

The Canadian Evangelist.

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

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The Canadian Evangelist

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

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

Spurgeon on the "Traitorous Scheme."

We commend to all Baptists the following vigorous language by C. H. Spurgeon, written by him many years ago, and reproduced in a recent issue of the *Christian Commonwealth*. It should act as a healthy tonic to any of his co-religionists who suffer from weakness of the spine: "A certain company of would-be extra superfluous Liberals, made up of Independents and Baptists—good enough men in their own way, but thoroughly wrong-headed on this and some other points—are resolved to amalgamate the two bodies; and their first action, inoffensive and insignificant, we judge, from what we know of them, to be merely the beginning of the end, a stepping-stone to something more, getting in the thin end of the wedge—in plain Saxon, a little *dodge*. They would found churches, and found a denomination in which Christ's ordinance of baptism would be left optional. Some of them would even have a font and a baptistry in each place of worship, which, to our mind, is to form churches on the principle of despising the command of Christ, and of counting it an utterly insignificant matter what the ordinance may be, and whether it be obeyed or not—'Whichever you please, dear friends; pay your money and take your choice: sprinkle the infant or immerse the believer—our church does not care a farthing which.' This is the witness of the model union churches, and would be the witness of a united baptized and unbaptized Congregationalism. We quite understand the testimony of our friends who hold infant baptism, as they also understand ours, but to form a denomination which regards all baptisms with equal indifference seems to us to be a *scheme traitorous to Christ and His word*." "When ministers get a footing in Baptist churches, and first disown strict discipline as to baptism, and then inoculate their people with hostility to their denomination, and coquet with Pædo-baptist bodies, they present to our churches a reason for inquiring into the advisability of the very first step in the descent, and they also raise the question as to the honesty of those who gain an inch with the covert view of gaining an ell, when they know very well that no inch would be given if their ultimate design were known." The article concludes as follows:

"That no one may make a mistake as to the writer of this article we append our name, that it may be coupled with all the reproach that any may care to heap upon it for our plain speech in this matter.—C. H. SPURGEON.—*Australian Christian Pioneer*.

Presbyterian Creed-Revision.

"The proposed revision of the Westminster Confession of Faith has failed." So says the *New York Independent*, and the affirmation or prophecy seems amply justified by the facts. In 1889 the General Assembly submitted an overture to the Presbyteries, asking whether they desired a revision, and, if so, in what respects and to what extent. The result showed 134 Presbyteries in favor of revision to 68 against it. Hence the Assembly of 1890 appointed a strong committee of twenty-five—fifteen ministers and ten elders—to submit a plan of revision. Guided by suggestions from the Presbyteries, to whom they submitted their first draft, the committee reported an amended Confession to the Assembly of 1892. Some of the principal changes proposed in this report were given in these columns at the time. It will be remembered that the members of this committee were not permitted to go about their work with a free hand. They were enjoined to make no changes which would impair the integrity of the Calvinistic system. All they were permitted to do was to soften some of the harsher expressions. The doctrine of "reprobation" reappeared as "pre-terition." The paragraph concerning the fate of infants dying in infancy was modified, etc. The committee itself was greatly divided touching the report, only twelve out of twenty-four who made the revision approving of all the changes. The Assembly submitted the revision to the Presbyteries in a series of overtures. The responses to these overtures are now coming in and are decidedly unfavorable. Though but eighty-two out of more than two hundred Presbyteries have as yet been heard from, these are considered fairly representative. Barely one half of them approve the revision and only thirteen approve it entire. As the constitution of the church requires a two-thirds vote before any change can be made, it is evident that the proposed revision will not be adopted.

From the remarks of the *Independent* we gather that the refusals are based quite as often upon the view that the changes do not go far enough as that they go too far. From the facts stated, as well as from what we have read elsewhere during the progress of the discussion, we have little doubt that that journal, which it will be borne in mind is strongly conservative in its general tone, is quite safe in predicting that a new short creed will be the outcome of the movement.

Thirty four of the eighty-two Presbyteries which have been heard from ask for this, and many more doubtless will approve it. The *Independent* says:

"On the whole, we think the church is to be congratulated on the outcome. The Westminster Confession is an antiquated document expressed in antiquated terms. Any revision of it would

be a sort of patchwork. It would be like putting new wine into old wineskins. A short new creed expressive of the evangelical doctrines held by the Presbyterians, Methodists, Congregationalists and others will meet the wants of the churches, and the venerable Confession can repose in dignity and silence on the shelves.—*Canadian Baptist*.

The Bible Itself.

The *Christian Evangelist* says: The *Christian Intelligencer* makes a good point in the paragraph given below, but it is certainly a noteworthy fact to see in the representative journal of a denomination, the very corner-stone of whose doctrine, as expressed both in its praying and in its preaching, is the absolute necessity of the "direct operation of the Holy Spirit in the conviction and conversion of the sinner," such a statement as this, "The Bible itself has led men to believe." Yes, the "Word of God is alive and energetic, and sharper than any two-edged sword," and the "gospel is the power of God unto salvation." The *Intelligencer* says:

A Chinese missionary, speaking before the British and Foreign Bible society, referred to the case of an old man in his field who once became possessed of a New Testament, and read it without any assistance from a missionary or any private Christian. After reading it, especially in the Book of Revelation, he turned to his sons, and feeling that there was something to him in it said, "This does not come from man; it is from heaven." He charged them to worship God, and when his end came, which was not far off, to bury him as a disciple of Jesus Christ. Before that came, he fell in with missionaries and was baptized upon his deathbed. Then his home became the center of a little circle of Christian worshippers. Similar cases have occurred in Japan, in Persia, in Turkey, and, indeed, all over the world. The Bible itself has led men to the belief of the truth without the aid of a living teacher. This fact is, we believe, without analogy in the case of any other religion. The ethnic faiths have their sacred books, some of them possessing remarkable qualities, but who ever heard of a conversion affected by any of these books? When did any man have his life altered by reading the sayings of Confucius, a Veda of India, or any portion of the Zandevasta, or a chapter of the Koran? These religions have been propagated, and sometimes widely, but it has always been by the oral teachings of their advocates, never by the mere circulation of the books in which their tenets are recorded. It is otherwise with the Scriptures. They are the living oracles of God. They have life and that life reproduces itself. No word of the Lord returns to him empty. All of them go abroad to work. Centuries have passed over them, and still they wear their eternal youth. Still they are living and powerful, and pierce to the very joint and marrow. By virtue of their own contents they challenge attention and assent, and often, very often, attract the reader to the faith and service of the Lord Jesus. As Paul said, they "are able to make wise unto salvation."

This Gospel of Noise.

It sometimes seems as if some people had embraced the "gospel of noise." They seem to have forgotten those scriptures which say: "The Lord is in His holy temple, let all the earth keep silence before Him."—Hab. ii. 20. "Be still and know that I am God."—Psa. xlii. 10. "Stand in awe, and sin not: commune with your own heart upon your bed, and be still."—Psa. iv. 4. "Be silent, O all flesh, before the Lord."—Zech. ii. 13. "When thou goest to the house of God . . . be not rash with thy mouth to utter anything before God; . . . for a dream cometh through the multitude of business; and a fool's voice is known by the multitude of words."—Eccl. v. 1-3. It is sometimes the case that from the beginning to the end of a religious service there is nothing but noise; not *one moment* for quiet meditation and careful thought. At first there is what is sometimes termed a "praise service," where for half an hour or an hour people sing—sometimes without much regard to sense—noisy tunes with rattling choruses, the more noisy and the more rattling the better, until people are exhausted and wearied; then comes in a short sermon, or a few brief prayers or remarks, interspersed with more of the same kind of music, and so the hour passes by.

We recollect a special service where there were present a number of persons who were perhaps qualified to edify and instruct the people, but someone who supposed he had charge of the services, occupied nearly an hour at the beginning with preliminaries, mostly noisy and exciting singing, until at length he was interrupted by some one more experienced, who took the meeting in hand and tried to bring quiet, order, self-examination, and devotion out of the noise and confusion which prevailed.

We need in these days something besides the gospel of rattle-te-bang. There needs to be searching of hearts. The blessed man is one who meditates day and night in the law of God. His life is not one whirl of noisy excitement. He has learned to wait on God. When he speaks he has something to say, and when the Spirit of God prompts him to bear testimony he proposes to have time to deliver the message which he has received. He is not anxious to see how much talking can be done in fifteen minutes, or how many people can jump up and sit down in half an hour. The question is not how much powder can be fired off, but how much execution can be done. The word of God, sharper than a two-edged sword, pierces to the dividing asunder of soul and spirit; but the gospel of rattle-te-bang, the gospel of noise and clatter, the gospel of song which affects people's toes more than it does their hearts, and is better adapted to jigs and glees than prayers and supplications, is not likely to lead men to Christ, the Lamb of God, nor to melt and break the hearts of lost souls.

Can we not learn something from those that have lived before us? Is it not wise sometimes to wait in silence before the Lord, to ask Him to show us His will, and then to listen while he

answers us? Maybe in some hours of quiet and silent devotion the Lord will reveal to us truths which we shall never hear in the midst of noise and tumult and confusion.—*The Armory*.

Dr. Barrows, chairman of the World's Fair Congress of Religions, has an article in the *Review of Reviews* on this unusual assemblage, in which he states that over sixteen hundred men, eminent in the religious life and work of the world and representing nearly all the great Christian Churches, and all the leading historic faiths, have accepted places in the Advisory Council of the Parliament. This great strength of support has been given it from a variety of considerations. There are those who favor it because of the aid it will bring to the study of comparative religions. Again, very many have favored the Parliament from the profound conviction that it would show forth the superiority and the sufficiency of some particular form of Christianity. Others have favored it from the feeling that their own religion has been misunderstood, and that they have cherished important truths which others will do well to heed. Multitudes of the more progressive and broad-minded men in Christendom have championed the Parliament from the feeling that they, as Christians, may rightly and wisely show a more brotherly spirit toward the representatives of other faiths. Furthermore, the Parliament has received the allegiance of many because they are assured that the conference will draw Christians more closely together. The future alone can tell whether this ecumenical council at Chicago will do more to advance true religion than those at Nice, Constance, Trent and the Vatican.—*Christian Evangelist*.

Many mean things are done in the family for which moods are put forward as the excuse, when the moods themselves are the most inexcusable things of all. A man or woman in tolerable health has no mortal right to indulge in an unpleasant mood.—J. G. GOLLAND.

When you make a mistake, don't look back at it long. Take the reason of the thing into your mind and then look forward. Mistakes are lessons of wisdom. The past cannot be changed. The future is yet in your power.—HUGO WILHE.

"That is the happiest state of life in which one has not to command nor direct, but to obey solely, not having to choose for ourselves, but having our path of duty, our mode of life, our fortunes marked out for us. What else does God require of us in the injunction: 'Commit the keeping of our souls to Him, as unto a faithful Creator.'—FRIL.

"I am satisfied that the day is coming when, in our church and all the churches of the world, we shall look chiefly to the conversion of children, and as a comparatively rare instance to the conversion of those in maturer years."—BISHOP SIMPSON.

People who never think of anybody but themselves are always little, no matter how big they feel.

Contributions.

"They Expounded Unto Him the Way of God More Perfectly."—Acts xviii. 26.

Between Paul's taking leave of the Jews in Ephesus and his return to that city, Apollus, an Alexandrian Jew, came to Ephesus and began to speak boldly in the synagogue. This man was learned, mighty in the Scriptures, had been instructed in the way of the Lord, and being fervent in spirit, he spake and taught *carefully* the things concerning Jesus, knowing on the baptism of John, viz., "The baptism of repentance unto remission of sins."—Mark i. 4. But when Priscilla and Aquila heard him, they, the friends of Paul, took him unto them and expounded unto him the way of God *more carefully*. On Paul's return he asked certain disciples, "Did ye receive the Holy Spirit when ye believed?" Who said: "Nay, we did not so much as hear whether there is a Holy Spirit" (see Revised Version, margin). And Paul said: "Into what then were ye baptized?" And they said: "Into John's baptism." For the sequel see Acts xix, 1-7. Evidently these disciples and Apollus were alike in "knowing only the baptism of John." And may we not infer that Paul and his friends taught alike when they instructed them by "expounding the way of God *MORE CAREFULLY*?" That these words do not refer to "baptism in the name of Jesus Christ: unto the remission of sins," which Apollus taught *carefully*, but to the promise of Acts ii. 38, which was then first added, "Ye shall receive the gift of the Holy Spirit," seems clearly indicated by Paul virtually saying, "If ye did not receive the Holy Spirit when ye believed, into what then were ye baptized?" Evidently in Paul's mind there was surprise at the ignorance of these disciples, but all was made plain to him on the mention of the baptism of John.

The "gifts" of the Holy Spirit which accompanied His reception as a rule in apostolic days, do not mark off the promise as belonging only to that time, for "to all that are afar off is the promise, even as many as the Lord our God shall call unto Him." "I baptize with water: He shall baptize you with the Holy Ghost," said John. The "living water" of John vii. 37-39, is the Holy Spirit, and is promised to "any man" who is thirsty.

If, then, we would teach *more carefully*, "the promise" must be included as the privilege of all; and we must beware of teaching only the baptism of John, whilst we profess to follow Paul and his friends, Priscilla and Aquila.

MATTHEWS.

Summerside Letter.

After a long, cold winter, how pleasant to feel that spring is here. To hear in the early morning the chorus of the feathered songsters, to feel the warm sun shining upon us, to see the change in the color of the fields—all bring with them a something that makes us feel glad. Drooping spirits are revived, failing health is restored; invalids can move out and enjoy the balmy air. Spring has been called "a resurrection of Nature." In many ways this is a truism. It does seem as though all vegetable life was dead in winter; but lo! in the spring it comes forth again. As we trace our way through the many cemeteries of the land and see how cold and deathlike everything is, we cannot but wonder about the time when the great resurrection will take place. Are our hearts gladdened by the "resurrection of nature"? How much more when the last trump shall sound and the dead in Christ shall be

raised, and we which are alive and remain shall be caught up to be forever with the Lord. What a day that will be! No more drooping spirits, no more pain, no more sin, nor death, nor disease. They shall come from the east and the west, from the north and the south, and sit down in the kingdom of God, with Abraham, Isaac and Jacob. This may meet the eye of some Christian who is getting a little careless or cold by the way, or it may come before some who are passing through the dark waters of bereavement. To all such I would say, "Think of the resurrection," "Joy cometh in the morning."

But there is another point I wish to speak about. Ought there not to be a "resurrection" of our church work? There seems to be a grand work being accomplished by our brethren in the United States. Is there not some move that can be made in the Dominion, or are we doing all we can?

I think nearly every one of us will admit that we could do a little more. Shall we do it? Twelve men inspired by God started to preach Christ at Jerusalem, surrounded on every side by opposition—Jewish and Pagan. They were persecuted, killed, but we have Christianity to-day as a result of their efforts to make Christ known. If every disciple of Christ in the Dominion, from Nova Scotia to British Columbia would only get "resurrected" (revived) and go to work in the strength of God with hearts full of love toward their perishing fellow men, what a stir there would be. We have some noble men and women at work now, but a great deal of time is taken up with trying to get the churches to work. If all were alive to the interests of the work, all this time and energy could be put in another direction. I do hope, I do pray, that God Almighty will in some way or another stir us up. That there may be a grand awakening; that the plea for a return to the primitive simplicity of the Gospel and Christian union may be advocated with such earnestness and force as to give it a momentum which shall increase as it goes on its way from church to church, from province to province.

Sometimes I think we are dwindling down to become a sect among sects. We must dispel this idea. We want to show that Christ does not teach the narrow doctrine of sectarianism.

Perhaps you ask, where? How is this revival to begin? In reply I would say that I notice the success of our brethren over the line is mainly due (humanly speaking) to their organization: their work is well planned. So I think the place for us to begin a revival of this kind is at our annual meetings. I only give this as my opinion. I will give you my reasons. Nearly every province has its annual meeting. These meetings are generally very pleasant—some of the happiest hours of my life have been spent at these meetings. Some of these meetings are also profitable. But here it is where I see we need to make a move. Now I maintain that when the brethren representing the different churches come together at some one place; that is the time to fill their minds with enthusiastic teaching on this subject. Some of our annual meetings have no order nor arrangement about them, preachers are called upon to preach at the meetings without any preparation, and so the meeting produces no enthusiasm nor zeal. But if there was an appointed programme, and suitable subjects chosen dealing with the living questions of the day—inspiring the people to do more in the future than in the past, future work carefully planned out to the glory of God, then let each member go home with a determination to arouse an interest in his or her church. This is

how this revival will start. Now I do not want you to think that I am for getting up some great excitement, I am not in favour of anything like that; but what I am in for is a whole-souled united effort on the part of the churches to bring our positions as a people more prominently before the people, so that sectarianism and errors may be removed and the truth as it is in Jesus may be established; that Christ may be all in all. A single individual may make an effort and do something in his own locality, but if there could be a mutual effort made on the part of all the churches, there would be grander results all around. But I must close; when I began this letter I did not intend to write what I have written, but I commend it to God and my readers. One thing I ask of you: before you retire this night after reading this letter, kneel down and ask God to help you to be more earnest in your work for the Master: to revive His work in the hearts of His people; and for me that I may see my efforts to advance the Kingdom of Christ more successful in the future than in the past.

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

Young People's Work.

FOR CHRIST AND THE CHURCH.

"The Light of the World."

The Christian Endeavor meeting in the London Christian church on April 2 was very interesting. The church was well filled. Bro. J. L. Goodburne was the leader, the topic being the "Easter Service." Following is the pith of his address:

Easter Day, in its original form, was a Scandinavian feast day, designed to celebrate the return of Astur, or Auster, the sun. It was their custom to put out the fire which had burned in the house all winter, blackening the rafters with its smoke; and to clean away the smoke-stains, and strew green rushes and sweet flowers. A sermon of the time of King Henry VIII. says, referring to this custom, that it is a good example to us to clean the house within, bearing out the fire and strewing flowers—"Soe ye should cleane the house of youre sowle."

When Easter day dawns in Russia men are met with the salutation, "Christ is Risen," and the answer is an affirmation of this statement, which is accompanied with a kiss. The bells chime "Christ is Risen!" and the cannon on the battlements of the forts thunder "Christ is Risen!" But what a mockery takes place at the Greek Church of the Holy Sepulchre in Jerusalem! Apropos, it might be as well to remember that this is not the tomb of Christ, for how could proper trace of it be kept when the Roman emperor Hadrian forbade Jew or Christian to enter the city. The Mohammedans have located nearly all the places mentioned in the Bible, with this notable exception, and they will scarcely tolerate the visit of a Christian to any of them, as the Cave of Machpelah, for example; yet they allow the Christians this place—why? Because they do not believe that Christ died. They say he ascended alive into Heaven, and that a criminal suffered in His stead.

For thousands of years the world was in a spiritual darkness. It began to settle while the rainbow of God's promise was fading from the sight of Noah. You know the sad history, and it is not necessary for me to revert to it. Asia was peopled with vast numbers, and was the seat of all learning at a time when Europe was a savage and almost unknown country. The desire to worship some superior being seems to be

deeply implanted in man, and in the dim past they invented gods of their own, for they had forgotten the true God—yes, the same thing prevails to-day. Some of the most highly-civilized peoples had the most cruel and blood-thirsty religious rites ever known—the worship of Moloch, for instance. But lights appeared in the world at different times—Confucius, in China; Buddha, in India—and both taught something purer and better. Prince Gautama (Buddha) taught kindness, and deprecated the shedding of blood, showing that blood was not necessary, and that a life of kindness was better. But none of the teachers of antiquity gave the hope of eternal life, and Buddhism, a religion in which 470,000,000 of our fellow-creatures live and die, gives no greater hope than absorption into the godhead—the Nirvana, eternal rest, oblivion.

The world was in darkness, the sun shone not—the earth needed the vivifying rays of the great luminary. Suppose we are released from a dark, noisome prison, where the blessed light of day cannot penetrate, the only light being a faint ray from a crack—a cold, strange gleam. The morning promises to be lovely, and what emotions, what swelling of the heart, come over us as we watch the east become gray, and huge, misty shapes rise from the land and the water like ghosts of long-forgotten days. The east becomes primrose, and delicate pencils of light shoot toward the zenith, and the primrose deepens into crimson. See the glorious bars of light springing up across the eastern sky, and through them the radiant messengers of the dawn are speeding on their way, scattering the ghostly shadows and the chill of night, kissing the mountains into wakefulness, and greeting the lark which has soared to meet the light, singing as he goes! Another moment, and the golden gates are open, and the sun himself comes forth ("as a bridegroom from his chamber") with power and glory, and a great flashing, and he embraces the night and covers her with his brightness, and it is day.

Such a morning broke nearly 1,900 years ago near Jerusalem, when the joyful news was circulated that Christ, the Crucified, had risen from the dead—He who was dead was alive. What a sensation of terror must have passed through the Roman soldiers when they saw the angel roll away the stone! Perhaps they thought one of the Diabolical had descended, and this alone would fill them with fear. But when the Redeemer came from the tomb with the tread of a mighty conqueror their hearts failed them, and they "became as dead men."

I said Christ came from the tomb with the "tread of a mighty conqueror." He had conquered the temptation to sin in the wilderness after His baptism; He had conquered the last great trouble in the Garden of Gethsemane; He had conquered death itself. The world was now His, for He had won it.

On that day the light which John the Baptist had kindled, and which had been but glowing, now burst into a flame, and on the Day of Pentecost it became a devouring fire. Wicked men have tried to quench it, and have heaped rubbish upon it, and trodden upon it, and poured water upon it, while they gleefully said to each other that they had killed this new "superstition." But it again burst out with resistless energy, utterly consuming the rubbish piled upon it, and nearly filling the whole earth with the glory of its light. Herod sought to destroy Christ, but did nothing save cause his disappearance for a while. The authorities of a so-called "Christian" church destroyed the city of Tara, in Ireland, in

the hope of destroying a purer religion than they taught. But has it? The religion of the Lord Jehovah and His son is victorious everywhere—not one false religion can stand against it. It is even said by some of the followers of the Moslem faith—that bitterest enemy of Christianity—that Mohammed himself foretold that the religion of Jesus Christ would eventually become universal, and that the faith of Islam would last for but "five prophetic months." (See Rev. ix. 5, 10.)

Have you ever thought how necessary to our salvation was that resurrection morn? A great many people attach vastly more importance to the death of Christ than to His resurrection. This is a mistake, and a great one. If Christ had not fulfilled all the conditions of the law, His death would have availed us nothing, as He would not have arisen. Many men have died for their friends and many for their country; but the redemption of the world from sin needed more than this. It needed that one man should so live as to be justified by the law. He must die, indeed, in obedience to the sentence passed upon man in the beginning. God only could supply such a man, and that man must be Jehovah's own Son, gifted with power from His Father, and gifted to such a degree as to not only raise others from the dead, but to raise up Himself. Does not the resurrection of Jesus proclaim the final triumph of righteousness over sin—"for by sin came death"?

Christ is the "first-fruits of those that sleep," and this is a promise that we shall rise from the tomb. But how different will be our arising. Not one will come forth as did Christ, as a conqueror, and whose bearing and air proclaim Him King Eternal. Some of us will rise as pardoned prisoners released from thralldom, with the remembrance that Christ has done this, and with the hope that "this mortal shall put on immortality." How will the wicked fare? Ah, friends, it is not for me to say. I am not judge, and I cannot say whether man be good or bad, nor whether he will rise to life eternal or return to everlasting death. God is the Judge of all, and in His hands is the future of all.

But His Son has said: "Go ye into all the world and preach the gospel to every creature," and to baptize such as believe. There is work for all. The world's population is 1,424,000,000, and out of this there are 856,000,000 in heathen darkness; 170,000,000 are Mohammedans, 190,000,000 Roman Catholics, 84,000,000 Greek Catholics, 116,000,000 Protestants, and 8,000,000 Jews. A well known Episcopal bishop in Ontario recently said that the world's progress in Christianity would be slow until the Jews acknowledged Christ as the Messiah. As subjects of Great Britain, our patron saint is St. George, who was born and buried at Lydda, in Palestine, and who, for the sake of the religion of Jesus Christ, was subjected to seven frightful tortures in the city of Nicomedia, the capital of Bithynia, and that he was revived each time. Some accounts say he was put to death seven times, and was as often raised to life. He was at last slain for the sake of Christ. Cannot each one of us become soldiers of Christ like St. George, clad in the armor of God—the breastplate of righteousness, the shield of faith, the helmet of salvation, and the sword of the spirit? Clad in this armor, who can stand against us?

STUTTERING

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Re Accommodation in Montreal.

In the issues of the Golden Rule dated March 9 and 30, Mr. Lighthall gives information with respect to above, as far as it is possible now to do. The general plan will be to locate the different states and provinces as much as possible in one locality. The popular idea will be for the delegates to take their lodgings without board, obtaining their meals at the large tent to be provided, or at restaurants. The same person who was caterer for the convention in New York has been engaged by the committee of '93. The names of intending delegates should be sent to the undersigned at as early a date as possible. When sending the names the Transportation Committee would be glad if the delegates would intimate which of the different routes they would prefer to take, as it may be of assistance to them in the providing of proper accommodation. Ontario should be well represented at Montreal. Let every society appoint at least one delegate as soon as possible, and make the convention a matter of prayer, that from it may flow great spiritual blessing, not only to Montreal, but to our whole broad Dominion.

RE TRANSPORTATION TO MONTREAL.

Arrangements have been made both with the Canadian Pacific Railway and Grand Trunk Railway companies whereby tickets to the Montreal convention will be issued at a single first-class fare for the round trip. These tickets will be available from all stations on either line east of Port Arthur and west of Lake Megantic. The time limit has not yet been decided upon by the railway companies, but there is no doubt it will allow ample time for delegates to take advantage of the side trips which are being arranged by the Montreal committee.

As many would doubtless desire to take advantage of the steamers one way, alternate routes have been arranged as under. In no case the rates on steamers include staterooms or meals, which must be paid for extra. The price of meals varies, but it is only in route No. 1 where a stateroom will be found necessary:

ROUTE NO. 1.

From any point in Ontario west of Toronto to Toronto by rail, thence by boat (R. & O. N. Co.) to Montreal; return all rail. The Montreal steamers leave Toronto at 2 o'clock p.m., arriving in Montreal the following evening about 6:30. They pass through the magnificent scenery of the Thousand Islands by daylight, and run all the rapids in the St. Lawrence. Rate for round journey: Regular single fare from point of departure to Toronto, with the sum of \$12.70 added.

ROUTE NO. 2.

From any point in Ontario west of Kingston to Kingston by rail; thence by boat (R. & O. N. Co.) to Montreal; return all rail. The steamers leave Kingston early in the morning, passing through the Thousand Islands and rapids by daylight as per route No. 1. Rate for round journey: Regular single fare from point of departure to Kingston, with the sum of \$6.50 added.

ROUTE NO. 3.

From any point in Ontario west of Brockville, to Brockville by rail; thence by boat (R. & O. N. Co.) to Montreal; return all rail. Rate for round journey: Regular single fare from point of departure to Brockville, with \$5 added.

ROUTE NO. 4.

From any point in Ontario west of Brockville to Ottawa by rail; thence by boat (Ottawa River Navigation Co.) to Montreal; return all rail. The regular night express on the C. P. R. with

through sleepers from Toronto arrives in Ottawa in time to take the steamers leaving Ottawa at 7:30 a.m., arriving in Montreal at 6:30 p.m. By this route delegates will be able to see the Dominion parliament buildings at Ottawa as well as the Chaudiere falls near that city. The scenery along the river is said to be very fine. The steamers of this line also run the Lachine rapids in the St. Lawrence river. Rate for round trip same as No. 3: Regular single fare from point of departure to Brockville, with the sum of \$5 added.

It is probable that other routes may be arranged before July, of which further information will be given by circular to intending delegates.

The rate of fare to the different points from which steamers start, with information as to time of arrival and departure of trains, may be had by applying to your station agent. Tickets for the round journey will be sold by all agents of the railway companies at the rates named.

Special side excursions to points of interest in and around Montreal are being arranged by the Montreal committee, but of these due notice will be given at a future time.

As a guide to ascertaining the rates from various points, the rates from Toronto are as follows—to Montreal and return:

Table with 4 columns: Route description, Regular fare, Add sum named above, Total fare. Includes routes 1-4 to Montreal and Brockville.

G. TOWER FERGUSSON, Chairman Transportation Committee, 70 Madison Ave., Toronto.—Endeavor Herald.

C. E. Prayer-Meeting Topics.

May 21—Tarrying Near Temptation.—Prov. xxiii. 30, 31; Matt. xxvi. 41.

Solomon, in the preceding lesson, has exalted wisdom. True wisdom never yet led men into trouble. It is a precious jewel and we should never rest until we become "new creatures in Christ Jesus," until we are abiding in Him who is the fountain of all true wisdom.

In this lesson Solomon has presented to us a picture of the most pernicious, if not the worst fruits of folly. Intemperance has been a serious evil in all ages of the world, but the great progress made in all directions during this century has so affected the drink problem that intemperance has become one of the most terrible, desolating evils of the day. The land groans under the awful curse. There is safety to the young man to-day only in total abstinence. Tarry not near temptation. This warning is general. It comprises all temptation. There is safety in Christ Jesus. Out of Christ there is death. "The wages of sin is death."—Rom. vi. 23.

As long as we are in the world we will be subject to temptation. The foolish man will tarry near temptation; the wise man will flee from it. "Watch and pray," says Christ, "that ye enter not into temptation."—Matt. xxvi. 41.

In England during the reign of Mary, two men were sentenced to be burned

at the stake because they would not renounce Christ. One gloried in his strength and was anxious for the day to arrive that he might show to his persecutors his great faith. He was weak, very weak. His time was spent in prayer for strength that he might "hold fast his profession." The hour came; they were led forth to die. They were tied to the stake and fagots piled around them. When asked to recant, to renounce their faith, the one who boasted of his strength gave way, the other received strength through prayer to enable him to withstand the temptation, and "died the death of the righteous." Paul says: "When I am weak then am I strong."—2 Cor. xii. 10.

Let us trust but little in our own strength and lean with greater faith upon the "arm of the Lord."

God never tempts us. James i. 13. Neither are we ever tempted above what we are able to stand. 1 Cor. x. 13.

A writer says: "Drink is the extinguisher of reason; the shipwreck of chastity; the shame of nature and the murderer of peace. The cup kills more than the cannon. It fills the eye with fire, the legs with water, the heart with grief, and turns both body and soul into hell."

O thou invisible spirit of mine, if thou hast no name to be known by, let us call thee Devil!—SHAKESPEARE.

May 28—Bible Ideal of Character.—Prov. xxxi. 30-31; 2 Tim. ii. 15.

"Character," says Webster, "is the sum of qualities that distinguish one person or thing from another."—"Actions, looks, words, steps from the alphabet by which you may spell character."—Lavater. Reputation is the estimation in which one is held. Character is what one is. Our reputation may be created by others, but our character is formed by ourselves.

The world has its ideal of character. This has varied with the different ages of the world's history. The time was when "might made right," and Hercules became a god, and even at the present day among a certain class brute force is considered the desideratum of all things, and Sullivan is crowned with laurels. The taste of all the world is not thus satisfied. The great majority of civilized mankind does homage to superior excellence of character. In the Old Testament the highest ideal of character belongs to him who renders to God prompt obedience to all His commands. For disobedience Saul fell from his position of favor with God and the crown was given to another. David was a man after God's own heart, except when he disobeyed the moral law by breaking the Decalogue. In vain do we search the pages of the Old Testament for the character of a man which in every respect is perfect. It is not till we come to the New Testament that we find a perfect character. There we follow the life of Him who was without sin, Jesus Christ the Son of God. He is the ideal character. He is our example. After Him we are endeavoring to model our lives. To His will we aim to conform ours. Paul, John, Peter, Barnabas, Stephen and others were godly men, but as we study the history of their lives we find that they were human creatures subject to like passions as ourselves. 1 Peter ii. 21; Eph. iv. 13; 2 Cor. iii. 18; Col. iii. 10; Gen. i. 26, 27.

GEO. FOWLER.

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THE HANIMON LADY has Two Companions. Can you find them? If so, mark faces and send to us as directed below. The LADIES' COMPANION is a high class, 32 page, illustrated Magazine, devoted to literature, home life, fashion, etc. most articles in appearance and patronized by the best class of readers. A perfectly fair and legitimate premium system is adopted by its publishers at great outlay, in order to quickly place it and its sister publications at the head of all Canadian periodicals in point of circulation. During 1903 we propose giving away Four Elegant Household Mission. The most exact good faith will be kept with every subscriber, both as regards the magazine and premium.

See name of subscriber to receive the grand Piano now exhibited at our office, in Ladies' Companion for March.

We publish Ladies' Companion, \$1.00 per year; Ladies at Home, 25 cents per year; Our Boys and Girls, 25 cents per year. Note our address: 166 King St. West, and do not confound our publications with any others of somewhat similar names.

PREMIUM LIST.

To the first person solving puzzle we will award an elegant Rosewood Piano, value at \$200; the next will receive a Gold Watch; the third, a Milk House Pattern; the fourth, a Musical Music Box; the fifth, a Silver Watch; the sixth, a Diamond Ring; the seventh, a Gold Brooch; the eighth, a Silver Five Clock Tea Set; to the next ten will be given each a beautiful Gold Brooch; To the middle sender will be awarded a Chamber Organ; and to the ten following each a Crystal Goblet of tender or any friend. The sender of letter bearing latest postmark, previous to June 15th next, will receive a Gold Watch. The sender next to last will receive a Silver Watch; ten preceding, each a beautiful Gold Brooch.

CONDITIONS:—Each contestant must mark keys in puzzle in ink or pencil, cut advertisement out and forward to us with Thirty Cents for 3 months' subscription to the Ladies' Companion. Address:

"D" LADIES' COMPANION PUB. CO., 166 King St., West, Toronto, Can.

The Sunday School.

Sunday School Committee of the Co-operation of Disciples of Christ in Ontario:—J. A. Alkin, Chairman; E. R. Barnes, J. D. Stephens.

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

That is a very encouraging report from Tokio, Japan: "My Sunday school is progressing; had about 60 on an average this month. It has trebled since it has been started."

"MARY M. RITCHIE.

"March 29, 1893."

The forms for Sunday school statistics are being sent in by a number of schools. Will those who have not attended to the matter do so at once? It can be done in a few minutes by getting the secretary's and treasurer's books. The superintendent who cannot answer every question on the list from the annual report of his school should institute some reforms at once. We have already received two reports on which in answer to the question as to amount contributed for home support, the answer is, about \$25. Now that kind of reporting is strong evidence of careless financing. I would not allow a report like that to go from a school that I was connected with under any consideration. It is very suggestive. We want correct statistics, and, brethren, let us have them quickly.

The Provincial Sunday School Association has taken a wise step in their endeavoring to secure greater efficiency on the part of the Sunday school teachers in this province, by means of the Normal Institute work. According to present arrangements, all requests for normal instructors are sent first to Mr. J. J. Woodhouse, Box 525, Toronto, who notifies some one of the instructors (there are four men engaged in the work—two east and two west of Toronto), who lives near to the place where the work is desired. The instructor then opens correspondence with the person requesting help, giving programme for his institute work and suggestions as to help that may be required, etc. This, I am sure, will be welcomed by many of our teachers and superintendents. It is just the thing needed.

We share the Board's hope that every Sunday school will be represented by its own delegate at Everton, and that those schools that have not already contributed to the Ontario Co-operation funds during the mission year will take up a collection this month.

J. A. ALKIN.

The Critic's Corner.

Arrangements have been made for the undersigned to occupy a small space in each issue of the CANADIAN EVANGELIST, in criticisms upon important and difficult passages of the Word of God, and he will be pleased to receive any suggestions or queries in regard to such from any of its readers; with the understanding, however, that only such questions as relate to what is practical and useful will receive attention, and that subjects of mere speculation or idle curiosity will be discarded. E. SHEPARD, Walkerton P. O., Bruce Co.

Mark xvi. 16.

"Why do you quote Mark xvi. 16 of King James's version as the words of Jesus, when the revisers of the new version could not find sufficient authority to guarantee the passage? To my mind there is no harmony between Matthew's and Mark's statement of what Jesus said on that occasion, and as Matthew was one of the twelve, I am willing to accept of his statement as being the correct record."

The above is a quotation from a communication sent by Bro. James Allen, of Baysville, who certainly is right in his estimate of the authority of Matthew's record, and though I cannot see with him any want of agreement between Matthew's words and those attributed to Mark in our C. V., still I think there are very good reasons for concluding that Mark did not write the last twelve verses of that gospel.

Two of the oldest and most complete manuscripts (the Sinaitic and Vatican), and some other authorities, do not contain these verses; and, further, the words and the style of these verses differ materially from the rest of this book, and though many of our best scholars and erudite critics consider it an authentic addition written under Mark's instruction, still, as Bro. Allen remarks in another part of his note, that the great commission is so fully recorded by Matthew that there is no special reason to insist upon what is somewhat doubtful. For my part, in preaching I never take it for a text nor will I quote it without explanation.

E. S.

KDC advertisement for a well-known Berlin physician's stomachic medicine, cholera-proof, K. D. C. will restore your stomach to healthy action, and fortify you against cholera.

Free sample mailed to any address. K. D. C. Company, Ltd., New Glasgow, N. S., Canada, or 127 State St., Boston, Mass.

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

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HAMILTON, MAY, 15, 1893.

The Annual Meeting.

The Annual Meeting of the Co-operation of Disciples of Christ in Ontario is an event which for the last few years has served as an occasion for the assembling together of a large number of representative men and women among the Disciples in this Province. A growing interest and importance has become attached to the meeting through the enlargement of the Home Mission work of the Co-operation and the development of Woman's Work, both home and foreign. Additional interest is also derived from the fact that ministerial education, the Sunday school and the special work of the young people have been brought within the circle of the Co-operation's care. And altogether we think it may be said that while all the congregations of our brethren do not yet see their way to enter the Co-operation, the annual gathering of the friends of the Co-operation furnishes an opportunity for estimating the present standing and prospects of our people in this Province. And for our part we are bold to say that the conventions of the Co-operation for the last seven or eight years indicate a faith in, and zeal for the truth, and a disposition to sacrifice for it, which, as things go in this world, are worthy of admiration. Anyone who judges the efforts of the Disciples by those of the large and wealthy denominations, may think the Disciples are doing little, but that is not a fair way of judging. We venture to affirm that the Disciples in Ontario, in proportion to their numbers and ability, are doing at least as much for the cause they represent as any other religious people in this country.

Moreover, if results be taken account of, the situation will not be found discreditable or discouraging. Those who are well-informed know that the relative position of the Disciples in Ontario has improved within the last few years. The number of preachers constantly engaged has increased four-fold, if not more. New meeting-houses have been built and old ones repaired; Home Mission work has taken a greater hold upon our people; there is a healthy and growing interest in Foreign Missions; the Woman's Board of Missions has been a source of blessing to the sisters, and has shown commendable enterprise in undertaking, in conjunction with the sisters in the Maritime Provinces, the support of a missionary in Japan. These and other signs of an intelligent zeal go to prove that notwithstanding the somewhat depressed condition commercially in our country and the large amount of emigration, our brethren and sisters are not disposed to relinquish the effort to build up churches on the apostolic plan, and are determined to continue their protest against sectarianism and to persevere in urging their plea for the union of all who believe in the Lord Jesus Christ. We expect a large gathering at Everton. The church at that place has a

reputation of long standing for the grace of hospitality, and is making ample arrangements for entertaining the delegates, and is providing facilities for carrying on the business of the convention.

Bro. Z. T. Sweeney has promised to attend in the capacity of "chief speaker," as we say. In addition to a choice selection of sound Gospel sermons, he will deliver a couple of his famous lectures.

We do not need to introduce Bro. Sweeney to our readers; he introduced himself last year at Bowmanville.

We are sure that many will join with us in the hope and prayer that the annual meeting of 1893 may be, in every way, worthy of a good and great cause.

The Keswick Brethren.

Readers of the daily papers will probably have become somewhat familiar with the phrase which stands above. It designates here three gentlemen from the old countries who have, within the last few weeks, held services in Montreal, Toronto, Guelph and Hamilton. One (Mr. Brooke) is a Church of England man, from England; one (Mr. McGregor) a Presbyterian, from Scotland; and the third (Mr. Inwood) a Methodist, from Ireland. They are representatives of the Keswick conference of the north of England, and the object of their labors in this country has been "the deepening of spiritual life." A worthy object, truly, and a much needed work. They are an interesting trio; deeply pious, and quietly earnest; very familiar with, if not always mighty in, the Scriptures; uncompromising in their opposition to worldliness in the churches; the relentless foes of the card table, the dancing hall, and the saloon. Their presence in a community even for a few days can hardly fail to raise the tone of religious life. The serious and decorous manner in which they conduct their meetings is in grateful contrast to the "hip-hip-hurrah" style of so many so-called evangelistic meetings nowadays.

What we may call the specialty of the Keswick Brethren, if we understand them aright, is this: Full surrender to Christ secures fulness of blessing; fulness of blessing brings instant and complete freedom from conscious sin. This fulness of blessing is the immediate privilege of every Christian as a result of his full surrender to Christ, which is his immediate duty. Freedom from all conscious sin does not mean "sinless perfection," but that the person always lives his best, though that best is not God's best. He should always strive to know God's best, and he will be always approximating that best while he lives. Fulness of blessing is not a condition of freedom from temptation, but a state in which temptation is always overcome.

We do not propose now to criticize this peculiarity of Keswick teaching. It is interesting as an effort to explain how the Gospel may become a vastly greater practical power than it now is in the lives of most of those who profess to believe it. As such, the Keswick teaching invites our sympathetic study, even though we cannot accept it as scriptural.

Prohibition.

These are interesting and hopeful days for prohibitionists in this country. The recent proceedings in the Ontario Legislature demonstrate that the politicians have concluded that they may as well bow gracefully to the inevitable, and that they realize that no party need expect to retain or gain power in Ontario that is not ready to propose and carry radical temperance legislation.

It would seem that nothing but dissension in the temperance ranks can now long delay the triumph of the prohibition movement. We trust our temperance leaders will earnestly endeavor to find a way of acting in harmony at this juncture. We should regret much to see a class of men who have given long and faithful service to this good cause now playing into the hands of the enemy. There is much hard work yet to be done; the liquor interests will fight to the last; but under the blessing of God a united and wisely guided temperance army will gain a glorious victory.

Reduced Rates on Railways, Etc.

Those attending the Annual Meeting at Everton will get reduced rates on the railways in the usual way. That is to say, they will be allowed to return at one-third single fare, if when they are buying their tickets on the way going they tell the ticket agent they are going to the Disciples' Convention at Everton, and ask him to give them a certificate showing that they have paid full fare one way. Those requiring to travel over more than one railway must remember to get a certificate every time they buy a ticket. Certificates will not be honored if the ticket for going trip is purchased more than three (3) days before the opening of the meeting, nor unless ticket for return trip is purchased within three (3) days after the adjournment of the meeting.

In another place will be found a statement showing the arrangement made for conveying delegates from Rockwood to Everton. For the rest we presume our friends may be almost left to find their own way.

Rockwood is a station on the Grand Trunk Railway, about eight miles east of Guelph. Those not living on any of the G. T. R. lines will take other lines to the G. T. R., and then the G. T. R. agents will direct them.

It is desired that all who can will arrange to arrive at Everton on Thursday, June 1st, so as to be on hand for the important business of Friday morning.

Notes.

The Toronto and Montreal district Congregational meetings do not approve of the overtures certain Congregational ministers have been making to the Presbyterians with a view to union. If the Congregationalists and the Disciples could agree on the action and subjects of baptism, a union between them would perhaps be more feasible than between any other two bodies in the Dominion.

The report of the "State of Religion," presented to the Presbyterian Synod of Toronto and Kingston at Guelph last week, contains these words: "Evidently dancing and card playing are becoming more fashionable and therefore more dangerous. It is time that the statement 'there is no harm in these things' was set aside." It does appear that "dancing and card playing are becoming more fashionable," and that in face of the fact that Presbyterian ministers oppose them more than they used to do. We are told that dancing and card playing are indulged in by even Methodists to an extent that greatly troubles the preachers. "Society" is responsible for a great deal of the dancing and card playing.

Our Omnibus.

Bro. O. G. Hertzog expects to be at the June meeting at Everton.

In my article on "Blotting the name out of the Book of Life" in last issue, reversed is made by the printer reserved.—E. S.

Any church needing a regular preacher will be put in correspondence with a good man upon application to the editor of this paper.

For the benefit of Christian Endeavorers intending to go to the Montreal convention, we copy a long article from the *Endeavor Herald*.

Renewals are coming in pretty well, and the demand for "On the Rock" is increasing. Remember, \$1.25 pays for the EVANGELIST one year and "On the Rock."

Sister Josie Franklin, of Anderson, has consecrated her life to the work of foreign missions. India is her chosen field, where she will shortly go. She is the daughter of Bro. Joseph Franklin, pastor of the church at Bedford, and granddaughter of Bro. Benjamin Franklin, for so many years editor of the *American Christian Review*. Years ago she gave her young life to the service of the Master, and now she lays all upon the altar, and is willing to leave father and mother, sister and brother, home and native land, to tell the poor heathen the sweet story of Jesus and his wondrous love. The love and the prayers of her "kindred in Christ" will go with her as she goes on her wonderful mission of sacrifice for Christ.—*Columbus Evangelist*.

Church News.

LONDON, May 4.—One baptism here last week. T. L. FOWLER.

DETROIT, May 5.—We are having very encouraging meetings. In the last four months at our regular meetings over thirty have been added to the Plum St. congregation; many of them had been in sectdom, but they learned "the way of God more perfectly," and walked in it.

Your Bro. in Christ,
W. D. CAMPBELL.

BLENHEIM, May 4.—We have just had one of those rare feasts that once in awhile we are privileged to enjoy, when an earnest, consecrated worker from the foreign field returns to tell the story of his labors in the dark places of the earth. We consider ourselves to have been specially favored in having Bro. Jackson with us over Lord's day, as well as Tuesday, coming to deliver his very interesting lecture on India. We all feel that his coming has done us great good. COM.

RODNEY.—I send report from Rodney: One baptism yesterday. The candidate was one of the oldest persons in the township—84 years, with all her reasoning faculties unimpaired. We have an excellent baptism in the church building at Rodney. Bro. Arch. McKillop, of West Lorne, the noble man of God, is gradually wasting away; but the patience exhibited by the dear brother is of the nature that only a man of God could maintain. God bless our dear brother, is the prayer of his people here.

R. M. A.

West Lorne.

MINNEDOSA.—The readers of the EVANGELIST are aware that Bro. J. B. Lister has removed from Minnedosa to Silverton, Oregon. Bro. Hiram Brown, who has been pursuing medical studies in Detroit, has agreed to spend his vacation preaching for the church in Minnedosa. The Woman's Board consider themselves very fortunate in securing Bro. Brown's services, as it was feared there might be difficulty in filling Bro. Lister's place at once. Bro. Brown expected to reach Minnedosa before May 14th.

TONAWANDA, N. Y., May 6, 1893.—DEAR BRO. MUNRO: I enclose check for \$1 to pay subscription on EVANGELIST. Wife and I had a pleasant time in California. I met Bro. Richardson in Denver, Bro. Smither in Los Angeles, and Bro. Munro—your namesake—in Oakland. I addressed the Senior Christian Endeavor, and in the evening preached for him. He is a good, strong, robust brother. I also spoke to the reformers in Hamilton Hall along the line of national reforms. Bro. Munro is a grand national reformer and in favor of organizing a national reform party in the United States to take the place of the prohibition and people's party. If such a union can be formed at Chicago in June as per call, the great reform fight will be on for 1896.

Hopefully yours,

E. EVANS.

AYLMER, Ont., May 2, 1893.—Dear EVANGELIST: The enclosed address and newspaper clipping will make known to you the greatest surprise I ever received in my life. I most deeply feel my unworthiness of the lavish kindness of these Aylmer brethren. Since coming to this community I have been receiving continual gifts from Aylmer and Dorchester. It is a joy to work for such people:

"Last evening about twenty-five of the members of the Church of Christ, Aylmer, met at A. Reavie's for a social time, at which maple taffy and sugar had a prominent place. It being the occasion of Elder Black's birthday, he was presented with an address and a pony. Mr. Black was so taken by surprise that he could not express his thanks, and visions of a white horse bowing to him through the open doorway remained with him last night."—*St. Thomas Journal*.

THE ADDRESS.

"DEAR BRO. BLACK: We have met to-night to spend a few hours together to celebrate the first birthday anniversary you have had since coming in our midst, and we hope you may spend many more with us. Since you have come we have not ceased to admire your earnestness and zeal in advancing the cause of truth. You have strengthened us by your example and unswerving faith. We have received lasting benefit from noting your daily walk and from your practical sermons. We have been led to seek for the truth as it is in God's Word and taught not to rely upon our own opinions. We appreciate the zeal you have manifested in our spiritual welfare, and we thought we should show in some tangible way the gratitude we so deeply owe you. We ask you to accept this . . . dromedary." (Enter pony.)

I enclose the examination questions upon which our Bible class wrote at the close of the first quarter of '93. They may be of interest to Sunday school workers. Nothing we have ever attempted in S. S. work has been so successful as this. If Sunday schools desire to teach the Word of God and not simply to entertain the scholars we heartily commend the written examination method. Our junior classes also wrote. We teach them Bible stories gathered about Bible characters. Our teachers would not now choose the old system.

E. R. BLACK.

INTERNATIONAL BRIDGE, Ont., May 11.—EDITOR EVANGELIST—DEAR SIR AND BRO.: Since I last sent you news of the work being done here we have made some progress. Bro. Jackson spent two weeks with us early in January, and although the weather was very unfavorable, and the attendance somewhat meagre, yet the results were good, both in the upholding of the faith of the brethren, and also in getting home the truths of the gospel to many. Bro. Jackson's Bible lessons are so rich in truth, and yet so simple and plain in teaching, that none can shut their ears to his explanation. Since

then Bro. Jackson has been our regular pastor, preaching for us at 3.30 each Lord's day, with great acceptability. We have lost one dear sister (Mrs. Towlson), by being called to her eternal rest, passing away in the midst of her daily duties. And we sorrow not as those which have no hope, but rejoice that Jesus has broken the power of death, and she shall rise again. We have had two additions, by immersion and confession, and a deeper interest in our work is being continually manifested. Our brethren are more than grateful for the invaluable services Bro. Jackson has rendered us, and we expect to continue reaping the fruit of his faithful labors, even when in God's good providence he may be laboring in the far distant lands, among our benighted fellow subjects. We shall be very sorry to part with Bro. Jackson when he returns to England, but hope shortly to complete arrangements for a permanent preacher again. Will try to give you some occasional news of our work here as it progresses.

Yours in the Master's work,
J. T. JAMES.

Instantly Killed.

William Wells, a bookkeeper at D. P. & H. Hyams, 26 and 28 Colborne street, was instantly killed at 12:15 p.m. yesterday by being hit with the 500 pound elevator weight, which fell from forty feet above. The elevator is of the old style, balanced over a pulley at the top of the building, and when a heavier load is being taken up, a heavier weight has to be put on to balance it. The driver for the company, Patrick Fox, is the only man who is supposed to run the elevator, but young Wells went into the cellar and, seeing the rope jammed, undertook to shake it clear, when from some reason or other the weight fell from two or three storeys above, striking him fairly on the side of the head.

Mr. D. Hyams heard the crash of the falling weight and rushed in to see what was the matter, when he was horrified to find the unfortunate young man lying in a pool of blood, which was gushing from his head, one side of which was crushed completely flat. Mr. Hyams uttered a cry of horror, when his brother came in and, seeing what had occurred, telephoned at once to Dr. E. E. King, who came immediately, but pronounced life extinct, and stated that death must have been instantaneous. Coroner Aikins was notified, but decided not to hold an inquest. The deceased was a very estimable young man, aged 22, and has been employed with Messrs. Hyams for several years and has been recently living with his married sister, Mrs. E. W. H. Aylesworth, at 213 Mutual street. He was always steady, strictly temperate and greatly interested in his work. Besides his married sister, he has one unmarried one living in the city. The body was taken to the undertaking establishment of B. D. Humphrey, where it was prepared for the funeral, which will take place tomorrow at Oshawa in the Union cemetery. The body will be removed to Mr. Aylesworth's house to-day and the funeral will leave there in time tomorrow morning to catch the 9 a.m. train for Oshawa.

The young man's relatives feel his sudden taking off very keenly, especially as another brother died about a year ago after five days' illness.

The above, taken from the Empire of Jan. 17, 1893, an account of the death of Bro. Wm. Wells, who was a member of the Cecil street Church of Christ and an active member of the Y. P. S. C. E. of that church. The very beautiful floral wreath which the society contributed, fittingly expressed sympathy

with those who remain, showed the high place which the departed occupied in the hearts of his fellow-Christians, and thus did much to comfort and sustain the sorrowing ones in their sudden and severe bereavement.

Bro. Wells' parents died when he was quite young. About six years ago, in Meaford, he confessed Jesus as Lord; and it was his great desire and purpose to become a preacher of the gospel. He would have gone to college some time ago but for a weakness of his eyes. They, however, under skilled treatment were becoming strong, and at the time of his death it was his intention to enter college at the beginning of the next academic year. Why he was not permitted to do this is known only to Him who doeth all things well. May the afflicted ones ever go unto Him who came to heal the broken-hearted and who sticketh closer than a brother.

J. M.

Co-operation Notes.

BOARD OF MANAGERS.—Pres., Hugh Black, Rockwood; Vice-Pres., John Campbell, Eric Mills, St. Thomas; Rec. Sec., J. W. Kilgour, Guelph; Cor. Sec., Geo. Munro, Hamilton; Treat., John McKinnon, Everton; R. Widdatt, Bowmanville; Thos. Whitehead, Walkerton; John Black, Rockwood; Edward Tolton, Ospringe; Enos M. Campbell, Toronto Junction.

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 BEQUEST.

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

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

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

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

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

CONTRIBUTIONS.

Mrs. M. Dawes.....	\$5 00
Miss Jane Stewart.....	5 00
Miss Bella Brown.....	2 00
H. M. McMillan.....	5 00
A Sister.....	5 00
Mrs. P. C. Leach.....	1 50
Alex. McMillan.....	1 00
T. L. Fowler.....	5 00
Mrs. T. L. Fowler.....	5 00
A. C. Gray.....	1 00
John Munro.....	1 00

THE MAY COLLECTION.

Church, Hamilton.....	\$33 35
" Georgetown.....	3 00
" Walkerton.....	18 75
" Nassagaweya.....	9 25
" Stayner.....	7 50
" Collingwood.....	5 00
" West Lake.....	5 50
S. S. Walkerton.....	1 00

We think all necessary information regarding the annual meeting is given in this paper. Should any one find it imperfect he is invited to write to the Cor. Sec.

It is not needful now to urge our people to attend the annual meeting. They go in large numbers without urging. The Board would like to see every church, Sunday school and Young People's Society in the Province represented.

Like many other interests the Co-operation this year is feeling the pressure of the hard times. The last annual meeting made larger promises than any previous one, it should be remembered, too. It is therefore very important that all pledges should be fully paid, and also that all the friends of the Co-operation should give as liberally as possible in order that there may be no

deficit at the end of the mission year, June 1st.

The Treasurer sends word that we require yet (May 9th) about one thousand dollars (\$1,000) to meet all our obligations. This is no small sum for us. The Board has confidence in the brethren who have never yet failed to respond cheerfully to a reasonable request, and trusts that on the present occasion the emergency will be promptly met.

The Cor. Sec. is perhaps at fault for not having apprised the brethren earlier of the state of the Home Mission Fund. He overlooked the matter from time to time, and in fact did not realize the situation himself, until notified by the Treasurer.

Geo. Munro, Cor. Sec.

The Annual Meeting.

TO ALL WHO PURPOSE ATTENDING THE ANNUAL CONVENTION TO BE HELD AT EVERTON, JUNE 1 TO 5:

Rockwood, on the Grand Trunk Railway, is the nearest station to Everton, being about five miles distant. All trains stop at Rockwood. Each day during the meeting, a carry-all will leave Rockwood for Everton at 11 a.m., after the morning trains are in, and at 6.30 p.m. Fare from Rockwood to Everton and return, 30 cents. The carry-all will leave Everton on Monday at the close of the meeting for trains east and west.

JOHN BLACK.

Everton, May 8, 1893.

Contributions for the Welland Church Debt.

The following amounts have been received since the last report in the EVANGELIST:

1. Donations—	
Mr. Jno. Campbell.....	\$10 00
Mrs. Waldron.....	1 50
Miss Blanchard.....	1 00
Mrs. Dunston.....	1 00
Mrs. Levi Bradt.....	2 00
	—————\$15 50

2. Proceeds of lectures, etc.—	
International Bridge.....	\$31 25
Wainfleet.....	3 26
Hamilton.....	10 00
Guelph.....	7 00
Allanburgh (Methodist).....	2 55
St. Thomas.....	7 12
Blenheim.....	6 05
Mosa.....	7 00
Glencoe.....	3 66
Ridgeway (Methodist).....	5 00
	—————\$82 89
Less expenses.....	13 62
	—————69 27
Total.....	—————\$84 77

Only \$180.23 is now required to meet the total liabilities of the church up to date, as follows:

To Principal overdue.....	\$300 00
" Interest overdue.....	55 00
Total.....	—————\$355 00
By Pledges (conditional).....	\$90 00
" Contributions and in hand.....	84 77
	—————174 77
Balance due.....	—————\$180 23

Elder Knowles, of St. Thomas, is now in a meeting with the Welland church, thanks to the kindness of the brethren in St. Thomas, and we trust that after the annual meeting the church will be in a good state, both spiritually and financially, thus making it possible for the new preacher, whoever he may be, to carry on the work towards self-support.

G. W. JACKSON.

May 10th, '93.

N. B.—May we not look for the balance due before the close of the present month? Send donations to Daniel Young, Welland, Ont.

The Annual Meeting.

EVERTON'S INVITATION.

To the brethren and sisters throughout the province, to all members of the Co-operation, delegates from sister churches, Sunday school workers, young people's societies, mission band and C. W. B. M. workers, a cordial invitation is sent out by the church to be present at the annual meeting of the Co-operation of Disciples of Christ in Ontario, to be held with the church at Everton from Thursday, June 1, till Monday, June 5. Come, and by your presence, your prayers, your earnest, hearty work, make this convention one of grand results for the grandest plea on earth.

While the church invites all thus heartily, it is important that all who intend coming should kindly send me their names as soon as possible, so that they may be assigned homes during their stay. By order of the church.

DUGALD ROBERTSON, Clerk.

Everton, May 1, 1893.

The Co-Operation of Disciples of Christ in Ontario.

ANNUAL MEETING, JUNE, 1893, PROGRAMME.

Thursday, June 1.

- 3:00 p.m.—Devotional exercises.
- 3:30 p.m.—(a) Reading of minutes.
- (b) Appointing special committee.
- (c) Social meeting.
- (d) Adjournment.
- 7:30 p.m.—Devotional exercises.
- 8:00 p.m.—Preaching by Z. T. Sweeney.

Friday, June 2.

- 9:00 a.m.—Devotional exercises.
- 9:30 a.m.—(a) President's address.
- (b) Report of the Board.
- (c) Report of committee on Statistics.
- (d) Report of committee on Education.

11 a.m.—Address, subject—"The Relation of Young People's Societies to the Church," by J. A. Brenenstahl.

- 11:25 a.m.—Discussion thereon.
- 12—Adjournment.
- 1:30 p.m.—Devotional exercises.
- 1:45—Report of committee on Young People's Societies and discussion.
- 3:00—Report of committee on Sunday schools and discussion.

- 4:15—Ladies of O. C. W. B. M.
- 5:30—Adjournment.
- 7:30—Devotional exercises.
- 8:00—Lecture by Hon. Z. T. Sweeney.

Saturday, June 3.

- 9:00 a.m.—Devotional exercises.
- 9:30—(a) Report of committee on Enrollment.
- (b) Report of committee on Nominations.
- (c) Unfinished business.
- (d) Report of committee on Time and Place.
- (e) Report of committee on Obituaries.

11:00 a.m.—Address, subject—"What is our duty on the question of Christian Union," by J. Lediard.

- 11:25—Discussion thereon.
- 12:00—Adjournment.
- 1:30 p.m.—Devotional exercises.
- 2:00—Treasurer's and auditors' reports.
- 2:30—(a) Report of committee on Mission Fields and discussion thereon.
- (b) Unfinished business.
- 5:30—Adjournment.
- 7:30—Devotional exercises.
- 8:00—Preaching.

Sunday, June 4.

- 11:00 a.m.—Preaching by Z. T. Sweeney.
- 1:00 p.m.—The Lord's Supper. Adjournment.
- 7:00—Devotional exercises.
- 7:30—Preaching by Z. T. Sweeney.

Monday, June 5.

- 9:00 a.m.—Devotional exercises.
- 9:30—(a) Report of committee on Resolutions.
- (b) Unfinished business.
- (c) Social meeting.
- 12:00—Adjournment.
- 8:00 p.m.—Lecture—Hon. Z. T. Sweeney.

Children's Work.

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

DEAR SISTERS: In making out your annual reports, will the Mission Band leaders answer the following questions: How many members are in the band? Is it larger or smaller than last year? How much money have you raised? By what means? And, for what purpose? How many members have united with the church during the year? Please state what you have found the best means of interesting the children in mission work, and the most successful method of raising money. Have you any desire to take up any other special work if our means will allow after meeting our present obligations? Will you kindly send in your reports as soon after the second meeting in May has taken place, and do not forget to send your financial report to Miss Fleming-Kilsyth? I hope to meet many of you at the convention, and have a good time.

J. E. L.

Let none who intend going to the annual meeting fail to notify Dugald Robertson, Everton P. O., at once.

The Baptists in the Northwest are discussing the close communion question. Alexander Grant maintains that close communion is a part of the constitution of every regular Baptist church.

Our United States exchanges tell of a Protestant Episcopal minister of thirteen years' good standing, who a short time ago associated himself with the Disciples in Columbus, Indiana.

Do you realize the importance of a healthy stomach, now that cholera threatens? K. D. C. acts as a cholera preventive, by restoring the stomach to healthy action.

THEY ALL READ IT

Thoughtfully and at Leisure.

While enjoying the evening at home they turn and scan the eight pages of

THE TIMES, HAMILTON.

Is your advertisement on one of these pages?

World's Fair Guests

I have one thousand lodgings, and entire furnished homes which owners offer to share with virtuous guests. All pleasant, quiet, safe.

J. S. HUGHES,
Englewood P. O., Chicago.

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 June Meeting of Auxiliaries.

Subject—Blossoming into Heavenly Fruit.

Hymn No. 621: "I Gave My Life for Thee."

Prayer by the president.

Reading of Scriptures: 1 Cor. xiii.

Hymn No. 430: "Sound, Sound the Truth Abroad."

Prayer by one or two sisters.

Roll call

Secretary's report.

Unfinished business.

New business.

Payment of dues and offerings.

Readings or remarks as may seem advisable.

Hymn No. 630: "Work, for the Night is coming"

Prayer or benediction.

BLOSSOMING INTO HEAVENLY FRUIT.

Blossoming! What a wealth of fragrance and beauty this word suggests. There is nothing in our material surroundings which more clearly indicates the Creator's care for the happiness of His creatures, than do the flowers. They seem to have been formed purposely to minister enjoyment to our finer senses.

God might have hidden nature do her work in a plain garb of green or gray, instead of giving us the old, yet ever new, miracle of bloom. Fruit and grain might have been matured without clothing, the orchards with a cloud of rose-tinted petals, or spreading out the harvest field like a sea of molten gold. But the budding and blossoming of spring-time and summer are but one stage of the process by which the good Father feeds His great family. The gorgeous queens of our gardens and the humbler flowers that deck the waysides and meadows, or hide their modest heads among the last year's forest leaves, were hidden by their Maker to nourish at least one tiny seed in each little bosom to perpetuate their kind in the great congregation of next year's blooming, or to feed some frail wanderer of field or air.

We know that the delicate wreaths of blossoms which make our orchards such indescribable realms of loveliness and perfume at this season of the year are but hand-maidens to the crimson and golden fruit which will load their branches by and by, or gladden eye and palate when autumn's storms have denuded every bough. We know, too, that the changeful beauty of the cloud-swept grain fields gathers its significance from its prophecy of golden sheaves and well-filled granaries.

In the spiritual as in the physical world God ordained that "beauty should be the bride of use." Every step in the Christian life is, or should be, a stage of development, and each development the unfolding of a new charm from the germination of the good seed, when our hope like a frail bud among the tender leaves of faith is held in the heart with fear and trembling till the time when its expanded petals wrap our whole being in the beauty and fragrance of a consecrated life—a life like these grand old tropical trees that ripen the choicest fruit on branches bright with bud and flower. There is no beauty like the beauty of holiness, no charm like the charm of a pure and devoted spirit. Now there abideth Faith, Hope,

Love—the leaf, the bud, the flower—and the greatest of these is love. Love is the crown of perfection, the full-blown flower which holds in its bosom all possible fruits of righteousness—the fruits which all the bloom of our Christianity was intended to mature. Faith without works is dead, and hope that does not ripen into love is a faded flower.

The strength of our love or devotion to a cause is tested by what we are willing to sacrifice for it. Sisters of the C. W. B. M., what of our blossoming? Does it all end in color and perfume? Words are but breath, "deeds, deeds alone are things." Work, earnest self-sacrificing work, is the fruit which must endow our bloom of Christianity with significance. What are we doing for God and our sisters? Have the flowers whose sweetness we have been inhaling begun to ripen fruit? Have we gathered a few ears of the golden grain of truth, or some of the royal, ripe clusters of hope for the starved minds and thirsty souls of our heathen sisters?

Christianity means much more to woman than to man. Where its principles are untaught might makes right, and woman being the weaker is the sufferer and becomes the slave of man. Is it nothing to us that thousands of our sisters drag out a life of such slavery that the lot of the ordinary female slave at the south was comparative comfort beside it? We have no time to waste. The autumn of age and the winter of death are drawing near. If our Christian life has ripened no fruits its foliage will be swept like dead leaves before the blast, leaving our last hours desolate indeed.

"Must I at last before Thee stand, O God, with nothing in my hand? No golden grain, no gathered sheaf? But bring perchance a faded leaf, Or withered bough to give to Thee For all Thy love has given me?"

P. A. HENRY.

Bowmanville, Ont.

Photographs.

A large number of S. M. Riach's photographs have already been sold. A supply is still kept on hand by Mrs. George Munro, 85 Wellington street north, Hamilton, Ont. They will be for sale also at the annual meeting.

Programme for the Annual Meeting, O. C. W. B. M.

THURSDAY, JUNE 1, 1893.

3 p.m.—Social meeting with the brethren. From 5 to 6 meeting for the appointment of committees.

FRIDAY, JUNE 2.

9:00 a.m.—Devotional exercises by Mrs. Brenenstahl.

9:30—Minutes of last meeting.

10:00—Greetings.

10:30—President's address.

FRIDAY AFTERNOON—OPEN MEETING.

1:30 p.m.—Praise meeting, led by Mrs. McClurg.

1:50—Hymn—"The World for Christ."

2:00—Report of corresponding secretary.

2:15—Report of treasurer.

2:25—Report of superintendent on children's work.

2:40—Paper prepared by our missionary, Miss Mary Riach.

2:50—Address by visiting preacher.

SATURDAY MORNING, JUNE 3.

9:00 a.m.—Devotional exercises, led by Mrs. Brown.

9:30—Minutes of previous meeting.

Unfinished business

10:30—Reports of committees. Discussion.

11:30—Adjournment.

Children like Stocum's Emulsion, 35 cents.

Children's Day.

I would like to add a few words on behalf of the sisters to what Bro. Alkin has so kindly brought before the notice of Sunday school workers in May 1st EVANGELIST. It will greatly strengthen the hands of the sisters to know that the children in the Sunday schools are saving up missionary pennies for "Children's Day" collection, June 25, that they may be sharers in sending the gospel to the people in Japan. They will thus feel an increased interest in our dear sister, who is there bravely doing her best for our King. With each penny may a prayer ascend for a blessing to go with it! If all our offerings were only consecrated with the prayers of the people of God, how much faster this world would be evangelized and the "utmost parts of the earth" hear the glad message! Is not this an excellent suggestion, "to have regular monthly missionary collections all through the year?" I think this plan is working well in the Sunday school down in St. John, New Brunswick.

B. S.

O. C. W. B. M.

CONTRIBUTIONS SINCE LAST REPORT.

HOME MISSIONS.

Auxiliary at Hamilton.....\$2 20

Miss Belle Brown, Iona..... 2 00

FOREIGN MISSIONS.

Infant class, Toronto Cecil street

Sunday school.....\$1 50

CHILDREN'S WORK.

Mission Band, St. Thomas... \$10 00

JENNIE FLEMING, Treas.

Kilsyth, May 8, 1893.

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.

The May number of THE TREASURY OF RELIGIOUS THOUGHT commencing the eleventh volume is full of excellent matter. There is no lack of help in great variety for preachers and Christian workers; and any one who does not read the monthly contents of this prime magazine loses much that might inform and suggest.

The portrait of Rev. Dr. Gregg, successor to Dr. Cuyler, forms the frontispiece; his sermon is unique, intellectual and impressive, the biographical sketch by the editor places Dr. Gregg in a clear light, and the view of the church edifice where he ministers gives the scene of his pulpit labors. Other excellent full sermons are by Rev. Dr. Holman and Rev. Dr. Harris. The Decoration Day address by Rev. C. Wright is timely and capital, both in spirit and utterance. Charity is discussed by Prof. Wolf. The late Dr. A. Bonar is sketched by Dr. Cuyler. The Questions of the Day—Christianity and Learning, by Rev. B. W. Williams, Danger to our Institutions, by Dr. H. W. Bolton, are treated ably. Hindrances to Prayer, by Rev. A. J. Farrel; How to Pray, by Rev. H. Read; Pastoral Visiting, by Rev. J. Titworth; Try the After meeting, by Rev. N. L. Brade; Cruelty to Congregations, by Dr. W. B. Lucas; The Indian Problem, by Rev. C. M. Alford; Injuring your Pastor's Influence, by Rev. B. W. Whilden; The Synagogue, by Rev. J. G. Kitchin; Sunday School Lessons, by Dr. A. H. Momen. Editorials treat of Preaching the Law; The Twofold Object of Christ's Mission; Seizing Opportunities, and Young Men, with much more in other departments.

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Obituaries.

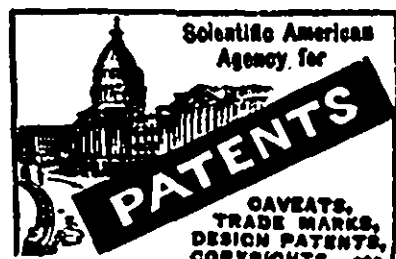
SHIELD.—In the Toronto General Hospital, on the 25th April, 1893, William Shield, a native of England, aged 53 years.

Bro. Shield came to the hospital on the 8th April from Warton, Ont., where he had lived for several years. He united with the church in Warton in June, 1892, having been a consistent member of the Congregational body. It may be truly said of him, that he desired to know and do what the Word of God commands. He followed the example of Christ, in ministering to the wants of those in need. He expressed his willingness to die, if such was the Lord's will. Speaking of his faith in Christ, he said a few days before his death, "It would never do to give that up." He died in the hope of a "glorious resurrection." His remains were buried in St. James' cemetery, in this city.

A. TOVELL.

If you want to buy or sell a farm, advertise in the Toronto Weekly Mail. That paper reaches 100,000 farmers homes every week and your advertisement should meet the eye of some one who wants to purchase. Advertisements of this class are inserted in the Toronto Weekly Mail for Five Cents a word for each insertion or Twenty Cents a word for five insertions. Address, The Mail, Toronto, Canada.

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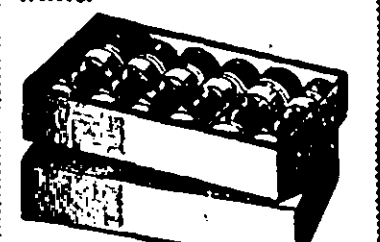
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Biliousness or Liver Complaint arises from torpidity or wrong action of the liver, and is a fruitful source of diseases such as Constipation, Dyspepsia, Jaundice, Loss of Appetite, Dizziness, etc. As a perfect liver regulator B.B.B. EXCELS all others. Having cured severe cases which were thought incurable. Mrs. Jane Vanickie, Alberton, Ont., was cured of Liver Complaint after years of suffering by using five bottles of B.B.B. She recommends it.

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Ripans Tabules are compounded from a prescription widely used by the best medical authorities and are presented in a form that is becoming the fashion everywhere.



Ripans Tabules act gently but promptly upon the liver, stomach and intestines; cure dyspepsia, habitual constipation, offensive breath and headache. One tabule taken at the first symptom of indigestion, biliousness, dizziness, distress after eating, or depression of spirits, will surely and quickly remove the whole difficulty.

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Foreign Missions.

Contributions.

ONTARIO.

Church, Aurora.....	\$ 8 00
" Kilsyth.....	3 64
" Priceville.....	3 00
" Stayner.....	9 70
" Ridgetown.....	7 11
J. H. Hanns.....	5 00
George McGill.....	10 00
Jos. Watson.....	2 00
R. Windatt.....	10 00
Wm. Elliott.....	30 00

Foreign Bulletin.

The Executive Committee of the Foreign Christian Missionary Society met in the room in the Y. M. C. A. building, Cincinnati, April 21, 1893. Devotional services were conducted by C. T. Tanner.

FINANCES.—The receipts for the month amounted to \$12,430.30; the expenditures to \$7,280.90. The receipts from the beginning of the year to April 15 aggregate \$26,727.24. The March offering this year is nearly \$5,000 less than it was in the corresponding period last year. It ought to have been \$10,000 more at the very least. This is serious matter. It is difficult to see how there can be any increase in the force while there is no increase in the receipts.

NOTES FROM THE FIELD: India.—Dr. Durand reports one conversion in Hurda, and adds: "We hope and pray that this may prove the beginning of a glorious time of reaping. We shall follow up the work in this and surrounding villages to the very best of our ability. I hope to have the privilege of reporting more conversions very soon. When we once get a good sized village congregation firmly established in the faith, they will do the evangelizing and we will be kept busy teaching the converts. That is the experience of all the old successful missions."

E. M. Gordon writes as follows: "This is our busiest season, and I am devoting all my time to the more distant villages. I can safely say that the gospel has been preached over a more extended sphere in this district this season than ever before. In some way, either by tracts or preaching, or by magic lantern exhibitions, the good news has been going abroad."

China.—W. P. Bentley reports a trip made by himself to Tsang Ming, where we have an out-station. We found the people well-disposed everywhere. We visited the principal city, where our native helper has rented a house. This is the first Protestant mission ever located inside the city. Our first preaching place was without the wall. One day we walked eight miles, sold tracts and books to the number of six hundred, and returned in the evening. There ought to be a chapel in Shanghai. It will take about \$10,000 to provide the ground and the building. The men in the interior are asking for \$4,000 for homes. This ought to be remitted at once, but the money is not in hand. The Executive Committee can not pay out what they do not receive.

England.—E. H. Spring writes: "You will be glad to hear we have reached the number of one hundred and fifty baptized believers at the tabernacle in Gloucester on Friday, the 31st ult., the two last being the wife of an English general, and a French Roman Catholic lady. I trust they may be of some real service to us."

Japan.—Miss Oldham reports as follows: "The missionaries on the field think it best that we should soon begin some work besides our regular studies and our Sunday schools. This can be done without interfering with our study hours. As there are several

in Hongo it is thought wise for us to move to another section of the city. We have taken a house in a very thickly populated section. While living in Hongo I taught a class of seven young men in English. One of them will, I think, soon become a Christian. I have been teaching them the Bible every evening in connection with their English."

Children's Day.—Concert exercises have been sent to over two thousand schools. Two hundred thousand "Missionary Pockets" have been sent out. If any school did not get a supply, and will let the fact be known, some will be sent at once free of any charge. Children's Day ought to be more widely observed, and ought to yield \$50,000. The receipts for the year ought not to fall below \$100,000.

THE ANNUAL CONVENTION.—Chicago is the place. The time is one month earlier than usual. This is owing to the Congress of Churches to be held as one of the auxiliaries to the Columbian Fair. This will interfere somewhat with the receipts for the year. In any case, the income ought to exceed \$100,000, rather than fall below it. There ought not to be cutting down of missionary offerings because of the Fair. Rather ought there to be a great enlargement of soul and of liberality.

A. McLEAN, Cor. Sec.

A Lincoln County Miracle.

THE TERRIBLE EXPERIENCE OF A WELL-TO-DO FARMER.

MR. EZRA MERRITT SUFFERS UNTOLD AGONY—TOLD BY A PHYSICIAN THAT ONLY DEATH COULD END HIS SUFFERINGS—HOW HE SECURED HIS RELEASE FROM PAIN—ANXIOUS THAT OTHERS SHOULD BENEFIT BY HIS EXPERIENCE.

Grimby Independent.

How often we hear the expression "Hills are green from afar" as a term of disparagement. So it may be with many of our readers when they hear of anything occurring at a distance from home bordering on the wonderful. They may place little confidence in it, and even if they do believe it, allow the matter to pass from their minds without leaving any permanent impression. Not so with local affairs. When anything startling occurs in our midst, affecting people whom we all know well, every one is interested, and all are anxious and even eager for the most minute details. For some months past there have been published in the columns of the *Independent* from time to time, accounts of remarkable cures made by that now justly famous medicine—Dr. Williams' Pink Pills for Pale People. Possibly some of our readers have looked upon some of these accounts as describing cures highly improbable, if not impossible. And yet this should not be the case, for they are all vouched for by respectable newspapers, who could have no object in stating other than the facts, and who would be discredited by their own readers were they to do so. However, seeing I believe, and Mr. Ezra Merritt, of South Grimsby, stands forth to-day as living testimony to the wonderful curative powers of this not at all over-estimated medicine—Dr. Williams' Pink Pills. Having heard that a most remarkable cure had been effected in the case of Mr. Merritt, the editor of the *Independent*, with that desire possessed by most newspaper men for verifying things coming under their notice, resolved to investigate the case and satisfy himself as to the truth of the story. Some days ago he drove over to Smithville, and at once called upon Mr. W. Eastman, druggist, a straightforward business man whose word is as good as his bond with all who know him. Mr. Eastman stated that he knew of the case of Mr. Merritt, and considered it a most remarkable one. Mr. Palmer Merritt had come to him one day and asked him if he could give him anything that would help his brother, Ezra Merritt, who was suffering untold agony with pains in all his joints, his back and his head. Mr. Merritt stated that his brother had tried everything,

and could find nothing to help him, and the doctors could give him no ease. One doctor from the United States had told him positively that there was no help for him, and that death only could set him free from his agony. Mr. Merritt further told Mr. Eastman that his brother wished to try Dr. Williams' Pink Pills and asked him if he thought it would be any use. Mr. Eastman advised him to try them, as wonderful cures had been worked by their use. Mr. Merritt acted on his advice and continued the use of Pink Pills until he is now a well man and sound as ever.

The editor then drove over to see Mr. Merritt, and found that gentleman sound and hearty, looking over his cattle in his farmyard. Mr. Ezra Merritt is a well-to-do farmer, owning two fine farms about 3½ miles west of Smithville, in the township of South Grimsby. When the newspaper man told the object of his visit, Mr. Merritt expressed his willingness to give him the fullest particulars of his case, and we cannot do better than give it in his own words: "The first time I was troubled," said Mr. Merritt, "was on July first, 1891. We commenced haying on that day and I felt sore and stiff in all my joints. I now believe the trouble originated through my washing some sheep in cold water the preceding April, when I went into the water and stayed so long that when I came out my legs were numb, but I did not feel any bad results until July, as I have said. I gradually grew worse until I could scarcely do anything. I kept on trying to work, but it was a terrible struggle, and the way I suffered was something awful. Every joint in my body was stiff and intensely painful. As time passed on I gradually grew worse, the pains went into my back, and at times my agony was almost unbearable. I had tried all home-made remedies but without avail. I then consulted a doctor, but his medicine had no effect. At the time of the Smithville fair a doctor was over here from the States and I consulted him. He said my case was hopeless, and I need not expect anything but death to release me from my pain. As winter came on the pain got into my head and my sufferings were something terrible. About dark the pain would start about my ear and work up until it would reach the crown of my head. As morning came on the pain in my head would subside, but the pains in the rest of my body never left me, and at last I grew so bad that when I would lie on my back I could not get up to save my life without assistance. Although I had not lost my appetite I became weak, so bad that though I could walk around I could not stoop to lift a pound. I became so weak in this way that I got discouraged and lost all hope of ever getting better. It was about this time that I heard of the wonderful cures by the use of Dr. Williams' Pink Pills, and Mr. Eastman, of Smithville, advised that they be given a trial. My brother got me a box and I took them but felt no good results. I took still another box and still no perceptible benefit, and I felt so weak and discouraged that I decided not to take any more. At this time a lady from Hamilton came to visit at our place and she strongly advised me to continue using the Pink Pills. She had known Mr. Marshall at that city and knew that his case was bona fide. I thought it useless to continue, but at the urgent solicitations of my friends did so, and by the time I was through with the third box I began to feel a benefit from them. This gave me hope which did not again waver, as I found myself steadily growing better, and continued the use of the Pink Pills until now I am as well as ever I was in my life. I know that it was Pink Pills that saved me when all else had failed, and I have no objections whatever to having the story of my cure being published, as it may be the means of helping some other sufferer back to health and strength and gladness." Mr. Merritt further said that he had now no fear of a hard day's work, and has not had the slightest return of the pains or the stiffness in the joints.

Returning to Smithville, the editor again called on Mr. Eastman, and was informed by that gentleman that his sales of Pink Pills were something enormous, Mr. Merritt's cure having something to do with the increase in sales lately. There are other cases also in this vicinity little less than marvellous of which we may speak later on.

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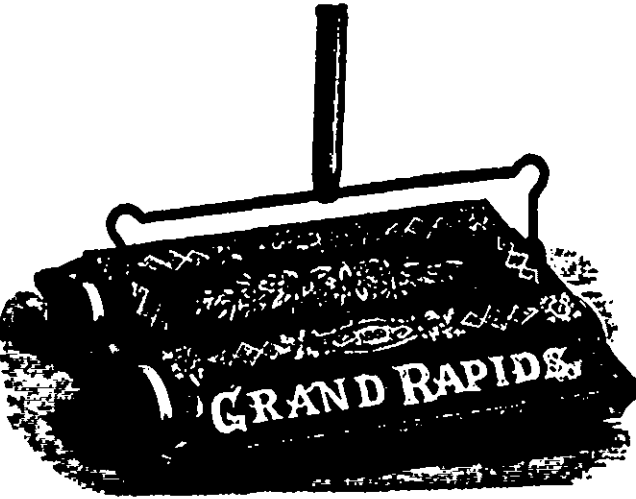
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