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The Canadian Evangelist

AND DISCIPLE OF CHRIST.

"If ye abide in my word, then are ye truly my disciples."—Jesus the Christ.

VOL. XI., No. 9.

HAMILTON, SEPT. 1, 1896.

\$1 PER YEAR IN ADVANCE.

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.

THE CANADIAN EVANGELIST maintains that the commission given by Jesus Christ to His apostles should be rigidly adhered to, in theory and in practice, by all who acknowledge Him as their Lord. The commission reads thus: "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. xxviii. 18-20, R. V.) This paper will constantly affirm that only those who teach and practice according to that commission have a right to call Jesus their Saviour, and to wear the name of Christ.

The phrase "DISCIPLE OF CHRIST," as a sub-head to this paper, is intended to make clear the meaning of the name "EVANGELIST," which signifies a publisher of good news or glad tidings. This "newspaper Evangelist" claims to receive its inspiration from Christ, and finds in His life and in His Word the means to revolutionize the world, socially, morally and spiritually. This paper holds to the New Testament as containing an accurate record of the life and teaching of Jesus Christ and of His Apostles. It proposes, therefore, believing in Jesus of Nazareth as the Christ, the Son of the living God, to look upon this world of men in all their manifold, ever-varying relations and circumstances, through the medium of Christ's life and word, with the assurance that therein will be found the golden truth which will solve all problems, however difficult, and tend increasingly to the completer realization of "peace on earth and good will among men."

THE CANADIAN EVANGELIST maintains that there is no practicable *via media* between the rejection of the New Testament as an authoritative record, and the denial of Jesus of Nazareth as a Divine Lord. This Journal will therefore persistently insist that the New Testament must be accepted by all who profess to be Christians as an infallible rule of faith and practice, not as a mere ethical guide, in so far as we can see the truthness and fitness of its teaching. And that with regard to ordinances which have in themselves no necessary connection with moral and spiritual culture, as well as in reference to those matters which at present are entirely beyond our ken, it is ours reverently to believe, devoutly to obey.

NEW MISSIONARIES FOR CHINA.



MISS MARY KELLY.



DR. DAISY MACKLIN.



FRANK GARRETT AND WIFE.



FRANK GARRETT AND WIFE, late graduates of Drake University; MISS MARY KELLY, of Jeromeville, O., a graduate of Hiram College, and DR. DAISY MACKLIN, of Stratford, Ontario, have been appointed missionaries to Nankin, China, by the Foreign Christian Missionary Society, and will sail from San Francisco on the steamer "China" October 8th.

THE CANADIAN EVANGELIST appeals to all who love the Lord Jesus Christ in sincerity, and who accept the Bible as a Divine revelation, and the New Testament especially as the end of all controversy in matters pertaining to the Gospel of Christ. It will plead for an all-round, full-orbed Gospel, and urge the application of the ethics of Christ to all the relations of life. It will aim to keep an eye on religious affairs, especially in Canada, and where it thinks the cause of Christ demands, will criticise with a free but kindly hand. The times are ripe for bold, aggressive assertion of the teachings of Jesus. To those who think such aims and purposes good and laudable, we extend the invitation to become subscribers, and to use our columns to place their views before the people of Canada.

The Death of Aaron.

OTTO J. BULFIN.

The aged priest of Israel
Climbed up the mountain side,
Past many a winding deer-trail
Towards where the peaks divide
The darkening clouds which hover nigh
To watch the priest of Israel die.

No sudden weakness shook his limb,
His heart with steady beat
Failed not, nor were his eyes grown dim,
Nor tottering his feet;
But on, unflinchingly he trod,
His law and guide the voice of God.

The nation's chief walked by his side
And close behind his son,
The only two that undenied
Might view the last rites done,
And lay away in silent grief
The brother of the nation's chief.

Around on all the plain below
The tents of Israel spread,
Secure from every hurtful foe
By fiery pillar led
Toward the Jordan's pebbly strand,
The border of the promised land.

That country which he'd longed to see,
But could not enter in,—
The God-inflicted penalty
For long repented sin.
Time dries the tears in sadness spilt,
But years can never outlaw guilt.

The priestly robes adorn his son
Who takes his father's place,
Reluctantly he puts them on
And feels the last embrace,
Bends 'neath the murmured blessing
said
Then sadly gazes on the dead.

No towering spire stands o'er the grave
But in the angels care,
'Neath upturned sod or silent cave
They sadly left him there.
Fresh in the gleam of death-dew damp,
They downward turned toward the
camp.

All Israel gazed with anxious view
And sorrow-streaming eyes;
Where three had gone there came back
two,
The third in slumber lies
Where friend and foe disturb no more
Among the shaggy peaks of Hor.

"Only Tired."

ANNA D. BRADLEY.

To-day I heard a song, the meaning
of which I could so fully comprehend.
And I fancied there were other listeners
to the tender music who could
translate—perhaps better than could
the winsome young singer—the spirit
of her song.

The singer sang to us of one who
was not fearful of her future; who knew
she would never be forsaken, but yet
who was so tired. And always the re-
frain would be: "Only tired! Only
tired!"

Ah me! How many weary, loving
hearts could echo and reecho the

burden of the song? How many,
though they know they are leaning on
an arm that cannot falter, and guided
by an eye that cannot err, yet grow so
tired that a looker on might well mis-
take the weariness for doubt.

We grow so tired, so tired! Nothing
to break the dull, monotonous round
of duty. We glance back o'er the past,
we gaze at the present, we peer into the
future, yet it is the same; always and
always the same. We cannot help our
sigh. We are not murmuring that life
is as it is; we are not doubting that
this path is the very best for us. No,
no; not that; we are only tired.

I am sure God understands. It even
rests me when I realize how easily
Christ can comprehend. I can fancy
our gentle Saviour—as the recording
angel would mark down the impatient
act, the querulous tone, the anxious
sigh—dropping a tear of pity upon the
unholy record; and whispering softly,
as he gently stays the angel's pen,
"Wait; she does not mean it. Her
heart is loyal to the right; to-day she is
only tired."

I well remember when a bright,
golden head was pressed against my
bosom, how I would try to hush the
baby into rest and sleep. All day long
the active little body had been busy on
some mighty baby task. Block houses
had been built and demolished. Every
available chair had been utilized in the
careful construction of a train of cars.
The willing dog had been harnessed to
his waggon, and had been driven
furiously the whole length of the room,
from the door to a waiting mother's
arms. Upon all manner of work had
the little one been intent. He had
strengthened his lungs by persistent
blowing on a horn, while the rhythmic
(?) beating upon his drum must have
convinced the most skeptical how much
of music was imprisoned in his soul.
But when night came the baby's glee
had subsided into querulous com-
plaints.

But the baby's mother never
dreamed of being angry or even being
hurt at her darling's fretful cry.

Through all the long day I had
watched him at his busy play; and
when the evening came, I knew the
change that must come with it.

"Such a tired little baby!" I would
coaxingly say. "He is going to come
to his mother now, and she will rock
him to sleep." And sometimes the
baby would eagerly run to the out-
stretched arms; but sometimes he
would stand far off and fret and cry;
and at times he would be defiant.
And when I would try to woo him with
"Mamma's own dear baby boy!" he
would reply, "I am not your baby. I

am not going to be your baby any
more."

But did I get angry with my sweet,
wilful, weary baby? Ah no. I am
sure that every mother who reads
this page will know that I did not.

"Baby is tired," I would say; and
then I would take a book and pretend
to read, while all the time I would be
watching and waiting.

And I was never disappointed.
Very soon the little one would climb
up into my arms, and after a little
penitent hug and kiss, and the assur-
ance that he would be "always mam-
ma's boy;" he would nestle content-
edly down next the heart which his
baby intuition had early taught him
was his rightful dwelling place, and
soon be fast asleep. Next morning he
would awake again gay, bright and
busy, but always in the evening he
would be so tired.

Years have come and gone, and the
baby is taller than his mother now, but
I have never forgotten the lesson I
learned as I stayed in the nursery with
him.

My own life is only my baby's life
reproduced on a larger scale. The
mother love and sympathy and patience
is only a faint reflection of the divine
heart of the Father who understands
all our weaknesses, yet "loves us with
an everlasting love."

All through the day we are busy and
happy, yet when the night creeps on
we grow so tired.

"Come unto me," Christ whispered
low, "and I will give you rest." But
no; we are not quite ready to come
yet. And we do or say things which
some Christian who is stronger, or who
—more likely—has not taken so many
steps during the day, would never say.
That righteous soul is scandalized and,
in holy horror, says: "I wouldn't do
that."

But He, He who alone can under-
stand and pity, He whispers: "She is
only tired;" and waits in patience, but
never lets us leave His loving, watching
eye.

After a little while we grow anxious
for the tender heart which alone can
soothe our every care. Then the love,
which had never really left our way-
ward soul, revives: and turning from
all else the world can hold or offer, we
draw near in submissive tenderness;
and renewing our pledge of devotion,
fall into peaceful, restful sleep with the
smile of Jesus resting on us, and the
arms of Jesus closely clasped about us.

Taken in time Hood's Sarsaparilla
prevents serious illness by keeping the
blood pure and all the organs in a
healthy condition.

Mathematical Law in Nature.

T. DARLEY ALLEN.

No subject could be more interesting
than that relating to mathematical law
in nature. The revolutions of the
planets, and everything animate and
inanimate, are governed by uniformity
of law, which exhibits the omnipotence
and wisdom of the Creator. The stu-
dent will find much in the study of this
subject to demonstrate the folly of
materialistic and atheistic philosophy.
And yet the fact that law and order
underlie everything in nature does not
prove that miracles have no place in the
divine economy. God governs by law,
and yet if for some great purpose He
does something that seems to violate
law the principle is in no way affected,
as it simply shows that law is really the
great system of government, when a
miracle, or an act apparently contrary to
that law, is easily recognized. Under
the heading, "Laws of Nature," in the
July issue of the (Boston) Christian,
the able editor, H. L. Hastings, has
the following interesting remarks, in
illustration of our subject:

"A watch runs according to law, that
is, the law or rule or design of its being.
But watches sometimes run wrong, and
the law by which a watch runs has no
power whatever to correct its wrong
running and make it run right. If it is
too fast or too slow a watch cannot regu-
late itself or help itself. But the one
who made the watch can interfere, and
set it backwards or forwards, can make
it run faster or slower; can work chains
in its movements such as never could
be accomplished without the interfer-
ence of external power; and the only
way to accomplish the purpose which
was in view when the watch was construct-
ed is for the maker or owner of the watch
to interfere and accomplish these
changes which are necessary in order
that the watch keep good time.

"Now such interference with the law
of the watch are in the nature of
miracles. They are things which the
watch could not do of itself, and which
could not be done in the ordinary
movements of the watch, nor would
they be needful ordinarily; but emer-
gencies call for these interferences with
the regular order of affairs, and they
constantly occur.

"Now it will be noted that in most
cases where events occur which may be
termed miracles, they have reference to
some derangement, disorder, or defect
in man which was not part of the origi-
nal plan, and did not exist in the human
constitution at the beginning. There
are miracles of healing disease, of re-
storing health, of rescuing from danger,

and in all these various ways the Lord interferes to put things right which have gone wrong and regulate matters which require correction.

"Shall the maker of a paltry watch have power to regulate and correct his watch, while the Maker of heaven and earth has no power to regulate the universe which He has made? Shall any mechanic have power over the machine which he has constructed, to stop it, repair it, improve it, and start it again; and shall not He who made the worlds have power to do what He will with His own?"

"But people do not see how this or that wonderful thing could be done. True, but there are things done all around them every day which are utterly inexplicable to them. They cannot explain a thousand things which they have seen and are seeing every day; and many things which a few years ago would have been called impossible are now the commonplaces of invention and science. The cure for this agnostic unbelief is found in a knowledge of the true God, some faint comprehension of His power and goodness and a watchful eye to see around us the working of His almighty hand, and recognize His eternal power and Godhead in the things which He has made."

Ninth Annual Report of the Woman's Missionary Society of Disciples of Christ.

Dear Friends and Co-workers,—Another year has passed and by our Father's mercy we are again permitted to meet in convention. How can we thank Him sufficiently for all His goodness towards us!

During the year loved ones have passed away, one very dear to us all—Sister Bella Sinclair—who, until ill-health obliged her to lay down her work, was the efficient secretary of our board. She has gone to be with the Saviour, whom on earth she loved and served so well.

The report of the Maritime C. W. B. M. is as follows:

Dear Sisters,—We are sorry to have to report a slight falling off in our receipts for the past year. This is due, I believe, not to a decrease of interest in the work, but to the departure from among us of one or two preachers who kept the needs of our missionary enterprise before their people, and took regular collections for its support.

The consequence has been that some of these churches have not contributed during the year, and some have sent direct to Bro. McLean. About \$60 have thus been sent that had previously been sent to us. Notwithstanding this we had hoped to at least send as much as we did last year, but will be unable to do so. We have gained one new so-

ciety since last report. It is in the church at Liverton, Nova Scotia.

Our children's work is progressing nicely. Another child has been adopted this year, a little girl in India.

The missionary spirit still seems to be increasing, particularly in some of our churches, and we feel that we should thank God and take courage.

With many prayers for the success of your meeting,

I am your sister in Christ,
MRS. J. S. FLAGLOR.

REPORT FROM JAPAN.

TOKIO, April 24, 1896.

Dear Sisters,—Allow me to congratulate you on the privilege of once more meeting in convention to receive spiritual help and comfort from each other, in considering what has been done in the past and what will be done during the coming year for the spread of the Gospel of Christ by your sacrificing efforts for Him.

It is with much pleasure I present my fourth annual report for your consideration. The past year has been one of many trials, depressions, and few triumphs; one in which I have never worked more unceasingly, yet with apparently very little result.

My work this year, as you know, has been almost exclusively among the Christian girls and women in the home with me, helping them to grow daily into the knowledge and grace of Him who lived and died for them, and to prepare them to bring the blessed story to their sisters who are still sitting in darkness and the shadow of death.

The rest of my energies have been devoted to the work among the children and their parents, especially the mothers, in the school on Matsugawa Cho. About the middle of April, 1895, the Bible Training School for women was started. The course of study consists of (1) General study of the Old Testament and its bearing on the New, (2) Life of Christ, (3) Acts of Apostles, (4) Epistles, (5) Ways and means of presenting the Gospel to different classes of hearers, and how to meet objections to Christianity. During the past session was assisted by Messrs. Guy and Stephens one hour each per week; the second session by Mrs. Garst and Miss Johnson. Last month Mrs. Garst being unable to continue her class, Miss Miller consented to take it. Mr. Azbill has been taking the class in the Epistles for the past month.

At the beginning of the second session we found it necessary to open a secular department in a small way for those deficient in this respect. Two hours every morning are given up to this. The subjects taught are reading, writing, arithmetic, geography and history.

The attendance has varied from five to three, the present number, which is the lowest it has been. Two left last month. One to help her father and mother, who had been working hard to keep her in the school, but her conscience would not allow her to see them sacrificing so much for her. She is a good, earnest girl, on whom it would be a pleasure to put a scholarship, were one forthcoming. The other was compelled to leave on account of persecu-

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Made

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tion from outside acquaintances, who were no doubt jealous of her. As it involved some of the girls and myself she would not consent to stay, though she wished to do so very much, and told me with tears in her eyes when she left that she would always regard this as her home. They are both studying by themselves, and are helped on occasions with their studies by friends who know their story. The examinations at the close of the completed terms showed hard, conscientious study.

The girls in the home have been pursuing their secular studies in the Government schools. For one hour each evening we study the Life of Christ. On Sunday evenings we read stories in the Old Testament, it being too long and lonesome a road for us to attend evening services at the chapel. All the girls did well in their examinations, all but two received prizes, and one did so well she was put up a class, thus saving a whole year. Their Bible work was also very creditable.

It is with much regret I record the leaving for her own home of one of my girls. She was disobedient and unruly. We never cease to pray for her, and we know that our work for her will not be lost.

Have made self-support a special point this year. The girls have earned 6.71 yen by their own efforts. Two of the women in training have partly supported themselves by doing the housework. One other by assisting in teaching. She is now in the charity school helping Kato San in the mornings.

As you have already heard, the new building for the charity school is completed, and we are very comfortably situated. The attendance has grown considerably. The children come regularly through rain, snow or sunshine. The mothers tell us at the woman's meeting of how every day their children tell those at home of the scripture story learned in school. Just think of it, these little missionaries telling a sweet story of the Saviour's love daily.

The woman's meeting is very encouraging. The attendance has been good, and earnest attention is shown to the teaching. The three women who are already Christians have grown in faith and knowledge. They and their children attend all the meetings regularly. During the year three other women have wished to become Christians, but have been prevented by husbands and relatives. One has been forbidden to attend the meetings. All the families have been visited many times. My helper has done most of the visiting, my time being mostly occupied in the home.

The Sunday-school at this point is always good in attendance and interest. The same faces with a few new ones are always there. In the Sunday-school in our home we have an attendance varying from ten to thirty.

And now just one word concerning the Industrial Department. Have gone slowly about this. Last October I was fortunate enough to secure the services of a competent teacher in knitting, crocheting and embroidery at a reasonable salary. The girls and women immediately began work. We received some Christmas orders from friends for knitting and crocheting. Just as these were about finished the teacher was taken ill with scarlet fever, and as most of the articles had been handled by her the orders had to be cancelled. This month the teacher returned and they are all learning to embroider. After a while we hope to fill out orders for all kinds of embroidery. Am hoping and praying that at this convention you will decide to send out another lady missionary, not only to help me, but that she may be able to carry on the work when it comes my time for furlough.

In conclusion I wish to thank each and all of you for your prayers, comfort and help given so freely during the past year. May God's richest blessings attend you. We are not separated. We meet daily around the common mercy seat.

Your sister in Christ,
MARY M. RIOCH.

Aurora—This Auxiliary has a membership of 15. Contributed \$10 to the work.

Bowmanville—Membership 23. Interest good. Contributed \$25 to the work. The church took a collection of \$2.05, making a total of \$27.05.

Collingwood—Reports interesting meetings and a prospect of having a number of new members, but are sorry that some of the sisters are not interested enough to continue in the work. Membership 16. Contributed \$5.

Erin Village—Membership 17. Contributed \$20. This Auxiliary reports increased interest.

Erin Centre (Hillsburg)—Membership 11. Increase 1. Contributed \$18.50 during the year.

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Everton—Membership 19. Contributed \$22 to the work.

Galt—The sisters here contributed \$5.

Grand Valley—This band is working along bravely. Membership 7. Reports two new members, but also two losses. Contributed \$8.40.

Guelph—Membership 18. Although they had promised \$10 to the work, they were able to pay in \$23

Hamilton—Membership 17. Contributed \$21.45. The church here took a collection amounting to \$6.10, making a total of \$27.55. "Our meetings are well attended and the interest is good."

International Bridge—A sister writes: "The interest and zeal of our sisters in missionary work have not abated, but various causes have combined to defeat our efforts and the life of our auxiliary succumbed. We have contributed perhaps as much through the missionary fund of our C. E. Society. Our church has added a number of new members during the year, and the outlook seems favorable to reviving our auxiliary again."

Lobo—Membership 12. Contributed \$20 to the work.

London—Membership 15. Contributed \$10 to the work.

Owen Sound—Membership 15. Contributed \$22.10. In reporting no increase of membership the secretary writes: "We do not feel discouraged so long as those who are members of our little band remain faithful and the work goes on with unabating zeal."

Selkirk—A few of the sisters here contribute monthly to the work. This year they sent in \$5.20.

St. Thomas—Membership 32. Contributed \$45.50 to the work. The church took a special collection in aid of woman's work of \$9.19, making a total of \$54.69. Increase of members during year 7. The missionary spirit is strong in this auxiliary.

Toronto—Membership 34. Increase during year 6. The quarterly reports from this auxiliary show earnest work. Contributed \$42.51 during the year.

West Lake—Membership 13. "Owing to removals and also on account of the very hard times our membership has decreased." Contributed \$10 to the work. The church took a collection amounting to \$2.05, making a total of \$12.05.

West Lorne—Membership 11. Increase during the year 6. "We are very much strengthened by the increase in our members during the past year. Our meetings have been well attended and we have been able to make better returns than heretofore." Contributed \$14.

Winger—Membership contributing to

our treasury eight. Amount contributed \$14.

Walkerton—The sisters here contributed \$5.27. The church took a collection of \$3.76, making a total of \$9.03.

Warton—Membership 6. Contributed \$10. This auxiliary has suffered much from removals, but keeps bravely on.

Besides the above, brethren and sisters in the following places have contributed to the Japan work: Aylmer, Blenheim, Glencairn, Guelph, Hamilton, London, Poplar Hill, Portage la Prairie, Toronto, Walkerton, also the church at Kilsyth and the Y. P. S. C. E. of Cecil Street, Toronto.

Looking back over the work of the year we find that while there are some discouraging features, still there is much to be thankful for. While some of our auxiliaries report a lower membership than last year, there are others that report an increase. We should have been pleased to welcome new auxiliaries, but while some have thought of organizing, they have not yet seen the way clear to do so. We have been enabled to redeem our pledges in both departments. To the sisters in the Maritime Provinces, the Children's Mission Bands, and all who in any way have contributed to the success of the work we tender our sincere thanks.

And now in conclusion we ask for your continued prayers and support for our work both here in Ontario and in far-off Japan.

Our work is being blessed of God, and we are not laboring in vain. Let us then go forward nothing doubting, knowing that our God is able to keep that which we have committed unto Him against that day.

On behalf of the Board,

L. V. RIOCH,

Cor. Sec.

AUDITOR'S REPORT.

Financial statement for the year 1895-6:

Balance from last year.....	\$466 88
Received from all sources....	673 82
	\$1,140 70

Payments—

Japan mis'n, enlrgmnt of work.....	\$325 00
Building Charity School.....	25 00
Salary account.....	430 00
Ontario Co-operation.....	300 00
Postage and stationery for last year.....	5 60
Printing, postage stationery, bank commissions, this year	15 91
	\$1,101 51

Balance on hand, general fund	\$ 6 80
" " foreign fund	32 39
	\$39 19

Toronto, June 5, 1896.

The Annual Report of the Mission Bands and Junior Societies of Ontario.

At the close of another year we are permitted once more to meet, and hear of what has been accomplished by the children while the time was flying so swiftly by. The work has had a share of encouragement, and especially of late. There has seemed to be a revival of interest where it had gone down, and a renewed effort to do something, if only a little, to aid our work. The one great discouragement of the year was the fact, that our last annual report showed a deficit of over seventy dollars (\$70), instead of having a balance on hand, as we had on previous years. There were many ways of accounting for this state of things, and the hard times affected the Children's Work, as it had everything else, but we hoped that we might be able this year not only to raise our usual amount of money, but also a little toward last year's deficit. How far we have succeeded the following report will show:

The Junior E. Society of London have a membership of 42, and have raised the sum of \$7.52, which has been equally divided between home and foreign work. Their funds were obtained by voluntary offerings and the proceeds of an entertainment. They feel very much encouraged over the good attendance, behavior and interest of the children, and hope to be able to accomplish much more next year. Four have united with the church during the past year.

The Bridgeburg Juniors have reported this year for the first time. They were organized in July, 1894, with eleven members, and now have fifty names on the roll, and of this number eleven have confessed the Saviour and obeyed Him in baptism. They have an average attendance of 35. The children conduct the meetings and arrange their own programs. They supply their place of meeting with flowers, and on Easter Sunday furnished special music for the church.

They are helping to educate a girl in Miss Rioch's school in Japan, besides occasional home mission work, and have forwarded \$1.00 to the treasurer. The most encouraging feature is the willingness of the children to do what they can; and the most discouraging, the indifference of the parents.

The Guelph Juniors have been working well, as usual, and report a membership of 33 in all. The amount of money raised for all purposes is \$13.74, and \$7 of which was sent to the treasurer. One of the interesting features of their work is a Good Literature

Circle, who meet once a week to read the lives of missionaries, the girls employing the time, while listening, in sewing on a mission quilt, the proceeds of which are to go to Miss Rioch to aid in her work in Japan.

The Bowmanville Juniors have not been able to accomplish much, and have sent no regular report, but have forwarded \$1 to the treasurer. We hope better things of them next year, and in the meanwhile every dollar helps.

Cecil Street Juniors have a present membership of thirty, and hold their meetings regularly at 10 a. m. on Lord's day morning. While a change of leaders affected them to some extent, as such things always do, still they have gone on steadily doing good work for themselves and others. The total amount of money raised during the year was \$11.76, \$2.50 of which has been paid to the treasurer, the balance being spent in connection with their home church. One pleasing item was providing a good dinner for a poor family on Thanksgiving day; and as the city supplies so many opportunities for work of this kind, much good may be done by our Juniors along this line. In order to interest the children more largely in foreign missions a number of the members of the Woman's Auxiliary have volunteered to give brief talks to the children on mission topics on Missionary Sunday. This may prove a valuable suggestion to others. I think none have united with the church during the year.

The Everton "Workers for the Master" report a decreased membership this year, but a steady interest shown by the children who are enrolled, numbering twenty, with thirteen honorary members who are pledged to help the band in every way they can. They have sent to the treasurer the sum of \$14, being the entire amount raised by regular and honorary membership fees and the proceeds of an entertainment. They seem to have been making a brave effort along pecuniary lines, and have succeeded well.

Owen Sound "Golden Links" have held their meetings regularly on the first and third Sundays in the month, at the close of the Sunday-school. They have 38 names on the roll, with an average attendance of twenty for the last six months. In addition to their regular fees, \$3.90, they gave a temperance entertainment by which \$6.50 were raised. The contents of

INDIGESTION
CONQUERED BY **K.D.C.**
IT RESTORES THE STOMACH
TO HEALTHY ACTION AND TONES WHOLE SYSTEM.

the birthday box, \$1.80, was not so large as we hoped, but hope it will be used more freely next year. The profits of a sale of plain and fancy goods and a donation of \$2.00 from the Sunday-school gave us a total of \$17.25. Six of the members confessed their faith in the Saviour during the year, though only four have been baptized. Two little boys whose parents thought them too young are waiting patiently until time cures them of this hindrance. On the whole the majority of the members have shown themselves enough in earnest to do a considerable amount of hard work, and an increasing interest in the welfare of others, less highly favored than themselves. Owen Sound has contributed the largest sum to our foreign work, and is, therefore, the banner band.

The "Sunbeams," of Hamilton, organized in January of this year with 33 names enrolled. They have been steadily increasing until now they number 67. Their meetings have been profitable and instructive so far. They first took up the study of Japan, and continued it until even the youngest child had learned considerably more about that country than some of their parents knew. They are now occupied with China, and find it very interesting. They held an open meeting at which they gave the missionary exercise, "Over the World," the proceeds of which, with their fees, amounted to \$6.76, which has been sent to the treasurer.

The St. Thomas Juniors report a present membership of 98, composed of active and associate members, and their band of thirty "Little Pearls." They have had an increase of sixty during the year, and twenty have united with the church. They have forwarded the sum of \$8 for our foreign mission work, which, with contributions to various other departments, makes a total of \$21.40, the largest sum contributed by any of our bands this year. This is a most satisfactory report, and shows that the Juniors of St. Thomas are taken great care of by the church.

The Warton "Cheerful Givers" opened up their work again at Easter, and have been holding their meeting regularly, twice each month, since then, and I think we may confidentially expect a full and satisfactory report in a year's time. This band has been in operation almost, if not quite, the longest of any in the province, and its revival, after a brief rest, is one of the encouragements in our work this year. They have a membership of 25.

Our total membership, as reported, is 403. Total amount raised for all purposes, \$104.68. For our foreign

work, \$63.36 has been forwarded to the treasurer, being \$13 less than last year. Eleven bands have sent in reports, and these are all who are at work at present. One new band has been organized, one has been revived as a junior, while one junior, which has been at work for some years, reported for the first time. A very encouraging feature of our work is the fact that no less than 47 of our members have united with the church, and are preparing for active service in the Lord's vineyard by exercising their powers while they are young.

During the year we have been encouraged and cheered on our way by frequent letters from our beloved missionary, Miss Rioch. But perhaps the most apparent result of our children's work is the fact that Wang Hai, our adopted boy in China, has decided to be a Christian. I was hoping till the last to have heard from Bro. Meigs that he has before now carried this decision into effect, and also have received the promised photograph of the class of which he is a member. He will graduate, if all is well, in less than two years, and will soon after that be able to provide for himself, which will then make it possible to adopt another child, or spend the money in some other way. Taken all in all, we have far more to encourage us than to discourage us. While several of our bands and juniors have ceased working as such, we have gained others, and there is a marked growth in several which is truly gratifying.

All of which is respectfully submitted.

J. E. LEDIARD, Supt.

CHILDREN'S WORK FOR YEAR 1895-6.

Balance from last year, \$93 65
Received from all s'ces 65 81
—————\$159 46

Payments:

Supp't of Chinese boy, \$20 00
O. C. W. B. M. for
Japan work 75 95
Supt's travelling exp's,
postage and stationery 7 20
—————\$103 15

Balance on hand \$56 31

Toronto, June 5, 1896.

Church News.

Items of Church News should be pointed and brief. What can be clearly written on a post card will be usually ample. To ensure prompt insertion all items for this department should be in the editor's hands at least five (5) days before the date of publication.

IONA.—We understand Bro. W. D. Cunningham has started a monthly week-night appointment at Iona.

LONDON AND AYLMER.—Bros. Geo.

Much in Little

As especially true of Hood's Pills, for no medicine ever contained so great curative power in so small space. They are a whole medicine.

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Fowler and R. W. Ballah exchanged pulpits, August 2nd.

BRACEBRIDGE.—Bro. A. C. Gray has been holding an interesting protracted meeting at Bracebridge. There were 21 baptisms and two restored.

LOBO.—Bro. T. L. Fowler visited Lobo in the interest of the college, Aug. 2nd. It was the first visit of the kind ever made in Ontario. Bro. Fowler was kindly received in Lobo. The brethren there believe we need the college. Bro. Fowler preached three times that day—twice in the church and once in a school house on the Lobo and Caradoc town line, where Bro. A. Sinclair has an afternoon appointment every other Lord's day. The editor of this paper spoke in Lobo, Aug. 9th—the hottest day of the season they say. The evening sermon was cut short by the oncoming of an electric storm. One of our brethren—Arch. McKellar—had his barn burned that night. He was opening his front gate on his return from meeting when the building was struck. Had he been a minute or two earlier the consequences might have been far more serious.

ROSEDENE.—Three made the good confession at our regular service, Aug. 16th. E. M.

ALDBORO.—Bro. W. D. Campbell held the "August meeting" on the Plains, Aug. 30th.

RODNEY.—Bro. W. D. Cunningham preached at Rodney, Aug. 23rd. It was an "August meeting." A brother who was present tells us there was a good attendance and good preaching. Bro. T. L. Fowler conducted special services the following week. There were seven baptisms, Aug. 28th, and Bro. Fowler is still continuing the meetings.

MOSA AND GLENCOE.—Lord's day, Aug. 16th, we spent with the Mosa and Glencoe churches—speaking at Mosa in the morning and Glencoe in the afternoon. We had never been at those points before. Bro. S. B. Culp, who has been preaching in Michigan for some time, spoke in Mosa a few weeks

ago, where there was one confession. Bro. Culp, we hear, is about taking up work at Troy, N. Y. The people at Mosa and Glencoe speak well of the students. Bro. Stafford visits them regularly at present.

RIDGETOWN.—Bro. J. C. Price, of Hiram College, has been preaching here for some time. The people like him well. Bro. Charlton preached here, Aug. 23rd, and Bro. Logan, Aug. 30th.

HARWICH.—"Harwich" here stands for four "appointments"—Creek Road, Bridge End, No. 9, Harwich, and Northwood. Bro. W. G. Charlton attends to this large parish. He expects to close his labors here about Oct. 1st. It is much to be hoped that a competent man will be secured to follow him. Special meetings were being held by Bro. Charlton, assisted by Bro. Price as singer, from Aug. 16th on. Bro. Bulgin dropped off on his way back to Ohio and preached Friday evening, Aug. 21st. Bro. Bruce McCully has been assisting Bro. Charlton during his vacation. He intends returning to Hiram College this fall. There were to be five baptisms at No. 9, Lord's day, Aug. 30th. Bro. A. C. Gray preached at Northwood and Bridge End that day.

WALKERTON, Ont., Aug. 22.—Dear Readers: I know you are all acquainted with the name and most of you with the face of our old father in Israel, Bro. Alexander Anderson, and many will feel not only surprised but delighted to hear that, although he has passed the 86th milestone of life here, he is still able to travel from Hamilton to Walkerton, and is now on a visit to his son and daughter, three miles west of here. And not only so, but imagine our delight on July 19th and August 2nd when he preached for us, speaking on 19th July from Jude i. 11 and today from Matthew i. 21, "He shall save His people from their sins." At both meetings we had fairly good audiences, and as we listened to those warm exhortations, faithful warnings and strong appeals to all to continue faithful unto death that we might have a right to the crown of life, humanly speaking, it seemed a pity that such a life could not be renewed. His words were well chosen, his thoughts clear and his voice good. He indeed had a message from God's word to the hearts of men. May God add His blessing, and to His name be the praise. We hope Bro. Anderson may yet be spared many years. His presence is helpful, his words are encouraging. We love him for what he is and for what he has done. Your brother in Christ,

T. WHITEHEAD.

THE
Canadian Evangelist

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PUBLISHED SEMI-MONTHLY

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GEORGE MUNRO, - Editor and Publisher.

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HAMILTON, SEPT. 1, 1896.

"Go...speak...to the people ALL the words of this life."

Take a look at the label on this copy of your paper. If it shows that you are in arrears, please remit the amount due at once.

Finally.

It has been suggested to us that it would be profitable for us to state in order our objections to the "Report on Church Union," adopted at the Annual Meeting of the Co-operation. We adopt the suggestion, and ask our readers carefully to note our criticisms. We shall quote the statements of the report objected to as we go along, and we begin with the very first sentence of it:

"Whereas the two bodies known respectively as the Ontario Christian Church and the Church of Christ (Disciple) have exchanged greetings,"—that statement is not true. It was "The Co-operation of Disciples of Christ in Ontario" which exchanged greetings with the Ontario Christian Church. There is no body of people in Ontario known as "the Church of Christ (Disciple)." As a people in this country, we are known as "Disciples of Christ." Furthermore there is in this statement an assumption of a grave and reprehensible character. The Co-operation does not include all the Disciples in Ontario, has no right to speak as though it did, and its greetings are not the greetings of the whole brotherhood. There is a good deal more in this than may appear to some at first sight.

"And whereas, by reason of mutual overtures made by correspondence, delegates were appointed by the Ontario Co-operation of the Church of Christ, etc."—that statement is also incorrect. There is no such body as "the Ontario Co-operation of the

Church of Christ." It was "the Co-operation of Disciples of Christ in Ontario" which sent delegates to the Ontario Christian Church conference, and that fact should have been plainly stated.

"Therefore, be it resolved by said joint committee:

"1st. That the two peoples, above named, are now one in their faith in Jesus as being the Christ, the Son of the Living God." This declaration was distinctly and repeatedly challenged at the annual meeting. And evidence was produced to show that it is not true. It is denied that the Ontario Christian Church and the Disciples of Christ are "one in their faith in Jesus as being the Christ, the Son of the Living God," and it is affirmed that the Ontario Christian Church will receive Unitarians into their fellowship. As the Disciples are thoroughly sound on the Divinity of Christ, it is evident that they cannot be properly classed with the Ontario Christian Church on the point of the Sonship of Christ. It is right here that the most serious objection is made to the report. For here is a vital, fundamental matter. There can be no compromise as to the Divinity of our Saviour. If we give up that, we give up all. Trifling here is criminal.

Neither is true, that as the report says, "they are now one in practice in the rejection of humanly formulated creeds as tests of fellowship," for the great central characteristic doctrine of the Ontario Christian Church is this, "Christian character or vital piety, the only test of fellowship or church membership." As "Christian character" with them does not necessarily include "Christian baptism," nor even belief in Jesus as the Christ, the Son of the Living God according to the New Testament, there is there a "humanly formulated creed," and it is used as a "test of fellowship." So that as we have said it is contrary to fact to say that the Ontario Christian Church and the Disciples are one in the rejection of humanly formulated creeds as tests of fellowship.

And the statement that they are one "in requiring of applicants for membership simply a confession of Christ as He is set forth in the New Testament," is to be rejected on the same ground that we reject the declaration that they "are one in their faith in Jesus as being the Christ, the Son of the Living God." Since the Ontario Christian Church will receive those who do not believe in the Divinity of Christ, the "confession of Christ," which they require, is not the same as that required by the Disciples.

And so when we pass to the second resolution of the joint committee, we are compelled to challenge the first sentence of it, as regards confession of faith in Christ, and the declaration as to agreement in regard to baptism is vitiated by the proviso, "excepting, however, that some of the pastors and congregations of the Ontario Christian Church do not make baptism an absolute condition of church membership." So long as that is true it is altogether improper for Disciples in any way to endorse the Ontario Christian Church, because, since that Church is an organized incorporated denomination, the whole body is responsible for each congregation, and each congregation, and, we might say, every individual member, is responsible for the whole body. We have not yet met, or heard of, any one who would contend that there is any congregation of the Ontario Christian Church which would refuse to receive from any other congregation of the same body an unimmersed member. And we can well see how, notwithstanding the implication in the report to the contrary, it can be according to the best of the knowledge and belief of the Christian preacher we quoted in a late number of this paper, that there is not a single congregation of the Ontario Christian Church which makes immersion an absolute condition of membership. We do not see how there *could* be one such congregation. It would first have to withdraw from that denomination. And just at this point is a good place to introduce a shrewd criticism made upon this second article to this effect, "That it is singular how it can be said that the Ontario Christian Church and the Disciples can be agreed as to baptism, when it is shown by that article itself that the congregations of the Ontario Christian Church are not agreed among themselves on the point." And there is an objection that lies against an expression used in this article which it is surprising that intelligent Disciples should have overlooked. "In the name of the Father, Son and Holy Spirit," is not according to the commission. "Into the name" is the correct translation, as our old preachers have been showing from the beginning. And it is an important distinction too, a distinction which, being noted and regarded, would annihilate all trifling with Christ's holy ordinance of baptism.

With regard to the third article, we would just make this remark, that if the two bodies in question are not one as to their faith in Christ, it cannot be true "that they are one in seeking a return of all Christ's people to their original, normal, New Testament unity

in the spirit of Christ; the love of Christ, and the name of Christ." That could not be true unless the two bodies held the same view as to the nature and dignity of Christ.

Article four amazes us. We wonder how intelligent men could put their names to it. For the Ontario Christian Church and the Disciples are not one in congregational church polity. As we have said, the former body is an organized incorporated denomination; the latter is not. The Ontario Christian Church Conference is the organ of the former body; the latter body has no organ. No congregation of Disciples recognizes any other, any higher, power outside of itself in any matter, save the Lord Himself, the Head of the Church. The congregations of the Ontario Christian Church have placed the control of their church property in the hands of the Conference. And that is no trifle, for the power that controls the church property might attempt, through the control of the property, to control the *faith* of the church. There is more than the thin end of the ecclesiastical wedge, brethren. Beware of it!

Now as to the recommendations of article five. We object to the first, because many of our brethren feel strongly opposed to any exchange of pulpits on the part of our preachers. And there is no good reason why the Co-operation should go out of its way to offend any of our own brethren.

As to the second, we object to it on the broad ground that the Co-operation has no right to make any such recommendation, that in doing so it steps out of its own proper sphere, and does that which is offensive to many Disciples—to friends of the Co-operation and to those who are not. And we beg to remark that the Co-operation should consider the feelings, even of those Disciples who have not seen their way clear to support the Co-operation. And we further object to the second recommendation, because it contains a loop-hole—a large loop-hole—large enough "to take in all the Pedobaptists and all the world besides," which loop-hole the amendment proposed and adopted at the Annual Meeting of the Co-operation is very far from closing up. Now those who constructed that recommendation either saw the loop-hole or they did not see it. If they saw it the presumption is that they approved of it; if they did not see it, they should not find fault with others for seeing it and pointing it out. And apart entirely from what may have been in the minds of those who constructed the original recommendation, and those who constructed the amend-

ment to it, it was evidently in a high degree improper to send forth to the public and to our own brethren such loosely worded sentences, if the intention was to be thoroughly loyal to immersion and not to yield anything to the well understood practice of the Ontario Christian Church as to receiving the un-immersed into fellowship. And by so much the more as article two of the report declares that "some pastors and congregations of the Ontario Christian Church do not make baptism an absolute condition of church membership." The original second recommendation makes no reference to that very significant exception. Why not? Are we to be blamed if our suspicions were excited? The amendment does, we may allow, refer to the exception, but it does not protect immersion, does not provide that isolated Disciples are only recommended to unite with congregations of the Ontario Christian Church which make baptism an absolute condition of church membership. If that was the intention, why was it not expressed in plain and unequivocal language? The amendment was challenged immediately it was presented. No effort was made to fix it so that there could be no doubt as to its meaning and intention. It was a reasonable request that it should have been made unmistakable as to its language and purpose.

We object to the third recommendation because it is wrong for Disciples to desire to have "an annual interchange of fellowship" with a body that is not sound on the divinity of Christ. This is our chief objection to this recommendation, and as it is sufficient we need not mention others.

As this article is already very long we close our criticisms by quoting from the signature to the report, the words, "Committee of Church of Christ, Jas. Lediard, W. J. Lhamon." Now these brethren were delegates from "The Co-operation of Disciples of Christ in Ontario," and they should have so reported and so signed themselves.

We head this article "Finally," not as intimating that we shall exclude anything that others may hereafter send us on this union question, but rather to indicate that so far as our present judgment goes we intend to now drop the formal and direct discussion of this interesting and important matter.

District Meeting.

The programme of the District Meeting to be held in Ridgetown, October 15 and 16, is nearly completed. The meeting promises to be even as helpful as the St. Thomas meeting was last year. Please to attend.

W. D. CUNNINGHAM

Any friends of the missionary movement having literature which they would like to donate to help the work, please send to the secretary of the Volunteer Band of the College of the Disciples.

MISS S. STAINSBY, SEC.

Box 546, St. Thomas P. O., Ont.

We regret to hear of the death of Bro. J. H. Hanns, at Craighurst, July 31st. We shall have an extended notice by Bro. R. A. Burriss in next number.

Alta G. Fuller, Cassie McLellan, married, Monday, the third day of August, eighteen hundred and ninety-six. Manistique, Michigan.

As the Editor of the EVANGELIST is not now preaching for the church in Hamilton, he is at liberty to hold some protracted meetings this fall.

College Notes.

CONTRIBUTIONS.

A friend.....	\$5 00
Church, Iobo.....	3 50
S. S. No. 9, Harwich.....	2 50
Aiex. Sinclair, Blenheim.....	5 00

The next next session of the College of the Disciples begins Thursday, October 1st. The prospects for a good attendance the coming session are excellent.

A college building is in sight. We have an excellent site donated. It is centrally located and within about two blocks from the post-office. A fine site and campus just outside of the city limits have been offered the College. The brethren here are deeply in earnest in this enterprise. Their zeal and liberality are worthy of imitation. The subscriptions made so far to the building fund are most encouraging. Every Disciple in our country is invited to help us in this work.

Now is the time to give the College your assistance. Many will help an institution when it becomes strong. This is praiseworthy, but it is much more so to help an institution to become strong. Send funds or pledges to George Munro, 116 Wilson Street, Hamilton, or to the undersigned.

T. L. FOWLER.

St. Thomas, Box 1093.

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, Hamilton, Ont.

THE TREASURY OF RELIGIOUS THOUGHT for September begins with a short tribute to Bishop William Taylor and his successor, Bishop Hartzell, recognizing the attractive illustrated articles on Africa, which were lately furnished to the magazine by Bishop Taylor. The editor of the *Illustrated America* "Timely Occasion" speaks of the honor and credit of the nation as they appeared

to Hamilton and Jefferson, and now appear to patriotic and honorable men. Dr. S. Reese Murray has a strong paper on Lynch Law, and there is a fine portrait of Dr. Alexander Maclarin, of Manchester, Eng., with a sermon by him on Small Sins.

Annual subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents. E. B. TREAT, Publisher, 5 Cooper Union, New York.

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T. L. FOWLER, Principal

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Second Term begins	January 7th.
Session ends	March 31st.

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PUBLISHED BY THE
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Toronto

Annual Meeting of the C. W. B. M. of Ontario.

Toronto, June 3-5, 1896.

The ninth annual meeting of the Christian Woman's Board of Missions of Ontario was held in Broadway Hall, Spadina Avenue.

There was a very good attendance of delegates and visitors.

Devotional exercises were led by Mrs. Brown.

The President then gave an address, in which the suggestion was made, "that our Missionary Society devote its energies entirely to foreign work, each Auxiliary being at liberty to contribute to home work through the Co-operation." This suggestion called forth considerable discussion.

The matter of amending the constitution adopted at London was discussed, and the following amendments adopted:

1. That in Article 1, the words, "Christian Woman's Board of Missions of Ontario" be inserted in the place of "The Woman's Missionary Society of the Disciples of Christ in Canada."

2. That Article 2 be amended to read thus, "Its object shall be the spread of the Gospel in home and foreign lands."

3. That in Article 3, the phrase, "representatives from churches" be inserted after "auxiliaries." As amended, it reads thus: "This Missionary Society shall be composed of Auxiliaries, representatives from churches, Children's Mission Bands, Junior Endeavor Societies and Sunday Schools contributing to the treasury of this society, and also of Annual and Life members."

4. That Sec. 1, Article 3, be amended to read thus: "An Auxiliary is a Woman's Society subsidiary to this Society, and which contributes to the treasury of this Society."

5. That Sec. 2, Article 3, be omitted.

6. That Sec. 3, Article 3, be amended to read as follows: "Any person may become an annual member by paying \$1.20 into the treasury of this Society, or a Life member by paying \$20 in advance, or \$25 in five annual instalments of \$5 each."

7. Sec. 4, of Article 3, recommended to be amended at next annual meeting.

8. That Sec. 4, Article 4, be amended to read thus: "The Corresponding Secretary shall carry into execution the resolutions of the Board, and present to the annual meeting the annual report of the Board. She shall collect all funds, acknowledge them monthly through such newspaper as the Board shall direct, and pay them over to the Treasurer. And she may be required

to give bonds to such amount as the Board may, from time to time, deem sufficient."

9. That Sec. 5, Article 4, be amended, reading thus: The treasurer shall keep a faithful account of all funds committed to her keeping, pay out the same only upon order of the Board, and make a full report to each annual meeting. And she shall make out quarterly an abstract statement of monies received and paid out, publishing the same as directed by the Board, and shall present a full financial statement at the annual meeting. The treasurer may be required to give bonds to such amount as the Board may, from time to time, deem sufficient.

10. That Article 6 be amended to read as follows: The following additional committee shall be appointed by the President, as early as possible in each annual meeting, to serve for that meeting; enrolment, auditing, resolutions. The Board shall be elected by open nominations and ballot.

11. That Article 9 be altered to read thus: This Constitution may be amended or altered at any annual meeting of this Society by a two-thirds vote of the delegates and members present, provided such change is recommended by the Board, and notice has been given to the auxiliaries at least one month before the annual meeting; or if notice of the proposed change has been given at the previous annual meeting.

The following suggested by-laws were adopted and added to the Constitution: By-law No. 1.—Every Auxiliary, Church, Mission Band, Junior Endeavor Society and Sunday School, shall be entitled to one delegate at the annual meeting for every \$5 contributed to the funds of this Society.

By-law No. 2.—Any annual member who is a Disciple of Christ shall be entitled to a vote at the annual meeting by the payment of \$3.80 in addition to the fee of \$1.20 aforesaid.

By-law No. 3.—Any life member, who is a Disciple of Christ, shall be entitled to a vote at the annual meeting.

Also the clause: These by-laws may be amended or altered at any annual meeting of this Society, by a two-thirds vote of the delegates and members present, provided such change is recommended by the Board, and notice has been given to the auxiliaries at least one month before the annual meeting; or if notice of the proposed change has been given at the previous annual meeting.

Thursday, June 4th, devotional exercises were led by Mrs. Munro. The matter of our work for the coming year was discussed, and the following motions adopted:

That we continue our affiliation with the Co-operation and that we make a pledge of \$300 to this Society for this year. That the Board be empowered to supply any deficit that may arise during the year in our missionary's present work in Japan, and that she be advised to reimburse herself out of our funds, now in her hands, for the extra amount paid by her for building Charity school.

The matter of sending out a new missionary or helper for Miss Rioch to be trained for a year at least and then to fill Miss Rioch's place during her absence on furlough was fully discussed. All present favored this work, provided the money could be raised. This discussion resolved itself into the adoption of the following resolution:

"That the matter of engaging a new missionary be left to the delegates to be brought up at their first auxiliary meeting; that they report to the Corresponding Secretary the decision arrived at, and that the Board be empowered to act on the decision of the auxiliaries." A plea for financial aid for the Bible School at St. Thomas was ably presented by Mrs. Coulter.

It was moved, seconded and carried that we endeavor to raise \$50 for the Bible School, not making any definite pledge, but assuring the school of our sympathy and approval in this work.

Thursday evening the open meeting of the C. W. B. M. was held. Devotional exercises were led by Mrs. Lhamon, after which Bro. Charles T. Paul gave an eloquent and instructive lecture on "Tibet." At the close of the lecture Bro. Lhamon made a special appeal for our foreign work, and a collection of \$101.77 in cash and pledges was taken up.

Friday, June 5th—Meeting opened with devotional exercises, led by Mrs. Lediard. Some time was spent in conference on children's work. The Superintendent read the annual report on children's work, also an article written by Mrs. Angle. In the discussion which followed some helpful suggestions were made. An appeal from India for aid in the work of rescuing children from sin and degradation was read, but though our hearts went out in sympathy to this work and these workers, we did not feel in a position to give material aid at present.

On motion it was resolved, that the Band which averages the highest according to numbers be given a banner. This conference closed with prayer.

(Concluded in next issue.)

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C. E. Prayer-Meeting Notes.

GEO. FOWLER.

Sept. 6.—*Getting the most out of the Bible.* Deu'. vi. 1-9.

The most marvelous, the most remarkable, the most wonderful, the most important, the most interesting, the most philosophical and the most logical book in the possession of the inhabitants of this mundane sphere is the Bible. It is pre-eminently the Book of Books. Its author is none other than the one living and the true God. Heb. 1. 1.

Notwithstanding that the Bible is "The Word of God," and that it is printed in the native tongue of almost all the people on the earth, and scattered like the autumn leaves to the four quarters of the globe, it is one of the most abused books in the possession of man. It is abused by friend and foe, by infidel and Christian, by the church and by the world.

We owe a duty to this book. God has made an intelligent revelation of His will to intelligent creatures for a most transcendent purpose. He gave it to us to study, know and do. His word saves, sanctifies and judges. It enlightens, exalts and illumines. It has brought untold millions of our lost and ruined race from darkness, despair and death to life and light and liberty, and this marvelous work will continue as long as "the Gospel is the power of God unto salvation."

We never may expect to receive much benefit from this book until we have some clear conception of its purpose. One great subject, the theme of redemption, runs like a golden thread through the volume from Genesis to Revelation. This centers in a divine person—Jesus Christ. His mission was to save the lost by bringing "life and immortality to light through the Gospel." Like Timothy, we are to be made wise unto salvation. Its history the most marvelous, its poetry the most sublime, and its science, subsidiary to its main purpose—that of teaching men the way of life.

Luther gave us an open Bible. He brought it forth from the prison house of Rome. The Lord is ready and willing to flood the world with the sunshine of His love. The open Bible is of no use unless we study it, systematically, continuously, earnestly. Let us divide it into different dispensations and divisions, and as we study it, remember it is the Book of God to man.

Sept. 13.—*Our tongues for Christ.* Prov. xv. 1, 2, 4, 7, 10, 14, 23, 26, 28.

The tongue is one of the most important members of the body, and ac-

ording to James the most unruly. "Therewith bless we God even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing."

The Lord demands of man an undivided service. Our whole body is to be set apart to His work. We need a larger, richer and a deeper conception of Christ's mission, and our relation to Him and His cause. Know you not that your bodies are the tabernacles for the Spirit of God. There is no member of the body, or faculty of the mind, or per cent of our wealth that can be used for the service of Satan. The Lord demands our all.

The tongue we are told is an unruly member, and one that cannot be tamed, but by the assistance of our Saviour we are able to bring it under control. This may not be accomplished in a minute. It requires years of consecrated service.

When we are inclined to speak forth the unkind and bitter word, or the vain and foolish word, or the impure and filthy word, or to use that little member to malign a brother or sister, or to spread useless and trouble-making tales, remember that the tongue is dedicated to God. "Doth a fountain send forth at the same place sweet water and bitter?"

Let us study the life of our great exemplar and learn of Him. At His betrayal, trial and crucifixion He spoke not one unkind word. We learn the same from Stephen, Paul and the other apostles.

"A soft answer turneth away wrath; but grievous words stir up anger."—*Solomon.*

"'Tis slander;
Whose edge is sharper than the sword;
Whose tongue
Outvenoms all the worms of Nile;
Whose breath
Rides on the posting winds, and doth belie
All corners of the world; kings, queens
and states,
Maids, matrons, nay the secrets of the grave
This viperous slander enters."—*Shakespeare.*

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Obituaries.

LEARN.—On June 4th, at his home in South Dorchester, Brother Arthur Learn, aged 23 years, 2 months. His widowed mother, who is a daughter of the late John Luton, loses in him her eldest son, one on whom she was able to lean for help and counsel amid the cares of a young fatherless family. A severe attack of pneumonia did its deadly work in a few days, and our beloved young brother was snatched away from the midst of an active and very useful Christian life. For several years he had been a member of the church of Christ, where he proved himself an earnest and willing worker. His good example will still speak eloquently. How much he is missed! An immense procession of sympathizing friends followed to the grave. There shall be no death, no weeping, no broken hearts over there. R. W. B.

KUNZ.—On Saturday, July 25th, Mrs. Kunz, beloved wife of Bro. Frank Kurz of North Dorchester, at the age of 52 years and 7 months. Sister Kunz has been for many years a consistent and worthy worker of the church of Christ in South Dorchester. She leaves behind her four sons and two daughters, all young in years to be left without a mother's loving care, with her sorrowing husband, who feels almost crushed by the sudden blow. They have the sympathy of a host of friends. The funeral was very large. The Lord knows how to bind up the broken hearted R. W. B.

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HAMILTON.—Church, corner of Cathcart and Wilson Streets.

Lord's Day Services:

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

Prayer-meeting, Wednesday evening at 8. Strangers and visitors to the city are always welcome.

TORONTO.—Cecil Street (near Spadina Ave., W. J. Lhamon, 435 Euclid Ave., Minister.

Services:

Sunday, 11 a. m., 7 p. m.; Sunday School, 3 p. m.; Junior Endeavor, 4.15 p. m.; Senior Endeavor, 8.15 p. m.

Wednesday, Prayer-meeting, 8 p. m. Friday, Teachers' Meeting, 8 p. m. All are cordially invited to these services.

ST. THOMAS.—Church, corner of Railway and Elizabeth streets.

Lord's Day Services.

Public worship, 11 a. m. and 7 p. m. Mission Sunday-school, 9.30 a. m., Junior E. Society, 10.20 a. m. Sunday-school, 3 p. m. Wednesday evening Prayer-meeting, 8 p. m. C. E. Society, Friday, 8 p. m. Strangers welcome to all services.

W. D. CUNNINGHAM, Pastor.

Residence, 43 Mitchell St.

LONDON.—Elizabeth Street Church.

Sunday Services:

10 a. m., Prayer Meeting, 11 a. m., Preaching Service, 2:30 p. m., Sunday-school, p. m., Preaching Service.

Monday, 8 p. m., C. E. Prayer Meeting, Tuesday, 8 p. m., Teachers' Meeting, Thursday, 8 p. m., Prayer Meeting, Saturday, 2:30 p. m., Mission Band. Seats Free. All Welcome.

GEO. FOWLER, Pastor, Residence, 376 Lyle St.

GUELPH.—Bridge Street Church.

Services:

Sunday, 11 a. m., 7 p. m. Sunday-school, 2.55; Junior Endeavor, 4 p. m.; Senior Endeavor, 8 p. m.

Prayer-meeting, Wednesday, 8 p. m. Auxiliary, once each month.

J. B. YAGER, Minister.

Residence, Queen St., near Palmer St.

BOWMANVILLE.—Church, corner of Church and Temperance Streets.

Lord's Day Services.

Young Men's Prayer Meeting, 10 a. m.; Public Worship, 11 a. m. and 7 p. m.; Sunday-school, 2.30 p. m.

Y. P. S. C. E., 8.15 p. m. Monday; Prayer Meeting, Thursday evening at 8 o'clock.

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A. McLEAN.

xxxvi.—From Shanghai to Nankin.
(Concluded.)

As soon it was light we started. We made ten miles before breakfast. Though we were off so early hundreds were out to see us. Our coming was an event in their lives. It was like a circus at home. We were the first foreigners many of them had ever seen. We traveled all day in wheelbarrows. There are no railways and no stage coaches or carts in this part of the Empire. The wheelbarrow is the sole method of transportation. Thirty miles is a day's journey. A wheelbarrow in China has as little romance and comfort as one at home. It could be made fairly comfortable, but that would not be Chinese. Any change would show disrespect to Confucius. At the close of the first day one feels pretty sore. The roads are narrow and poor; China has the worst roads in the world. It is only by courtesy that they can be called roads. They are like Indian trails. Men must walk in single file. The bridges are about two feet wide. Culverts are often six inches. A single stone, or a piece of wood flattened on one side, answers the purpose. No cart or horse could go over the roads and bridges in this part of China. The coolies are great, strong fellows. One wheeled two men over thirty miles, and seemed as fresh at the end as at the beginning. They go faster with a load than we could without. I never looked at them without admiration. Give these beasts of burden the gospel and a good education, and they will be worthy to stand before kings.

At every village the people flocked out to see us. Women tottered out on their small feet. A thousand would gather in the twinkling of an eye. They were curious, but civil. We heard the words "foreign devil" once or twice, but they came from small boys. The men gathered about us and felt us, but they said nothing disrespectful. No sooner did we stop than Mr. Ware began to speak. He illustrated Christ's method, "As you go, preach." He talks like a native and secures the attention of all. Mr. Ku was by his side with copies of the Scripture in his hand. He took a large package from Tsung-ming. Long before reaching the last station every copy was sold. We would wait ten or fifteen minutes at a place. The coolies would get their breath and smoke a pipe or eat a bowl of rice. Then we would hasten on. Some times we entered a tea-house. This is a Chinese institution. It answers to

our saloon. For a cent or half a cent we can have a cup of tea. There are tables and benches and one can sit and rest. The floor is of dirt or brick. Pigs and dogs and chickens act as scavengers. Birds build their nests in the roofs. People come here to gamble, to transact business, to hear or to tell some new thing, or to eat and drink. Peddlers come in and sell cakes, peanuts, sweet potatoes, melon seed, candies, and smoke. A man has a pipe with a long handle and one can have a smoke for cash. No sooner were we seated than the people gathered and the conversation began. It does not take an expert long to introduce spiritual topics. James Ware is a prince for this kind of work. He has an answer for every question. He keeps the crowd in good humor. Nothing even ruffles his spirit. If the wind is ahead, he is sure it will soon change. If it rains he is thankful it does not snow. If fleas abound, he is happy in the thought that they are not bed-bugs. It is a picnic to travel with such a jolly genius.

We were traveling in one of the best parts of China. The land is as fertile as in Central Illinois. Farmers raise two crops a year. And yet they are poor. Their houses are built for the most part of mud and thatch. There are no barns. Plowing and harrowing are done with the water buffalo. We did not see a horse all day. The people are industrious and economical. Nothing is allowed to go to waste. The grass along the roads and on the mountains and on the commons is cut for fuel. Living cheaply is reduced to a science. The Chinese do not drink milk or eat beef. Their lakes and rivers abound in fish. We saw men catching them in all sorts of ways. The most curious method we saw was by the use of cormorants. These birds are trained to dive and swim so swiftly that no fish can easily escape them. The owner places a collar around the neck of the bird to prevent it swallowing a large fish. He can tell by its weight whether it has anything or not. The birds are rewarded with a part of what they have caught, or fed with other food. The fish, either fresh or salted, are used with the rice, the great article of food among the Chinese.

We reached Tung Chau a little after dark. This place is thirty-three miles from the place where we slept the night previous. Tung Chau is a walled city, and has a population of about 75,000. We went to the chapel and book-room and saw the evangelist in charge. We had been hearing of this work most of the day. At nearly every place we stopped we met with some one who had heard the gospel or who had been treat-

ed in some mission dispensary or hospital. We rested for an hour or two in the chapel, and had supper. Mr. Ware and Mr. Ku remained there to preach for a day or two and then return home. Dr. Butchart and I left for the river. This was seven miles distant. We heard afterwards that the magistrate, fearing that we might be attacked, sent a secret guard along to protect us. This may or may not be true. We reached our inn about midnight. We slept well and were ready for the boat the next morning. That night I saw the watchman making his rounds. One was beating a drum; one carrying a gun; the third carried a light. The drum and the light would warn the burglars in time to get safely out of the way. This performance resembles that of hunting with a brass band.

No missionary confines his labors to one spot. He has his centre where he carries on a work. From this centre he goes out into the adjacent country. This was Christ's method. He did not build a cathedral in Nazareth or Jerusalem, and say, "Let the people come to me." He went about in Galilee, and Perea, and Samaria, and Judæa. Once the people wanted to tie him down in their midst. He said, "I must preach the good tidings of the kingdom of God to the other cities also; for therefore I was sent." These tours break down prejudice and disarm fear. The natives see that the foreigner has no horns and hoofs and does not go about like a dragon spitting fire and death. All sorts of rumors are circulated. All sorts of notions are prevalent. Foreigners are believed to be spies or secret enemies. They have some back work in view. At first the sick will not take medicine from them. They are afraid that there is some charm in the foreign remedy. They are told that the foreigners can give a pill that will make them become Christians. He can give another pill that will make them go to church every Sunday, whether it rains or shines. A pill answering to that description would be a priceless boon in America, and would sell like hot cakes. The people see the missionaries. They are unarmed. They are peaceful. They do good and not evil. They sleep in their houses and put their lives in their power. They see that they are men like themselves, bone of their bone and flesh of their flesh, and their fears and prejudices take wings and fly away. That work must be done before China can be Christianized.

We took passage on the good ship Sual for Nankin. Captain Scott is a Christian man and a friend of missionaries and their work. He did everything in his power for our comfort.

There are men in the East, as in the West, who sneer at the missionaries. I have found two classes that have confidence in them. They are the bankers and the ship-owners. With these classes the missionaries have almost unlimited credit. That speaks volumes for them, and outweighs all vulgar and carnal sneers. The next morning we were in Nankin. I went ashore, thankful for the insight into missionary work which I gained, and for such pleasant companionship. In the Mission Compound we had a royal welcome.

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From the Beaver, Napanee, Ont.

Among the young ladies of Napanee there is none better known or more highly esteemed than Miss Mary L. Byrnes. Indeed her acquaintance and popularity covered a more extended field, as she is a traveling saleslady for the Robinson Corset Co., and has many customers on her route, which extends from Oshawa to Ottawa. How this young lady happens to be the subject of this article is due to the fact that she has recently undergone a most remarkable change through the use of those wonderful little messengers of health Dr. Williams' Pink Pills. When the reporter of the Beaver called to make inquiry into her cure, he was met at the door by the young lady herself, whose rosy cheeks and healthy appearance gave no indication that she had undergone a prolonged illness.



The reporter mentioned his mission and found Miss Byrnes quite willing to tell the particulars of what she termed "an escape from death." In reply to the query, "What has Dr. Williams' Pink Pills done for you?" she replied, "Why they have done wonders. I feel like a new woman now. For eight years I was weak and miserable, and at times I could not walk. I was greatly troubled with indigestion, and frequently could not keep anything on my stomach, not even a glass of milk. I had dizzy spells, severe headaches, and my complexion was of a yellowish hue. My kidneys also troubled me, and in fact I was all aches and pains. In going up a flight of stairs I had either to be assisted up, or would have to rest several times before I got to the top. At times my hands and feet would have no more warmth in them than lumps of ice. On one occasion while stopping at a hotel in Kingston, after waiting on a number of my customers, I fell down in a faint.

The landlady found me in this condition and sent for a doctor, who after bringing me back to consciousness, gave me medicine to take. He told me that my system was so badly run down that it was imperative that I should have absolute rest. His medicine had no beneficial effect that I could see, and I tried a number of other doctors, with no better results. I became so low that I cared for neither work nor pleasure, and my friends thought I had gone into consumption. It was at this juncture that I determined to give Dr. Williams' Pink pills a trial, and my appearance to-day will show you what a wonderful change they have wrought in me. I continued taking the Pink Pills for three months, and before discontinuing them every ache and pain had disappeared. I cannot speak too highly of this wonderful medicine, and I am eager to let the fact be known for the benefit of other sufferers."

Mrs. Byrnes was present during the interview and strongly endorsed what her daughter said, adding that she believed they had saved her life.

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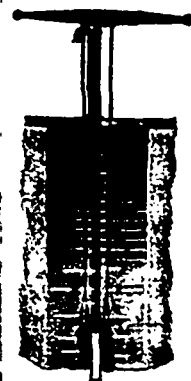
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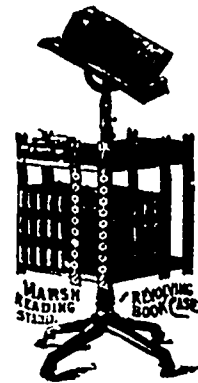
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