

The Canadian Evangelist.

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"GO . . . SPEAK . . . TO THE PEOPLE ALL THE WORDS OF THIS LIFE."

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The Canadian Evangelist

is devoted to the furtherance of the Gospel of Christ, and pleads for the union of all believers in the Lord Jesus in harmony with His own prayer recorded in the seventeenth chapter of John, and on the basis set forth by the Apostle Paul in the following terms: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."—Eph. iv. 1-6.

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

Errett on Preachers.

BY M. P. HAYDEN.

Isaac Errett was one of God's noblest men, and a prince among preachers. In his prime he was a model preacher and a master of assemblies. Over twenty years ago the writer heard him with great pleasure and profit at the yearly meetings in Ohio, when on Lord's day he addressed audiences numbering several thousands upon the great themes of the Gospel, and presented our plea for the union of Christians in a masterly and effective manner. Probably no writer among us was better qualified to give a discriminating and accurate judgment upon the qualities and qualifications of the preacher of the Gospel than was Isaac Errett. It will be both interesting and profitable to consider the opinion and advice which he gave regarding preachers.

"Evenings with the Bible" embodies Isaac Errett's most mature thoughts, and contains splendid illustrations of the right use of the Bible in study. The author shows us how to learn valuable lessons from the "things which were written aforetime." These volumes should be found in every Christian's library.

In treating of the life, work and character of Moses, Errett devotes a chapter to "Moses as a Leader." In this chapter he shows the superiority of Moses to Aaron as a leader of the people. Aaron was older than Moses, and a better speaker, but Moses, though "slow of speech," was the more competent leader. From these facts Errett draws some practical lessons of value to both preachers and churches. Notice carefully what he says:

What a lesson here for preachers and for all who aspire to honorable position. Alas! that so many should selfishly covet places of great responsibility, and chafe and fret because they are not "appreciated."

"They are not fit for high places. If they were they would not, from mere ambition, covet them. And, strive as they may, they will not succeed. They will be overshadowed by humble, noiseless men, who are content to work wherever God has placed them, and who tremble at the responsibilities of even a very humble position. God opens the way for such men, and they find places of honor thrust upon them more rapidly than they are prepared to accept them, while the men who sought

these places are invited to a lower seat, or passed by altogether. God has no use for vain, proud, self-sufficient, restless, ambitious men—place-hunters, self-lauders and self-seekers. We tremble for men even of good parts and possessing some admirable traits of character, whose overweening vanity and selfish ambition lead them into continual schemings and scramblings for higher positions. A man who could not spend forty years in the wilderness without murmuring, gladly doing the duty that was nearest to him, would not have been entrusted with the leadership of Israel. And the man who is not content to be a doorkeeper in the house of God, or the servant of all, is utterly unfit for a chief place in the service of the Church. If we have a word of advice to give to young preachers, which we consider of more importance than any other, it is this: *Renounce all self-seeking.* Be content with the sphere in which God has placed you, and be anxious only to do your whole duty there. If there is anything higher that God has in store for you, it will be made apparent in due time. "He that humbleth himself shall be exalted." "The only lawful way to go up is to go down."

A little farther on in the same chapter, Errett speaks of the different kinds of preachers in another respect. He says:

"God honors men of *deeds*, rather than men of *words*. Moses complained that he was not eloquent—that he was slow of speech. Aaron, his brother, was more voluble—more oratorical, it may be. These men of words can captivate the multitude, and we are very apt to be bewitched by them. Doubtless they have their place. But it is by no means so important a place as we are generally willing to assign to them. Even in the pulpit it is doubtful whether mere glittering orators have not on the whole been more of a curse than a blessing. We have known more than one case in which men indisputably criminal have been tolerated to the dishonor of religion and the disgrace of the church, merely because they were so eloquent! In the long run the preacher who is a man of *deeds*—who lives his religion every day, practicing what he preaches, even though he be but moderately gifted in speech, will prove to be the man of permanent power in his community. Aaron was a fine talker, . . . but it was all words—words—words. Moses lives today in the heart of civilized humanity, among the noblest of earth's benefactors. . . . Better be slow of speech and quick of action, than to be quick of speech and barren of noble deeds."

Let the foregoing extracts be carefully considered. They contain food for reflection and are worthy of more than a passing notice. The things to which Errett refers in these citations have an important bearing upon the work of the ministry and its effect upon the prosperity of the church. Preachers should honestly and conscientiously endeavor to do substantial and permanent work—work that will abide throughout eternity. The motive and manner of their work have much to do in determining its character and permanency. Work so that your work shall abide. (1 Cor. iii. 10-15.)—*Christian Oracle.*

Evil That Good May Come.

Evil is never justifiable, even though good come from it. A lie is a lie, even though a happy impression is made by it. A sin is a sin, even though it converts a sinner. To invent or propagate what is not true nor just, with a view of securing some desirable end, is to pay tribute to Satan for the benefit of self. Unhallowed means are not necessary to uphold the cause of God. Pious frauds are as contemptible as any other frauds. Devilry in moral garb is as direct an insult to the God of all righteousness as open blasphemy and willful rebellion. If we cannot compass a worthy end in any department of religion or morality or civil government or social life without relinquishing upright principles, we may be sure that Providence never intended that we should undertake it. The very circumstances which prompt us to use evil means for holy ends should render us suspicious of danger rather than eager for action.

Our conduct must be as circumspect as our motives. Shun the wrong wherever you find it. Never choose between two evils; avoid both. Never sacrifice honor for power, nor principle for emolument. Use not Satan's tactics for accomplishing Christ's measures. Keep your habits and customs, your amusements and social gatherings, free from those schemes and devices which smack of trickery, chance, unwholesome influence or worldly-mindedness. No church is so poor that it needs to coin money by serving the god of this world. Prosperity built upon vicious schemes is a sham and a delusion. Come out from them. Make straight paths for your feet. Square your divine activities by the divine standards of rectitude. Let the world know by your collective as well as your individual deportment that you have Christ put on. "The social life of a church should be as helpful to salvation as the revival meetings."—*Michigan Advocate.*

The Bible Not Superseded by Modern Oracles.

But who is sufficient for these things as an ambassador of Christ? Who can, who dare, accept the responsibility of representing such definiteness and such simplicity? Perhaps we may be enabled to indicate an answer by studying a proposition which has been so rightly stated thus:

"Every living preacher must receive his message in a communication direct from God, and the constant purpose of his life must be to receive it uncorrupted, and to deliver it without addition or subtraction."

Unless I am permitted to define and qualify the proposition, I must not only reject it, but do all in my power to guard others from accepting it. Understood in one way—no doubt the way which was clearly before the author's mind—it may have the effect of bringing the preacher's soul under a most holy discipline, and may be specially useful in discouraging the invention of personal idols; on the other hand, it may create and foster and justify the very evils it was intended to put down. If the proposition is self-

complete, it is wrong; if it is to be read in the light of certain strong and even vital assumptions, it may be right. Regarded as self-complete, it puts the individual preacher into a position of exaggeration. It ignores the Bible entirely. It overlooks the fact that there is a common revelation—an open vision—a definite message already written and intended to be brought within the knowledge of "every creature." The world is not waiting for some holy man to climb the hill of God and bring down a new commandment or beatitude. We have the living Word—we know the heavenly will—we have been with Jesus and have learned of him; we have this treasure in earthen vessels. There need never be any uncertainty about the divinity of our message. We ourselves need to be constantly strengthened, inspired and enlightened; we must live and move and have our being in God; along the line of individual discipline our duty is obvious and imperative; but as to our Message, is it not written for us and handed to us as a sacred trust?—*Joseph Parker, D. D.*

Calvin on Infant Damnation.

Yes, I have found it at last. After a delightful search of twenty-five years; after oft-repeated disappointment; after undying contradiction; after suffering suspicion of slander; after hearing at least a thousand times the declaration, "There is no such passage in the original Latin of our great Geneva leader," I have found it, and I want to tell it.

While spending a couple of months at Indianapolis I looked over the city library for the works of Calvin and could not find them. I went to the State library—no Calvin there. I wanted the original Latin. Translations can be found, but the passage I was looking for has evidently been suppressed. Indeed, in one of the Latin editions (published in Leipzig or Berlin), the same passage has been suppressed; and we have, by the authority of some of our best educated men, expurgated editions of Calvin's Institutes. Now, for my finding. Here are the facts:

Some months ago Dr. Vandyke, an eminent Presbyterian minister, in one of his communications to the *New York Evangelist*, declared plainly that John Calvin taught *Infant Damnation*, and in plain, positive terms, not by fair inference, or logical gradation. Another minister of the same church (Presbyterian) denied it, and stated that he had an approved Latin edition of Calvin and the page teaching *Infant Damnation* was not there. He challenged Dr. Vandyke to produce the passage in Latin. Therefore the learned Doctor stepped forward and said, "Yes sir. Here it is:

"John Calvin to Castilio, Amsterdam edition, Vol. 8th, p. 644: *Negus Deo licere, nisi propter fatinus damnare quemquam mortalium. Tolluntur e vita innumeri infantes adhuc. Exire nunc tuam virulentiam contra Deum, qui innoxios fetus a matrum uberibus avulsos in aeternam mortem precipitat.*"

That is very easy Latin. A boy just out of his Latin primer can translate it.

I prefer giving Dr. Vandyke's translation, inasmuch as it is a very correct

Presbyterian rendering. Here is the plain English:

"You deny that it is lawful for God to punish anyone of mortals except on account of wickedness. Nevertheless innumerable infants die. Withdraw now your virulence against God, who precipitates into eternal death innocent infants torn from their mothers' breasts. Quod erat demonstrandum"

One of the greatest paradoxes of the enlightened nineteenth century is that intelligent, pious, enterprising, missionary Presbyterians can endorse a man, who in the darkness of the dark age of Theology, did deliberately vote to put to death a man who could not agree with him on the eternal Sonship of Christ, and who, without a particle of evidence, dogmatically maintained the horrible doctrine of infant damnation.

WM. J. BARBEE.

Ash Grove, Mo., Sept. 14.

—*Christian Evangelist.*

The Bible and the Scientists.

The Bible no longer stands alone as a record of the events it chronicles. The annals of Kings of Babylon, Assyria and Persia, written by their own orders and in their own times, have been discovered, and the forgotten languages have been reconstructed and read. It is something amazing when one king of Asia makes mention of five

in the Bible, and recounts his dealings with them. The king of Egypt, who was probably the Pharaoh of the oppression, has been found buried in his tomb, and any tourist who goes to Cairo can see his mummified features. Nebuchadnezzar tells in his own language of the great Babylon which he had builded; Cyrus records for our instruction his story of the capture of Babylon; and Belshazzar tells how much he paid the boatman to carry an offering to the Sun-god. Nor have the hidden libraries of the east been less fruitful. A whole mine of historical material has been discovered which opens to us the constitution of the primitive Christian church, and brings just the needed evidence of the early composition of all four of the gospels.

The Drink and Tobacco Expenditure.

In the United States Senate, on the 1st ult., during the progress of the discussion on the pending Revenue Bill, Senator Hoar, of Massachusetts, replying to a speech of Senator Peffer, of Kansas, against the undue accumulation of wealth in the hands of the few, said:

"Mr. President, there is more than \$1,000,000,000 a year expended in this country for the single articles of beer and whiskey alone. Adding to that, imported liquors; adding to that, several hundred million dollars expended for tobacco, and you have probably an expenditure of fifteen hundred or two thousand million dollars annually in this country for those things which, if not vices, are at least self-indulgences. I think before you distribute the property of the rich man, man for man, among the people, you want to know some way by which you can distinguish between the man who has earned the money and has laid it up, as these men have in their savings banks, and the other man who has earned his money and might have it if he chose to lay it up, but has preferred to spend it in whiskey and in tobacco."

Contributions.

"The Necessity of the Death of Jesus."

TORONTO, ONT., Aug. 7, '94.

To the CANADIAN EVANGELIST,—
Permit me to say that some time ago I received a kind letter from Bro. R. Moffett, of Cleveland, Ohio, calling my attention to an article published over my name a few weeks ago in the *Christian Standard*. Questions were raised he said, by brethren in Ontario regarding certain expressions in it. I replied in full to Bro. Moffett, and had intended to pass the matter by with no further notice, because I felt sure that the article was quite innocent, and because I knew it to be helpful to certain friends before it appeared in the *Standard*. But since the matter has been brought to my notice from another source, a re-reading of Bro. Moffett's letter has made me feel that a word about it would not be misplaced.

The special objection seems to be that the argument used, if valid, would set aside the necessity of the death of Jesus. On the contrary the article argues the necessity of Christ's death. Our poor humanity could not and would not receive Him without that final proof of His Messiahship. The "exceeding sinfulness of sin" stood between him and us. A final, an irrefutable, a supreme proof of His Messiahship must be given before the hard fastenings of the human heart will open to His knocking, and before the stubborn will of man can be left without excuse if it yields not to His authority. In the sad and sublime tragedy of His death and resurrection He yielded to the demand. In answer to human perversity He gave the final proof. In it God's love, Christ's love, runs the whole length of human malignity. The death of Jesus did not stop short of His resurrection. Over against the murderous malignity of man stands the fatherly love of God; these two meet and clash, and have their climax of revelation in the crucifixion and the resurrection. His death seems the triumph of malice; it is in reality the victory of love as shown by the resurrection. In the blood of Jesus (I thank God with tears as I write it) the love of God conquers the human antipathy to God, and therefore the day of Pentecost was enabled not only to raise anew the old, old question, "What must I do?" but also to give to it a new answer.

To sum it all up: 1st. The fact is that Jesus died. This fact is fully recognized in my article.

2nd. The fact is that His death was made a necessity by reason of man's malignity. This fact is enforced by the very interrogation in the article, about which, as I understand, special question has been raised.

3rd. The fact is that "our Father" in His love for us yielded to the necessity imposed by man's malignity.

4th. The fact is that "our Brother" is one with "our Father" in the love that yields to the malignity that murders.

5th. The fact is that by reason of the supreme proof thus given men do repent, and God does forgive, and thus the two are made one, and there is therefore atonement.

I feel very sure that a second reading of the *Standard* article in the light of this will put at rest all the kindly questions, for I esteem them as no other, that have been raised.

W. J. LHAMON.

If you decide to take Hood's Sarsaparilla do not be induced to buy any substitute article. Take Hood's and only Hood's.

An Open Letter.

To Mr. George Munro, Editor of the CANADIAN EVANGELIST, Hamilton.

SIR: A copy of your paper of May 15 is now before me. In that paper, "for old acquaintance sake, you freely advertise me as a first-class hand at misrepresenting Campbellism."

In all fairness you should insert this letter in your columns as my defence. The heresy which I have opposed I call Campbellism, because Mr. Campbell was the author of the heresy. If Campbellism has been misrepresented by me, it is because I have misunderstood the plainest language used by Messrs. Campbell, Garvin, Munro, Sinclair and Sweeney.

Years ago I read from Mr. Campbell's pen the following sentences: "If immersion be equivalent to regeneration, and regeneration be of the same import with being born again, then being born again and being immersed are the same thing." Again, he said: "The Holy Spirit calls nothing personal regeneration except the act of immersion."

These sentences I call heresy, and every regenerated man knows them to be so. In 1879 I listened to a lecture in Ridgetown, delivered by Mr. Garvin. He used a large chart to represent the kingdom of Christ. In the centre of the chart was a large B. He said that "this B stood for baptism, which is the door into the kingdom."

This statement I called Campbellism and heresy. Christ says, "I am the door, and whosoever climbeth up some other way is a thief and a robber."

About the same time I bought a book from a Campbellite, purporting to be a debate between Professor Crawford, of the Baptist College at Woodstock, and a Mr. Sweeney, of Kentucky. In this debate Dr. Crawford affirmed "That the direct operation of the Holy Spirit upon the human soul is indispensably necessary in the conversion of a sinner to God." This proposition Mr. Sweeney denied.

On page 209 of that book we find that Dr. Crawford said: "The argument of the Disciples is that baptism brings about the remission of sins. The question is this: When we are baptized, does the baptism procure for us the remission of our sins, or is the remission only signified figuratively in baptism? We say figuratively." Again, Dr. Crawford said (page 211), "It is faith, not baptism which unites us with Christ." This every true believer knows to be divine truth. In reply, Mr. Sweeney said, "Now I put this to him: Let him show where anything—I will not except the blood of Christ—is connected with the remission of sins in language stronger than that by which baptism is so connected."

This language I call blasphemous Campbellism. Peter calls baptism a figure which does not put away the filth of the flesh, and John says that, "the blood of Jesus Christ His Son cleanseth from all sin."

In 1881 I was stationed at Blenheim, and, under circumstances which should be forgotten, I was compelled to listen to Messrs. Munro and Sinclair teach Campbellism as was taught by Messrs. Campbell, Garvin and Sweeney.

If I have misquoted from these men, let it be shown and I will gladly retract. If I have quoted correctly there is not a regenerated man on earth who does not know that Campbellism is false. Every regenerated man has the witness of the Spirit bearing testimony that he is the child of God. That testimony is not given through water, but through our Lord Jesus Christ. That man must labor hard to be deceived who believes that immersion is regeneration, when there is not a passage in the Bible that says so.

Yours, etc.,

D. POMEROY.

HIGHGATE, June 11th, '94.

Young People's Work.

FOR CHRIST AND THE CHURCH.

COMMITTEE OF YOUNG PEOPLE'S WORK: W. W. Coulter, Chairman; J. J. Smallman, Mrs. R. H. Cameron.

Annual Address.

BY REV. FRANCIS E. CLARK, D. D.,
President of the United Society of
Christian Endeavor.Delivered at the Thirteenth International
Convention, Cleveland, July 12, 1894.

(Concluded from last issue.)

3. For missions, too, more has been done during the past year than ever before. That eloquent Roll of Honor tells us that tens of thousands of dollars have been given.

The Missionary Extension course, with that "son of thunder" at its head, has kindled a genuine missionary prairie fire wherever it has swept—through Illinois, into Indiana and Wisconsin and Kansas, south into Tennessee, and east into New York.

But it is a kindled nation, and not merely blazing patches of missionary enthusiasm, that we desire to see, and Christian Endeavor bears the torch that can kindle this fire.

Millions should be given where now are given thousands. A very moderate calculation puts the earnings of active Christian Endeavorers at \$150,000,000 for the last twelve months. One tenth of that, \$15,000,000, will be nearly twice as much as all the Christians of America gave to home and foreign missions within that time.

We rejoice profoundly and humbly in this year of missionary work. That splendid Roll of Honor, these banners, the diplomas, which will mean so much to those that win them, are significant chiefly because they mean the beginning of larger and better things in missionary service.

Listen to the sound of the missionary arrows as they strike the earth. It is a faint and feeble reverberation compared with the wail of the unaved multitude whom we should rescue.

Strike again, Christian Endeavorers, and again and again and again, and then once more.

It is not the stern voice of a chiding prophet that speaks to you, but the conscious need of our own beloved land, English-speaking America, and the unconscious needs of hundreds of millions of the non-Christian world that call upon you for a constantly larger effort.

A year ago at Montreal three advanced steps were proposed—Christian Citizenship, Proportionate and Systematic Giving to Missions, and the Enlargement of our Christian Endeavor Fellowship.

4. All these steps you have taken with quickened pace and flying banners. As never before has Christian Endeavor advanced in numbers and in widespread fellowship. In hospitable Australia, in Mother England, in progressive Japan, in conservative China, in awakening India, as well as in the great Republic and the great Dominion of North America (which in Christian Endeavor always have been, and I trust always will be, one) our fellowship has grown as in no previous year.

The year has been notable beyond every other year for its wonderful interdenominational Endeavor conventions in all parts of the world.

What a royal Endeavor convention was that in London last May, when the representatives of more than seventy-five thousand brothers and sisters of Great Britain gathered their hosts in the Metropolitan Tabernacle! Our love and greetings to you, brothers and sisters of the motherland.

And what good news constantly

comes from Australial God bless you, brothers that live under the Southern Cross, who stand with us for pledged consecration and zealous Christian Endeavor work.

India already speaks for Christian Endeavor in seven languages, the vernacular of tens of millions of her people.

China sends word of overflowing rallies and of constantly increasing enthusiasm for Christian Endeavor.

In oppressed Turkey Christian Endeavor still lives and grows; while in Japan, the advance guard nation of the Orient, at this moment our Endeavor brothers are holding their second convention. Can you not feel the beating of their pulse to-night?

The boys and girls in the Junior societies, too, have come marching on, keeping step with their older brothers and sisters. The Mother's societies and the intermediate societies have been peculiar, natural, and most helpful developments of our fellowship during the past year.

Still, we need not sigh for worlds to conquer. They are all around us.

Still there is sectarian prejudice to overcome, not so much by arguments as by lives, by showing how true and loyal and faithful Christian Endeavorers always are.

Still there are slanders against Christian Endeavor not to talk down but to live down, for, though we may belong to the church militant, we do not belong to the church termanent.

I rejoice to say that in the northern Dominion there is scarcely a division; almost all the young people's societies are either Christian Endeavor or Epworth Leagues of Christian Endeavor.

In Australia the Methodists lead in numbers; in England, the Baptists; in the United States, the Presbyterians; but these are matters of little moment compared with the demonstrated fact that here we can all stand together.

These thirteen years—particularly this past year—have proved that Baptists and Methodists and Presbyterians and Lutherans and Disciples of Christ and Friends and Congregationalists and Moravians, and every variety of these denominations, can find a common meeting place in Christian Endeavor. No creed separates us, no form of polity disrupts us, no question of dissimilarity exists to terrify us; for we have come together for service, for endeavor.

In the late war, while the soldiers were in camp, there might be rivalry between the different regiments and corps, but when they came to march against the enemy, regimental rivalry and corps' jealousies were sent to the rear in double quick time, and touching elbows (O the thrill of that "elbow touch" as old soldiers have described it to me!) they stood together, and marched together, and fought together, and died together.

There is no North or South in Christian Endeavor. Thank God that, however our fathers have been divided, the hearts of a multitude of young Christians on both sides of Mason and Dixon's line are joined in Christian Endeavor. Of what incalculable benefit may such conventions as this prove in promoting true patriotism and national unity! Ours is no fratricidal contest. Our enemy is the enemy of all righteousness. O why should all young people not be united against him?

Has not the time come for a still longer stride?

The suggestion has come from Australia, and has been seconded by England and China and India and Japan, of a World's Christian Endeavor Union, made up of individuals in all lands that believe in the Endeavor ideas, and will stand with us on a broad platform of Endeavor principles—a platform of thorough loyalty to our own churches

and of hearty co-operation one with another.

In my opinion the time has come for such an alliance, which will link many Christians of many nations together in ties of fellowship that they have never before known.

O brothers, let us cultivate every bond of fellowship. Let us strengthen every tie that binds our hearts in Christian love. Enough causes, at the best, distract and weaken and divide Christian forces. If Christian Endeavor, while maintaining and guaranteeing the loyalty of every one of us to the truth as God gives us to see the truth, should be the blessed instrument in the hands of Providence for bringing earnest Christians nearer together, the world around, our cup of happiness would be full.

And there are signs of it! Already we may claim a Christian Endeavor spiritual federation of two millions of English-speaking Christians. In London, last Whitsuntide, they had the same kind of a convention that we are holding here in Cleveland. In Melbourne and Sydney, in Manchester and Liverpool, in their local unions they discuss the same topics, and employ the very same methods, and draw inspiration from the same sources that we do in New York and Boston and San Francisco and Toronto.

A union of English-speaking Christians is good to contemplate; but we will not stop with those that speak our mother tongue, for in Shanghai and Tokio, in Bombay and in Calcutta, in San Sebastian and in Paris, are earnest souls not a few, who spiritually link hands with us in an ever-growing circle that begins to belt the globe.

In substance and essence we have a world's union now, its more formal establishment would but make plain that to oppose the common enemy, to work for our common Lord, we stand together in Christian Endeavor.

Weak bands of our fellow-Christians would be strengthened; isolated companies of young believers would gain courage to persevere; and the world would understand that, so far as Endeavorers are concerned, it is not an empty boast, and not merely a pleasant song,—

"We are not divided,
All one body we."

In this world's union we may better answer our Lord's prayer. In this world-wide fellowship we may, I believe, better obey the prophet's injunction to strike not thrice, but five or six times, until the Syrians of selfishness and prejudice and unbrotherliness shall have been slain by the nineteenth-century knight errant that stands for fellowship as well as for fidelity, for brotherhood as well as for loyalty.

Then in this world's Endeavor union will our yearly motto, which we cannot yet exchange for another, mean more than ever before, as we remember that in America and England, in Australia and India, in China and Japan, in France and Spain, in Mexico and South America, in Africa and Madagascar, and the islands of the sea, "One is your Master, even Christ; and all ye are brethren."

Hood's and only Hood's.

Are you weak and weary, overworked and tired? Hood's Sarsaparilla is just the medicine you need to purify and quicken your blood and to give you appetite and strength. If you decide to take Hood's Sarsaparilla do not be induced to buy any other. Any effort to substitute another remedy is proof of the merit of Hood's.

Hood's PILLS are the best after-dinner pills, assist digestion, cure headache. Try a box.

Women and Men.

ANNA D. BRADLEY.

So much is being said to day about the "rights" of women and the "tyranny" of man, and the subject has assumed such magnitude, that this feminine scribe feels herself called and sent to come to the front, and to gravely and impartially discuss the pros and cons.

And pray, who has a better right to speak with authority than this self same female scribe? My duties introduce me into many homes where I meet the tyrant man and the defrauded woman, and clustering about them and looking with equal reverence upon both, I always find the happy boys and girls who will, in a few brief years, become the men and women of the day.

Now, strange to say, these girls have never dreamed that papa is such a tyrannical monster, and the boys—God bless them every one—have never for a moment imagined that aught is being withheld from their mother that prevents her from being, in the highest sense, their father's equal. They never even dream that she is not his equal.

Now this especial scribe is a strong advocate for, and a firm believer, in the rights of both men and women. I firmly believe that I have the right—please remember it is rights of which we are speaking—to plow. But then I seriously doubt the expediency of such a thing. I never tried, but really I do not believe that I could plow as well as the average man. Men are stronger and—for some reason, I don't know why—are by nature better adapted to this work than are women. But then by patient continuance in plowing, I doubt not that in a few generations we could plow quite as well as the men.

If we found that our feminine draperies were in our way—and I fear they would be—we would have the right to doff our skirts and don bloomers. True, they would not be so becoming, nor near so graceful, but remember it is rights we are discussing, and man would be a tyrant indeed if he presumed to assert authority over the style of woman's dress.

But as I drop in among the pleasant homes and take a seat amid the cheery circles, I cannot help but believe that the present order of things is infinitely preferable. Somebody must brush up the hearth, and somebody must do the plowing. (Here let it be understood that the fireside and the plow represent the two distinct classes of labor.)

The mother's hands are gentler and softer than the father's, and they appear to be better adapted to curling baby's hair, to binding up little cut fingers and poor stumped toes, and to making and dressing rag dolls.

Again, women's feet are smaller and their step is softer than the man's, and it is pleasanter to have them in the sick room than to nervously shudder at the heavy foot-fall of a No. 10 boot.

"God created them male and female." Not one above the other; not one more important than the other, yet still emphatically "male and female." And, somehow, I fancy that God designed that each should have their duties; that each should be awake to the responsibilities of those duties, but that those duties—while there would be many in common—would yet often be entirely distinct.

If God had so formed my fingers that they could the better grasp the plow, and my brothers' that that they could the more readily handle the broom or needle, then who would dare assert that God did not intend for the plow to be held in as honorable esteem as the needle or the broom.

I may be wrong—I so often am—but I verily believe that women already have the loftiest position the world can give, when we are the keepers of the hearts and homes.

I cannot believe that the woman's influence would be one whit greater for good if her voice should grow loud and hoarse while addressing the multitude. I firmly believe that, if she wishes to do this, and can secure the hall and audience, it is her perfect right. Only I seriously question the wisdom of the experiment.

The home and the babies must be cared for, and the poor men have such big and clumsy hands, and their minds are so blank. I cannot believe, try as I may, that the home grows better or purer because of the absence of the wife and mother. If it could be proved that it did, then—despite any present inconvenience—I would earnestly plead for her immediate entrance upon public duties. If woman's voice grew sweeter, or her heart more Christ-like by her presence upon the platform, then would I pray God speed the day when ample room would be made for her. If the "higher development" of women demand that she become public property, then in God's name I plead that she become such.

But a something within me, to which I can give no name, cries out against all of this. I cannot help but believe that the woman who is the cherished wife and mother, the woman who is "Queen of the beautiful realm called Home," the woman who is trusted by her husband and revered by her children, is, already, so richly blessed by heaven that she would not exchange her position for the broadest platform or the loftiest pulpit that was ever built for man.

The woman who has the right to dwell apart from the jostling world is the woman who is favored by God. The woman who faithfully tends her own little flock and leads them, without the loss of one, into the safe, sure fold of the Heavenly Shepherd, is the woman who is called upon to live a very busy, active life indeed; but then she is so blessed!

"Some women have no children," did I hear you say? Yes, I know. And I can't help but feel that the woman has missed something very precious, as well as escaped a very solemn responsibility, who has never felt upon her bosom the pressure of a baby-face, or thrilled beneath the clasp of tender, baby fingers.

I believe that these childless women not only have the right, but that it is their duty to work anywhere and everywhere that they can find work for the Master to be done. Their work cannot be so precious or so delightful to themselves as is the work of the mother in her own God-given home and about her own God-given loved ones. Yet it is brave, true, honest work, done in her Master's name; and who shall dare to say that the blessing of God does not rest bountifully upon it?

So long as such consecrated women as Frances E. Willard and the Lady Somerset will stand upon the platform, and can accomplish such work as they, and many like them, are accomplishing for humanity, I would rather never use my feeble tongue or pen again than to use it once in unkind criticism.

God bless these noble women! Aye, God is richly blessing them, and they will have an abundant entrance into the everlasting kingdom of heaven. God gave into their hands a work, and they are doing it grandly, nobly. But God has also given to the wives and mothers a work equally as important, even if less conspicuous, and He has added to them the higher privilege of doing their work within their own sacred walls.

Our brothers have their work to do, yet it is not one whit more needful nor more arduous than is ours. It requires as much wisdom and as true a hand and eye to guide aright a young immortal soul, as it can ever require to guide a plow.

A long time ago I conceived the idea—and I have never felt called upon to part with the conviction—that men were not women and that women were not men. I believe strongly in the eternal fitness of things.

In a tall tree, just outside my window, a mocking bird has built her nest. Way out on the top-most branch the father bird sits and sings in rich, sweet tones that attract the attention of the passers-by. Yes, everybody notices the gifted, beautiful singer. He sings to the world, and the enraptured world pays to the bird its homage and admiration. Within the tiny nest—away back mid the leafy branches—the mother bird sits and sings to her nestlings: sings a low, murmuring little lullaby as she hushes them to sleep; or, if they are hungry, lovingly drops the carefully selected food into their little open mouths. No one notices the mother bird's song or work. In truth, passers-by do not even know that she or her nestlings are there. Yet still she is there, and the tiny birdlings nestle under her wing and listen to the song, which is very sweet to them, or look to her for food and protection, while all the time the father bird is charming the world with his music.

I wonder who taught the father bird to sing to the world, and the mother bird to sing to her nestlings?

Perhaps I am wrong, yet I cannot help but believe that to the listening ear of God the tender murmur of this mother bird is quite as precious and as worthy of note as is the glorious singing of the gifted father. Each bird is endowed with a power peculiarly their own. Each obeys their God-given instincts; so—

"He sings to the wide world,
And she to her nest.
In the nice ear of nature
Which song is the best?"

In our happy country, where we know nothing of an established church, we have little idea of the annoyance and oppression it may show towards Dissenters. In view of the disestablishment of the Church of England in Wales a land commission has been taking evidence in Cardiganshire, and some very strange things have been brought to light. Reference was made to a conclave of landlords, agents and parsons held in a town in that shire, at which it was agreed that all tenants who voted for a Liberal candidate in that year should be evicted that all who remained at home on the day of the election should have their rents raised; that where possible no farm should be let to Nonconformists; and that, in order to extirpate Nonconformity, new churches should be built all over the country. This spirit and the conduct which results from it have been actively at work during the last twenty-five years. A certain estate was referred to where twenty-five years ago there were twenty Nonconformists, but now there are only eight, the others having been turned out to make room for those who promised to leave the chapel for the church. One landlady of eighty, prompted, it is said, by a priest, sent a long circular letter to all her tenants, saying that from conscientious motives she gave them the alternative of attending church with their families or of quitting their farms.—Canada Presbyterian.

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The Independent, though a pedobaptist, thus fights for us a battle we are bound to win: "Dr. John A. Broadus is, we suppose, the leading man in the Southern Baptist Church, and he has lately written a letter, published in the Western Recorder, of Louisville, in which he expresses a decided opinion that 'it is highly undesirable that persons previously immersed by Pedobaptist or Campbellites should be received as they stand into a Baptist church, and that they ought to be baptized when received, for the sake of good order and to prevent any troublesome questions from afterward arising.' He knows that in a large portion of our country they are not so baptized, and if a church should decide to receive them without baptizing he would make no further trouble. It cannot be denied that those who have been immersed in the name of the Father, the Son, and the Holy Ghost have received Christian baptism, and to require such people to be reimmersed is without a particle of authority in scripture. No verse can be quoted to support it. When one asserts that only immersion by an immersed person and the succession reaching the apostolic times is 'valid baptism,' Dr. Vedder's remark may be quoted, that the word 'valid' is 'pickled with popery'—Guide.

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HAMILTON, AUG. 15, 1894.

That "Last Call."

"BRO. MUNRO: Dear Sir,—The 'Last Call' I received last night. After looking over it, I concluded it was just the right thing. It is what every delinquent subscriber ought to get. I want the paper, so you will find \$3 enclosed, which will pay up to Oct. 15th."

The foregoing, showing as it does that the brother took the "Last Call" in the spirit in which it was intended to be received, has suggested that it might be in the interest of a good understanding between our readers and ourselves, if we should publish a copy of the "Last Call." Here it is:

DEAR FRIEND: I find your name on the subscription list of the CANADIAN EVANGELIST marked paid up to, from which it appears that you are now in arrears to the amount of When I tell you that quite a number of others are in a like position, you will understand that the sum total of these arrears represents a serious drain on the resources of the EVANGELIST, and you will also see, I am sure, that it is only natural that I should be anxious to collect, at an early date, the whole of these arrears.

I should be obliged to you if you would remit the amount due by you as soon as possible. If you do not feel in honor bound to pay the whole or any part of this account, would you favor me by writing me a note by return mail, explaining the ground on which, as a Christian, you feel you may be rightfully excused from paying for the paper, although you have been taking it regularly from the post office?

You are aware that, according to the newspaper law, a publisher may continue sending the paper until all arrears are paid. (See the standing notice on the fourth page of each paper.) I have never resorted to extreme measures in order to collect what is due on the EVANGELIST, nor am I disposed to do so now, though I reserve my right to do so in case I should find any delinquent subscriber acting in what would appear to me to be a grossly unreasonable and un-Christian manner.

I have no intention to force the EVANGELIST upon those who do not want it, neither shall I seek to enforce payment from those who cannot pay; but those who can pay, and have a right to pay, I respectfully ask them to do so at once, or let me know the reason why. Every issue of the paper has to be paid for. Those who read it ought to provide the funds.

Yours truly,
GEO. MUNRO,
Publisher

Now it is easily conceivable that some receiving such a notice with a statement of arrears might be seriously annoyed at the publisher. Some indeed have written in reply as though they were not happy over it. Others, like the brother quoted above, have replied, apologizing for the long delay, and have further shown their good will by not only paying all arrears, but also by paying in advance for another year. These indications of friendship for the paper are very grateful.

We should like to have all our friends give the "Last Call" a careful reading, and think over what it implies with regard to the support of the paper, and of the relation of the publisher to the subscribers.

If the friends of the EVANGELIST will look at the situation as it is, we feel sure they will exert themselves to make it self-supporting. In another column, some suggestions are made as to how all our friends may help us in our effort to give our brethren a paper that may help us in doing the Lord's work.

Children's Day for Home Missions.

The first Lord's day in September is the time, according to announcement, for a special collection in our Sunday-schools for the Home Mission fund. This is Children's Day in the Disciples' Sunday-schools in Ontario. Five years ago, this day was set apart for this purpose and the receipts from this source have been gradually increasing, and while this is encouraging we are reminded by the testimony of Sunday-school workers that the indirect benefit arising from the observance of Children's Day for Home Missions is of incalculable value to the school in various ways. The Sunday-school superintendent who fails to call the attention of his school to this matter is not only derelict in his duty, but is the means of depriving the school under his charge of a very profitable pleasure.

We think the children should be informed of the work we are doing and made to feel the need of contributing to its support. They should be made to feel that they are sharers in the work and that its success depends upon them to some extent at least. We believe if the children were made to understand the situation, that their help was really needed and appreciated, the increase in their contributions would be surprisingly encouraging.

We believe the work being done in the Province, all things considered, is as hopeful as could be expected. Besides this we must not forget that there are many points, in the estimation of the managers of the work, as needy and as deserving of help as those receiving it. The only way to answer their call for assistance is by increased contributions. The treasury is empty at the present time, and a strenuous effort should be made to make the first collection a good one.

The Proposed Bible College.

There has been a desire for many years upon the part of many brethren that we should have in the Province a training school for our young men and women who desire to fit themselves for the highest usefulness in the church. This desire found expression at our last annual meeting in a resolution recommending "that a teacher be employed and a school established at Toronto for instruction in such subjects as are necessary to supplement what may be received in Toronto University, to prepare persons for ministerial work in the church," provided the funds for carrying on the work for the following year are in hand or in sight.

Since that time, it having been found that sufficient funds are in hand and in sight to enable the Board to carry out the recommendations of the annual meeting, steps have been taken in that direction, and we feel it would be safe to say that the school will be established and open for students on the first of October next. And we feel the more confirmed in this inasmuch as the chairman of the Educational Committee has made some inquiry, and has found that several students have promised to take advantage of the school.

The position of teacher has been offered to Bro. T. L. Fowler, of London, and he has signified his willingness to undertake the work if the church in

London will release him, and if a suitable man can be found to take his place there. From the information at hand we judge both of those conditions will shortly be satisfied, and we, therefore, feel there is little, if any, presumption in introducing to our brotherhood Bro. Fowler in the capacity of principal of our Bible school. We know that many of our people have had Bro. Fowler in their minds as the man for the place, and the announcement of his name in this connection will not, perhaps, surprise any one. As to his qualifications for the position, it is scarcely necessary to speak. He is an experienced and successful preacher. He has personal knowledge of the needs of both town and country. He has also had experience as an educator, having been for almost three years professor in the Bible department of Fairfield College, Nebraska, and his administrative talents had opportunity for development while for half of that period he was president of the institution. We may consider ourselves fortunate that one so competent is available for the inauguration of an enterprise, which, we fondly hope, under the Divine blessing, will be of great advantage to the cause of Christ in this country.

The Cecil St. Church, Toronto, has very generously offered to provide, rent free, rooms for the accommodation of the school.

While, as has been intimated, a number of students have expressed their purpose to enter the Bible school, it is, of course, desirable that there should be a large class. We would therefore suggest that our brethren and sisters take an active and immediate interest in the matter of encouraging our young people to attend our own school. And right here we would like to ask brethren who have promising boys who love the Lord Jesus, whether it would not be a proper and Christian thing to direct their minds to the needs of the Lord's work, and if they find they have a mind to the work, why would it not be a wise expenditure of money to provide them with the means to fit themselves for it?

We know of brethren educating their sons for doctors, lawyers, and other callings and professions. Have we a brother who is educating his son for the ministry of the Gospel? If not, why not?

Disgraceful.

Such is the heading under which the *Liberte* publishes the following article: Perfectly disgraceful scenes, which every man of common sense must deplore, have just taken place in Quebec.

Protestants have the right to assemble here, just the same as Catholics have the right to assemble in Ontario. One must be very narrow-minded and have a soul replete with intolerance to throw stones at those who have a creed different from his.

Every one should be at liberty to worship God as he thinks proper.

Do we see Protestants stone to death those of their co-religionists who become Catholics? No. The fury and excesses of the Quebec mob will only throw discredit on our race. We no longer have a right to complain of the fanaticism of the P. P. A. and of the wild sectarians of Ontario, and it now ill becomes us to stand up as a tolerant people.—*Witness.*

The above refers to the recent attack upon a Baptist mission in the city of Quebec. We are glad to learn that still other French Canadian papers denounce the outrage. If such sentiments as the *Liberte* expresses continue to be impressed upon our French Canadian Catholic fellow-citizens, and if all Protestants in Canada behave themselves in a Christian way, we shall have by and by a happier time in our Dominion.

A Test.

"In the last number of the *Expositor* we took the position that for any party, who was thoroughly conscious of the rejection of our gospel by the Methodist Church, to preach divine guidance, as taught in the *Expositor*, in Methodist pulpit or class-room, was a dishonorable act.

"We were disposed when we wrote out that sentiment for publication, to modify it in some directions, or give instances which our apparently oracular deliverance would not cover. But at this point we were as distinctly hindered as was Paul when he essayed to go into Asia."

So writes the Editor of the *Expositor of Holiness* in his July number. We do not see the need of any special divine guidance to lead one to the assured conclusion that it would be a dishonorable act for him to preach in a Methodist pulpit or class-room what he knew to be contrary to the teaching of the Methodist Church. If Mr. Burns wants us to believe his doctrine of divine guidance, he must give us a clearer instance than that. Give us a case when it will be perfectly certain that it was not common sense that led to the formation of the judgment, and then it will furnish at least a fairer test.

Reply to "An Open Letter."

On the second page of this issue will be found "An Open Letter" which the reader is requested to peruse carefully before reading this. We quite agree that Mr. Pomeroy is entitled to a hearing in the EVANGELIST, and we regret that the pressure on our columns has prevented the insertion of his letter until now.

We are certain that Mr. Pomeroy has misrepresented the Disciples, but we hardly think it is because he has misunderstood the plainest language. We are strongly of the opinion that the trouble with him, as with many others, has been that he has not made a thorough study of the position of Alexander Campbell and other Disciples. Those who criticise Mr. Campbell most severely have very commonly, according to our observation, had a fashion of selecting isolated texts from his writings and treating them as some preachers do the Word of God such expositions (?) as make the impression on the popular mind that you can prove anything from the Bible.

Now, take the quotations from Mr. C. which Mr. P. makes and note the latter's emphatic declaration that they are heretical. It is as plain to us as can be that Mr. Pomeroy has entirely failed to catch Mr. Campbell's thought, and we would suggest that a careful study of the context of those quotations would lead our friend to withdraw the charge of heresy. Mr. P. makes no attempt to grapple with Mr. Campbell's reasoning, he simply exclaims, "These sentences I call heresy, and every regenerated man knows them to be so," which is as much as to say that Alexander Campbell was not a regenerate man, and that none who agree with him on these points are regenerate. Surely Mr. Pomeroy is not so bigoted as to be willing to be responsible for this inference from his own statement. If Mr. P. will give us the name of the work in which those sentences occur and the page, we shall be able to show him that by wresting those passages from their context he has done that great man an injustice.

And to help our friend in his effort to understand Mr. Campbell we give him an extract from his work "Christian Baptism," p. 256.

"While, then, baptism is ordained for remission of sins, and for no other specific purpose, it is not as a procuring cause, as a meritorious or efficient cause, but as an instrumental cause, in which faith and repentance are developed and made fruitful and effectual in

the changing of our state and spiritual relations to the Divine Persons whose names are put upon us in the very act."

And a quotation from another great Alexander—that eminent English Baptist, Dr. McLaren, of Manchester—may help Mr. P. a little:

"Take Luke, he (Mark) emphasizes the nature of the baptism, calling it 'the baptism of repentance,' and its issue 'remission of sins.' That issue is clearly not to be connected with 'repentance' alone, still less with 'baptism' alone, but with the complete expression. Where baptism was submitted to as the outward sign of repentance, the sins were swept away by forgiveness. But Mark trusts to his readers' common sense to understand the relative places of the inward condition and of the sign thereof, and their respective shares in the resulting remission."—*Sunday School Times*, July 21st, 1894.

And it may not be amiss to quote the words of Simon Peter to those who on that great day of Pentecost cried out, "What shall we do?" "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts II. 38.)

We hope Mr. Pomeroy does not despise the Apostle Peter as a heretic.

We have not space to follow Mr. P. through his letter; but we are not afraid to let it go before our readers on its merits. Just a word about that language of Mr. Sweeney's, which is called blasphemous. We do not hold ourselves bound to justify every expression used by Mr. Sweeney or any other Disciple; but we invite Mr. Pomeroy to show what Mr. Sweeney asked Mr. Crawford to point out. Mr. P. need not expect us to accept his dogmatism for demonstration.

Finally, for the present, we would respectfully inform Mr. Pomeroy that the epithet "Campbellite" is regarded by Disciples as a nickname. If he wishes to present his views further in the EVANGELIST we shall expect him not to use that odious term.

Notes.

From a debate which took place in the House of Commons the other evening it appears that the sum of \$233,000 is expended by the Dominion for the education of Indians in the North-west. The larger part if not the whole of this large sum is given to various denominations in aid of schools under their direction and control. Several members took exception, as they well might, to the breach of sound principle involved in this arrangement. It is time that Baptists, and all others who are opposed to the subvention of denominations by the state, should make some more effective protest than they have yet done. To say nothing of the utterly indefensible principle of state-churchism involved, what can be more absurd than for the Government to be paying with the one hand for the propagation of Roman Catholicism, and with the other for the teaching of Presbyterianism or Methodism, knowing as they must that the latter regard the tenets of the former as containing the most deadly error, and *vice versa*? And they pay for both out of the public funds to which Baptists contribute, so that each Baptist taxpayer is aiding the teaching, e. g. of Roman Catholicism to the poor Indians.—*Canadian Baptist.*

Just so, and while we are at it we may as well move against all state grants to denominational hospitals and such like.

The first English Baptist church in the Orange Free State has been opened. It seats 250 persons. The constitution of the church is framed on the basis of Union. "The membership of the church has from its establishment been open to believers who have not been baptized according to the usages of the Baptists, and it will remain open to them." The treasurer's report showed that £1860 had been expended, of which nearly £1000 has already been collected or promised, the deficiency

having been met by a loan of £900.—*Christian Guardian.*

The *Catholic Record*, referring to the same event, remarks:

The Baptist Church of the Orange Free State, Africa, has been organized, and a constitution adopted; but a strange feature of the constitution is that "the membership of the church has from its establishment been open to believers who have not been baptized according to the usages of the Baptists, and it will remain open to them." It is a novel thing for Baptists to allow membership in the Church to those who, according to the Baptist theory, are not Christians. It is another illustration of the ease with which doctrines are thrown aside to suit the expediencies of the moment. But if true baptism may be so easily dispensed with, what necessity was there in the first instance to institute the Baptist denomination at all?

Not so strange a feature, friend *Record*. Do you not know that there are many so-called Baptist churches in Great Britain which are organized on a similar basis? Furthermore, "the Baptist theory" is, that a person must be a Christian before he is fit to be baptized. By the way, what does the *N. W. Baptist* think of that African Baptist Church?

We referred in last issue to the revival of the attempt to prove immersion unscriptural. This clipping will illustrate the point still further:

The pedo-baptist camp seems to be alarmed over the progress of the conviction that the only scriptural baptism is by immersion. We referred a short time since to the loud whistling of a stalwart Cincinnati exchange on the subject. And now comes the *Interior*, of Chicago, devoting large space to the advocacy of affusion, and attempting the impossible task of showing that immersion has hardly a scriptural leg to stand on. And giving for its apology in renewing the agitation that "as a new generation has arisen, we think it may not be amiss to show to young Presbyterians that we have solid grounds in Scripture for refusing to consider immersion to be the scriptural mode." When the scholarship of the world has pronounced exactly the opposite, our exchange must be admired for its boldness.—*Christian Guide.*

Bethany College Catalogue for 1894 shows an attendance last session of 175 students and 31 graduates, 8 of whom were young ladies. The College is evidently prospering. It has strong courses of study and an able faculty. College opens Sept. 24. For catalogue address Pres. H. McDiarmid, Bethany, W. Va.

Dr. McArthur in his splendid address at the Baptist Convention in Toronto, in speaking to his contention that one of the elements of true success is a strong body, said: "If John Calvin had had more redness in his blood, there would have been less blueness sometimes in his theology."

What do you think of Mrs. Anna D. Bradley's views on "Women and Men"? Do you not think there is much common sense in what she says?

Some of our friends are forgetting to send in items of Church News as usual. We like to publish all the good news we can; but we cannot do that unless it is sent to us.

"Interdenominational comity should not displace denominational loyalty when the denomination represents Scriptural truth."—SECRETARY WILKINS OF B. Y. P. U. A.

"Honor is the approval of a man's own conscience when he relies upon his own life."—DR. LAWRENCE, of Chicago, at Baptist Convention.

We have been expecting some one who was at the C. E. Convention at Cleveland to give us a report, but so far none has come to hand.

Trial Subscribers.

For the sake of introducing the EVANGELIST to many new families we make this offer: We shall send the paper from now until January 1st, 1895, for 25 cents. This is four and a half months for a quarter of a dollar. We ask our agents and all our friends to help us in this way to introduce the EVANGELIST if possible to every family of Disciples in the province as well as some outside of Ontario.

These will be entered as TRIAL SUBSCRIBERS, and the names will be struck off the list Jan. 1st, 1895, unless we receive orders to continue them as regular subscribers.

Church News.

INTERNATIONAL BRIDGE.—We are pleased to learn that Bro. W. C. McDougall is enjoying his work and having interesting meetings at the Bridge.

AYLMER, July 28.—We had another baptism in Dorchester this week, that of a young man who made the good confession while Bro. Geo. Fowler was here. Within a little over a year we have had the joy of immersing 14 into Christ in Dorchester, and 6 in Aylmer. E. R. BLACK.

ALDBORO.—Bro. O'Malley, a young man and a former resident of Aldboro, is spending the summer with the churches at West Lorne and Rodney. Bro. Sinclair and Bro. Ainsworth held special meetings in Rodney, beginning June 10th, when several were baptized.

PORTAGE LA PRAIRIE, MAN.—John Munro has accepted an invitation to preach for the church at Portage la Prairie. He expects to begin work there Aug. 19th.

HAMILTON, Aug. 13th.—Yesterday Mr. Walter Sellars, of Port Arthur, was baptized in our church. Bro. Sellars recently married a devoted young sister (Miss S. Coon), who formerly resided here. We all wish them very much happiness.

ST. THOMAS.—Bro. Cunningham, a recent graduate of Bethany College, has been employed by the church in St. Thomas. He is a young man of good address and comes well recommended. A reception was given him in the church Tuesday evening, July 31st. There were present, representatives from nearly all the churches in the city, and also a good audience. Ice cream and cake were served in the basement, and the evening was altogether pleasant and profitable. T. L. FOWLER.

DORCHESTER, Aug. 12th, '94.—Dear Bro. Munro: I herewith send you a report of the work in Dorchester, commencing with June 21st, '93, and ending with June 24th, '94. We have had fourteen additions, all young people but one. We have a Sunday-school and Bible class Lord's day morning, numbering about fifty. Bro. and Sister Black having charge of the Bible class. The work is moving along finely.

Yours in Christian work,
J. R. CHARLTON.

LONDON.—One addition to the church since last report. The church building has recently undergone a much needed renovation at an outlay of ninety dollars. This called for some improvements on the outside by way of covering up the sand and improving the grounds. There was no money for all this, but Bro. A. Robertson, a wide-awake merchant of the east end, under-

took the work. The result is, we have the most beautiful corner in the city. The work was done at an outlay of about one hundred dollars. Not one dollar of this was collected from a member of the church. The Christian church stands well in the estimation of the general public.—*Cost.*

RIDGETOWN.—The June meeting, announced to be held in Ridgetown, began Saturday evening, June 16th, and was continued until the 22nd. Bro. T. L. Fowler was the chief speaker. There were visitors present from Chatham, Hatwich, Blenheim, Aldboro, Mosa, and St. Thomas. There were three services on Lord's day, June 17, the afternoon service being a memorial; one for the late Bro. E. Sheppard. The week evening meetings were well attended. Two persons made the good confession.

Muskoka Matters.

Received a letter from an unknown brother at or near Dumbarton, P. O., with a five dollar bill in it, and encouraging words. Many thanks for both.

Our meetings in the four country stations (two in Macauley and two in Brunel) are very well attended, and in some places the interest is increasing, but in Huntsville not so well. Bro. Brown, of Brunel, is still very ill, and may not recover.

There are a greater number than usual, lately, who are suffering from disease or accidents, and many deaths.

There is a fine Union Sunday-school in operation in Macauley.

The children and their friends in Brunel are to picnic in Bro. Seely's Grove on the 21st inst. The Macauley picnic is past. Our Temperance Camp Meeting at the Fairy Lake Park opens on the 16th inst.

Huntsville is rising again out of the ashes of the late fire and putting on a more business aspect. We could do more for the spiritual growth of the inhabitants. W. M. CREWSON.

Co-operation Notes

BOARD OF MANAGERS.—Pres., Hugh Black, Rockwood; Vice-Pres., John Campbell, Erie Mills, St. Thomas; Rec. Sec., J. W. Kilgour, Guelph; Cor. Sec., T. L. Fowler, London; Treas., John McKinnon, Everton; J. H. H. Jury, Bowmanville; Thos. Whitehead, Walkerton; John Black, Rockwood; A. J. Thomson, Hillsburg; S. E. McKee, Erin; Geo. Munro, Hamilton.

All contributions to the funds of the Co-operation should be sent by Registered Letter of Post Office Order to T. L. Fowler, Cor. Sec., 386 Adelaide St., London, Ont.

FORM OF BEQUEST.

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

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

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

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

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

Contributions.

June meeting. The treasury is empty and no money has come in since the beginning of the current year.

It is to be hoped the superintendents will bring this prominently before the schools and ask for a *very liberal collection.*

The S. S. in St. Thomas has arranged to devote forty per cent. of all money received in the school for the support of missions. We believe this a commendable plan. It will help to keep the subject of missions before the school every week in the year and will result in increased contributions.

Only a few of the pledge cards given out at the June meeting have been sent in. Please attend to the matter soon. T. L. FOWLER, Cor. Sec.

Standing Committees for 1894 and 1895.

Obituaries: C. Sinclair, R. Bulgin, R. N. Wheeler.

Missions: James Tolton, S. Woolner, M. N. Stephens, Mrs. S. M. Brown, Mrs. M. A. Baughman.

Education: John Munro, R. W. Bailh, C. A. Fleming, Miss Bella Sinclair, Miss Jennie Fleming.

Statistics: P. Baker, J. L. Leary, Joseph McMillan.

Sunday-Schools: James Lediard, Geo. Fowler, Miss L. Pitcher.

Young People's Societies: W. W. Coulter, J. J. Smallman, Mrs. R. H. Cameron. HUGH BLACK, Pres.

Our Premium Picture.

"They are both delighted with the picture, and wish you to accept their many thanks for the same."

"Enclosed please find \$1 for the EVANGELIST. Although the times are terribly hard, still we cannot drop the paper. We were pleased with the picture sent, and will have it framed. I was personally acquainted with them all, except Mr. Sinclair."

"We thank you very much for the Premium Picture. It is very good indeed, and brings to us memories of by-gone days."

K. D. C. acts like magic on an overloaded stomach.

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, 35 Wellington Street North, Hamilton, Ont.

The *Pulsit* for August is ahead of all expectation. The sermons are remarkably good, including contributions by such well known preachers as Dr. Gunsaulus, on "The Atmosphere of Manhood;" Prof. Clark, on "Profession and Obedience;" Dwight L. Moody, on "The Virtue of Belief;" Dr. Cuyler, on "Gathering up the Handfuls;" Rev. J. E. Lanceley, on "The Why and Wherefore of Human Existence;" Rev. S. P. Cadman, on "The Development of Love;" Dr. Ford, on "Brains Wasted in Pleasures;" Rev. H. L. Mott, on "The Clank of the Chain," and Dr. Hawthorne, on "The Study of Social Conditions." This magazine is undenominational and is constantly widening its sphere of usefulness. \$1.00 a year; 10 cents a copy.

EDWIN ROSE, Publisher,
Buffalo, N. Y.

The biographical sketches given by LITTLE'S LIVING AGE is one of its most attractive features. Recent issues give us two or three of special interest. No. 2610 contains, under the title of "The Wicked Cardinal," a delightfully readable article on Cardinal de Retz. A paper that will be, perhaps, more ex-

tensively appreciated, is a long and valuable sketch of "Handel: Man and Musician," by Fred. J. Crowest, in No. 2612.

Each number of this magazine can be relied upon to contain something to suit every taste. Its field is so wide and its range of subjects so limitless that it cannot fail to interest and instruct. Published by LITTLE & Co., Boston.

NEW CHRISTIAN QUARTERLY for July, 1894, is to hand, with the following table of contents: How Jesus used the Scriptures, B. A. Hinsdale; A Great Opportunity, W. T. Moore; Characteristics of Buddha and Christ Compared, E. C. Sanderson; Paul's Conception of the Holy Spirit, W. B. Berry; Jesus and Seneca: Points of Similarity in their Teaching, W. C. McCollough; Scriptural Reformation, James Henshall; also *Homiletic and Pastoral: Church Organization; Studies in the Life of Paul, the Pastor's vacation. Literature. Foreign and Home, and Editorial Notes.*

We would again urge our preachers especially to subscribe for this Quarterly. The Disciples need such a publication. Every preacher, at least, should give it his hearty support. Two dollars a year could scarcely be more profitably expended. The Christian Publishing Co., St. Louis, Mo., are the publishers. A single copy can be obtained for fifty cents.

A Little Business.

It is pleasant to hear from friends that the EVANGELIST is being appreciated and is doing good. We have recently received words of commendation particularly gratifying. For instance: "The youngest child we have will go to the post office for the CANADIAN EVANGELIST." "We are thankful to you for the copies of the EVANGELIST you sent to our boys when they were in the lumber shanty. It helped them very much by directing their minds to good things."

One of our agents relates an incident of a brother who was going to stop the paper on account of the hard times and because he was taking so many papers. He was persuaded that the EVANGELIST was not one of the papers he should drop. When one thinks of it, it does seem that a Christian who could afford to take a number of secular papers ought to find one dollar a year for our own home religious paper.

Now, what the EVANGELIST needs is a larger subscription list. The best way to help a paper is by adding to its list of subscribers. Many of the friends of the EVANGELIST could help, if they would try.

1. By inducing others to take the paper and pay for it.
2. By sending the paper to a friend and paying for it.
3. By sending the publisher a dollar and giving him the privilege of using the dollar to send the paper to some brother or sister who wants the EVANGELIST very much and is not able to pay for it.

We have already received a few dollars to be applied in this way. How many of our friends who, at the annual meeting and elsewhere have expressed their determination to extend the circulation of the EVANGELIST, are willing to invest one dollar in this way?

There is really no good reason why a paper like this with so many warm friends should go begging for support. From all quarters the cry is, we can't do without the EVANGELIST. The question we put is, How much will you do for it?

Cleanse the stomach and sweeten the breath with K. D. C.

Children's Work.

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

The Ideal Mission Band Leader.

"And He took them in His arms and blessed them, laying His hands upon them." Can we not learn a lesson from this incident as recorded in the life of our Saviour? What an experience for those children who were so favored as to be brought by their parents to receive a blessing from the loving Christ. And we read that when the disciples rebuked them, Jesus saw it and was moved with indignation. Pressed as He was on all sides, He still had room in His heart for even the little ones. And though the babes of to-day cannot be held in His arms, meet the kind glance from His eyes and receive a blessing from His lips, still we have every reason to believe they are precious to Him, for even now we hear the Master say, "Suffer the little children to come unto me; and forbid them not: for of such is the kingdom of God."

Now the question arises,—who shall guide these little feet aright so they need never fall into the way of evil? As we begin to consider the different persons, who may have a part in His work, we may have to name a good number ere we reach the Mission Leader, but just as surely as there is a time devoted to this work—yea, be it only for an hour once in a month—so there will be results either for good or evil.

Then how careful we should be in selecting a leader, and how necessary that she should be diligently striving to be a true follower of the "meek and lowly" Jesus; otherwise, how can she bring the children into touch with the life of our Saviour, and help them to grow into good and useful men and women ready for the Master's use? If we are earnestly endeavoring to follow our Saviour's example, we shall find it not only our duty, but a genuine pleasure to aid in this work. Find a leader if you can perfectly willing to prayerfully and carefully undertake the work, and success must surely follow. By being willing I mean that she will be ready to lay aside everything when the time for meeting comes, and be in her place to greet the members of her Band with a pleasant word, a sunny smile, or a hearty hand-shake, and how much that means to some children who are almost perishing for want of a sympathetic word from one who they feel cares for them.

She should be not only willing and friendly, but firm to a certain extent. Make them understand that they are in God's house and are expected to shew reverence for the place. This, if done, will insure for you good order.

If learning at the feet of Jesus, she will always come to the meetings with something prepared that will instruct as well as entertain the children. As far as possible let the members fill up the time, but should they fail she will not allow herself to be in such a position that she will necessarily have to close the meeting because she has nothing to say, nor yet have to fill in the time with something light or foolish.

She must also exercise a great deal of patience at times, but this if done will be found helpful in building up character. Do not become discouraged if things do not turn out just as well as you would like; probably next time they will surpass your expectations and make you feel more than satisfied. And even if you cannot help feeling a little disappointed over something, do not be so unkind as to let the children know it, but on the other hand make

them feel if you are well pleased over something.

She will never lecture her Band nor talk to them in a way that will wound their feelings, but may in a kind and pleasant manner even consider their faults or failings and cause them to love her by loving them and endeavoring to help them.

She will strive to encourage the members to become useful in the meetings so that they may in time become fitted for some higher position.

She will also keep them instructed in home and foreign work, and will then find that it will not be difficult to persuade them to save their pennies to aid in carrying on this work. And if faithful, what a host of missionary workers we will have in a few years! May the Lord give us strength and wisdom while engaged in this grand work, and raise up others who will be willing to help carry it on, and may we ever be faithful in our work among the children, remembering that Jesus loved them while on earth, and has left us His example.

M. TORRELL, Everton.

I received a package of cards for Japan a short time ago, and if any of you have some ready, please send them to me soon, and then they can all go together.

J. E. I.

C. E. Notes.

GEO. FOWLER.

AUG. 19.—How to bring others to Christ. 1 Cor. ix. 19-27.

1. We need to be impressed with the importance of winning souls. It is not a work to be measured by time but by eternity.

2. Daniel and Solomon testify to the wisdom of the winner of souls. Prov. xi. 30; Dan. xii. 3.

3. To bring others to Christ, we must be endeavoring, enduring and consistent Christians.

4. We need some definite knowledge concerning the simplicity of the way. This requires us to study the scriptures, that we may never try to bring others to Christ otherwise than by the gospel way.

5. We need to have the spirit of the Master that we will be willing to make some sacrifice as did Paul.

6. We must go to the unsaved with the message of love.

7. We must use our sanctified common sense.

8. C. E.'s, you must keep your lights trimmed and burning. Our lives are continually exerting a most potent influence.

"Are you doers of the word, O my brothers?"

Are you keepers of the sayings of the Lord?

All in vain are your professions, O my brothers,

If you be not doers of the word."

AUG. 26.—The joy of the Christian life. John xv. 1-11.

There is no such thing as unalloyed happiness out of Christ. There are reasons for this. God, being the Creator of man, has given him a religion adapted to man's faculties and powers. Apart from Christ man is incomplete; the highest and the best within him are left undeveloped. He is out of his proper element. He is like a harp untuned, that gives forth only discordant sounds. The pleasures of this world are transient, and earth's joys are fleeting. The bliss of heaven alone endures.

Christ says: "These things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled." These words, when we consider the time and the conditions under which they were spoken, become doubly dear to us. He was standing beneath the shadow of the cross. Not

the time we might say to be speaking of joy; but the great heart of the Saviour was filled with love for His disciples, and unmindful of His own sufferings, He thinks only for His followers.

Christ's joy was in union with the Father. Always obedient, He enjoyed the presence of the Heavenly Parent.

1. Our joy arises from a close union with Jesus, an abiding in Christ even as the branch abides in the vine. This is such a joy as completely fills our hearts. John xv. 11; xvi. 24; 1 John I. 4.

2. It is a joy of the purest and holiest love. John xv. 12, 13.

3. In serving Christ we are following the dictates of the best that is within us. This speaks peace to our soul: "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you." John xiv. 27.

4. There is no joy or happiness in going contrary to conscience, even if our conscience be not properly educated. Obedience to Christ's commands gives a good conscience. Accepting Jesus as our Saviour and living for Him is pouring oil upon life's troubled stream, causing it to flow calmly and peacefully.

5. In Christ there is the joy of safety. Rom. viii. 28, 29; Matthew xxviii. 18.

6. We must ever keep in remembrance our relation to our God. He is our life, our light, our wisdom, our all in all. He demands obedience, prompt, willing and loving. Our joy does not consist in idleness, but in doing in His name. Matt. vii. 21; John xv. 10. There is genuine pleasure in Christian doing.

What joy is equal to that which comes from the assurance of sins forgiven?

"Forgiveness! 'tis a joyful sound To malefactors doomed to die; Publish the bliss the world around, You seraphs shout it from the sky."

"Christ must abide in us, if we would enjoy His life. He cannot abide where sin dwells. If we would have Him for a guest, we must put forth sin and have a clean heart." Johnson.

"From the law, O happy condition, Jesus hath bled and there is remission; Cursed by the law, and bruised by the fall, Grace hath redeemed us once for all."

Obituaries.

JINKS.—Bro. Thomas Jinks departed this life, July 20, 1894, aged eighty-five years, 5 months and 24 days. A large concourse of friends gathered at the meeting house to pay a last tribute of respect to the departed. Bro. Jinks was born in and spent his days in Prince Edward County. He was a member of the church of Christ for many years, and died in the faith.

J. D. STEPHENS.

McLELLAN.—At Beaulieu, North Dakota, on 12th April, Daniel McLellan, aged 31 years. He was the son of Daniel and Christina McLellan, who left Luther about eleven years ago for their new home in the west. This is the fourth time the family have been called to mourn the death of a member since leaving Ontario.

Married.

SHAYER-TOLSON.—At the residence of Rev. G. R. Burnside (Baptist), Dearborn St., Buffalo, N. Y., on July

18th, 1894, Charles Shayer and Maud Tolson, both of Amigan, were united in holy matrimony by Rev. G. R. Burnside.

COWHERD-HALL.—At the residence of the bride's father, International Bridge, June 6th, 1894, A. Heyes Cowherd, of Amigan, to Maggie T. Hall, by Rev. Mr. Smith (Episcopal).

May God's richest blessing rest upon these who have started to journey down the stream of time together. May they all prove faithful to each other and to their God, and in the last great day receive the approval of the divine Master.

W. C. McD.

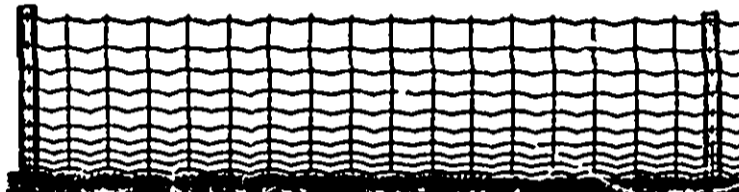
The tiny seed imprisoned in the soil, Strives upward bravely, with untiring toil; Around the hindering stone it feels its way; Then, conqueror, bursts into the upper day— Light, all-glorious light!

Dear God, it is so dark, I am so weak, I can but upward creep, thy light to seek. Almighty love doth draw me, struggling, blind, Through pain and doubt, till joyfully I find Light, all-glorious light!

D'FOWLER'S EXT. OF WILD STRAWBERRY CURES COLIC CHOLERA CHOLERA-MORBUS DIARRHOEA DYSENTERY AND ALL SUMMER COMPLAINTS OF CHILDREN or ADULTS Price 35 CTS BEWARE OF IMITATIONS

"How sweet 'twill be at evening If you and I can say: 'Dear Shepherd, we've been seeking The lambs that went astray.' 'Heart-sore, and faint, and weary, We heard them making moan, And lo: we come at nightfall, Bringing them safely home.' Labor is the life of life. Ease is the way to disease.

LAND'S PERFECTION SPRING-STEEL WIRE FENCE



A SMOOTH, EXTRA HARD STEEL WIRE FENCE.

FARMERS,

We beg to draw your personal attention to our Perfection Fence, which will commend itself to the judgment of all intelligent and enterprising men. We claim for it superiority over all other fences made. This may seem a surprising as well as a sweeping statement, but a careful examination will convince you of its merits. It is correctly named the Perfection Fence, fulfilling the old condition of being Horse High, Bull Strong and Pig Tight, as well as being light and practically indestructible. Its points of superiority:

- 1st.—It is made of the best material known for fencing, viz., extra hard steel wire. 2nd.—The horizontal wires are crimped every foot to allow for contraction in winter and expansion in summer; whilst frost and heat have always been so destructive to all other wire fences. 3rd.—The upright wires are composed of No. 14 Galvanized Annealed Wire; this is wound three (3) times around each horizontal wire alternately, in opposite directions, thus making it absolutely impossible for the horizontal wires to sag or shift. 4th.—It will not injure your stock in the least. It is needless to mention instances in which valuable animals have lost their lives, while others have been nearly ruined, and thousands are scared, by the barbarous Barbed wire fence. We claim that the object of a fence is not for mutilation or destruction of live stock, but simply restraint. This our fence secures. 5th.—No wind can blow it down; no fire can burn it up. 6th.—It is the cheapest and most durable fence made. Price of ten (10) Bar, 5 feet high, or ten (10) Bar, 50 inches high, 75c. per rod, hung on farmer's posts (if galvanized, 30c. per rod); six (6) Bar fence, 50c. per rod, which makes a very good, cheap horse and cattle fence only (if galvanized, 55c. per rod).

Farmers, please call and examine this fence at Jas. Brayley's wrought iron works, Nos. 58 and 60 King William St., or at 58 1/2 King William St., where you can see the fence in the different stages of manufacture and be convinced of its merits. You can save 50 per cent. on posts, as only one-half (1/2) the posts used in ordinary fencing are required. This fence is guaranteed to turn stock with posts from 16 to 20 feet apart.

LAND & CO.,

(LAND'S PATENT) 58 1/2 King Wm St., Hamilton, Ont.

P. S.—Any person desiring any further information, please send for circulars and testimonials. (Please mention this paper in answering advertisement.)

EVERY one in need of information on the subject of advertising will do well to obtain a copy of "Book for Advertisers," 328 pages, price one dollar. Mailed, postage paid, on receipt of price. Contains a careful compilation from the American Newspaper Directory of all the best papers and class journals; gives the circulation rating of every one, and a good deal of information about rates and other matters pertaining to the business of advertising. Address ROWELL'S ADVERTISING BUREAU, 10 Spruce St., N. Y.

CHRISTIAN UNION

A TRACT By JAMES LEDIARD. 16 pages, price, 5 cents. 100 copies to one address, 25 cents. 1000 copies \$2.00 Send Orders to the Author, Owen Sound, Ont.

K. D. C. Pills restore the bowels to healthy action.

Church Directory.

Any congregation of DISCIPLES OF CHRIST that has in its membership ten (10) paid-up subscribers to the CANADIAN EVANGELIST, may have free, upon application, a free rack church notice, after the model of the one given below.

ONTARIO. HAMILTON.—Church, corner of Cathcart and Wilson Streets. Lord's Day Services: Public worship, 11 a. m. and 7 p. m. Sunday-school at 3 p. m. Y. P. S. C. E. at 8:15 p. m. Prayer-meeting, Wednesday evening at 8. Strangers and visitors to the city are always welcome. GEO. MUNRO, Minister. Residence: 85 Wellington St. North.

Foreign Missions.

Contributions.

Junior Y. P. S., Rainham Centre. \$ 0 40
M. J. Kellam. 1 00
Church, Toronto Junction . . . 10 13

For Foreign Missions, July, 1893 and 1894.—Compared.

Table comparing contributions for July 1893 and July 1894. Columns include Contributing churches, Sunday-schools, Amount for the month, and Gain of.

Report of the English Work.

Southport.—Report that alterations costing over \$10,000 have recently been effected, and now they have one of the most complete church houses in Southport.

Tasso Tabernacle, Fulham, London.—Additions, 3. Sunday last was their seventh anniversary. I preached for them in the evening, and attended and spoke again last night.

Southampton.—Addition, 1. "This season is the least fruitful at a place like Southampton. The attendances are always less than at any other season of the year."

Hornsey.—Additions, 2. "The work at Hornsey is characterized by peace and concord, which has never been disturbed. The progress is slow, but it seems to be sure and steady."

Birkenhead.—June 3. They celebrated their S. S. Anniversary. They had splendid gatherings, morning, afternoon and evening. Three additions by baptism.

Gloucester and Cheltenham.—Two additions by baptism; have begun to hold tent meetings in different parts of Gloucester, with very fair success.

Liverpool.—Bro. Troy left June 27. Bro. Abberly has been secured as a supply for the present. There is great need for a strong man here in (practically) the second city in Great Britain.

West London Tabernacle.—Additions, 22—20 by baptism, 2 immersed believers. We began this year with \$1,200 of a deficit on current expenses and repairs we were obliged to undertake. So far \$800 of this amount has been paid off, and the other \$400 will be before the year ends.

continue to let the room and get a revenue from it. The letting of the room will in no way interfere with our work. July, August and September are our slack months, so many leave for the seaside, but not one of our meetings will close on this account.

Batham.—At our last board meeting it was reported by Bro. Moore that Bro. Frank Coop would furnish a hall in this district if the workers in London would furnish preachers.

B. N. E. & E.

Report of the Board of Negro Education and Evangelization, by States, for July:

Ohio, \$60.65; Kentucky, \$32.46; West Virginia, \$6; New York, \$10; Indiana, \$3.75; Illinois, \$1; Missouri, \$44.40; Kansas, \$11.08; Virginia, \$25; Iowa, \$62.60; miscellaneous, \$1.50. Total for the B. N. E. & E. for July, \$258.44.

Collections for the S. C. I., voluntary and on pledges, \$50.50.

ATTENTION!

All those who have made a pledge to the Board of Negro Education and Evangelization, individuals or churches, this is the month in which these pledges should be paid.

Do not read this announcement with indifference. It may mean more than you think, whether or not your pledge made to the B. N. E. E. is paid. At the close of this year of our work, on account of the financial depression, it has been exceedingly hard to raise money in the field, so it means more this year than it has ever meant before.

This mission, while still so young, and just making a start in life, having at the very out-set to meet and contend with these exceptionally "hard times," should have your sympathy and support.

Send all contributions and the amount of your pledge to

C. C. SMITH, Cor. Sec., Massillon, Ohio.

General Convention.

Our great annual national gathering will be held in Richmond, Va., Oct. 19 to 26. It includes the Christian Women's Board of Missions, the Foreign Christian Missionary Society, and the General Christian Missionary Convention.

Let all of our State and other conventions entitled to representation, appoint full delegations and see that they attend. Let the brethren arrange to be present in large numbers.

dressed as below, and they will be cheerfully answered.

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J. H. HARDIN, Cor. Sec., V: M. C. A. Bldg., Cincinnati, Ohio.

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If we strive to lift the gloom From a dark and burdened life; If we seek to lull the storm Of our fallen brother's strife; If we bid all hate and scorn From the spirit to depart,— Tho' 'tis winter in the sky, Yet 'tis summer in the heart!



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Sit Up Straight.

Nothing is more abominable in a young person than the habit of stooping, and, except when caused by malformation or actual weakness, nothing is more irremediable. A slouchy, stooping habit of carriage always suggests laziness, and often stealth and dishonesty. Carry your head erect, expand your chest, throw back your shoulders, or you will never possess grace or a commanding presence.

The Creator "made man upright." Round shoulders and bow-shaped spines may be avoided by watchfulness during youth, and an erect figure retained in maturity without an effort.

If you bend over too much in your studies, get a lower seat. Saw the legs off an old chair, and then sit down so low that your chin will come just above the table; make the hind legs a little shorter than the fore legs, and then read and write with your arms on the table, and it will take out some of the crook from your back.

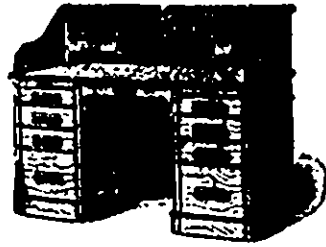
One mother, whose daughter was getting the habit of stooping, used to have her lie flat on her back, without a pillow, for an hour each day, while she read to her out of some interesting book. In a little while she was as straight as need be, and a picture of health and strength.

In some countries the women carry pails, tubs and heavy loads on their heads—this keeps them erect. Throwing back the arms is another means of keeping straight. Remember, you may add years to your life by standing up straight; and you may have not only a longer life, but a stronger, broader, deeper, happier and more useful life, if you go about with head erect, chest expanded, and lungs well developed, with rosy cheeks and fresh complexion, than if you go about bent over, cramped up, stooping, flat-chested, sallow, nervous and miserable.—Blue and Gray.

Thought it was a Cancer.

James McMillan, Esq., Helena Ave., Bracondale, Toronto, Canada, writes: "I have been suffering from dyspepsia for over 20 years, and have tried every supposed cure, which in some cases gave me temporary relief, but the trouble came back again with renewed force, until I almost despaired of being cured, thinking that instead of dyspepsia it must be a cancer of the stomach I had. For the last three years I have been in agony from pain in the stomach, besides other symptoms innumerable, until I could not even move about from pain and weakness. At last I saw your K. D. C. advertised and procured a free sample which I found doing me good. I have used five packages and am free at present from pain or ache, although it is six months since I have been cured, I believe permanently."

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Before this proposition was submitted in writing, Dr. Huger suggested that six men (three on each side) constitute the judges, and Dr. Anderson proposed that the six select a seventh man. This reasonable proposition Dr. Huger positively declined. Whereupon Dr. Anderson suggested that the number be increased to ten (five on each side), thinking that possibly among five Episcopal clergymen, one such man as Dean Stanley, Dean Goulburn, Bishop Lightfoot, or Bishop Colenso might be found. Dr. Huger selected T. F. Gallor, W. P. Dabuse, E. W. Spaulding, T. L. Tucker, and W. D. Martin; Dr. Anderson selected J. W. McGarvey, B. W. Johnson, W. J. Loos, H. McDiarmid and B. B. Tyler. After these ten men had been selected, Dr. Anderson proposed that the number be increased to fifteen by the addition of five lawyers or five learned Jews. This proposition was rejected. After Dr. Tucker sent his review of "The Form of Baptism," Dr. Anderson proposed that the whole matter, including the "review" and Bro. Briney's rejoinder, be referred to three or five lawyers. This proposition was also promptly rejected. Thus all reasonable prospect of anything more than an evenly divided verdict was persistently shut out from the start, and the expected evenly divided verdict has been rendered. "The Form of Baptism" includes 13 chapters and covers 162 pages of the work. The headings of the various chapters are: I. Laws of Language and Rules of Interpretation. II. Baptizo in Greek Literature. III. Baptizo as Understood by Lexicographers. IV. The Voice of Scholarship as to the Meaning of Baptizo. V. The Meaning of Baptizo as shown by the Hebrew word Talhal. VI. Baptizo in the New Testament—Its Literal Use. VII. Baptizo in the New Testament—Its Metaphorical Use. VIII. Allusions to Baptism in the New Testament. IX. The Voice of History. X. The History of Affusion. XI. Ancient Translations. XII. Objections Considered. XIII. Recapitulation, etc. The above thirteen chapters constitute the best compend on the subject of Baptism ever published. It leaves absolutely nothing to be said, and the "review," occupying about fifty pages of the book, by Dr. Tucker, shows how utterly unaailable are its positions, and unanswerable are its arguments. No wonder his brethren were afraid to have one purely disinterested man on the jury. Bro. Briney's "reply" to this "review" is overwhelming. Though courteous (a hard thing to be under the circumstances), he is unsparing in his exposure of Dr. Tucker's fallacies. Bro. Briney in his reply is seen at his best. As a fine piece of controversial writing it has never been excelled. The volume is supplied with an excellent index, and has an Introduction written by Bro. J. H. Garrison.

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