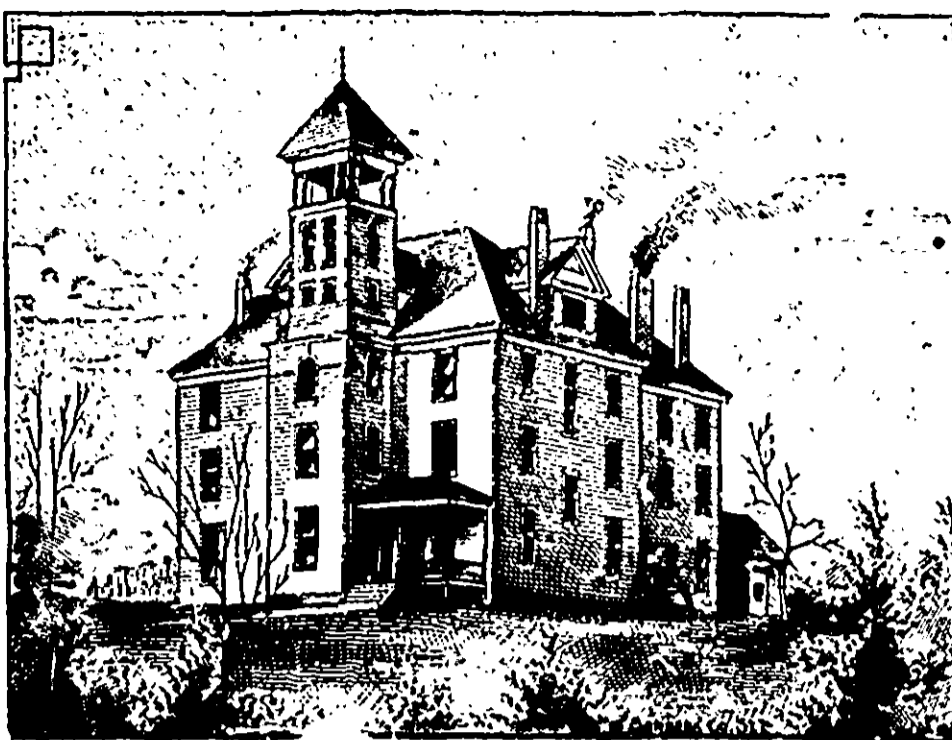
Managing the Boys.

"It ought to be a real comfort to a Sunday-school teacher to have scholars who peculiarly require managing, and who peculiarly lack it, who have had no good teaching at home, and who seem to have no thought of any responsibility for the preparation of their lessons out of the Sunday-school hour, or for their quiet conduct in it. Scholars who lack all life and spirit, or again who are well taught by their parents, and who study their lessons faithfully, could almost take care of themselves. Teaching them in the Sunday-school is, in a sense, a supplemental work, and managing them is quite unnecessary. But when a scholar gets all his managing and all his teaching in the Sunday-school, and during the lesson hour, having an exceptional need of both teaching and managing, he is one of the scholars worth having in charge. Sunday-school teaching and Sunday-school managing ought to amount to something in his case. There is cause of encouragement to teachers who have such scholars. Instead of repining over their trying lot they have reason to rouse themselves to the exceptionally good work to which they are summoned by the exceptional need of their scholars. . . . If the teacher cannot manage his scholars, is he able to manage himself? Class management is an impossibility to one who is not capable of self-management. Having faith in God and having control of one's self are pre-requisites to all successful endeavor at managing the scholars of one's charge—in any class that calls for management.

"As in every other sphere of the teacher's work, so in that of class management, the ability to do involves a previous preparation for doing. A teacher must not expect to be able, at once, to command peace, even in the name of Jesus, and to secure it without patient endeavor in the line of a well considered plan of wise-doing. Nor can he hope to reach all his scholars individually so as to get them under his personal control, there in the school room, at the very time they are all engaged in the effort to test him and to prove their own wilfulness. Outside work is essential to the success of inside work. This must be so in the very nature of things. Rarey, who had a world wide reputation as a famous horse trainer, as a manager of spirited and vicious horses, always wanted to have a private word in the ear of the horse he would bring under control, as preliminary to his public managing. A spirited boy needs this private word in the ear as much as a spirited horse, and a good Sunday-school teacher can make as effective a use of such a word as the most skillful horse trainer.

"A good opening for the private personal word with the individual scholars severally is often secured by the gathering of the class at the home of the teacher, whereby another relation is established between teacher and scholars than the perfunctory relation of the school room. A teacher of my acquaintance was put in charge of a new class in the Sunday-school. The boys were full of mischief and they showed it in Sunday-school. The teacher saw that his hopeful beginning must be somewhere else than there, so he planned for it at once. On the first

K. D. C. Pills act in conjunction with K. D. C. where a laxative is required.



PROF. JOHNSON'S EVANGELISTIC SCHOOL, KIMBERLIN HEIGHTS, TENNESSEE.

Sunday he said to his scholars, at the close of the lesson hour: 'Boys, I see that you like sport. Well, I enjoy a good time as well as any of you, in the proper place. Now, if you will all come to my house, next Friday evening, at seven o'clock, we will have a good time together.' They were all waiting at the teacher's door for the clock to strike seven, and they were prompt to ring the door bell when the hour had arrived. Then the teacher did his best to make a pleasant evening for those boys. And he succeeded. As they were going away, he said: 'You see, boys, that I like fun in its time. Now, when we meet in the Sunday-school, I want you to remember that that is no place for sport. We will get all the good we can there out of the lesson. The fun we will have outside.' Those boys behaved better the next Sunday. It could hardly be otherwise. They could not but feel that it would be unfair for them to play in Sunday-school against the wish of such a teacher as that. And what that teacher did many of you could do with a similar result. One well managed evening with your class in your own home, during the week, may be more effective in giving you a personal hold on the scholars than six months in the Sunday-school, without any outside intercourse, would prove."—H. CLAY TRUMBULL, in "Teaching and Teachers."

A young man, about sixteen years of age, was brought into a Sunday-school in Boston. He had never been in such a school before, and was put in a class about his own age. He had hardly been in a public school—and the teacher welcomed him warmly, and said "Our lesson is in the 13th chapter of John, please turn over to it." He did not know the Bible much, never handled it in his life, had not been raised by Christian people. He began looking at Genesis. Some of the young men commenced to laugh at him. The teacher had some tact, and immediately handed him his Bible and said, "There it is, my friend, just read the tenth verse." He tried to read it, but it was with great difficulty he got through; and the young men kept whispering and looking at him, and he was very much embarrassed. When he got up to go out he determined he go to another Sunday-school, but the teacher asked him where he lived, and got his address, and where he was working, and said to him, "I hope you will come back again." But he did not say anything, he went out determined he was not coming back any more. But that teacher felt that it was a question whether that boy would come back, and so, during that week, he called on him and had a pleasant interview with

him, and said, "I shall expect to see you back next Sunday." "Well," said he, "I did not intend to go back any more, but since you have been so kind as to see me I will go on your account." And he did go, and the teacher held on to him. It resulted in his conversion. That man, to-day, is moving this world as no other man that has trod God's footstool is doing it, it is D. L. Moody. I thank God that Moody fell into the hands of Mr. Kimball, whom I know well. Brethren, you may have a Moody in your school. You don't know; or you may have some woman that will do an equal work. God help us to realize, and God help us as Sunday-school teachers to realize, that these souls are worth looking after. WILLIAM REYNOLDS, Sunday-school Convention. J. A. AIKIN.

School of the Evangelists.

The cut we print in this issue is a good picture of Prof. Johnson's Evangelistic School. The building is 63 feet front and about 100 feet deep. The tower is 84 feet high. It contains a chapel that will accommodate about 400 persons and a dining hall that will seat exactly 100. There are two large recitation rooms and bedrooms for 100 students. The location is high and health-giving and the surroundings are picturesque in the extreme. The entire situation is desirable. The building was erected and nearly paid for in about one year, chiefly from the income of Bro. Johnson's books—55,000 of which have been printed in the last eighteen months. The college grounds—ten acres—are deeded to trustees for the church of Christ. The object in the inauguration of this enterprise is to bring a Bible education in reach of our young preachers, who are unable to go elsewhere. Prof. Johnson's farm of 150 acres is expected to furnish work and sustenance for many. He is planting small fruits extensively. He has a fine herd of cattle, producing at present about 500 gallons of milk and about 150 pounds of butter a month. They calculate to milk forty cows in the near future. A canning factory will furnish work for the Industrial boys during vacation and help to feed the school during fall and winter.

Prof. Johnson and wife give their time unselfishly to this work, as they have given their money. They greatly desire to erect an Industrial Hall this summer. They have begun it and announce confidently that their means will keep fifty young men in school, and all they ask is a chance to lay the matter before those who are doing the Lord's work. Twenty-five hundred dollars will put the building up and they will furnish it. The present enrollment embraces twenty states and Canada. Write to Prof. Ashley S. Johnson, Kimberlin Heights, Tenn.

Children's Work.

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

DEAR MISSION BAND LEADERS: I have received a copy of the O. C. W. B. M. programme and find that there has been provision made for Children's Work, and that from 10 to 10.30 on Saturday morning is the time set for that purpose. It is not as much as the work needs, but there is just one alternative, and that is, when the other sisters adjourn to attend the other meeting, that those of our number who are interested in the work among the children shall prolong the session and leave those who are more interested in home mission work to attend to that. Of course my chief interest centres in the Children's Work, and I shall hold myself in readiness to do the best I can in that department. I am going to ask, as a great favor to myself, that every mission band leader in Ontario should send me a post card at least and tell me what you would each like best. If you think the half hour long enough to devote to the subject, I will be prepared to present the matter to you as fully as possible in that time; but if you think more should be given, then you must help me to make the most of the opportunity. Now, sisters, there is not one of you who has more to do than I have before June 7th, and if you fail me in this matter I am afraid I shall feel discouraged and hurt at your neglect. But I am persuaded of better things of you and expect to hear from you all, whether your band is in active operation or not. I am hoping that there are none who are doing nothing, but that reports may be forthcoming at the end of May from every band. It is necessary that we all do our very best, and supposing it does involve some measure of self-sacrifice, shall we offer to the Lord that which costs us nothing? You all answer, No. Then let us be up and doing more earnestly than we ever did before, remembering that it is the faithful discharge of the duties that lie in our way that the Lord expects of us, however small and insignificant they may seem. His work needs money, and if we are to be true to our promise we must do our very best to develop a race of missionaries for the future, who shall look at the subject from the opposite angle of vision from what many of us do, and who shall make the Lord's work their first thought and care, instead of giving the bare margins of time and money and effort to His service. What mission work in all departments needs now is what has been aptly termed, purse-and-all consecration. And when we are ready to give that, the work will receive the impetus

that it needs. Sisters, let us be faithful to the interests of the Children's Work. Ask the children in your bands from me to save all the money they can until the end of May. Do without candy and such like and put the cents into the treasury. All the money thus saved will help to swell the grand total. J. E. L.

A Plain Little Girl.

Once I knew a little girl,
Very plain;
You might try her hair to curl,
All in vain;
On her cheek no tinge or rose
Paled and blushed, or sought repose—
She was plain.

But the thoughts that through her brain

Came and went,
As a recompense for pain,
Angels sent;
So full many a beautiful thing,
In the young soul blossoming,
Gave content.

Every thought was full of grace,
Pure and true;
And in time the homely face
Lovelier grew,
With a heavenly radiance bright
From the soul's reflected light
Shining through.

Shall I tell you, little child,
Plain or poor,
If your thoughts are undefiled,
You are sure
Of the loveliness of worth,
And this beauty, not of earth,
Will endure.

—St. Nicholas.

A Good Little Boy.

Over a year ago I chanced to be visiting in a home where there was an especially bright child, a boy of four years of age. Although so young, he had developed a great love for going to Sunday school. Unlike many older boys, he never thought the weather unpleasant enough to prevent him from filling his place in the class.

When he came home he would tell his mamma about the lesson, repeat the little Bible stories and golden text; then Monday morning he would send his little Sunday school papers to his grandmamma, who lived very far away.

I remember one day, while he was playing with some children about his own age and size, one of them began to say some very naughty words. The little fellow looked up in surprise and said: "Do you know the Lord won't love you if you say bad words?" In the meantime a gentleman had driven up in a carriage and overheard the conversation. Do you wonder that tears came to his eyes as he stepped down from his carriage to caress the little fellow? The words had touched his heart, and who knows what influence they may have on the lives of the boys that stood around him. Dear little boys and girls, are you willing to tell your companions that the Lord does not love to hear them say naughty words? MARY FLEMING.

Rev. T. W. Leggett, Brooklin, Ont., writes: "After giving the K. D. C. a fair trial, I am satisfied it is the best remedy for Dyspepsia ever brought within my reach. I have found it all that is claimed in its behalf, and have much pleasure in recommending it as a most excellent remedy."

A Free Sample of the K. D. C. will be forwarded to any address. K. D. C. Co., Ltd., New Glasgow, N. S., and State St., Boston, Mass. 127

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THE Canadian Evangelist

PUBLISHED SEMI-MONTHLY



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HAMILTON, MAY 1, 1894.

Read This.

Did you ever observe the standing notice just above this with the  before it and the  after it? Take a look at it now. Well, now, you would wonder how hard it is to get some people to realize that that means what it says. The other day we received a notice to stop a paper on which there was \$2 owing. Just think of that; a man professing to be a Christian taking a paper regularly from the post office for two years and then coolly asking the paper discontinued because the time was out long ago!

The May Collection.

DEAR BRETHREN AND SISTERS,—I regret that the Board is compelled to make a special appeal, but you should know the facts. It is only five weeks until our annual meeting, and at this date finances give us much anxiety. We know that the earth is the Lord's and the fulness thereof; that the gold and the silver are His, and that all the treasures for the world's salvation have been committed to earthen vessels; and we know also that we are His stewards. Shall we be found faithful? We are trusting in the Lord, knowing that it is His work; but we must each do our duty before we can consistently pray for God to help us. Let me kindly but seriously ask you, Have you done your duty to the cause of Christ? Have you endeavored to show to others their duty, and have you given for the cause as the Lord has prospered you? and have you prayed to God that He would bless our efforts for the furtherance of the cause? Never in our recollection was there so many bright prospects and such good hopes for the ultimate success of the cause of primitive Christianity. The Board feels a very great responsibility. The work is hopeful and prospering at every point. You surely will not, brethren, compel us to dismiss any of the preachers at these mission points. Money is needed now. Let us make our May collection the largest we ever had. We can do so. May God help us!

HUGH BLACK.

"Creeds Divisive."

The able article with the above title, which we copy from the *Church Union*, of New York, we trust will be read and pondered over by every one into whose hands this paper comes. It is long, but it is interesting and very instructive. The writer, Robert Stuart McArthur, is one of the most prominent Baptist ministers in New York city, and from the standpoint of the Disciples it is very gratifying to read such an article with such a title from such a source.

There is scarcely a sentence in it which an intelligent Disciple could take exception to, and in its line of thought it corresponds very well with the manner in which Alexander Campbell criticised and assailed man-made creeds when used as tests of fellowship.

There is one statement which is not accurate, so far as Ontario is concerned. It is this: "The Baptist denomination, for instance, has no creed, in the technical sense of the term." We have before us a copy of the "Proceedings of the Twenty-second Annual Meeting of the Midland Counties Association of the Baptist church," in which is included the constitution of the association. Article second is a creed to all intents and purposes—technically and otherwise. It begins, "This association shall be composed of such churches only as hold in substance the following doctrine," and then proceeds to recite some sixteen items of doctrine, which unless a church holds it cannot be received into the association. Now that is certainly an associational creed of a rigid character. But if the church is bound by it in the association, the individual must be bound by it in the church. This is a point which many Baptists do not see, and which, if they did see, they would, as others have done, and are doing, withdraw from the Baptist denomination.

Note this statement by Mr. McArthur: "But these great creeds do not conserve doctrine." As an illustration, take the case now pending among the Presbyterians in this country, that of Prof. John Campbell, of Montreal. Take also the trouble the Methodist people have with the Holiness Association. The fact of the matter is, that subscription to man-made creeds has come to be largely farcical and immoral.

"Better far to go at once to the Word of God . . . than to allow creeds . . . to come between the conscience and its God." That is a great truth well put. It is no light matter for a person solemnly to declare he believes what he does not believe. The reason why there is not greater unanimity among believers now is because so many look at the Scriptures through their creed, and are more anxious to square the Bible by the creed than the creed by the Bible.

"The apostles had no successors, and in the very nature of the case could not have had successors." That is the fact which demolishes the claims of the Episcopal, whether they be Roman, Greek or Anglican. "Apostolic succession" is as baseless as it is baneful. May the Lord hasten the day when the cause of Christ will be no longer handicapped and cursed by its assumptions.

Read Mr. McArthur's article until you thoroughly comprehend it, and then show it to your neighbor, who wonders how a church can get on without a man-creed. He may discover that such a creed is a hindrance, not a help—an incubus, not a support.

By the way, what about the doctrine of Baptist Succession? Have our Baptist friends ceased to believe in that?

We must here add that the history of the Marmion agitation in Ontario should be sufficient to convince fair minded Protestants that Catholics are reasonable when they assert that it is next to impossible to have a strictly non-sectarian system of education. In an anti-Catholic atmosphere the education given to children will always be more or less anti-Catholic in character; yet this is the only one out of many reasons why Catholics insist upon educating their children in Catholic schools. Our chief reason for this is that we wish positive religious teaching to be given to them, and on this matter parents have the first right to decide, and it is not either the duty or the right of the State, or of a hostile majority, to override that decision.—*The Catholic Record*.

We would not say that "it is next to impossible to have a strictly non-sectarian system of education." Though under present circumstances in Ontario public schools it is altogether impossible. In order to have strictly non-sectarian schools, the schools must be secular entirely. All religious exercises should be abolished; the reading of the Bible prohibited, and everything of a sectarian character kept out of the text books. The teaching of religion should have no place in the public schools. The church, the Sunday school and, more than all, the home, is the place for it. Here is where our Roman Catholic fellow-citizens and many Protestants, too, make a great mistake. Neither party should expect their views of religion to be taught in a school that is supported by public funds.

Prof. I. B. Grubbs, in last week's issue of the *Christian Standard*, treating the question of "The Two Forms of Faith and the Relation of Each to Repentance," which he has done in a most able manner, presents the gist of the whole matter in the closing paragraph thus: "Now, the moral revolution in man, called repentance, which consists in turning away from sin unto godliness, is grounded, as we have seen, on the faith of the gospel in the form of conviction, on the one hand, and precedes that faith in the form of trust on the other. It comes before trust, because it of necessity comes before overt obedience with which faith in the form of trust stands connected. What a Baptist calls repentance precedes what he calls faith; for with him repentance is sorrow for sin, and faith is looking to Christ for salvation. A man must, of course, have such sorrow before he can seek relief from the sense of guilt. But our Baptist friend errs in his use of these terms. While he confounds repentance with the 'godly sorrow' that produces it, he wrongly restricts the term faith to its final form of trust, while the New Testament applies this name to the hearty conviction of the Messiahship of Jesus, which underlies all religious activity."—*Christian Oracle*.

The above discriminating paragraph is commended to all who love clear ideas and are seeking light on the relation between repentance and faith.

Our Omnibus.

"Jimmy State" is to hand, but not in time for this number of the EVANGELIST.

We learn from the *Globe* that Bro. Angus McKinlay, of Georgetown, died April 25th. He had been poorly for a long time. May the Lord comfort his wife and family.

We are not able to find space in this number yet for the last article of the *Northwest Baptist* on the Disciples. That long article on "Creeds Divisive" shuts out sundry pieces on other topics.

Bro. E. Sheppard is now located at Rodney, Ont. His correspondents will please take notice. We hope that his health will soon be fully restored and that the Lord's work in Aldboro may greatly prosper.

An independent church of baptized believers has recently been formed in Hamilton by "Father Francis," as he is called. He has withdrawn from the Baptist denomination, together with the major portion of the North End Baptist church. Lack of space prevents us from giving a fuller account now.

The Children's Day number of the *Missionary Voice* is to hand. It contains, besides much good matter relating to foreign missions and what children may do to help them, a missionary concert exercise for Children's Day. It would be a good idea for the Sunday schools to get a supply of them from A. McLean, Box 750, Cincinnati, C.

In quoting from one of my sister's letters some time ago I mentioned that O'Kura San had been baptized, and a week later her mother, giving the impression that both had brought to a knowledge of the truth through my

sister's efforts. My sister wishes it stated that such was not the case. The mother was baptized at Mr. Snodgrass's preaching point, and is one of his converts. She had nothing whatever to do with her conversion to Christianity.

L. V. R.

The Presbyterian synod of Hamilton and London met in this city this year. The most exciting matter before the Synod was the hearing of an appeal from one of the presbyteries, growing out of what one of the ministers was alleged to have said in the pulpit about somebody's wife. The minister threatened if the Synod did not do him justice he would carry the case to the General Assembly, and if that body would fail him he would leave the church. We do not think the case illustrates the beauty of the Presbyterian system. Instead of sending it on from court to court, the first body applied to should have told the parties to settle it themselves.

BRO. Z. T. SWEENEY'S LECTURES.—We are requested by Bro. John Campbell to say to those who were expecting Bro. Sweeney to lecture for them soon, that owing to ill-health he is not certain that he can come as early as agreed upon. It was also his intention to be at the annual meeting at Hillsburg to preach and lecture. It would be a great disappointment if he should not be able to come. Bro. Sweeney says if he cannot come to deliver the course of lectures so soon as arranged for, that will be the first outside work he will undertake when he recovers. We see by an Indianapolis paper that a strong effort is being made to have Bro. Sweeney run for Congress.

We notice that John Robertson, of Glasgow, concerning whose baptism we had an item on page three of last number, has laid aside as "a rag of popery," we presume, the prefix "Rev." We always feel like "hitching up" a little nearer to a man who does that. Some of our brethren seem to be inclined to adopt it as a simple intimation that the one to whose name it is prefixed is a preacher; but none of our papers have yet ventured to style our own preachers "Rev." It is always "Bro. J. Smith," or plain, "J. Smith." And so may it continue. It is a delusion to suppose that a preacher's influence is increased by tacking "Rev." before his name or "D. D." after it. It gives us great pleasure to notice that in papers and magazines that come to us an increasing number of the really eminent men eschew all ecclesiastical titles and simply use their own honored and undefaced names. It is a mistake to think that "Rev." makes our preachers more acceptable to our religious neighbors, or disposes them the more to receive the truth we preach. Our suggestion, and our practice is, to uniformly refrain from applying the title to our preachers whether it be on sign board, in paper, or on envelope. Policy and principle, in our judgment, alike recommend this course.

Bro. W. J. Ihamon is very pleasantly introduced to our readers by his "Impressions of Canada," which we copy from the *St. John Christian*. Apropos of what he says of "annexation" we quote this sensible paragraph from the *Golden Rule*:

We are inclined to class as a news paper yarn the story of a certain "major" of the United States, who has been traveling in the wilds of Canada between Hudson Bay and Labrador. It is said he believed that he was in an unknown land to which he had the rights of a discoverer. At a point more than three hundred miles north of Lake Superior, with great ceremony he raised the Stars and Stripes, and solemnly claimed the region in the name of the President of the United States!

Whether the account of this strange freak is true or not, it is a good illustration of the silly way in which some American people talk of annexing Canada. They do not stop to think that possibly the Canadians might not be ready to jump at the chance of annexation. Of course, all Americans believe the United States to be the best country in the world, but of course, also, the Canadians believe the same of the Government whose centre is Ottawa, and think their own Dominion the land of destiny. If they didn't, they wouldn't be worth annexing; and, thinking so, they are not likely to be annexed. The trouble with us, as with the doughty "major," is that we forget that Canadians discovered Canada before we did.

And now let the *Golden Rule* cease to speak of the people of the United States as though they were "the American people." Canadians are Americans, too, and so are Mexicans, and Central Americans, and West India Islanders and the South Americans. We know it is awkward to say "United Statesers," but an awkward expression is to be preferred to an incorrect one. Can't the people of the United States settle upon a name which can be conveniently used as a national designation in all sorts of circumstances? Let the *Golden Rule* have a symposium on the point.

Co-operation Notes

Contributions.

- Mrs. Rioch \$ 5 00
- Mrs. E. H. Anderson 20 00
- A friend 5 00
- Miss B. McKillop 1 00
- Y. P. S., St. Thomas 10 00

"Churches desiring help from the Co-operation are required to send to the corresponding secretary for blank forms, which they will fill up, in order to explain the grounds on which they claim assistance."

This appeared in last EVANGELIST. So far we have only received an application from one church. Are the rest of the present missions expecting to be self-supporting next year, and do no other points wish aid?

We have not space to publish the programme of the annual meeting in this paper, nor the invitation from the Erin Centre church, nor instructions how to reach Hillsburg, etc.

The Y. P. S. at St. Thomas sets the other societies a good example in giving \$10 to the Home Mission Fund.

Brother preacher, have you spoken a good word to the church for the home mission work yet? If not, will you not do so next Lord's day?

Read Bro. Black's appeal on page 4, GEO. MUNRO, Cor. Sec.

Church News.

HAMILTON.—One baptized believer added to our fellowship here since last report.

MARSHVILLE.—Two confessions since last report. D. STEWART.

GRAND VALLEY.—Two accessions here last Lord's day—one by letter and the other by primitive obedience. D. STEWART.

LONDON.—Rev. T. L. Fowler, Christian church, preached a powerful sermon, Sunday, evening, from Acts viii. 13. One member was received in the morning and two candidates for membership at night.—*Advertiser*.

LESLY.—This is taken from a private letter. "We are having very instructive discourses from Bro. Lediard every Lord's day afternoon, and the church is edified and built up in the most holy faith."

TORONTO, Cecil street, April 24.—Bro. Moffett closed his meeting with us last Sunday, and the results to the congregation spiritually are incalculable. We are strengthened and greatly built up in our faith. The attendance was good throughout, while on Sundays the congregations were very large. Since the last report there have been five confessions and one addition, as well by letter, all the last week. We feel confident the results are not all in yet. The immediate results are fourteen additions, of which two are by letter, and the total since the new year is twenty-six, less one removed, which nets twenty-five. Had we had a pastor right along, the results from such preaching as Bro. Moffett gives would have been great indeed. There was no sensation, but the plain gospel truth preached with that love and earnestness and power that Bro. M. has endeared himself to all who heard him. He will be with us again (D.V.) on May 6th, when Bro. Lahmon comes with us, and will conduct simple installation services, preaching in the morning and Bro. Lahmon in the evening. Pray for the work in Toronto, brethren.

Literary Notes.

TO PUBLISHERS.—All books, tracts, pamphlets, magazines, etc., intended for notice or review in this department must be addressed to the Editor of THE CANADIAN EVANGELIST, 135 Wellington Street North, Hamilton, Ont.

We trust that many of our readers will avail themselves of the generous offer made by the publishers of LITTLELL'S LIVING AGE. The price of the magazine, which has been the favorite in thousands of American homes for half a century, is \$8.00 a year, but as a special inducement, to any who desire to make a trial subscription, the twenty-six numbers, forming the first half of the year 1894 (January to June inclusive), will be sent for \$3.00. To any one remitting \$6.00 in payment for the nine months, April to December inclusive, the thirteen numbers forming the first quarterly volume of 1894 will be sent FREE.

As a new series of this unrivalled eclectic was begun Jan. 1st, this should prove a most acceptable offer. The character and scope of THE LIVING AGE are so well known as to make any special reference thereto unnecessary. LITTLELL & Co, Boston, are the publishers.

THE NEW CHRISTIAN QUARTERLY for April, 1894, is before us. It appears to us to be a number of unusual interest and excellence. We are greatly gratified to learn that this magazine seems now to be an established fact. The Disciples need such a publication. In the hands of the Christian Publishing Co., of St. Louis, and under the editorial management of J. H. Garrison, its appearance and character are assured. But it must have a constituency to succeed. Our preachers will stand in their own light if they do not become subscribers and urge the lovers of good, strong reading in the congregations to take it too. There are many questions which cannot be fully discussed in the newspapers, and it is very important that they should be ably and thoroughly treated. A quarterly is the appropriate medium for reasons that will occur to anyone who considers the matter. We trust that all our Canadian preachers will take the NEW CHRISTIAN QUARTERLY. They will find it instructive, stimulating, provocative of thought, and a constant reminder to "Prove all things, hold fast that which is good." The present number has the following table of contents: Higher Criticism: What is it, and what should be our attitude towards it? J. H. Garrison; The Im-

potence of the Church: its cause and cure, B. B. Tylor; Dr. Schurer and the Fourth Gospel, C. C. Rowlinson; The Conscience: an Unerring Faculty, J. W. Ellis; The Resurrection of Jesus, Wm. F. Clarke; The Theology of the Bible, W. H. Bayley; A Compromise Christian Union, Thomas Munwell; Homiletic and Pastoral Literature; Editorial Notes. The price is \$2.00 a year; 50 cents a copy.

Obituaries.

SISSONS.—At Portage la Prairie on Feb. 25th, 1894, at the ripe old age of 89 years, Ellen, beloved wife of Elder Thomas Sissons. Sister Sissons (or she was more commonly called Grandma Sissons) was born in Sutherlandshire, Scotland, in 1805, and emigrated to Ontario in 1832, when she became acquainted with and was united in the holy bonds of matrimony to Bro. Sissons in 1839, when they commenced to carve out for themselves a home in the backwoods of Canada. This they succeeded in doing with God's blessing and also in raising their family of two sons and seven daughters, two of whom have fallen asleep; the other seven members of the family still live to mourn their dear mother, not lost but gone before.

Grandma Sissons united with the Christian church in the year 1845, under the preaching of Elders Sinclair and Sheppard, by the latter of whom she was buried in baptism and raised to walk in newness of life. With God's help she was able to live a consistent Christian life from that time forth. She and her husband were in the habit of meeting with the brethren from house to house on the Lord's day to break bread and to exhort and comfort one another. This continued for many years until a church house was built in Ridgetown. There they continued to meet until she and her husband and several of her family removed to Manitoba in 1871. She lived to see her family (with one exception) and many of her grandchildren put on Christ in His appointed way. Her chief enjoyment for the last years of her life was studying the Scriptures and prayer. She was not of the number who forsake the assembling of themselves together, but was always in her place in the Lord's house on His day, health permitting, and even after her hearing became so defective that she could not hear half the sermon, she loved to meet with God's people to remember her Saviour in the breaking of bread. Her life terminated very peacefully. She was willing and anxious to depart and be with the Saviour she loved so well.

Her funeral was largely attended by relatives and friends, by whom she will be long remembered for what she has done. The casket containing her remains was borne to its last resting place by six of her grandsons and followed by her husband and many members of her family. The funeral services were conducted by Bro. A. H. Finch.

Asleep in Jesus—peaceful rest, Whose waking is supremely blest; No fear, no woe shall dim the hour That manifests the Saviour's power.
T. Sissons, Jr.

SUTHERLAND.—At Portage la Prairie, Manitoba, on March 27th, 1894, of brain and spinal affection, Sister Nellie, beloved daughter of John Sutherland, aged 24 years and 8 months. Sister Nellie had been for some years a great sufferer, but bore her afflictions with Christian fortitude and great patience. She had many crosses to bear and she bore them uncomplainingly. Hers was a mild and gentle, evenly balanced disposition, which to become acquainted with was to love. She was a beautiful

singer and natural musician, and these, with her other attainments, rendered her a family treasure. Her father, mother, sisters and brothers, who are bowed down with their heavy grief, have the heartfelt sympathy of a large circle of friends. Sister Nellie was immersed upon her confession of faith in Christ in July, 1890, by Bro. Finch, and has been a loving worshipper with His people ever since, health and circumstances permitting. During her last severe illness, of more than seven weeks, large portions of which time her mind wandered badly, she was never heard to speak an unkind or disrespectful word of any person, but her heart seemed to overflow with love for all she knew. We would fain have kept her with us as a help and encouragement, but God's ways are not our ways and He doeth all things well, and took our dear sister home to live and bloom in a more congenial clime. Help us, Lord, to say, "Not our will but thine be done." The funeral services by Bro. Finch were very affecting and appropriate—lessons drawn from the raising of Lazarus from the grave. Tarry with me, Oh my Saviour, Lay my head upon thy breast, Till the morning then awakes me— Morning of eternal rest.
T. Sissons.

Owen Sound Notes.

I send you to-day an account of what has become almost an institution here, thanks to the continued health and kindness of our Sister Pearce. She has reached the advanced age of 75, yet is very rarely absent from any meeting of the church, and is a faithful member of the young people's society and never misses a meeting if able to be out, which is more than some of our young people can say. Long may she be spared to us. The birthday party this year was the largest and most successful I have yet had the pleasure of presiding over:

A very pleasant celebration was held in the large study hall of the Northern Business College on Tuesday evening. The occasion was the 75th birthday of Mrs. Pearce, mother of our respected townsman, Mr. C. C. Pearce. About 60 friends and fellow-members of the Disciples' church assembled in honor of the anniversary. It has been Mrs. Pearce's custom to give an annual supper on her birthday, a practical feature of these gatherings being a general contribution to the debt fund of the Church of the Disciples, of which the good lady has all her life been a devoted member. The present event was one of the pleasantest of this series. A programme of impromptu speeches, music and recitations were rendered, and a very graceful exhibition of club-swinging given by Miss Purdy, the whole winding up with a supper of the choicest. A good amount was realized in contributions to the church fund. The Advertiser begs to join in wishing the kind hostess many happy returns of the occasion.—Owen Sound Advertiser.

We are glad to note a slightly increased interest in our work here of late—increased audiences, especially, of those not connected with us. Sunday school in good condition. A slight improvement this year in the church's income in spite of hard times. Foreign missionary offering doubled and are getting ready for home missionary offering. One confession and baptism last week. We have also just completed our arrangement with the church in Kilsyth for another year's work in that field. The meetings there have been well attended during the year with, I think, five additions. Last month I spent a few nights with the brethren in Clavering, speaking to full houses every night. I hope to return there soon for a meeting of two or three weeks. Bro. W. J. Robertson, of this church, who is teaching there, is holding occasional Sunday night services with great acceptance to the people.
J. LEHARD.

Sour tempers sweetened by the use of K. D. C.

Young People's Work.

FOR CHRIST AND THE CHURCH.

The Committee on Young People's Societies of the Co-operation of Disciples of Christ in Ontario: W. W. Coulter, Chairman; Reuben Butchart, A. Johnston. Everything intended for insertion in this column should be sent to W. W. Coulter, St. Thomas, Ont.

C. E. Topics.

GEO. FOWLER

MAY 13.—How to bear burdens. Gal vi. 15.

Paul, the writer of this epistle, knew full well what it was to bear burdens. He had borne much for his Saviour. Daily he had taken up his cross and followed in the footsteps of Jesus. Paul suffered shipwrecks, scourgings, imprisonments and other persecutions. How to bear burdens. Many are struggling under heavy loads which God never intended they should carry. The heaviest of loads is a guilty conscience. Christ came to relieve us of the guilt of sin. "Come unto me," says Christ, "all ye that labor and are heavy laden and I will give you rest." The psalmist says, "Cast your burden upon the Lord." But there are trials to endure, afflictions to bear, severe temptation to be resisted and difficulties to be overcome.

1. If we would bear burdens for Christ, we must be His. Our hearts must be right in the sight of the Lord. The spirit of God must dwell within us. True wisdom lays down no rules to enable the unconverted man to bear his load of sin. "The fear of the Lord is the beginning of wisdom."

2. We must bear our burdens in faith. We may not be able to understand why affliction is laid upon us. The author of Hebrews says, "My son, regard not lightly the chastening of the Lord, nor faint when thou art reproved of Him; for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Study the lives of the apostles and find what they endured for preaching the glad tidings of salvation.

3. Our burdens are made lighter by prayer. Pray for ourselves and for others. Paul was sorely afflicted with what he calls a thorn in the flesh. Whatever it was, it was a grievous burden. Three times did the consecrated apostle supplicate with God for its removal. The Lord answered his prayer, not by removing the thorn, but by giving him grace to bear it. Paul was content. Prayer enabled him to bear his burden.

4. By helping to bear the burdens of others. "Bear ye one another's burdens, and so fulfil the law of Christ." Activity is the universal law of development. In endeavoring to make lighter the burdens of our brethren we are developing strength—growing in grace and knowledge. In doing this we are fulfilling the law of Christ. "A new commandment I give unto you, that ye love one another even as I have loved you, that ye also love one another." Weak in ourselves, strong in the Lord. Ref.—John xiii. 34, xiv. 13-15; Rom. xv. 1; 1 Thess. v. 12-15; Matt. xi. 28-30; Psalm lv. 32; Heb. xii. 5-11; 2 Cor. xii. 7-10.

MAY 20.—What love does for the world. 1 Cor. xiii. 1-13.

"Love is such a giant power that it seems to gather strength from obstructions, and at every difficulty rises to higher might. It is all dominant—all conquering, a grand leveller which can bring down to its own universal line of equalization the proudest heights and remove the most stubborn impediments. Like death, it levels all ranks and lays the shepherd's crook beside the sceptre. There is no hope of resisting it, for it outwatches the most vigilant, submerges everything, acquiring strength

as it proceeds, ever growing, nay, growing out of itself. Love is the light, the majesty of life, that principle to which after all our struggling and writhing and twisting all things must be resolved. Take it away and what becomes of the world? It is a barren wilderness,—a world of monuments, each standing upright and crumbling, an army of gray stones, without a chapel, without a leaf to take off, with its glimpse of green, their flat insipidity and offensive uniformity upon a shrubless plain. Things base and foul, creeping and obscure, withered, bloodless and brainless, could alone spring from such a marble-hearted soil."—ANON.

Love redeemed the world and is saving us from sin. It offers unto all who will accept it eternal life. What love does for the world is what Christ does for the world. It brought the Son of God to the earth. It was the motive that actuated the apostles and others to give themselves for the preaching of the Word, it is the active force that constrains men and women to leave their homes and go to heathen countries as missionaries; it builds hospitals, asylums, almshouses and other similar institutions; it makes home and prepares man for the companionship of saints and angels. If all men would be actuated by the principle of love expressed in one of Christ's sayings, "As I have loved you, that ye love one another," this earth would be a paradise. This love is something peculiar to Christ himself—it is an attribute of Christianity.

"It is a great mistake that love is a passive amiability, a smooth negation. It is a positive force—the divinest of positive forces. It is a devouring fire against all that is false and evil. It is impossible to love the good earnestly without as earnestly hating the evil. We have always had great delight in Psalm 136, because of its profound discrimination in this particular.

Yes, it was *mercy* that smote the thrones of falsehood and dried up the fountains of iniquity. The love of God is the hate of Satan. Love of truth is the hatred of falsehood. By all our love and devotion to truth and righteousness are we bound to hate and destroy that which opposes these. Jesus, therefore, with all His pity and love, came to send fire in the earth and a sword. From the bosom of His love leaped forth thunderbolts of wrath to smite that which was false and corrupt. And the truly spiritual man, who is ruled by love, will be an earnest hater of evil and wrong and will rejoice, not in iniquity, but in the truth. He is and must ever be the uncompromising foe of wickedness. Indifference in this respect is one of the surest tokens of a hollow and false nature."—ISAAC ERRETT.

'Twas love, abounding love, that won The Father to bestow the Son To bear His people's shame. The guiltless One by man reviled, The servant meek—the Holy Child Jesus. Oh! welcome name.
—ANNA SHIPTON.

Married.

CHATTERS-DEMMANS.—At the residence of Elder George Tough, April 18th, by D. Stewart, Geo. L. Chatters, of East Luther, to Aggie Demmans, of the same place.

ARNOLD READ.—The writer had the pleasure of solemnizing the marriage of Lillie, eldest daughter of Thomas Read, Northwood, to Melvin Arnold, of Lewisville, April 25th inst. The bride is an active member in the Northwood church and is thoroughly devoted to her church. She will continue to labor with us.
R. BULGIN.

K. D. C. Pills tone and regulate the liver.

Woman's Work.

Conducted by Mrs. S. M. Brown and Miss Jessie R. Agnew, 372 Shaw Street, Toronto. Everything intended for this column should be sent to Mrs. S. M. Brown, Warton, Ont.

O. C. W. B. M.

President, Mrs. W. B. Malcolm, 89 Church St., Toronto; Cor. Sec., Miss L. V. Rioch, 225 Maria St., Hamilton; Treasurer, Miss Jennie Fleming, Killyth.

O. C. W. B. M.

CONTRIBUTIONS SINCE LAST REPORT.

Home Missions.

Table with 2 columns: Contribution Name and Amount. Includes Auxiliary at Collingwood, Toronto (Cecil St), Walkerton, Erin Centre, Lobo, St. Thomas, and Everton.

Foreign Missions.

Table with 2 columns: Contribution Name and Amount. Includes Miss Bessie Page, Concord, Miss Bessie A. Parkinson, Ermosa, Miss S. Ketchum, Cherry Valley, Mrs. L. E. Garrison, Miss S. E. Palen, and Auxiliary at Wainfleet.

Children's Work.

Table with 2 columns: Contribution Name and Amount. Includes Workers for the Master, Everton, Mission Band of Two, Cherry Valley, and Junior Endeavor, St. Thomas.

JENNIE FLEMING, Treasurer, San Diego, California, April 16th, 1894.

Auxiliary Programme For May, 1894.

Topic—Home Missions.

Hymn No. 583.

Scripture lesson—Exodus xxv. 1, 2; xxxvi. 1-7; Phil. iv. 17, 18; 2 Cor. viii. 12, 13, 14, 15.

Prayer, by leader.

Hymn No. 609.

Business—Election of officers for ensuing year.

Reading of minutes.

Collection.

Roll call—each sister responding with appropriate text or other quotation.

Three or four brief prayers from sisters who have been previously notified.

Hymn No. 621.

Reading of selection or original paper.

Discussion of subject.

Doxology.

Closing prayer.

The topic assigned this month comes very appropriately, just before our annual meeting, where it will doubtless be under consideration. We have paid very little attention to home missions during the past year, being quite fully occupied with what we had undertaken abroad. Our sympathies, I think, run naturally to foreign work, and yet it is a serious question whether we should devote ourselves as a woman's missionary society wholly to that. I believe that it would be better for our work to have some home interest as well as foreign—to have missions as our object—and that it would hamper us to be debarred from taking hold of home work should any favorable opportunity present itself. If we do not cultivate the home field, how is our strength to increase and go out in foreign help? A suggestion which rather commends itself is that of sending out an organizer—some capable, tactful sister—through the province to stir up the auxiliaries, add new members, and, if possible, organize new auxiliaries. This would not be an expensive undertaking, nor would it occupy the whole time of one person, and might be the first step

towards increasing our funds to fully support Miss Rioch, and do other work beyond that.

As it has been pointed out to us by a brother who has had large experience in the home mission field—though our Minnedosa work was a failure apparently, it certainly was not a failure in its reflex influence upon those who gave their prayers, thoughts and contributions to that work. Further than that we cannot tell how much good it may have done, but if we use our abilities to the limit, though our judgment may often be at fault, we must be content to trust God for the results. We do not realize the preciousness of present opportunity, how uncertain any future one is, and that if we do not use that at hand, it will never return. Think of the glorious privilege of being "workers together with God." No sacrifice can be counted too great, when we remember that after we have toiled and suffered a little while, we shall be "heirs of God and joint heirs with Jesus Christ." And it is such a short time, too. Let us pray our Father to help us realize this, and to use every moment for Him. It is by developing the missionary spirit, ever giving ourselves more and more for others, that we are to grow into His likeness; by constant activity in His service we may be "transformed into His image from glory to glory."

We can understand the thought of the sister writing on the subject of our work in the last EVANGELIST concerning the question of the funds. The fund not being very large would perhaps better not be divided, and yet if we pass a resolution to do exclusively foreign work, some opportunity for home work of great promise might providentially be offered, and our resolution would then stand in the way. We would be glad to see this question of an organizer of the O. C. W. B. M. well considered at our annual meeting.

R. H. C.

Our Future Work.

The suggestion concerning future work offered in the EVANGELIST of April 2nd, has produced gratifying results, inasmuch as it has stirred up some of the sisters to express their views, and thus far we are not very widely apart. Both the sisters who have written on the subject have expressed the main thought that was on my mind, viz., that one Board is sufficient to manage the home work. I presume that none would infer that my suggestion grew out of indifference towards the success and prosperity of the home work. Such inference would be wholly wrong. The proposal I made—that as a society we turn our efforts exclusively to the foreign fields—would, in my judgment, not weaken but strengthen the cause at home. As Sister Rioch says, the Co operation deals exclusively with home missions, and many of the sisters do now contribute more to the funds of that society than to the home mission fund of the O. C. W. B. M.

Then why have such a division of funds? Would not one board of management for the home and one for the foreign work be sufficient?

As to how such an arrangement could be made, both sisters have offered suggestions. Allow me to add another—That each auxiliary in making the pledge at the annual meetings shall specify how it is to be appropriated. If any auxiliary desires that all its contributions shall be applied to the foreign work, by all means let it have that privilege. And the same in regard to the home work, only let it be definitely understood, so that each Board may know what they can depend upon to work

The clergy have tested K. D. C. and pronounce it the best.

Our treasury could then pass the funds contributed for home work over to the treasurer of the Co operation quarterly, or as may be decided upon at the annual meeting. As Sister Rioch remarked, "it will simplify matters greatly," and have the additional advantage of giving us a great deal more time to attend the sessions of the Co operation, which I am sure every sister will appreciate. As the sisters of the Maritime Provinces co-operate with us only in the foreign work, such an arrangement will not affect our relations with them. Whether we shall be able in the near future to undertake more work in the foreign field will soon be determined under this arrangement. Dear sisters, let us in all our plans and purposes recognize Jesus as Lord and in perfect faith commit all our ways to Him.

S. M. BROWN.

Our Future Work Again.

If you read Sister Brown's letter in this issue you will see there is now no proposition before us to devote all our funds to foreign work.

Several suggestions have been made through the EVANGELIST as to how the funds collected by the auxiliaries can be used to the best advantage.

Sister Brown suggests "that each auxiliary in making the pledge at the annual meeting shall specify how it is to be appropriated." Sister Kilgour, in April 16th issue, asks us to consider whether it would not be well to turn over the funds (after, of course, providing for Sister Rioch's maintenance) into the common treasury of the Co-operation. In the same paper Sister L. V. Rioch suggests that all auxiliaries agree that one-half the fees collected each quarter should go to home work, the other half to foreign work, and further adds, "would it not simplify matters greatly if in home work the O. C. W. B. M. should unite with the Board of Co-operation?" Now, I trust all our auxiliaries will discuss the question fully at their May meetings and see that the delegates to the annual meeting understand the real feeling of the auxiliaries they represent. It is most desirable that we all should be of one mind as nearly as possible.

An objection I see to Sister Brown's suggestion is that the auxiliaries would not be working in harmony. Some would probably give all their funds to home work, others all to foreign work, still others one half to home and the other half to foreign work, and a few perhaps be indifferent as to where the funds would go.

Sister Kilgour's proposal gives rise to the proposal, how much will be needed for Sister Mary Rioch? We all know her salary must be provided. Some of the sisters think we should also pay her house rent and helper and give something towards the support of her charity school. All these questions will come up at the annual meeting. No doubt Dr. Macklin will give us much valuable information along this line.

Let us have a full and free expression from all the auxiliaries through the delegates at the annual meeting. Sister Rioch expressed the sentiments of the auxiliary in Hamilton. Still, I think I can safely promise that this auxiliary will cheerfully follow the course decided upon at our annual meeting.

A. MUNRO.

The Lobo Auxiliary's View.

MY DEAR SISTER BROWN,—Seeing that you desire the mind of the sisters on the subject of "The future of our work," we considered the matter at our last auxiliary meeting and came to this conclusion—that it is not advisable to give our offerings exclusively to the foreign work, for the following reasons:

1. The majority of our sisters are in favor of home work.

2. We have some young and growing churches in Ontario that need our help. Instead of allowing these young churches to languish and barely live, we ought to aid them to develop, so that in the near future they too may be interested in our foreign work, and, as a natural consequence, this fund would increase.

We quite agree with you with regard to having one fund (in fact, we thought that matter was settled in Bowmanville.) It is a much simpler method and should be left to the discretion of the Board, after they have the mind of the convention, how to dispose of it. We would suggest to help one or two points in Ontario, so that we may know the field we are working in. The time is very short to discuss this matter fully, but we hope the sisters will come to the convention prepared. Let each delegate have the mind of her auxiliary, so that it will be thoroughly understood. We don't expect all to come to the one conclusion, but will aim to act for the advancement of the cause.

Your sister in Christ, Mrs. E. McClurg.

To Auxiliaries of O. C. W. B. M.

DEAR SISTERS,—As you are all aware our annual meeting is to be held at Hillsburg, beginning Thursday, June 7th. Now, it rests with each of us to make it a success. It is very desirable that every auxiliary be represented and that each delegate come prepared to state the mind of the society with which she is connected in regard to the work.

The topic for the May meeting of auxiliaries is "Home Work." It is certainly a most happy selection, as it will afford an opportunity for full discussion. If each auxiliary would make the subject one of earnest, believing prayer the benefit would be great. Shall we not all seek aid from above that the Spirit of Christ may actuate all our deliberations—that we may choose wisely and that we may continue the work with renewed vigor, seeking always to carry out the command of our Leader, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. . . . And lo, I am with you always, even unto the end of the world."—Matt. xxviii. 19, 20.

We are pleased to be able to announce that Dr. Macklin, missionary to China, at present on furlough, will in all probability be with us at the annual meeting. He writes: "I shall take much pleasure in visiting Canada at the time you mention and visiting any place you please. I have had a very profitable time in further qualifying for my work in China and would just as soon quit hard study for the warm weather, so as to be strong to resist Chinese malaria when I return to my field." Any church wishing to have Dr. Macklin visit them could arrange for time, etc., at the convention.

L. V. RIOCH.

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Dear Sirs,—I have used Hagyard's Yellow Oil with every satisfaction, and always keep it in the house. It is splendid for burns, bruises, cuts, etc.

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Why He Wanted Corbett Whipped.

"I hope that Mitchell will whip Corbett," said a military officer as he boarded the car.

Everybody within hearing looked to see who the speaker was, and at last an acquaintance said, voicing doubtless what was in the mind of most of the bystanders:

"What! You want to see an Englishman whip an American?"

"That's what I said," replied the officer, looking defiant. Then he broke the silence to explain himself: "After that, I hope that the colored man Jackson will whip Mitchell, and then I want to see the boxing kangaroo come along and knock Jackson out. I think that this prize-fighting business will then have been brought down to its proper level, and I shall take no more interest in it until human beings again manifest a disposition to degrade themselves in the same way."

The military man looked as if he meant what he said, and the expression on the other faces indicated that he was not without support.—Dispatch.

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Official News From the Foreign Society.

The Executive Committee met in regular session in the Y. M. C. A. building, Cincinnati, Ohio, March 16, 1894. Devotional exercises were conducted by President Loos.

FINANCES.—The receipts for the month amounted to \$9,010.54, the disbursements to \$5,527.82. In response to an appeal from G. L. Wharton, \$1,000 was appropriated towards a bungalow in Hurda, India. The need is most urgent. He and his family are living in a tent. When the hot season comes they must seek quarters elsewhere. There is no building in Hurda which they can rent. There is only one thing to do, namely, to build. The money will be sent on as soon as it can be spared.—Dr. A. W. Hunt asked for \$250 for medicines. Patients come to him from far and near. One man came 800 miles for treatment. For some of them he can do nothing simply because he has no medicines. He was authorized to draw at once for part of this sum and for the rest a little later. The committee feels that the first thing to do is to pay the workers what is coming to them. Some special claims must be met. They are of such a nature that they cannot be postponed. The other claims must wait.

NOTE FROM THE FIELD.—China.—T. J. Arnold writes: "I have just returned from a trip to Wu Wei Cheo and the surrounding district. The people received us gladly. We sold 1,300 calendars, and 300 tracts and gospels combined. We met several intelligent and earnest enquirers, and did a good deal of preaching on the street."—W. P. Bentley writes that he has been elected general secretary of the Endeavor work in China. There are some thousands of members of this society in China already. The work of this office does not take much time, and he feels that the time taken is well spent.—J. Coop, Southport, England, writes that he has sent £80 to James Ware for a boat. It will be a present from the Sunday schools of England, the boat to be the property of the Foreign Society.

Turkey.—G. S. Shishmanian writes: "Yesterday the good Lord added one precious soul to the saved. He is a Greek, and lives in Djerah, near Brousa. He is here on a short visit, and in a few days will return to his family. He is a well-informed man of about fifty-nine years of age, and tolerably well-to-do. He says that there are several others in the town who wish to obey the gospel."

India.—G. L. Wharton writes as follows: "The Bible and training school is doing good work. Seven young men are taking the course of study and are manifesting a good spirit. Our recitation room is in the school chapel built by our Australian brethren. We have daily preaching in the bazar and town by the students and myself. We are hopeful and united in our desire to save souls."—W. C. Cooper, writing of an evangelistic tour, says: "The headman and villagers of Ghanagt treated us most kindly and furnished us freely with what little they had at their disposal. Occasionally we ran short, but beyond a little inconvenience it was of no consequence. The farmer with

whom we lodged last year has sent us another pressing invitation to spend a few days at his abode."—Dr. A. W. Hunt, writes: "The more I see of these people the more interesting the work becomes. I have but one thing to regret in connection with the work, and that is, that I did not come several years earlier. I like the work and trust that God will spare me many years and give me strength to do the work as it should be done."

THE SPIRIT OF THE WORKERS.—In the hard times the workers have been disposed to make the best of the situation. The work has been crippled more or less. They regretted that they had been obliged to economize at every point. But they rejoiced that they were counted worthy to suffer for Christ's sake. Such workers are deserving of all possible support, encouragement and consideration. The Christian people of America ought to supply their representatives in the heathen field with the facilities necessary to carry on their work most effectively. They need homes, that their lives may be prolonged and their health preserved. They need chapels and schools and funds with which to employ native helpers.

The responses to the calls for offerings in the churches for world-wide evangelism are cheering. Many new churches are responding. Many are doing better than they did last year. Some are giving less. If all, or even half, would give as they are abundantly able, there would be enough to supply the present workers and to send out as many more as are needed. If the spirit that filled the workers filled the churches, there would be no lack of funds; on the contrary the treasury would be full and overflowing.

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

A Miracle of To-day.

THE STARTLING EXPERIENCE OF A YOUNG LADY IN ST. THOMAS.

A Constant Sufferer for More than Five Years—Her Blood had turned to Water—Physicians held out no Hope of Her Recovery—How Her Life was Saved—A Wonderful Story.

From the St. Thomas Journal.

"The Angel of the Lord encampeth round about them that fear Him, and delivereth them." Such is a verse of holy writ made familiar to very many residents of St. Thomas by the well-known evangelist, Rev. J. E. Hunter. In letters of gold, on the stained glass fanlight over the door of his residence, No. 113 Wellington St., is the text, "Psalm xxxiv, 7." Though we live in an age noted for its energetic, zealous Christian endeavor, this idea of Mr. Hunter's to impress the truths of the Scriptures upon those who read though they run, is altogether so original and so novel that it at once excites the curiosity. Those not familiar with the text make a mental note of it, and at the first opportunity look it up. This is just what was done by a representative of the Journal, who had occasion to visit Mr. Hunter's residence the other day. But with the object of the visit and the information obtained the reader will be more concerned. The reporter was assigned to investigate a marvellous cure said to have been effected in the case of a young lady employed in Mr. Hunter's family by that well-known and popular remedy, Dr. Williams' Pink Pills. And it was a wonderful story that the young lady had to tell, and is undoubtedly as true as it is wonderful. Last June, the same reporter interviewed Mrs. John Cupe, wife of the tollgate-keeper on the London and Port Stanley road, who had been cured by Pink Pills of running ulcers on the limbs after years of suffering, and after having been given up by a number of physicians. The old lady had entirely recovered, and could not say too much in praise of Dr. Williams' Pink Pills, which had given her a new lease of life. As it was with Mrs. Cupe, so it was with Miss Edna Harris, the young lady in the employ

of Mr. Hunter's family who had been restored to health and strength by Pink Pills. Miss Harris has just passed her twentieth year, and is a daughter of George Harris, who lives at Yarmouth Heights, and is employed by Mr. Geo. Boucher, florist and plantsman.

"I believe Dr. Williams' Pink Pills saved my life, and I am quite willing that everyone should know it," was the reply of Miss Harris when asked if she had been benefited by Pink Pills, and if so would she make public her story. Continuing, she said, "When I was twelve or thirteen years of age I was first taken sick. The doctors said my blood had all turned to water. For five years I suffered terribly, and was so weak that I could barely keep alive. It was only grit and strong will, the doctor said, that kept me alive at all. If I tried to stand for a short time, or if I got the least bit warm I would fall over in a faint. My eyes were white and glassy, and I was so thin and pallid that every one believed that I was dying of consumption. During the five years I was ill, I was attended by five physicians in St. Thomas, two in Detroit, one in London and one in Alymer, and none of them could do anything for me. I was so far gone that they had no hopes of my recovery. Towards the last, my feet and limbs swelled so that they had to be bandaged to keep them from bursting. They were bandaged for three months, and my whole body was swollen and bloated, and the doctors said there was not a pint of blood in my body, and they held out no hopes whatever. Two years ago I saw in the Journal about a man in Hamilton being cured by taking Pink Pills. I thought if they could cure him they would help me, and I decided to try them. Before I had finished three boxes I felt relieved; the swelling went down and the bandages were removed. I continued taking Pink Pills until I had taken seven boxes, then irregularly I took three more, one of which Mr. Hunter brought back from Brockville. I am perfectly cured. I have not been ill a single day since I finished the seventh box of pills. I came to Mrs. Hunter's a year ago and she will tell you I have never been ill a day since coming here, and I always feel strong and able to do the work. I can and do strongly recommend Dr. Williams' Pink Pills," said Miss Harris in conclusion. Her appearance is certainly that of a strong, healthy young woman.

Mrs. J. E. Hunter, wife of the evangelist, told the reporter that Miss Harris was a good, reliable truthful girl, and that perfect reliance could be placed in her statements. "She looks like a different girl from what she was when she came here a year ago," said Mrs. Hunter.

The facts above related are important to parents, as there are many young girls just budding into womanhood whose condition is, to say the least, more critical than they imagine. Their complexion is pale and waxy in appearance, troubled with heart palpitation, headaches, shortness of breath on the slightest exercise, faintness and other distressing symptoms which invariably lead to a premature grave unless prompt steps are taken to bring about a natural condition of health. In this emergency no remedy yet discovered can supply the place of Dr. Williams' Pink Pills, which build anew the blood, strengthen the nerves and restoring the glow of health to pale and sallow cheeks. They are certain cure for all troubles peculiar to the female system, young or old. Pink Pills also cure such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration, the after effects of la grippe, influenza and severe colds, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. In the case of men they effect a radical cure in all cases arising from mental worry, over work, or excesses of any nature.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y., at fifty cents a box, or six boxes for \$2.50. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

Exact justice is commonly more merciful in the long run than pity, for it tends to foster in men those stronger qualities which make them good citizens.—LOWELL.

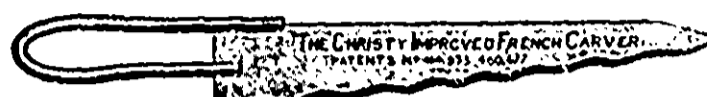
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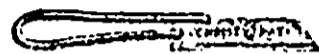
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The Way to Be Happy.

My dear country girls, if you expect to extract the sweetness and beauty from these swift-flying years, never give one moment to brooding over the much-talked-of "dull routine," monotony, drudgery, etc., of farm life. Remember that "to labor is the destiny of the human race," and learn to see your ideals in the busy, active toilers of this life instead of the "pleasure-seekers" and "time killers." Love the old home and farm. Delight in your sunshine, green fields, hills, trees, pure air, flowers and singing birds. Love and care for all the living things on the farm. Work cheerfully and with your might for the thrift, purity, cleanliness, neatness and comfort of your homes, remembering that the faithful performance of divinely appointed duties is the first requisite of true happiness. Keep your heart free from suspicion and right toward the world. Cultivate your mind so far as lies in your power. Keep your energies alive, your heart warm and your soul pure, and you will realize the blessed truth that "Light is sown for the righteous and gladness for the upright in heart."—Correspondent, in Stockman.

Concerning Women.

I believe myself that a large class of American women are shockingly enervated by the irresponsibility of apartment and hotel life and over-indulgent husbands. It is a great pity some strong-lunged, silver-tongued orator does not rise up and preach to them of the dignity, beauty, and importance of house-keeping after the old-fashioned hand-made method. It is the noblest and most womanly occupation on earth.

The domestic machine is infinitely more complicated than any electrical apparatus, more powerful than a Corliss engine, and unless properly handled is as deadly as a circular saw. To run one smoothly and safely is a prouder mission than writing a book, converting the heathen, or advancing the cause of political equality. Why the profession has fallen into contempt, when it calls into play so many high and handsome talents, I fail to understand. I suppose Bridget holds the key to the situation and no one has courage to break the lock.—American Women.

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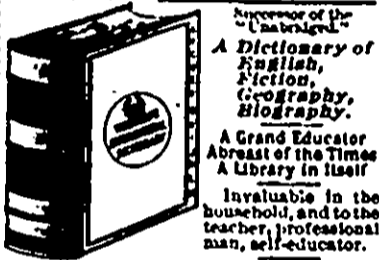
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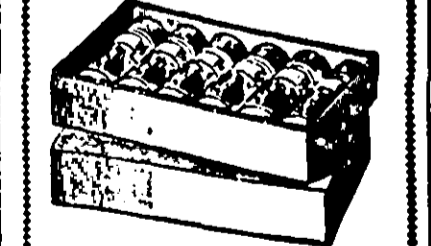
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