

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.

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

The Face of Christ.

AN OLD LEGEND RETOLD.

BY KATHARINE PEARSON WOODS.

(Concluded from last issue.)

So Camillo returned. And the next day he rose early and went his way to the house of that woman who had risen up and fled from the face of his picture.

"And I," said the artist, "have done much evil together: shall we now do much good?"

And the woman agreed. So she sold her jewels and her fine raiment and what precious things she had, and Camillo did the like; and they found other women, known to them both, and gathered them into one house and persuaded them to live a godly and virtuous life. Then Camillo went his way unto his own house, expecting to look without fear into the Face of Christ. For, indeed, there was nothing frightful there, but looks of tender love and eyes of searching purity.

But the next morning he went to the picture dealer in the city, and ordered him to go here and there and buy up again every inch of canvas which bore the name of Camillo. Now, Camillo was, as has been said, a great painter, and the surface of his pictures might have been covered with gold coins without reaching their price; so when this had been done there was left of all his fortune only a tiny cottage, into which he moved with his sole treasure, the only relic of his great fame—the Face of Christ. For all those evil and lewd pictures had been burned with fire.

"Now do I indeed repent; now may I be absolved," quoth Camillo; and with a happy and peaceful heart he went his way to the home of Padre Antonio.

"God give you peace, my son; you have done well," said the priest. "Thou hast a poor home but a wealthy heart; where is she who should be partner of both?"

"My wife?" cried Camillo, springing to his feet. "Why, Padre, thou knowest she was false to me!"

"And thou?" said Padre Antonio. Camillo went his way back to the city. "It was ill done of the Padre to

disturb my peace," he said; "Alas! I was just now so happy!" But he did not forget his penance, and the next day he sought the father again. "Father Antonio," he said, "thou has been faithful to my poor soul. Help me to find my wife."

So the priest aided him gladly, and they found the wife of Camillo, sunk in such misery and degradation that for many days she escaped their search.

"But should I not forgive her, who have been myself forgiven?" said the artist tenderly; and he took her home and pleaded with her to live a better life, and dealt kindly with her.

And the Face of Christ hung on the wall unveiled. Then, after a day or two, came Camillo again, to the priest, and there were tears in his eyes.

"Father Antonio," he said, "the Lord has shown me myself. I have been a bad son to old Marietta, my grandmother, a bad husband to my wife, a bad father to my children. My sins caused their error; the poison of my life corrupted them. Help me to atone."

So Padre Antonio helped him, and they sought out old Marietta, whom he had neglected many years, and Camillo's sons and daughters; and before them all the artist humbled himself, and they fell upon his neck with tears, and forgave and were forgiven. Only Marietta, who had forgotten by this time the sins of his boyhood, and remembered only his glory and great name, maintained that she had nothing to forgive. So Camillo took her home, and his children dwelt near by in houses of their own, and all were happy and at peace among themselves. And the Face of Christ shone down upon them from the wall. But they had few friends in the city who cared to enter their humble dwelling; for it was a fearful thing carelessly to meet those pictured eyes.

Now, when they had so dwelt for many days, Camillo came again to Padre Antonio, and said, "Father, may I yet be absolved?" But Padre Antonio did not answer.

"What!" cried the painter, "is there yet more to do?"

"Thou shouldst know," said Padre Antonio.

"I know not," said Camillo sorrowfully. "I have done all that can be done; even the slightest tie of friendship that hath bound my soul in former days, have I sought to re-unite; and if the friend had been wronged, I have besought forgiveness."

"Hath it been always granted?" asked the priest.

"Nay," said Camillo, "for to some the wrong hath been that my poison hath so tainted their souls that they have wronged me; and that wrong is hard to pardon. But the others have forgiven."

"It is well," said Padre Antonio.

"Yet you tell me there is more," said the artist.

"I tell thee? Nay," said the priest.

"Thou shouldst know. What does the Face of Christ tell thee? My son, when thou hast won his absolution; thou wilt not ask mine."

"Then Camillo went home very sorrowful, and yet happy, for he felt that he could now look calmly and

fearlessly into the eyes of the Christ; yet also he would have liked well the Priest's absolution. So when night had fallen and he was left alone with his masterpiece, he knelt down before the hands of a little child at prayers, he looked upward into the pictured eyes. And the Face of Christ shone down upon his soul. The eyes were very searching, yet oh! so loving and tender. The parted lips seemed to smile like the lips of a mother over her naughty child, as she says, "But darling, you grieve mother." Then Camillo fell upon his face with a great cry. And in the morning he went back to Padre Antonio.

"Ah, my father! how dared I ask for absolution? I who knew not the smallest fraction of my sin! What are all offenses against my fellow-man to my sin against Him?"

"Ah! what indeed," said Padre Antonio.

"I filled myself with His foes, I rejected His love, I cast Him out of my heart, I caused those to sin for whom He died."

"And I also," said Padre Antonio.

"And yet He forgives; He has always forgiven; that crushes me," said Camillo. "There is no effort in it with Him—he forgives freely. There is no little by little in it; I have come back to Him step by step. He has carried me always in His heart. Padre Antonio, what shall I do to be saved?"

"Go back," said the priest, "and look once more on the Face of Christ."

So Camillo went back and knelt all night long before his masterpiece, and the eyes of the Christ shone down into his soul. And a great sorrow came upon him, and also a great joy; a great anguish and a great peace; because the love without him was greater than the love within, and for the first moment in his half century of years he felt all its weight.

"Therefore, between the joy and the anguish, his heart brake, and his soul was drawn up into the ocean of love, eternal and illimitable. And in the morning they found him lying dead beneath the eyes of Christ, with the peace of heaven upon his pallid features.

"The Lord Christ hath absolved him," said Padre Antonio.—*Christian Union.*

THE world judges a man by his success in life, but though the rule seems harsh, still there is much justice in it. The young man of pluck and determination who starts out in life with a purpose, who has some goal he means to gain, and who keeps that goal constantly before him, pressing on toward it through thick and thin, through sunshine and shadow, that man has success already assured, for perseverance wins where brilliancy fails. Let a man aim high and he will reach the higher. Let him aim at heaven and he will not fall short.

THE most successful man is not the man who acquires the most money, power, place, honor or fame, but the man who gains the most manhood, and performs the greatest amount of useful work in the discharge of human duty, whose life is most replete with useful purpose and well-directed effort.

In the Old Country.

DR. PIERSON AND THE TABERNACLE.

Since the death of C. H. Spurgeon, what the future of the great church over which he presided would be has been a question of much interest to the whole Christian world. It was everywhere admitted that to find a successor who could fill the place of the late pastor was, humanly speaking, a seemingly impossible thing. There was no immediate thought of Dr. Pierson becoming the regular pastor or preacher. He had proved himself to be a preacher of much culture and power; but it was generally known that he was a Presbyterian, and as such it would have been contrary to all the traditions of the Tabernacle that he should become the leader of a church which required immersion as a condition of membership. Baptists generally are quite lax in this country about this ordinance. But never could this be said of the Metropolitan Tabernacle. Hence all thoughts turned at once to the Spurgeon family and to the students of the Pastor's College. There was Rev. James A. Spurgeon, brother, and Charles and Thomas Spurgeon, sons of the late pastor. But none of these, it was thought, could meet the requirements of the work at the Tabernacle and its institutions. Rev. Archibald Brown's name was freely mentioned, but I believe that, officially, he was not approached with a view to the pastorate. Soon after the announcement was made that Rev. J. A. Spurgeon—now Dr. Spurgeon—had been chosen pastor, and that Dr. Pierson, who had been preaching for C. H. Spurgeon during his illness, had been invited to be the preacher for the present. That he responded to the wish of the church, that he accomplished a good work, returned to America, and was followed in the Tabernacle by Mr. Thomas Spurgeon, is known to the readers of the *Standard*.

Then came trouble. It might have been foreseen that such would be the case, for, from an interview accorded to a representative of the *Christian Commonwealth*, it was apparent that Dr. James Spurgeon, who was at the head of affairs, was bent on keeping Dr. Pierson as preacher. Asked as to who was to succeed his brother in the pulpit, Dr. Spurgeon said, "My object is to retain Dr. Pierson as long as ever I possibly can, and I shall move heaven and earth to keep him here altogether;" and when asked whether Dr. Pierson was likely to settle down at the Tabernacle permanently, Dr. Spurgeon replied: "He must do so. 'Impossible' is a word not to be found in my dictionary." Apparently the whole church coincided with these sentiments, for they gave Dr. Pierson an invitation—"unanimous," to quote Dr. Spurgeon—to return and become the "preacher of the Word" for a period of twelve months. Differences of opinion followed, and feeling ran so high that more than once there seemed a probability of a real "split" occurring. There was little personal feeling against Dr. Pierson. But it was felt that an out-and-out Baptist must be Charles H. Spurgeon's successor, and before his son Thomas had preached many Sundays

at the Tabernacle, it became clear that many of the worshippers had decided that the son was the fitting successor of the father. Nothing could be more natural than such a feeling, for in the line of his thinking, in tone of voice and pulpit action, Thomas reminds you continually of Charles Haddon. Finally, after much plain speaking, a church meeting was held, and it was decided that Dr. Pierson should complete the term of service for which he had been invited, and that Thomas Spurgeon should be invited to succeed him on a twelve months' probation. Dr. James Spurgeon, noting the way the wind was blowing, tendered his resignation as pastor, which was accepted. On the last Lord's day in June Dr. Pierson preached farewell sermons to immense congregations. In the evening people began to assemble at the gates soon after half-past five. On the following evening, testimonials were presented to the departing ministers.

Just a month afterwards "Son Tom" appeared in the pulpit of the Metropolitan Tabernacle, and preached his first sermon as recognized temporary—though many people think as the permanent—pastor of the famous church at Newington. With peculiar appropriateness, he chose his text: "Follow me, and I will make you fishers of men." His sermon was full of striking illustrations and enriched by occasional bursts of genuine eloquence. He only once incidentally alluded to the threatened "split," and that was when he spoke of active Christian work as a panacea for "healing all wounds" and restoring unity.

Mr. Thomas Spurgeon has not yet reached the prime of life, and looks younger than he is. He is averse to all clericalism, preferring "Mr." to "Rev.," while like his father he wears a black tie. He is certainly modest, and not desirous of the publicity which interviewers could give him, as I happen to know. My only objection to his style is that he is such an imitator of his father. But this is true of nearly all of Mr. Spurgeon's students.

On the following evening the church gave him a formal welcome, and the dark clouds of division have been blown away, not, let us trust, to return.—"PHILOS," in *Christian Standard*.

To choose a wife and secure her, measure first your own talents, discern well your own inclinations, and mark with care the frailties and amiabilities of your own disposition. Then look for a woman who has traits and habits best suited to correct and ennoble yours. Form your opinion of her cautiously, and when once you are in love, adore her to the exclusion of all else. Become more like her each day—let every passing hour imprint similar thoughts upon your souls; lead during courtship the life of a model husband, and she will become your life-long sweetheart.

A man may transgress as truly by holding his tongue as by speaking unadvisedly with his lips.—C. H. Spurgeon.

The angel struck the chains from off the apostle Peter in the prison, but Peter had to gird on his garment and walk out.

Contributions.

Until He Come.

"Ye do show the Lord's Death till He come."

"I will come again and receive you unto myself."

Until He come: what hopes and fears
For more than eighteen hundred years
Around such words have trembling
clung,

Upon such utterance have hung;
Since last the loving accents fell
On ears that loved that voice so well,
Since those within th' upper room
Had heard it in their hour of gloom.

Were they mistaken, all those men
Who thought to see Him come again
As they had seen Him borne away
Upon that ne'er forgotten day:
Who thought, not all themselves should
die

Until, descending from the sky,
The Master whom they loved should
come

To call His dear disciples home?

Backward I look, along the chain
Of ages that have watched in vain
For His return; till quick tears rise
At times to my weak human eyes;
Till failing faith grows weak and small
That He will ever come—at all—
And faltering lips with doubt grow dumb
While others sing, "Until He come."

Like ceaseless seas that ebb and flow,
The generations come and go;
They dash on death's relentless shore
And disappear for evermore;
And still we hear no trump of doom,
And still we look for Him to come,
Till, closing eyes, with age grown dim,
We are content to go to Him.

And still we lay our dead away
In faith that lives through all delay;
With choking sobs and streaming eyes,
We turn our faces to the skies,
To find far in the fadeless blue
The rift where heavenly hope comes
through,

That they will hear Him in the tomb
When He, at last, indeed shall come.

O pitying Saviour, everywhere
That hope is a perpetual prayer;
All trusting tenants of the tomb
Forever plead that Thou wilt come.
And though the ages roll away,
That faith is found on earth to-day,
The refuge of each breaking heart,
The hope from which we cannot part.

PETER ANDERSON.

Hepworth, Ont.

The Commission vs. Denominationalism.

XIX.

T. B. KNOWLES.

It has been shown that the gospel offers salvation to mankind upon easy, clear and positive conditions; and, that this is so, because the Scriptures everywhere represent man as an accountable being, created with freedom of will and power, capable of understanding and obeying or disobeying the will of his Creator. Hence, the revealed will of God is brought within the reach of his understanding, and the gospel teaches him the way of salvation, and also his need of it; and presents arguments and motives to induce to action and conformity to the will of God. The gospel is therefore "The power of God unto salvation, to every one that believeth." It was, therefore, commanded to be preached "to the whole creation," "and, according to the commandment of the Eternal God, is made known unto all nations unto obedience of faith." It has been shown, furthermore, that denominationalism presumptuously opposes this, and teaches with great boldness, almost to the verge of blasphemy, the contrary. We turn once more to the commission, and study the law of pardon. "Go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."

"And that repentance and remission of sins should be preached in His name unto all nations." "Repent ye, and be baptized, every one of you, in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit."

(1) Here are three terms given, belief, repentance and baptism, as conditions, or rather, united, the condition upon which remission of sins and the gift of the Holy Spirit will be granted to mankind; and these are never separated, under any condition, in the apostolic preaching and practice; nor can they be by any human reasoning whatever.

Mr. Sweeney correctly expressed this principle in his debate with Prof. Crawford, when he stated: "If there is but one passage that teaches that a given thing is a condition of pardon in the gospel plan, that given thing is implied in every case of pardon, according to the gospel plan, whether named or not." (p. 200.) Ernesti, in his Principles of Interpretation, distinctly states the same principle as follows: "A passage in which a doctrine is merely touched or adverted to, is to be explained by other passages which present plain and direct exhibition of it." (p. 80.) He illustrates thus: "That we are saved by faith, is one of the elementary principles of the Christian religion. The sacred writers, therefore, do not, on every mention of duty, remind us of this principle; as they expect us to keep it in memory. When they say, then, that alms giving is acceptable to God, they expect to be understood as meaning if it be accompanied by faith." (p. 90.) Again, "The rule is this: If one passage be plain and accurately expressed, so as to admit of no doubt, it cannot admit of any accommodation. The doubtful one must be accommodated to the plain one." (p. 94.) Now, applying this rule to such passages as Acts xvi. 31—"Believe on the Lord Jesus Christ, and thou shalt be saved," etc., which is so often quoted, against baptism being a condition of pardon, it must appear plain to every unprejudiced mind, that neither repentance nor baptism is excluded from the conditions of salvation, here, for these terms are accurately expressed in other passages. It is clear, therefore, that faith, repentance and baptism, being joined together as conditions of pardon by Christ Himself, and so proclaimed by the apostles, must either stand or fall together. By no accepted rule of interpretation can it be made to appear, that one of these is made a condition of forgiveness, to the exclusion of the others, nor that any two can be so used without using the third. (2) But, let it be further noted, that there is no promise of forgiveness or of salvation upon "faith alone," or anything else "alone," in the New Testament. Although the Book of Common Prayer and M. E. Discipline unite in affirming, "Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort." Nor are these alone in so declaring. Watson says: "Justification by faith alone is thus clearly the doctrine of the Scriptures." And, "The justification of the sinner by faith alone," forms one of the planks in the platform of the Evangelical Alliance. According to the manual of the B. Ch. also, "Justification . . . is bestowed . . . solely through faith in the Redeemer's blood." And Rev. V. W. Tevis, of the M. E. Ch., says: "By faith alone we are to have salvation." Again, "But if man goes down (into the water) with faith in God Almighty, he is saved; but his faith saved him." . . . "Only faith in God makes a new creature." (Sermon 13, 14, 18.) So then, according to Mr. Tevis, faith in Jesus, "the Son of the living God," is not necessary to salvation!

The Jew and the Mohammedan, each, has "faith in God Almighty," therefore, if they go down "into the water," they are "saved"! Now, JAMES THE APOSTLE will answer these gentlemen: "But wilt thou know, O vain man, that faith without works is dead?" "Even so, faith, if it hath not works, is dead, being alone." "For as the body without the Spirit is dead, so faith without works is dead also." "Ye see then, how that by works a man is justified, and not by faith only." (James ii.) Thus, as Jesus declares, "Every plant, which my heavenly Father hath not planted, shall be rooted up." Amen!

We notice furthermore that, (3) It must be a fact, obvious to every careful reader of the New Testament, that baptism occupies a most prominent place in the Christian institution. No positive institution in the Christian system fills a larger place than this. The ministry of John was noted for his preaching and practice of "the baptism of repentance," etc. His name was "the Baptist," great multitudes "were baptized of him;" and others "rejected . . . the counsel of God, being not baptized of him." Christ began his public ministry by being "baptized of John into the Jordan," when, for the first time, the Father publicly acknowledged him his "beloved Son." And baptism occupied a prominent place in his public ministry also, for it was said that he "was making and baptizing more disciples than John." And, in his first conversion, with respect to his kingdom about to be established, he introduced baptism as a positive condition of entrance into his church, in these words: "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." And after His resurrection, having "all authority," He placed baptism in the law of pardon in the commission. And the apostles, directed by the Holy Spirit, when proclaiming this law, commanded sinners to "be baptized" . . . "unto the remission of sins." This rule was clearly and closely observed by the apostles throughout their subsequent preaching and writings. The opening of the kingdom to Jew and Gentile alike; on Pentecost to the one, and at Caesarea to the other, is connected with the commandments, "Repent and be baptized" . . . "unto the remission of sins," and, "be baptized in the name of Jesus Christ," respectively. Thus, in the establishing of the kingdom, both Jews and Gentiles were required by the law of induction into the kingdom to be baptized. Why this should be so, is made perfectly clear and reasonable, in the light of such Scriptures as Matt. xxviii. 19, Mark xvi. 16, Acts ii. 38, and John iii. 5, where the design of baptism is plainly declared. It seems a perfect marvel that there could be any misunderstanding as to the relation of baptism to the remission of sins, when these, and many other passages, are so clear and authoritative on the subject. The fact remains, however, that denominationalism still opposes the teaching of these passages.



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Keeping Christ's commandments keeps the eye clear and the temper sweet and the will submissive and the affections pure; in these lie the rich reward.—Cayler.

The Sunday Labor Question.

Editor of the CANADIAN EVANGELIST: DEAR SIR: I have been expecting to hear something from you regarding the duty of Christians in regard to the Sunday question, which has attracted so much attention in this city for months past. Such papers as the EVANGELIST should have some decided position on a question relating to the sanctity of the Lord's Day and the protection of all Christians in the full enjoyment of its privileges.

It is true that the unevangelized masses do not like a religious Sunday, and there is no reason why one should be forced on them. Let them go to the parks, or wherever they like; but let the same privilege be accorded to those who want to observe the day in a religious way. The Christian motor-man or conductor should not be deprived of his religion, freedom to enjoy the privileges of the Lord's Day, merely to go out and have a big time on Sunday.

It is lamentable to see some professing Christians advocating the running of cars on Sunday, to enable them to attend some church that they prefer above all others, entirely ignoring the fact that, if they succeed, they will deprive some others of the privilege of attending any church.

How shocked some of them would be if they heard of some member of the church absenting himself from church to paint his house or to do chores about his home! The serious admonition would gravely fall from their lips that "we must not neglect the assembling of ourselves together." No, and we must not put hindrances in the way of Christians assembling themselves together, or we may thereby become stumbling-blocks to them.

I have heard say that there are not many Christians among the street railway employees. Well, if that is the case—which I do not believe—I fail to see any hope for their evangelization by placing it in the power of a selfish corporation to deprive them of the only day on which they are likely to receive such instruction as will lead to their evangelization.

What position would we take if the men employed were all members of our own church? Should the fact of their belonging to other churches, or no churches at all, make any difference to us?

BENJAMIN KIRK.

105 Bleecker St., Toronto.

Obituaries.

FERGUSON.—On August 30th, Mrs. Catharine Ferguson, widow of the late Donald Ferguson, of Acton, departed this life at the ripe age of 73 years and seven months. The deceased was for many years a member of the Erin Centre church, having lived on the farm on which the church stands. About eleven years ago, she with her husband and family moved to Acton. Since then her husband, two daughters and one son have died. She leaves one daughter and three sons to mourn her loss. Mrs. Ferguson was a member of the church at Acton, and was esteemed by all her friends as a noble Christian woman. The bereaved family has the sympathy of a large circle of friends. Bro. Baker, of Everton, and the writer, conducted short services in the house on the day of the funeral. ROBERT STEWART. Acton, Sept. 5th.

WELLS.—The death of James Pearson Wells, which occurred suddenly at his residence on Wellington street here last Thursday afternoon, removes from our midst another of the few remaining pioneers of this country, and more

especially North York. Mr. Wells was born January 13th, 1822, on lot 83, first concession of Whitechurch, which comprises a portion of this town, and when a boy he removed with his parents to lot 7, in the 3rd concession of King, where he remained until 1883, when he retired from farming and moved to this town, where he resided until his death. In October, 1847, he married Miss L. Norman, who, with three sons and four daughters, survive him. John Wells, D. S., Toronto; Dr. F. Wells, Canatoga, and J. P. Wells, on the homestead, are his sons, and Mrs. Dr. Coulter, of Aurora, is his only married daughter. When quite young he was appointed to the responsible office of J. P., and shortly afterwards was elected reeve of the township of King, which office he held for seven years, resigning to accept the more responsible position of representing this riding in the parliament of Canada, to which office he was elected in 1864. He honorably held this office for three terms and then voluntarily resigned to the candidature of Mr. James Parnham, who was defeated by Mr. A. G. P. Dodge. As a Justice of the Peace he was never known to impose a fee, and the petty disputes between neighbors he settled when the belligerents were before him, without legal proceedings. As Reeve of the Township his only aim was in the interests of the Township, and to his economy and guidance may be ascribed much of the boasted advancement and financial superiority of that Township. In Parliament he was not a debater, but was known as a reliable worker, and held an intimate friendship of the late Hon. Alexander Mackenzie. After his retirement from Parliament he refused all offers of public offices, but never ceased to work in every measure for public advancement, nor to most heartily assist in every political contest. He always conscientiously believed that the principles of Reform were in the interests of the masses, and, when he could be persuaded to accept a place on the public platform, his reliable matter of fact remarks were always eagerly listened to. He was a member of the Disciples church, and, especially in his later years, spent much time in church work. His death as stated above was exceedingly sudden. On the afternoon mentioned he had lain down as was his custom after dinner, when without a moment's warning his life was cut very short by a paralytic stroke. The funeral took place on Monday afternoon, an impressive service being held at his late residence and the grave, by Mr. Powell, of the Disciples church. The pall bearers were Messrs. William Gaibral, and Walter Wells, brothers of the deceased, and Andrew Davis, Thos. Ferguson, and David Johnson. The funeral cortege was a very large one, numbering between sixty and seventy rigs. Among those present to pay their last tribute to the departed were Wm. Mulock, M. P.; E. J. Davis, M. P. P.; Mayor Lloyd, Ex-Mayor Cane, Dr. Rogers and J. J. Pearson, of Newmarket; Dr. Wilson, of Richmond Hill; Dr. Norman, of King; Ed. Pease, of Toronto; Mr. Newton, of Richmond Hill.—Aurora Banner.

Rheumatism in the Knees.

SIRS: About two years ago I took rheumatism in the knees, which became so bad that I could hardly go up or down stairs without help. All medicines failed until I was induced to try B.B.B. By the time I had taken the second bottle I was greatly relieved, and the third bottle completely removed the pain and stiffness.

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Annual Meeting of Nova Scotia and New Brunswick.

I want to tell you first about the co-operation between the G. C. M. C. of the U. S. and the Home Mission Board of N. S. and N. B. About one-third of our churches have taken up a collection for their fund, and our board agreeing to pay a certain sum a month for an evangelist while laboring here, they sent Bro. H. A. Northcutt, of Knox City, Mo., for two months. He has worked faithfully to build up the cause here; in fact, we never saw a man work harder. He was three weeks in Halifax, four in St. John and one at Lord's Cove, Deer Island, N. B., during the Annual Meeting. As a result of his work, there were three confessions in Halifax, thirty in St. John, and eight at Lord's Cove. These churches are fully aroused, outsiders are interested in us, prejudice has been removed; while the gospel has been plainly and lovingly preached. Bro. Northcutt is just the man for this field, and if he could labor here for a year, hundreds could be added to the churches.

On Aug. 31st, in the afternoon, about fifty delegates arrived at Lord's Cove, to attend the "Annual." Bro. R. E. Stevens, who is preaching for the church there, had made all arrangements for entertaining us; and we were soon located in their comfortable, happy homes.

Thursday, at four o'clock, we assembled to hear Mrs. E. W. Darst, of Boston, on Missions. She gave an interesting historical account, spoke of its present work, and made an earnest appeal for more united efforts to send the gospel to foreign lands. Mrs. Darst came by invitation of the C. W. B. M. of the maritime provinces to arouse a greater interest in their work, and she did all that was expected of her. The church is fully awake now, and will do grand work in the future. If the churches in Ontario want an educated, consecrated, untiring worker in this line, send for Mrs. Darst, and you will receive a great blessing from her visit.

At seven o'clock the Convention was opened, Bro. J. E. Barnes, of St. John, in the chair. Bro. R. E. Stevens welcomed the delegates to Lord's Cove. Replies were made by Elders E. C. Ford, O. B. Emery, H. E. Cooke and H. Murray. At eight o'clock Evangelist Northcutt preached on "Building on the Rock."

Friday, 9 a. m., prayer-meeting, O. B. Emery presiding. 10 a. m., business meeting. E. C. Ford was elected president. He has been honored with this office for the past fifteen years. The secretary, J. E. Barnes, read minutes of last meeting, which were approved. The Home Mission Board reported nine preachers employed for part of time. Eight places were helped; two new houses of worship were opened, one church organized and one Sunday school. 197 sermons were preached, 58 added to the churches; \$719 were collected, \$634 were expended; balance on hand from last year and this, \$262.

The Christian, which is under the control of this meeting, showed \$117 profits in the hands of its financial manager, J. E. Edwards, of St. John. H. W. Stewart, who has charge of the Educational Fund, reported that there was a small sum still due T. H. Capp, the former treasurer. Sixteen of the twenty churches sent in their annual letters. Counting the other four the same as last year's reports show, there is a membership of over 1700. 110 baptisms and twelve added by letter. Lost by death, fifteen; removal, forty. Sunday school membership, 1186. Value of church property, \$42,000. C. H. Leonard, G. F. Barnes and J. S. Flaglor, of St. John, were re-elected to

serve as the Home Mission Board. H. W. Stewart was re-elected to take charge of the Educational Fund. Elders H. Murray and H. A. Devoe were appointed to select place for next "Annual." H. W. Stewart, Geo. V. Barnes, J. S. Flaglor, with pastor of church where meeting is to be held, were appointed to prepare the programme for next year.

Quarterlies are to be held as follows: December, Summerville, N. S.; March, St. John; June, Cornwallis, N. S.

Friday, 2 p. m. A resolution was passed expressing satisfaction with the co-operation between the N. S. and N. B. M. B. and the G. C. M. C. of the U. S. during the past year; and urging them to continue to help this field; also asking all the churches, as an evidence of their good will in this matter, to take up the annual collection in May next, in common with the churches of the United States.

Votes of thanks to the railways and steamboat lines for reduced rates; also to officers of the annual meeting and members of the Home Mission Board.

Resolution passed recommending the H. M. Board to grant \$300 this year for sustaining a preacher in Halifax; Halifax agreeing to raise \$300, and Bro. Northcutt promising to ask the G. C. M. C. to grant a like sum for this purpose.

Resolution expressing sorrow and sympathy on account of the deaths during the year, and especially the loss of Elder J. A. Gates, of Nova Scotia, and Sister J. E. Barnes, of St. John. All were asked to stand, and Bro. Northcutt led in a most touching, heartfelt prayer for the families and churches of the deceased.

The secretary was authorized to send greetings to the G. C. M. C. of the U. S. when in session at Chicago. Business meeting adjourned to meet on Thursday before the first Lord's day in Sept., 1894.

During this afternoon Mrs. Darst gave an address to the sisters only, on the condition of women in heathen lands; after which the children were called in, and she gave them a chalk talk on foreign missions.

At 7 p. m., prayer meeting, led by H. E. Cooke.

At 8 p. m. H. Murray gave a short address on "Our field," after which H. A. Northcutt preached on "Our plea."

Saturday, 10 a. m., H. Murray led a prayer meeting.

At 11 a. m. H. A. Devoe preached on the great supper—"Come, for all things are now ready."

At 2 p. m., the Maritime C. W. B. M. opened their meeting. Miss Carrie Payson presiding on account of the president, Mrs. J. M. Ford, of Milton, N. S., not being present.

Minutes were read and approved.

The following were elected: President, Miss C. Payson, of Westport, N. S.; Vice Presidents for N. S., Mrs. H. L. Wallace, Halifax, and Miss M. Freeman, Milton; for N. B., Miss E. Christie, St. John, and Miss L. Leonard, Leonardville; Treasurer, Miss S. B. Ford, Port Williams; Secretary, Mrs. J. S. Flaglor, St. John.

Treasurer's report showed \$262.80 raised during the year.

Secretary's report showed six auxiliaries, an increase of three during the year; four mission bands, an increase of two; and about ten churches contributing who are not organized.

Reports from auxiliaries showed an increase of interest and contributions.

Resolution, expressing deep regret at the loss of Sister J. E. Barnes. As a mark of respect, all stood while this was read.

Greetings were ordered to be sent to Miss Rioch, our missionary in Japan. Mrs. D. S. Morrison, of St. John,

read a paper on "Children's Work," after which she was elected Superintendent of this work. Miss S. B. Ford read a paper on Foreign Missions. These papers were first-class, and ought to be published in some of our papers. An interesting letter from Miss Rioch was read by the Secretary. Bro. Northcutt addressed the ladies and spoke highly of their work and the business-like way they conducted their meeting, saying, if C. W. B. M. stood for "can women beat men?" he thought they could. Collection was taken amounting to \$26.52, after which the sisters of Lord's Cove organized an auxiliary with the following officers: President, Mrs. Frank Richardson; Vice-President, Mrs. Felix; Treasurer, Mrs. Frank Lambert; Secretary, Miss Dora Lord.

7 p. m., prayer meeting, led by H. A. Devoe.

8 p. m., missionary meeting, E. C. Ford presiding.

The Secretary of the Home Mission Board made a short address showing that during the past three years about \$1,800.00 had been raised, and over 100 had been added to the churches. Then the preachers present made telling speeches on the subject, after which over \$61.00 was collected for home work.

Sunday, 7:30 a. m., a very good prayer meeting was held, led by W. Murray to a. m. E. C. Rowilson preached an able sermon on "Christ in you the hope of glory." At 2 p. m. the Sunday-school met, when Mrs. Morrison gave them a temperance chalk talk, and Bro. Northcutt a drill on the Bible and a short address. At 3 p. m. Bro. Northcutt preached on "The work of the Holy Spirit," after which we partook of the Lord's Supper, Elders O. B. Emery and J. E. Barnes presiding. At 7 p. m. Bro. Northcutt preached on "Life and growth," at the close of which Bro. S. W. Leonard led the farewell prayer meeting.

The collections on Sunday amounted to \$64.00.

Being unable to get away on Monday, Bro. Northcutt preached at 3 and 7 p. m. At the close of the evening sermon eight made the good confession. H. W. Stewart continued the meeting for several nights. Delegates left on Tuesday morning for home. This is considered one of the most successful "annuals." Never were we entertained better. All the meetings were well attended on Sunday; many were turned away. There were 23 from St. John, 1 from Keswick, about 10 from Letete and Back Jay, 6 from Halifax, 2 from Milton, 1 from Kempt, 4 from Southville, 1 from Tiverton, 3 from Westport, 3 from Cornwallis, 1 from Princeton, Me., and a large number from Quebec. The following preachers were present the whole or a part of the time: H. A. Northcutt, Mo.; E. C. Rowilson, Ill.; H. Minnich, Quebec, Me.; H. W. Stewart, St. John; O. B. Emery, P. E. Island; Wm. Murray, Letete; E. C. Ford, Cornwallis; H. Murray, Milton; H. A. Devoe, Tiverton; H. E. Cooke, Westport.

Now that the sisters are interested in Miss Rioch they should subscribe for the EVANGELIST, so as to keep in track with the Ontario sisters.

J. S. FLAGLOR, St. John, N. B.

P. S.—Much regret was expressed on account of Bro. Capp not being present. We did not learn the reason why.

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OUR SPECIAL OFFERS FOR 1893

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

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

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

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

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

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

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HAMILTON, SEPT 15, 1893.

Advanced Prohibition.

PLATFORM.

This Convention of Advanced Prohibitionists emphatically endorses the declaration of the Premier of Ontario that "three-fourths of the vice, lunacy, idiocy, poverty and misery of every kind" was owing to the foul evil of intemperance; therefore the entire destruction of the liquor traffic ought to be the dominant political issue.

It is the duty of all who share these convictions to consecrate their efforts to secure the election of representatives who are publicly committed to this issue.

We therefore reaffirm the platform adopted at our last convention, and pledge ourselves not to give our vote or influence to any candidate for parliamentary honors whose party is not distinctly pledged to the suppression of the liquor traffic, unless such candidate is prepared to introduce or see introduced a resolution committing the parliament to the outlawry of the liquor traffic. And we further covenant with one another to co-operate in the election of such candidates.

We hereby record our gratification at the enthusiastic reception of the platform wherever it has been presented to the people. Encouraged by our experience in the past, we go forth with renewed confidence to vigorously prosecute the work of organization and the spread of our principles.

Believing that our platform presents the only practical method by which effect may be given to the resolutions adopted by the various church courts on this issue, we call upon the members of these churches to co-operate with us in carrying these principles to victory at the polls.

Recognizing the issue that is to be presented to the electors on the first Monday in January, 1894, as being that of Prohibition, we are resolved to put forth every effort to secure such an overwhelming vote as will proclaim for all time to come the attitude of the people on this issue.

We should like our readers to carefully study the above. It appears to us that the Advanced Prohibitionists are really "advanced." They maintain that no other political question now before the people is of equal importance to that of the evils of the liquor traffic and their suppression, and that therefore old party lines should not hinder those who are of one mind on the liquor question from working together politically. And why should they not? Is it not much better to be working for the attainment of some great moral end, than to be simply "whooping it up" for the party, we scarcely know why? What issue is there now in provincial politics, save the "party" issue? None, friends, none. Let Prohibition be made an issue and let all genuine prohibitionists rally round it, and let our old political friends and leaders take care of themselves.

We trust that no questions will be raised by the friends of the cause with regard to the plebiscite and its propriety under our system of government. The simple fact is this, that the opportunity of the first Monday in January, 1894, is an opportunity to exhibit the number of Prohibitionists in the province. On no account should any Prohibitionist fail to record his vote.

The Pious Un-Immersed.

What will become of the pious un-immersed is a question that continually obtrudes itself, or is obtruded upon us. The pious un-immersed are a class of people who truly believe the gospel, have unfeignedly repented toward God, have publicly confessed Jesus as their Lord, and are daily striving to adorn the doctrine of God in all things, but have not been immersed, or as we would say, have not been scripturally baptized. The question is, what will become of them—will they be saved or lost, dwell with the redeemed in eternal glory, or be destroyed with an everlasting destruction? Some one, indeed many a one, has said not without point and wit, that it is a far more serious question what will become of the "un-pious immersed." Not long ago we heard a talented brother say that he begged to move that the question of the destiny of the pious un-immersed be laid on the table, and that we take up that of the fate of the impious immersed. With regard to the latter, 2 Peter ii. 21 comes to mind, "For it were better for them not to have known the way of righteousness, than after knowing it, to turn back from the holy commandment delivered unto them." Let us all work and pray that the doom of the impious immersed may not be ours.

But what about the pious un-immersed? What does the New Testament say about them? Who will give us chapter and verse that declares what is laid up in store for them? We have paid some attention to the New Testament, but we have never yet found a place that mentions the pious un-immersed, refers to them, or alludes to them. In fact, we would not gather from the New Testament that the Lord Jesus or His apostles had any acquaintance with, or knowledge of, such a class of people professing to be Christians. To our mind the pious un-immersed calling themselves Christians were an impossibility in apostolic days, and we would add if they are not now, they ought to be, and would be if the commission of our Lord were faithfully carried out. What difficulty was there in those days in a believer learning that it was the Lord's will that he should be immersed? None. What excuse for him if he were not immersed? None. One who would have professed to have faith in Christ, but would have refused to be immersed, would not have been a pious but an impious man, hence a pious un-immersed Christian was then an impossibility.

But is a pious un-immersed Christian an impossibility now? We think not. Because the requirements of the Gospel are obligatory only where the Gospel is preached: those who have never heard of the Gospel will not be judged by the Gospel. Those who never knew it was their duty to be immersed will not be condemned for not being immersed. James says, "To him therefore that knoweth to do good and doeth it not, to him it is sin."

We shall pursue this matter further in our next.

Father Chiniquy.

Father Chiniquy has been spending a day or two in Hamilton, and lecturing against Roman Catholicism. On Monday evening, Sept. 11th, he gave a lecture on Education. He contrasted the Protestant method and the Catholic method. The former, he said, aimed to build up, the latter to tear down. He was very severe on Protestant parents who send their girls to the convents to be taught by the nuns, who, Father Chiniquy says, are under the control of the priests, and the priests, we would infer Father C. thinks, are

under the control of the devil. A description was given of revolting immoralities in Italian convents, and the question raised whether Canadian convents are as vile; the old man very clearly gave it to be understood that he believed they are. The audience seemed to be glad to hear it, for they laughed and applauded very heartily when Father C. told what he thought about the relations of the priests and the nuns. The nuns are called the brides of the church. If Father C. is right, they are the concubines of the priests.

Father Chiniquy is 85 years of age, and is so poor that the chairman made a very pathetic appeal for a collection in addition to the admission fee. Why can't the Presbyterians take care of the old man?

A Little Business.

Can YOU not add one to the EVANGELIST list at our special offer of \$1.25 for the paper until January 1st, 1895, and a copy of "On the Rock"?

To AGENTS.—This is a good time of the year to get new subscribers and to collect arrears. Remember the publisher depends very much upon you for keeping the subscription list in good order.

We have a number of names on our list at post offices in different parts of the United States that are in arrears one, two or three years. To most of these we have sent notices and bills. It may be that some of these did not subscribe to the paper themselves, it being paid for by a friend for a year, and so they do not feel under obligation to pay for it now. We would thank all such very much if they would send us a post card notifying us of the facts in the case. We do not wish to have on our list any unwilling subscribers.

We would remind all our friends that our printer's bills are due every month, and that we cannot meet them unless our subscribers pay up promptly. Many thoughtlessly allow themselves to fall into arrears.

Notes.

A writer in one of the journals calls attention to the humiliating fact that, notwithstanding all the efforts that have been made in many churches to draw the "masses" by means of music, lectures, entertainments and other doubtful means, the masses are steadily drawing away from the church: that modern systems of attracting by extraordinary and doubtful means, are a dismal, conspicuous failure. In fact, it is a fraud. The only way careless men can be brought to church, is to go to them and speak to them kindly about their souls, and then if they come, preach the Gospel to them in such a way as to do their souls good. If that plan does not work, it is useless to try any other. There is no real permanent attraction, but the cross.

We do not agree with everything the *Canada Presbyterian* says, but to the above we subscribe without any mental reservation whatever. Preaching the Gospel publicly and from house to house is an old-fashioned way, but it cannot be improved upon.

CHRISTIANS AND TEMPERANCE.—Dr. Joseph Cook informs church members, in very strong terms, as to their duty towards temperance reform. Four great Protestant denominations now refuse to admit rum-sellers to membership. The Roman Catholic church is saying sterner things to the rum seller every year. If church members would stand together and vote as they pray, the liquor traffic might soon be made an outlaw. The preacher who is not an abstainer is behind the schools. The teacher must emphasize total abstinence, and he is expected to back up his precepts by example. It is a fact and no fancy that we have lived to see slavery abolished. Is it incredible that some of us may live to see the

liquor traffic made an outlaw by State and National enactments?—*The Temperar.*

The rum-seller has been made to bear a great deal more than his share of blame. Really, which is the more blame-worthy before God, do you suppose—the rum-seller, or the man who, though a total abstainer, votes to legalize the liquor traffic?

The *New York "Independent"* says: We have been requested to call attention to a cable despatch received a few days ago to the effect that the Pope is likely soon to send an accredited representative to act as Minister-Resident to our Government at Washington. The report is ridiculous and absurd. There is not the slightest probability of any such representative being sent or received. We have no established church whose head our Government could recognize; and the papal court has no temporal sovereignty with which our Government can have any dealings. Our people may individually recognize the Pope and his representative Satolli as much as they please, which is all right; but in international matters we can only recognize the representative of the King of Italy.

To be sure and of course. Things will have to change vastly in the United States before a representative of the Pope will be received by the government of that country. The mere mention of it is enough to enrage the Protestants of the States. The Catholics will get all they can, but not that.

Our Omnibus.

We shall be glad to receive communications on the subject raised by Bro. Kirk.

We call attention to the advertisement of "The Prince of India" in this paper. Those who have read "Ben Hur" will be eager to see this latest work by General Lew Wallace.

"I herewith send you P. O. order for \$1.25 for renewal of EVANGELIST and a copy of 'On the Rock.' My subscription won't run out for some time, I think; but I want to see that book you are writing so much about."—All right, brother, when you have read the book, you'll be talking a good deal about it.

"Knoxonian" in *Canada Presbyterian* has this good word for the doctors of medicine:—

Some people indulge in a good deal of small wit at the expense of the medical profession. As a matter of fact, a medical man in fair practice does more for the poor and suffering without fee or reward than is done by any dozen of other men in society.

Gilbert Harney, writing in the *Christian Standard*, uses this language:—

I am in favor of doing every lawful thing to attract the attention of men to Christ, but I am in favor of keeping the gospel itself prominent, and depending wholly upon it for the work. I am in favor of discouraging the popular demand for something merely exciting, and creating such an interest in the great theme itself, that our most learned and gifted preachers shall be most able to turn the world upside down.

We are called upon to record the death of Sister P. T. Kilgour, wife of Dr. Kilgour, of College Hill, O., who is widely known in Canada and the United States. We have not the data for a biographical sketch, but can lay tribute to a faithful wife and a dutiful Christian, whose early removal plunges a Christian home in incalculable woe. Bro. Kilgour has our deepest sympathy in this sad bereavement.—*Christian Standard*.

It is sad when the young wife and mother is taken away. We join with the *Standard* in extending heart-felt sympathy with Bro. Kilgour.

We desire to commend to those who are vexed with infidel doubts and objections, the lectures on infidelity, by H. L. Hastings, 47 Cornhill, Boston.

The first is the noted lecture on The Inspiration of the Bible, which has already had a circulation of more than two million copies. Then there are Remarks on the Mistakes of Moses; Who Made the New Testament? Is the Bible a true Book? How to Reach the Masses, and, Friendly Hints for Candid Sceptics, and a score of others, published at from 5 cts. each upwards. A package of assorted numbers is sent for 25 cts., and whoever orders them will be sure to get their money's worth.

"Learned witnesses to Christ's ordinances," is the title of a tract recently printed at the Northern Business College Printing Office, Owen Sound. "Scripture baptism" is the principal topic, and is set forth under the headings: Meaning of the Greek; Testimonies of Celebrated Pedobaptist Scholars; Ancient Testimonies to the Practice; Modern Testimonies to the Practice. Ancient and modern writers and church confessions are quoted in support of the position that "Baptism precedes Communion," and finally many witnesses testify that infant baptism is an invention of man. This tract is a very handy little affair. We should like to see it widely scattered among the Pedobaptists. Send to C. A. Fleming, Owen Sound, for some of them and hand them to your neighbors.

A very pleasant family re-union took place at the residence of Mrs. E. Royce, Main street, on the 17th inst., when her four daughters and one son assembled to offer congratulations and their good wishes on the eightieth birthday of their mother. She was made the recipient of a number of beautiful presents, for which she expressed her gratitude. It may be mentioned that Mrs. Royce is quite active, both in body and mind, and the members of the family hope that she may be spared to see many more anniversary days. Among those present were: Mrs. Orr and family, Mr. and Mrs. Josiah Royce, of Erasmus; Mrs. Butchart, of Milton; Mrs. Morton, of Hamilton; Mr. and Mrs. Tough, of Grand Valley; Mr. Wheeler, of Hamilton, and others.—*Acton Free Press*.

Bro. C. A. Fleming has been at Chicago, and in the *Owen Sound Times* he gives an interesting account of his travels and of what he saw there. We quote a couple of paragraphs:

WOULD YOU ADVISE ME TO GO?

To this oft repeated question I would answer yes—emphatically, yes—especially to my younger readers. It would be the mistake to be regretted in years to come if you were to miss seeing this fair. It is the opportunity of a lifetime. It is unlikely that you will ever have an opportunity of seeing the like again. Chicago has so eclipsed every effort heretofore made in this line that her citizens will lose millions of money. The financial lesson will likely prevent so magnificent a display being made again. The education you will get in a few days cannot easily be valued.

HOW MUCH DOES IT COST?

This question, asked more frequently than any other, may be answered by saying, "Just as much as you like." If you want to see the Exhibition proper, it costs 50 cents per day for entrance fees. Board and lodging, \$1.25 per day and upwards. The sum named will get good meals and room. Then there is street car fare, and souvenirs for those left at home. There are side shows and museums and theatres, etc., to no end. If you delight in such things, I can't tell you anything about the footing of your expense account. It is sufficient to say that these things can be seen when the World's Fair cannot, and, besides, a good night's rest is a far better preparation for the fatigue of following a day's sight seeing than the late hours, etc., of the sensational and spectacular entertainments of the "Windy City."

WALKERTON, SEPT. 8th, '93.

DEAR BROTHER:—Will you, by the publication of this note in the EVANGELIST, let your readers know of my present relation to the church at Aldboro? After resigning here, the 21st July last, I had engaged to preach for that church. The greatest kindness and liberality were extended to me; a free house, expenses of moving, payment of salary in advance, and many other favors. Of course, our dear Bro. McKillop had much to do with the arrangements, but since his death his family, and the church in general, were carrying out this liberal arrangement. I was preparing to move this month, but alas! all the arrangements are broken up through a violent and persistent illness which is accompanied by such grave symptoms, that I am obliged to give up all ideas of preaching for weeks or months or perhaps forever. So I must remain here unemployed. I ask for the sympathy and prayers of the brotherhood. Yours truly,

E. SHEPPARD.

The above note contains very unwelcome tidings. We were hoping that, as Bro. Sheppard had recovered from the very severe illness of last winter, his health would continue to improve and that he would be able to take up the work in Aldboro, to which he had been called. We trust that even yet, he may, by the blessing of the Lord, be enabled to overcome the present great prostration. Our readers will not overlook Bro. Sheppard's request "for the sympathy and prayers of the brotherhood."

Church News.

HAMILTON, Sept. 11th.—Bro. Amos Towell preached here yesterday. As usual, Bro. T. won golden opinions for himself. Bro. J. E. Powell, of Toronto, is expected to preach anniversary sermons here, Sept. 17th.

ACTON, Sept. 5th.—My work here ended on Sunday, 3rd inst. I go this morn. to Lexington, Ky, to the college of the Bible to pursue my studies. The immediate results of my work here are two confessions and baptisms.

ROBT. STEWART.

EVERTON.—One young man confessed faith in Christ and was baptized here, Aug. 27th. Owing to the writer's absence at Walkerton on Sunday, Sept. 3rd, Bro. S. Woolner preached at Mimosa and at Everton. All were well pleased.

P. B.

HUNTSVILLE, Sept. 12.—One addition in Brunel by primitive obedience—a daughter of Bro. and Sister Ripper, of Emberson. Things are looking up a little there. Good meetings in Macaulay last Lord's day, as they mostly are.

W. M. CREWSON.

WAINFLEET AND ROSKEND.—The editor of this paper spoke on Lord's day, Sept. 10th, at Wainfleet and Rosdene. He had a very pleasant day. Those churches are now looking for a preacher. We hope they will get a good man; such a man will find a good field and large opportunities of usefulness in Wainfleet and Gainsboro.

SELKIRK, Sept. 11.—Our meeting in Selkirk closed last night with a packed house. Good interest evinced throughout, notwithstanding that farmers were so busy. Results, 10 additions: 9 by baptism. The members are all encouraged, and with the labors of Bro. Donald Munro, are developing a very healthy state of affairs, and, with the work at Rainham Center, promises great things for the future. There is a very large territory here to be worked for the Disciples. "The harvest plenteous but the laborers are few." My labors in Ontario end here for the present. Return to Bethany next week.

W. G. CHARLTON.

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., Geo. Munro, Hamilton; Treat., John McKinnon, Everton; R. Windatt, Rosmanville; Thos. Whitehead, Walkerton; John Black, Rockwood; Edward Tolton, Oshpings; Enoch M. Campbell, Toronto Junction; A. J. Thomson, Hillsburg.

All contributions to the funds of the Co-operation should be sent by Registered Letter or Post Office Order to Geo. Munro, Cor. Sec., 85 Wellington St. North, Hamilton, Ont.

FORM OF REQUEST.

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.

Table with 2 columns: Name and Amount. S. S., Hamilton \$5 20; West Lorne 67; Owen Sound 3 00; Rosdene 1 00; Church, Kilsyth 3 50; Mrs. David McMillan 2 00.

Bro. Robert Moffett has been engaged as Evangelist, and will begin work in the Province on or before Nov. 1st. Other previous arrangements prevent his coming sooner.

The Board will be glad to hear from any brethren or sisters who have suggestions to make as to where Bro. Moffett can most profitably occupy his time.

We have not heard from many Sunday-schools yet. We take that as a good omen, judging that the returns are being withheld until all have had a chance to give.

Geo. Munro, Cor. Sec.

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, 85 Wellington Street North, Hamilton, Ont.

FIVE DOZEN FANCIES, by Dr. Chas. B. Morrell, Cincinnati; a handsome volume of 150 pages, price \$1, postage ten cents extra. Farhart & Richardson, publishers, Nevada Building, Fifth and Sycamore, Cincinnati.

A WORD TO THOUGHTFUL MEN: To meet the increasing flood of infidel literature which deluges the land, H. I. Hastings, of Boston, has, since 1883, been engaged in issuing in serial form, the ANTI-INFIDEL LIBRARY, a series of brief, cheap, pointed pamphlets, bearing on these important questions. They have received the heartiest commendations from persons well qualified to express an intelligent opinion on this subject.

The first number of this Library, containing "A Letter on the Inspiration of the Bible," has had a circulation of more than two million copies. Lord Shaftesbury, for more than thirty years president of the British and Foreign Bible Society, used to order them by the thousand for distribution among City Missionaries and outdoor preachers in London and England.

Other numbers have been widely scattered. Some 40 numbers have been issued, up to August, 1893, which are sold at 5 to 10, 15, and 25 cents each, and furnished for distribution at reduced rates.

This work appeals to all Christian and right-thinking men. The profits

on the sale of these publications do not warrant our expending money in advertising them, as we would gladly do. May we not take the liberty of asking Christian friends and editors to help a work that is being done, under many difficulties, with limited resources, by directing the attention of Christian people to these publications?

We send you a few specimens for examination. Any other numbers which you may wish to see will be gladly furnished upon request. You are also entirely at liberty to reprint any passages which you may think would interest your readers, giving proper credit for the same and so informing readers where they can find more of the same sort. We shall be happy to receive marked copies of any notices which you may see fit to give of these publications. Yours, very truly, H. I. HASTINGS, Editor of the Anti-Infidel Library, 47 Cornhill, Boston, Mass.

How, a handbook of Christian Endeavor methods, by W. F. McCauley, President of the Ohio Christian Endeavor Union; Standard Publishing Co., Cincinnati, O., publishers; price 50 cents. This little book contains just such information as those desire who are thinking of forming an Endeavor Society, and also is full of hints and directions as to the successful carrying on of the different departments of a Society's work. Presidents and other officers will find it very handy and helpful.

THE CANADIAN MAGAZINE for September is a good number. We give the table of contents: The Manitoba School Question, Prof. Bryce; A Whirlwind of Disaster, Erastus Wiman; A Study in Criminology, Rev. W. S. Blackstock; Down the Yukon, Wm. Ogilvie; The Financial Depression in Australasia, Vortigern; The Ceremony of the Keys, Capt. C. F. Winter; Reminiscences of the West Indies, Julia M. Moody; Roberts, T. G. Marquis; The Comet, A. Elvius; The Sky Pilot, A. F. Chamberlain; Supper in a Sheep Rancher's Jacal, Linda B. Colson; The Sault Ste. Marie Ship Canal, J. J. Kehoe; Julia's Downy, and How it was Won, Mrs. Clayes; The Devil's Half-Acre, Fidele H. Holland; Poetry. \$2.50 per annum; 25 cents a single number. Ontario Publishing Co., 23 Manning Arcade, Toronto, publishers.

Obituary.

MCCUTCHEON.—In Erin Township, Aug. 30th, 1893, Mary Stewart, relict of the late Hugh McCutcheon, in her 95th year. She was baptized some years ago by Bro. Hertzog, but owing to the infirmities of age, she was not permitted often to meet with her brethren, yet she lived trusting in her Saviour, and her death was full of hope. Mr. Fowle, Presbyterian minister, was present, and assisted in the funeral services.

P. BAKER.

[While he lived in Erin, the writer had the opportunity of becoming acquainted with the aged lady whose death is recorded above. She was a noble woman; strong-minded, kind-hearted and pious; respected by her neighbors, loved by her children. G.M.]

A Word to Boys.

If we are to have drunkards in the future, some of them are to come from the boys of whom I am now writing, and I ask you if you want to become one of them? No, of course you don't! Well, I have a plan that is just as sure to save you from such a fate as the sun is to rise to-morrow. It never failed, it never will fail, and it is worth knowing.

Never touch liquor in any form. This is the plan it is worth putting into practice. I know you don't drink now, and it seems to you as if you never would. But your temptation will come, and it will probably come this way. You will find yourself sometime with a number of companions and they will have a bottle of wine on the table. They will drink and offer it to you. They will regard it as a manly practice, and very likely they will look upon you as a milksop if you don't indulge with them.

Then what will you do? Will you say, "No, no! none of that stuff for me!" or will you take the glass, with your common sense protesting and your conscience making the whole draught bitter, and then go off with a hot head and skulking soul that at once begins to make apologies for itself and will keep doing so all its life? Boys, do not become drunkards.

Are you troubled with gnawing sensation, "goneness," load at stomach? Take K.D.C., and be convinced of its great merits.

For colds use Slocum's Emulsion, 35c.

MISS MASALES, 18 Elm St., Toronto, Ont.

Graduate of John H. Stratford Hospital, Bradford, is ready to respond to calls to care for patients in city, town, or country.

ANNIVERSARY SERVICES

J. EBEN POWELL,

of Toronto, formerly of Southampton, England, will preach in the Disciples' Church, corner Cathcart and Wilson Sts., Hamilton, on

Sunday, September 17

at 11 a. m. and 7 p. m.

A cordial invitation is extended to all.

DISCIPLES OF CHRIST HAMILTON, ONT.

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SUNDAY SERVICES:

Public worship, 11 a. m. and 7 p. m. Sunday School, 3 p. m. Y. P. S. C. E., 8:15 p. m.

Prayer Meeting—Wednesday evening at 8 o'clock.

Strangers and visitors to the city are always welcome.

GEORGE MUNRO, Minister.

Residence: 85 Wellington St. North.

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General Lew Wallace.

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LIKE "Ben Hur," this new story is an historical romance. The story begins in 1391; its closing movement, however, is in a period from 1453 to 1455, the date of the conquest of the old Byzantine Capital by Mahomed II. The assault and sack of the city, and Mahomed's entry in Sancta Sophia (the final degradation of Christianity in the east) forms the catastrophe of the book. Speaking generally, the book is a tale of love, war and religion. The incidents are natural, rapid in occurrence, astonishingly varied, and from first to last subservient to the catastrophe. While Minister to Turkey, General Wallace was afforded excellent opportunities for the collection of those materials which he has woven into romance, and in "The Prince of India" the result appears in all the realism of a style which gave to "Ben Hur" such remarkable popularity.

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Woman's Work.

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

O. C. W. B. M.

President, Mrs. W. B. Malcolm, 89 Church St., Toronto; Cor. Sec., Miss Bella Sinclair, Blenheim; Treasurer, Miss Jennie Fleming, Kilsyth.

Programme for October Meeting of Auxiliaries.

Topic—"Woman's Responsibility for the Spread of the Gospel."

Hymn—No. 1: "Awake, my tongue, thy tribute bring."

Brief prayer for God's blessing on the meeting.

Repeat, in concert, the 23rd Psalm.

Hymn—No. 580

Scripture Lesson—Matthew xxviii. 1-10.

Scripture references and comments—Mark xvi. 9-11, John xx. 11-18.

A few moments' silent prayer, concluded audibly by President.

Business.

Roll call, each member responding with a missionary item.

Hymn—No. 574.

Benediction.

"Woman's Responsibility for the Spread of the Gospel."

This subject is so broad and comprehensive that it affords a wide scope for "comments," and I trust the sisters will take the trouble to prepare some papers on this important topic.

Woman is quick of perception, and, can we venture to say, has led as far back as the Garden of Eden. Can we conceive of a reason why the Saviour, after His resurrection, made Himself known first to a woman? (see lesson). He must have known of all her weaknesses, yet placed a good deal of confidence in her ability. If the Saviour in His infinite wisdom intrusted woman with this wonderful message when it was so new, should not we of the nineteenth century, who have seen and felt the power of the gospel, be ever ready to tell what we call "the old, old story," to those who know it not? If we are faithful in this responsibility, our reward is sure. The Saviour says that He has gone to prepare a place for us, that where He is, there we may be also.

With that "blessed hope" before us,

Let no harp remain unstrung;

Let the mighty advent chorus

Onward roll in every tongue:

Christ is coming!

"Come, Lord Jesus, quickly come!"

Mrs. E. McCLURG.

Young People's Work.

FOR CHRIST AND THE CHURCH.

The fifth annual convention of the Ontario Christian Endeavor Union will be held in St. Paul's street Methodist Church, St. Catharines, on Tuesday, Wednesday, and Thursday, October 10th, 11th, and 12th, 1893. The *Endeavor Herald* says, "St. Catharines, '93, promises to be the largest, most enthusiastic, most practical, most spiritual, most inspiring convention ever gathered together in Ontario."

C. E. Notes.

Sept. 24.—*Testimony meeting.* How Christ has helped me.—1 Peter iii. 15, 16; Ps. xciv. 17-19. We testify for the purpose of proving or establishing some fact. The witness in the court gives his testimony to establish either the guilt or innocence of the prisoner. As Christians we affirm to the world the reality of Christianity and the transforming power of the Gospel.

We are taught by both precept and example to testify for Christ. Paul related to his hearers many times the wonders of that glorious event which

so concerned himself and which occurred on his way to Damascus. In 2 Tim. i. 12, he says: "I know in whom I have believed." Peter, in writing his first epistle, said to the disciples of Christ: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you."

1. Our testimony should spring forth from the heart, like the bursting of the clear, sparkling water from the ground. Christ must dwell in our hearts by faith. What is our treasure? Is it Christ, the "Pearl of greatest price"? If so, there is where our heart is also. There is too much of this listless, mechanical, parrot testifying. Let us be awake, alive, active, interested.

2. Our daily walk should harmonize with our prayer meeting talk. We must live for Christ; if not, our testimony, no matter how eloquent it may be, will reduce harm instead of good. Right here is the serious objection to testimony meetings. Some are carried away with the excitement of the moment and are led to make statements that are far from being in harmony with their daily lives.

"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."

3. Our testimony must be based upon knowledge. It must be in harmony with the teachings of the Word of God. We are commanded to grow in the knowledge of our Lord and Saviour, Jesus Christ, as well as in grace.—2 Pet. iii. 18. We must be able to say with Paul: "I know in whom I have believed," and then we will be able to give an intelligent answer to every one that asketh us of the hope that is within us.

Oct. 1.—*I am ready.*—Rom. i. 9-17.

The reason of so many ignominious failures in every line of work is that people are not ready. Opportunity knocks at the door, and while they are making preparation it is gone. What would you think of the soldier who, when the command came to charge, was not ready to obey instantly.

Paul was a model "soldier of the cross." Never did the command to charge the enemy find him with his armor or any part of it off. He carried the scars of many a well fought battle, and when from Asia and Macedonia he looked away over the blue waters of the Mediterranean to Rome, the great metropolis of the world, and knowing that persecution, scourging, imprisonment, ridicule and probably death awaited him, he could say, "I am debtor both to the Greeks and to the Barbarians, both to the wise and to the foolish. So as much as in me is, I am ready to preach the Gospel to you also that are in Rome."

We must be ready to obey Christ. He is our Commander. He has all authority. When Christ appeared to Paul on his way to Damascus, Paul was ready to obey. When opportunities presented themselves for winning souls, Paul was ready to become all things to all men. We must obey. What are Christ's orders? Search the Scriptures. Are we ready to obey? If so, we are consecrated to Him. Christ commands us.

1. To self denial. Are we ready to take up the cross and follow Jesus? Are we willing to forego some pleasure, that some brother or sister be strengthened. What means the small pittance sent to convert the great heathen nations? You know it is because the Christian world has not learned the first lesson of self-denial. We need to live so close to Jesus that we can feel the pulse-beats of his loving heart, and

then our own hearts will overflow with love for the salvation of the world; and we will be able to say, "Lord, I am ready, what wilt Thou have me to do?"

2. To preach the gospel, which is God's power unto salvation. Are you ready to do this? Every Christian is a preacher. What the world needs at the present is not so much eloquent sermons as practical Christianity. Paul was ready to go to Rome. Are we ready to go to the great unconverted nations and tell of Jesus? If we are unable to go, are we ready to do what we can to send those who are able and prepared to go? When the time comes for our mid-week prayer-meetings and our Sunday services, are we ready to go? And when we assemble are we ready to do our part?

We ought always to be ready to live for Christ, and then when we are called to leave this world we will be able to say with Paul, "I am now ready to be offered." Let us fight a good fight and keep the faith, for without this we will not be ready when the last summons comes.

Geo. Fowler, Ph. B.

Children's Work.

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

Well! children, I promised to let you know how our Sunday school and Mission band rallying days fared, and as the last mission band guest has just left, I will keep my promise now, or it will be too late. As I do not keep Mr. Munro waiting very often for my "copy," he will forgive me this time, I hope. We devoted the whole of last Sunday, Sept. 1st, to our Sunday-school. A motto, with the words, "Suffer little children to come unto me, and forbid them not," made of mountain ash berries on white cotton, was placed back of the platform, and various bouquets were all we could do by way of decorating, but it all looked very well. We had a good full Sunday-school session in the afternoon, with plenty of singing. A good address from the Superintendent, and the lesson for the day given very briefly by the leader of the young men's Bible-class. In the evening we had a children's service; the subject of the address being the story of David killing Goliath. As this is a story of which children never get tired, there were not many sleepy ones in the church, and I think we all enjoyed it. Then on the following Friday the mission band met at my house, not only to open up our work for this year, but also to say farewell to the lady who was President of the band till this year, who is leaving Ontario for California. We had a very nice time, and now we intend to be very busy, and see what we can do to raise some money for our foreign mission work.

I hear that Dr. Macklin is in Ontario, so that perhaps we may obtain some news respecting the welfare of Wang Wau Hai, before I send the next twenty dollars for his support. I think we should all feel more interested in him if we were kept better posted.

Do you realize that three months of this missionary year has gone by already, and that we have only nine more in which to earn and save \$200, we want this year? I wish I could say something which would sweep away all the selfishness and indolence and indifference which dwells in the heart of any child in our mission bands, and wake you all up to the great need there is of our work. Do you not remember that when Jesus went back up to His home and His Father, that an angel appeared to His disciples and told them that He would come back some time? Now, that is 1860 years ago since that prom-

ise was made, and we must be that much nearer its fulfilment; and when we remember that it is only those who are ready that He will take with Him, it should make us very much in earnest in helping some one else to get ready, besides being sure that we are all ready ourselves.

J. E. L.

The Devil's Kindling Wood.

Do you want to know where a boy usually begins to be fast? With a cigarette. It is the lad's first step in bravado, resistance of sober morality, and a bold step in disobedience. Just now take the matter on the scientific side. Tobacco blights a boy's finest power—wit, muscle, conscience, will. Nations are legislating against it. Germany, with all her smoke, says: "No tobacco in the schools." It spoils their brains and makes them too small for soldiers. Knock at the door of the great military institution of France. "No tobacco," is the response. Try West Point and Annapolis. "Drop that cigarette," is the word. Indeed, smoking boys are not likely to get so far as that. Major Houston, of the Marine Corps, who is in charge of the Washington navy-yard barracks, says that one-fifth of all the boys examined are rejected for heart disease, of which ninety-nine cases in one hundred come from cigarettes. His first question is: "Do you smoke?" "No, sir," is the invariable reply. But the record is stamped on the very body of the lad, and out he goes. Apply for a position in a bank. If you use tobacco, beer, cards, the bank has no use for you.

Business life demands fine brains, steady nerve, firm conscience. Watch the boys. See one sixteen years in age, twelve in size, twenty in sin, and he smokes—probably chews and drinks. Babes of seven and eight years are at it. The vice increases. I could pile up statistics by the hour, testimony from the highest medical authority, of the misery preparing and already come. The use of cigarettes increases enormously, but only increases the use of stronger tobacco. In August, 1889, sixteen million more cigars were made in this country than in the year before, and the firm that made this statement credits the increase to the cigarette, and the fault to careless parents.

Tobacco is murdering many a lad. Where they do not fairly kill, cigarettes are the devil's kindling wood.—Rev. C. M. Southgate.

Foreign Missions.

Contributions.

Mrs. Peter D. Campbell..... \$5 00

From our Foreign Board.

The demand for preachers of the cross in the foreign field is very great. There is but one preacher sent out by Protestant societies to every 200,000 of the pagan world.

In our country there is a gospel preacher to every 800 people. Only two and one-half per cent. of the preachers go into the heathen fields; while only two per cent. of the money contributed for benevolence goes abroad.

In the United States there is one Christian worker for each forty-eight persons; while in the foreign field there is one worker to each 31,322. There is a mighty work to be done by Christian women. The severe restrictions of the Seraglio, the harem, and the zenana forbid a man to approach eastern wives and mothers even in the capacity of a physician; and there are perhaps four hundred million women who, if reached at all, must be reached by Christian women.

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"When China is moved it will change the face of the globe." Well, it is being moved by the gospel. China is to be one of the dominating world-powers of the future.

At the close of the late war in this country the M. E. Church South numbered 400,000, to day they number 1,300,000. They give \$350,000 annually to foreign missions, \$175,000 to home missions, and \$80,000 to church extension.

When Robert Moffat went out as a missionary there were no fast-flying steamers. A great part of heathendom was an unknown region, into which few had gone and from which still fewer had ever returned.

There are three thousand physicians in the city of New York to attend a million and a half of people; while there is only one medical missionary in the heathen world for over three million souls.

In Siam, poor lunatics are buried alive; and in all China there is not one lunatic asylum.

There is untold suffering and bodily anguish in the heathen world. Many missionaries, or members of their families, have perished for lack of medical knowledge or aid in time of need.

According to revelation, it is the purpose of Christ that His church shall evangelize the whole world. Foreign missions do not belong to the order of free experiment, or reasonable expedient, or voluntary benevolence, or logical inference; but to the order of positive and imperative revelation.

We must not be in too great a hurry for the fruitage of our toil. The harvest will come in due time. God is content to work and labor for eleven months in the year, for one month of harvest time. We shall reap if we sow in faith.

Dr. Williams, after thirty-two years in China, thinks that half a century more of Christian missions will evangelize, and even Christianize, the empire. Mr. Burlingame testifies that intelligent men there put no faith in the popular religions, and Dr. Bartlett thinks that this "Gibraltar of pagandom may become its Waterloo."

The needs of our foreign society are constantly increasing. We cannot suspend the work already begun; we can not go backward, we can not consistently stand still, we must go forward.

The cry of the pagan world is to us the voice of God. We are implored by the lost to go, the Captain of our salvation commands us go. *We must go.* Let the churches keep a steady stream of money pouring into the treasury of the Lord. What we do must be done quickly.

Dyspeptics lack strength. K.D.C. restores the stomach to healthy action and gives the dyspeptic strength. K.D.C. Company, Ltd., New Glasgow, N. S., Canada, or 127 State St., Boston, Mass.

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"It is a good thing," says Miss Willard, "for the voter to make his protest against the liquor traffic in the prayer-meeting or by his manner of life. But if he would really tell the Government, as well as the Lord and the people, that he wants the saloon closed, there is but one method by which he can be recognized, but just one law under which his opinion can declare itself and his conviction make itself felt—and that law and method are fulfilled when he drops into the box a ballot that calls for Prohibition."

The "Wine and Spirit Gazette" says: it is all very well to figure out the loss of grain destroyed to make liquor, but it wants to know "what would have been done with the surplus grain and fruit if it had not been 'wasted' in liquor, as everybody had all the bread they wanted to eat." The very day this statement was published the telegraphic dispatches said: "Eight thousand hungry persons were fed by charitable people in New York on Tuesday. One woman starved to death." It is an untruth that everybody has bread, and those who are without bread are largely those whose bread-winners spend their time and money on drink. But if everybody had plenty of bread in this land the grain would go to feed the people of other lands and bring back real wealth in return.—The Templar.

It is difficult to understand how professed Protestants can support Ritualists. The doctrines and practices of the Ritualists are the reverse of evangelical, and their avowed purpose is to restore to the Church of England what was cast out by the Reformers. They consider that the Church was deformed by the Protestant Reformers, and they want to make it what it was before the time of Elizabeth—minus the authority of the Pope. They speak of "the ulcer of Protestantism," "the Protestant heresy," and they are Protestants only in the sense that they protest against Geneva, i. e. the Protestant Reformers, and modern Romanism, i. e. the dogmas of the Infallibility of the Pope and the Immaculate birth of the Virgin. They accept all else peculiar to Romanism, and are doing their best to restore it. Then Protestants should either refuse to support such teachers or renounce the name of Protestants.—The Protestant Churchman.

Cholera threatens dyspeptics. K. D. C. cures dyspeptics and makes them cholera-proof. Try it while cholera threatens.

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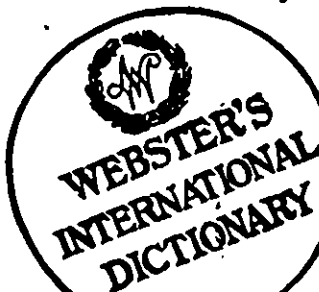
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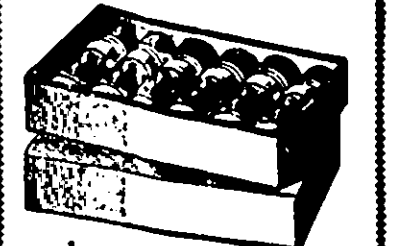
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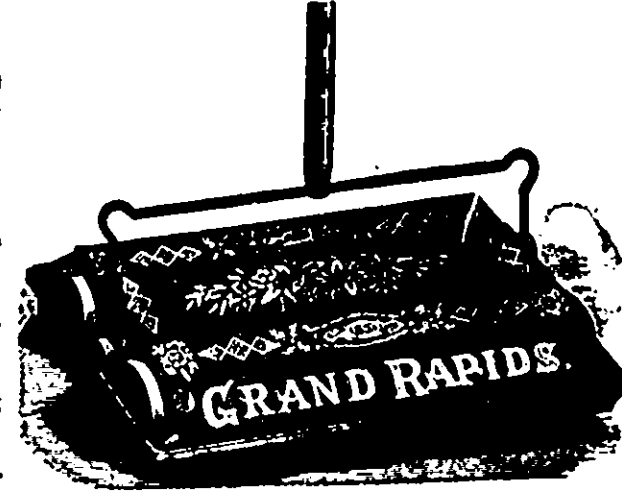
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