

# The Canadian Evangelist.

U. W. O. LIBRARY

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

Vol. VIII., No. 24.

HAMILTON, APRIL 16, 1894.

\$1 PER YEAR IN ADVANCE

## The Canadian Evangelist

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

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.

### In the Gloaming.

Peace, weary wind! Thou hast grown tired of roaming  
O'er the far moorland and the sighing sea;  
Through the gray dusk the angel of the gloaming  
Comes with its message and its peace for thee.

All the long day the children have been straying  
In the bright meadows by the running stream;  
Now they return awearied from their playing,  
Home to their mothers and the land of dreams.

All the long day the earth was singing praises,  
Far from the tumult of the smoky town;  
All the day long the lambs were 'mid the daisies,  
All the long day the sheep were on the down.

Soon in the fold the lambkins will be sleeping,  
Soon in the dusk the earth will dream of morn;  
Breathing of peace, the rivulet is creeping  
Through the shut lilies and the budded thorn.

I have been wearied also with my long-  
ing—  
Wearied with hopes for what I could not win;  
Wearied with doubts and cravings that were thronging  
Through the dim gate where faith should enter in.

Now in the eventide, while stars are turning  
In the grey chancel of the twilight sky;  
While the young lambs and children are returning  
Home to their resting place—why should not I?

Tired of my solitary, wilful roaming  
O'er the sad moorland by the sighing sea;  
Father, I hasten through the silver gloaming  
Back, like the prodigal of yore, to Thee.

—ARTHUR L. SALMON.

### Regeneration Without Faith and Repentance.

We have already quoted from an article in the *Christian Standard* of the 3rd inst. a sentence which we cannot allow to pass without further notice. It is as follows: "Because we reject as mythical a regeneration by the Holy Spirit, without either faith or repentance, and without human volition—a regeneration which may occur in sleep, or in drunkenness, or in utter skepti-

cism of all things religious—we have been charged with denying a change of heart, or regeneration before baptism." We are moved to ask our esteemed neighbor whether it means to say that Baptists believe in just such a sort of regeneration as is thus described? Baptists believe in a regeneration wrought in the soul by the Holy Spirit; but does the *Christian Standard* mean to say that they believe in a regeneration "without either faith or repentance?" Did any intelligent Baptist ever teach such a theory of regeneration? Is it to be found in any accredited writings of Baptists? Does it mean to say that Baptists believe in a regeneration which may occur "in sleep, or in drunkenness, or in utter skepticism of all things religious?" Can it point us to any publication which advocates such a theory of regeneration? We have not found it in our reading of Baptist authors; we have not heard it from Baptist pulpits. Not only do not Baptists now believe in such a regeneration, but we cannot believe that they ever did believe in it. If it is said that those known as "Old School Baptists" believe in such a theory, we should be glad to have the author and the volume, or the publication named. Was it because Baptists held to such a theory of regeneration that they rejected the teachings of Mr. Campbell? We cannot think it. Will not our neighbor give us the facts in this case? *Journal and Messenger, Feb. 22, 1894.*

The editorial from which our esteemed contemporary quotes was written in reply to the statement of Dr. P. S. Henson (Baptist), of Chicago, that "the Christians do not insist on regeneration or change of heart as a condition precedent to baptism." This misrepresentation of the Disciples, or Christians as they are called above, should be corrected [Dr. Henson has since denied responsibility for this statement] or shown to be not a misrepresentation. It would then be very proper to ask us to prove that "the Baptists believe (rather, have believed) in a regeneration without either faith or repentance." It would then be exceedingly appropriate to ask: "Did any intelligent Baptist ever teach such a theory of regeneration?"

We, however, recognize the fairness of this question, in any case, and answer, yes, certainly they did so teach. Now for the proof.

The *Watchman* (Baptist) in the year 1883, when defending Baptist doctrine against the claim that an increase of Christian effort would, almost in the same ratio, increase the number of Christian converts, says:

Spiritual results, as the whole history of Christianity shows, are often independent of human conditions, as such.

The spiritual results here referred to are "Christian converts," supposed by us to become such through the preaching of the gospel and their own faith and repentance. But the *Watchman* sees such spiritual results coming often "independent of human conditions, as such." What then becomes of faith and repentance as conditions of regeneration?

But we have clearer proof still. In the "Baptist Manual"—a manual adopted by very many regular Baptist churches, not Old School, we read:

We believe that in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the

Holy Spirit in connection with divine truth, so as to secure our voluntary of obedience to the gospel; and that its proper evidence appears in the holy fruits of repentance and faith and newness of life.

Here repentance and faith are placed upon the tree of regeneration as its fruits, not its roots. Is not this regeneration without either faith or repentance? But we will quote something that is still more convincing. Look at this from the encyclopedia of J. Newton Brown, D. D., who was a Baptist:

The sight-giving, quickening, heart-circumcising, renewing, begetting, and creating influence ascribed to God in the matter, at once represents us as entirely passive in our regeneration; and that the power of God works not by mere moral suasion upon the rational soul, but by a supernatural and almighty influence, similar to that through which, by a word, he created the world, healed desperate diseases, or raised the dead.

If a man is "entirely passive" in his regeneration where is there room for faith and repentance to come in, previous to regeneration as conditions or means of this great spiritual change?

But lest even this may not convince the editor of the *Journal and Messenger* that Baptists have taught regeneration without faith or repentance as previous conditions or means of this change of heart, we quote still farther from Dr. Brown's Encyclopedia:

The Scripture never represents any virtuous acts of men as either their regeneration or the means of it, but always as the fruit of it. We believe that Jesus is the Christ and receive Him by faith, because we are born again.

This places regeneration before faith and repentance as their cause, and makes it the cause of all virtuous acts. Are we to suppose that the editor of the *Journal and Messenger* is not acquainted with the standards of his own church?

But even still more to the point, the *Journal and Messenger* itself, within the memory of the living, as its own files will show, spoke of regeneration as

A new creation in the sense that it is wrought by the direct agency of the Holy Spirit in the heart, a work which, until it pleases God to perform, NOTHING CAN BE ACCOMPLISHED TOWARDS A SINNER'S SALVATION. [Capitals ours.]

This is clearly regeneration without faith and repentance, for surely it will not be said that either faith or repentance is "nothing towards a sinner's salvation."

The Disciples raised their voices against a regeneration that comes to men "independent of human conditions," a regeneration accomplished when sinners are "entirely passive," a regeneration that causes a man to "believe that Jesus is the Christ," instead of being caused by such belief, a regeneration that God must first work in the heart or "nothing can be accomplished toward a sinner's salvation."

Because they opposed this irrational sort of regeneration—that many thought might take place in infancy or in sleep—the Disciples were charged with not believing in regeneration, and some delayed Baptists still keep up the misrepresentations, even after they have almost outgrown their unreasonable doctrine of regeneration before faith and repentance. Will the *Journal and Messenger* allow its readers to see our reply?—*Christian Standard.*

### Middle-Aged Women.

The woman who breaks down and becomes a chronic invalid at the age of fifty is robbing the world of her ripest wisdom and most useful service. She is also depriving herself of what should be some of the dearest privileges of her life. The woman who has given due heed to the care of her physical frame during her earlier years, who knows how to eat and how to dress, and has learned the value of fresh air and exercise, will enter upon this "youth of old age" with undiminished powers, instead of being laid aside as useless. This period should, and might be, a much more leisurely time than it often is. I have known mothers to delve in the kitchen and bear all the burdens of a large household, when they had three or four grown daughters at home, who served merely as parlor or society ornaments. It is not always the fault of the daughters that such a sad state of domestic affairs exist: the lack has been in their training and education. I remember hearing two girls lamenting the fact that "mother was not feeling very well, and had a bad headache;" yet neither of them thought of leaving the piano or the embroidery frame that they might relieve the poor sick woman of her cares.

A woman who has lived through fifty years of life is a treasure-house of valuable experiences and practical wisdom, which should be expended for the benefit of the world. It is the most favorable period for a woman to enter upon literary work, and it is the time when many of our most successful literary women have done their best work. It is also a woman's time for going into public life, if so be that her home cares have slipped from her and set her free. The temperance cause needs women of mature experience and ripened intellect. Every town in the land affords a field of labor of this kind, and the younger women need leaders who are wise and motherly. What is true of the temperance cause is also true of church work, where "mothers in Israel" can perform holy offices of ministrations to those whose feet are newly turned into paths of righteousness, and also in guiding and encouraging the young. Young men and young girls away from home need the friendship and assistance which a woman of fifty years can best give.

Social purity work, in particular, should be under the direction of matronly women. Inexperienced young girls, although capable of a great work among companions of their own age, are less fitted to go into the slums or visit jails. It is sensible, motherly, sympathetic women who can safely reach a helping hand to her fallen sister, and who, more often than anyone else, can reclaim a fallen brother.

The woman of fifty can do much for the rising generation by giving to young mothers the benefit of wisdom gleaned, it may be, amid tears and heartaches. She can caution the young girl who, through the glamor of false lights named pleasure, is setting her feet in slippery paths: and what work will have greater reward?

But invalidism is the bar which holds many and many a woman of advancing years from availing herself of these exalted privileges. It is a sin and shame for her to become a wreck physically, and consequently to a great degree mentally, and thus rob society—yea, let us say rob God—of her most exalted service.—KATE LINDSAY, M. D.

### Family Worship.

We hear many a wife and mother say: "Yes, I feel that it is the right thing to do, and I long to have it a regularly established custom in my family; but my husband is so hurried he cannot stop for it." Now, I do not believe that there is one husband and father in our city who, if he really was impressed that it was a matter of vital importance, could not in some way make time for it. But if he is not so impressed, what is the mother's duty in the matter?

I well know as we live our lives today there seems little time to spare between the hurried breakfast and the train. I really know of no way but to rise a bit earlier and snatch a moment before the breakfast hour. Will the service not be acceptable even if we kneel girded, as were the Israelites the night before their flight?

We have but to decide whether or not we believe family prayers to be of sufficient importance to our children and ourselves to make this sacrifice of our comfort and inclination. What shall we gain from it? Surely, for ourselves an uplift for the day, the starting of our work upon a little higher plane, an added assurance of help wherever we shall find need, and the setting straight of what has already gone awry; for our children and the stranger who may be within our gates the proof, if proof be needed, that our religion is first and foremost in our hearts, a thing of which we have no cause to be ashamed, no desire to keep in the background, that we may rely upon our God for help in all we are to do and meet throughout the day. If, then, into the little service we put what is best in ourselves, will not the children, even though they receive no immediate benefit, recall the hour and circumstances after they have gone away from us—possibly some word, or prayer, or verse, and because of it be kept or helped in ways we dream not of?

Many have testified that the influence of their father's or mother's prayers heard at such a time has gone with them all their lives; the memory of some petition has come to them in hours of temptation, and has been just the restraining power most needed at the moment. The thought, too, that every day in the home the family prayer is offered for them, has often been a comfort and encouragement to them while fighting their battles with the world elsewhere. Of course, there is the danger of its becoming a mere form, and so in time growing distasteful and irksome, but that lies in our proper power, it seems to me, to prevent.

All that has been said of family prayers may be as well said of the custom of saying grace at meals. "Among Telugus no heathen family sits down to a meal until each one has put his offering into his idol's dish, which always has its place by the fire-side. This is done at every meal by old and young." Surely it seems as if we might say at least a word of acknowledgment for God's daily blessings.

With both these customs it is so much easier if we commence them with the starting of the home. I so well remember the first meal in my own home. We had been boarding, and the change to a quiet, cozy table set for two brought such a sense of happiness that I said, voluntarily, "What do you feel like doing?" Without a moment's hesitation came the reply, "Giving thanks!" And from that moment the practice was kept up.—*The Congregationalist.*

Contributions.

"Come Unto Me."

E. SHEPPARD.

Yes, dear Saviour, we take thee at thy word, And come to thee for solace and for rest; Thou art our strength and righteousness, O Lord, And we would lean upon thy loving breast. On earth thou spakest words of truth and love, And took the burden off the troubled mind; Exalted now to the bright realms above, Thou art the same—art still so purely kind. We come to thee as suppliants at thy throne, As those who seek for help in time of need; We come to thee to make our cravings known, That on the manna true our souls may feed. Our souls are weary of this sinful world, With all its empty vanity and pride, Where Satan has his awful wiles unfurled, And the vile votaries of sin abide. Though some few friends remain both kind and true, The greater number now no longer stay; While we are lonely with the loving few, Who shortly with us, too, will pass away. But, oh! when that auspicious time shall come, We'll come to thee, dear Saviour, with delight, To meet our loved ones in our heavenly home, And dwell in bliss forever in thy sight. And then we'll hear the tender, loving voice When thou upon thy glorious throne shalt reign, "Come, blessed of my Father" and rejoice, For now the glorious kingdom you obtain. Walkerton.

Our Home Missions and the May Collections.

One of the signs of the times amongst Disciples is a rapidly growing interest in Foreign Missionary Work. We have passed the point where we have any doubts of the wisdom or righteousness of such an effort. We know that it is the chief end of the church to carry the word of life to the uttermost parts of the earth. Our Canadian offerings are increasing yearly and it is exceedingly refreshing to note the little real effort we need to put forth to make up amongst Canadian churches an offering of which we need not be ashamed and for which all true Christians will be thankful. But what of our mission work at home? Is the need for effort in Ontario, in Canada, not a pressing one? Is there not an important work to be done here as well as in China? Not just the same in character, perhaps, yet as truly an important one as any we have in any distant field. "This ought ye to have done and not left the other undone" is the thought in my mind. Not less foreign interest but more home interest is what I plead for. There is much room for a larger work by us right here at home—a work all Disciples could help by their prayers, their offerings and their efforts. 1. There is room and need for a more aggressive effort along the line of the preaching of the gospel for the salvation of sinners. 2. There is a pressing need that Disciples of Christ should manifest in every congregation—by preaching, by life, by example—the possibility of the church of Christ being maintained

on New Testament principles, and on these alone; and, 3 There is the work of advancing the union of all God's people on the one basis—loyalty to the word of God. Surely, brethren, here is enough not only to justify the existence of a people, but enough to call forth all the earnestness and self-sacrifice of which we are capable. Now what has this to do with the May collection? Simply this, brethren, that through our Home Mission work we have been able to do much and through this same channel we have much yet to do. Only by hearty co-operation can we hope to succeed. United prayers, united offerings, and united work is the secret of this success. So I say that this May offering is our present opportunity. It must be used as never before. Let our gifts be the largest in our history. We have a Board who is struggling through difficulties greater than usual, whose responsibilities are heavy, whose labors are untiring, whose best wisdom is always exercised in this work and whose gifts are amongst the most liberal. They both work and give. Let us make that burden of responsibility as light as we can for them. We ought; we shall be guilty if we do not. Now a word to our good Bro. Munro. I have few faults to find with him indeed. We never had his equal for the place he occupies, and we have had good men there, too. But I want him to take a leaf out of Bro. McLean's book. Keep this matter of giving constantly before us. Whoever expects to pick up a number of the Standard and not find Bro. McLean's weekly appeal? I know this grows out of Bro. Munro's modesty and kindly feeling, and possibly the fact that he is with a church that receives aid hinders just a little. Still we don't mind that. We need to be constantly stirred up. The world and sin and selfishness are constantly influencing us, so let the love of Christ and the needs of men be kept as constantly before us. Let preachers and elders bring this matter at once before their congregations and keep it there. Let us try to enlarge last year's offering because of the hard times. For the road to individual and national prosperity is by way of self-sacrifice for God and men. The annual meeting will soon be here. Let us fill up the treasury and start on next year's work with the zeal born of a stronger faith in God and a more loyal service on the part of men. I write this as the preacher of one of the churches receiving help from the Board. I make no apology for so doing. I feel just this way about it, brethren. We are doing the very best we can here financially and otherwise. We shall continue to do so. We have been helped cheerfully. We are thankful. We were able to ask for \$50 less last year, and while I fear we cannot make so great a "drop" this coming year, we shall do our best. I have written, not for Owen Sound so much, as for other places which have needs and to lessen the anxieties of the Board. JAMES LEDIARD.

God's Request.

W. H. HARRING.

"Son, give me thine heart." What a request! God, the Almighty One, the creator of all things, asking for my heart. He calls me His son. What a beautiful picture! Not a stern command, but a loving request. He who commands the sun to shine, controls the elements, entreats me to give Him my heart. And what is my heart? The prophet Jeremiah says: "The heart is deceitful above all things,

and desperately wicked" (sick, R.V.) chap. xvii. 9. God wants the worst thing we have in this world. What a strange request for God to make. The infinitely pure and holy one, all-powerful and all-wise, stooping down to poor sinful mortals, who with deceitful heart and corrupted nature has broken His law, rebelled against His government and performed wickedness, and saying to us in earnest, loving tone, Son, daughter, give me thine heart. Why does God want our hearts? In order to answer this correctly we must understand something about the figure used, i. e., the heart. Physiology is taught in most of our schools. This science teaches us much about ourselves, and we learn like one of old that we are wonderfully and fearfully made. The physiology of the heart points out to us its main divisions to be into right and left auricles and ventricles. The blood is continually in motion, passing from the auricles into the ventricles, from the ventricles into all the arteries of the body, and from the arteries into the veins, which return it again to the auricles. The pulmonary artery conveys the blood from the right ventricle of the heart into the branches of the air cells of the lungs, where it undergoes a change, after which it goes back to the left auricle of the heart, from which it goes to all parts of the body. The blood is the life. The heart is the greatest instrument in keeping that blood in a proper condition. When the heart ceases to perform its proper functions diseases follow and death is the result. This is the figure. Now for the lesson. God wants our hearts. Is it because they are pure and holy? Oh, no, for they are deceitful above all things and desperately wicked. We are polluted by sin. There is a disease in our system. Corruption is sure to come unless some remedy can be found. God wants our hearts to purify them. He wants to remove the disease. He will give us clean hearts. Do you not see why God wants our hearts? Why the One pure and only good should want the worst thing we have in the world? How God must love us! How hard must be our hearts if we refuse such love. We have seen first, that God wants our hearts; second, asks for it; third, He wants to purify it and make it clean. Those who are at all familiar with the anatomy of the human heart (cardiology) will see many beautiful lessons in this request and purpose of God. We are all interested in the study of God's Word; that is, all Christians are. But is it not possible for us to give a cold, formal assent to the truth of that word without our hearts being in it at all? I do not think I would be far astray if I divided religion into intellectual and affectionate. I would say that the first kind are those who have no heart in their religion. The other day a man who had been baptized and joined the church said that if a certain other man came into the church he would go out, and the only reason given was an old grudge. Then there are those who are all affection. They never know very much, but they feel a great deal. If I had to choose between these two I think I would prefer the latter, for it seems to me that God would sooner have the loving heart, even if the mind was not so bright, than the keen intellect with a heart filled with an unforgiving spirit. Of course it is right to have both an understanding mind and a loving heart, but sometimes it is hard to get just right. Where are our affections? How do our mouths speak? How much do we love God? With what do we believe? What questions these are! How they do reach home! Do you say that your heart is sinful? God wants it. Jesus wants it, and by

and by he will present you with all the redeemed before His Father's throne without spot or wrinkle or any such thing. A new covenant, new heart, new creatures, new heaven and a new earth. West Gore, Hants County, N. S. "Baptists Stand With Outstretched Arms." EDITOR CANADIAN EVANGELIST: Dear Sir and Brother,—I have read with some degree of interest the communications between Bro. Spencer, of St. Thomas, and Bro. Sowerby and Deacons, of Aylmer, and the Review, under the head "Ontario Baptists," which you have published in your issue of March 1st. I am sure that the overtures in the EVANGELIST are misleading and do not fairly present the position of Reg. Baptists. I am quite sure that there is not a Reg. Baptist pastor or church in Ontario that would not with Bro. Spencer rejoice in seeing every section of Baptists (yes, every section of Christendom) united in the truth as it is in the Word. If the Disciples, or Campbellites, or Free Will Baptists, or Scotch Baptists, or Seventh Day Baptists, or True Immersion Baptists, or Advent Baptists (all of which have many principles in common) wish to be united with Reg. Baptists in the spirit, truth and principles taught in the Word, our ministers and churches are willing to receive and welcome all such to our membership and fellowship on being convinced of the fact. Baptists as a rule are so by conviction of the truth, and to ask a Baptist to accept any compromise of the same would be asking too much. Reg. Baptists are not in any way responsible for the existence of the present divisions of the brotherhood, and therefore contend that those who have departed from the teaching of the word and their followers are the parties to make concessions in order to perfect union, and Baptists stand with outstretched arms to all such, saying, "Return from your backsliding," and "Come with us and we will do thee good, for the Lord hath spoken glorious things concerning Israel." I am, yours fraternally, J. W. CLARKE. Ottawa, April 6th, 1894. The Christy Knives. "The Christy Knives are all that is claimed for them. Mrs. — got a set in Chicago, paid \$1 for them and thought them cheap." "The knives you sent us came to hand. We are well pleased with them." The above indicate how the Christy Knives impress our friends. Our offer of the EVANGELIST and Knives for \$1.50 is now withdrawn. It was a great chance for our folks. But there is still an opportunity for most to get a set by doing a little work for the EVANGELIST. Note the standing offer we make in the advertisement. Here is another way of putting it: The person sending us one new yearly subscription will get a set of the knives for half price, 50 cents. The person sending two new yearly subscribers, will receive a set of the knives for one-fourth price, 25 cents. The one sending three new yearly subscribers will receive a set of the knives free. Now, these are remarkably liberal offers, even in the way of newspaper premiums. We should like every reader to be an agent on these terms. Will you not help us and the cause we represent by adding at least one new name to our list? "We received the Christy knives, and would say that we are well pleased with them. We find them just as you represented."

"It is a shame a card has not been sent you before this to let you know the knives got here in beautiful condition. What a shame your brothers and sisters cannot make an effort without such lovely premiums for a spur! They are all you claimed for them, and we wish to thank you. I do hope '94 will be a prosperous year for your paper." "We received the Christy Knives all right, and are well pleased with them. We find them what you represented. They are a lovely premium." ad omnibus The Revised Version of the New Testament. We are much interested in the circulation of the Revised Version of the New Testament. Competent judges say it is by far the best version of the New Testament in the English or any other language. It is a pity that any lover of that sacred book should use any other than the best available version. By way of aiding to distribute this version more widely and, at the same time, increasing our subscription list, we offer a copy of the Revised Version of the New Testament, bound in cloth, retail price, 20 cents, for one new yearly subscriber to the EVANGELIST; for two new subscribers, two copies; for three new subscribers, three copies, and so on. Sunday-school teachers, and others, desiring to make presents, will find the Revised Version very suitable. G. M. CHRISTIAN UNION A TRACT BY JAMES LEDIARD. 10 pages, price, 5 cents. 10 copies to one address, 25 cents. 100 copies \$2.00 Send Orders to the Author, Owen Sound, Ont. Littell's Living Age 1844 FIFTY YEARS 1894 If one would feel the spirit of the age, get at its best thought, and be well informed as to current literature, he must READ THE LIVING AGE which, during its first half-century, has achieved a reputation for literary excellence second to that of no other periodical. "WEEKLY MAGAZINE" it gives more than Three and a Quarter Thousand double column octavo pages of reading matter yearly, forming four large volumes, filled with the ripest thought. THE ABLEST MINDS OF THE AGE. A Glance into The New Year. NEW STORIES. COPYRIGHTED TRANSLATIONS. As heretofore, THE LIVING AGE will present a convenient form a complete compilation of the world's choice literature; Encyclopaedia in its Scope, Character, Comprehensiveness and Completeness; selected from the vast and varied field of FOREIGN PERIODICAL LITERATURE, and representing every department of Knowledge and Progress; the best article by the THE ABLEST LIVING WRITERS. A NEW SERIES. A NEW FEATURE. 27 Copyrighted translations from the French and German will be a notable feature. The publishers have already arranged for the publication in a serial form, to begin January 1st, of the thrilling narrative, "Manette Arden—A Picture of Life during the Reign of Terror," by PAUL FERRAT, the noted French Novelist; and, also in serial form, of a very rare and curious work. A LITERARY CURIOSITY. entitled "The Dawn of Civilization," by the Arab Pagan; and "The Nibelungen," by the famous German romanticist, FRANK EXNSTEIN, author of "Aproditus," "Quintus Claudius," etc., etc., etc. OF SPECIAL INTEREST TO NEW SUBSCRIBERS. A RARE OPPORTUNITY. There are Extraordinary Offers, for the books are cheap, elegant and shapely copies, but new works published at 25 cts and 50 cts a vol, respectively. No library is complete without them. For 85 cts we will send to any New Subscriber THE LIVING AGE for 1894, postage, and a copy of Aldrich's History of the United States, by Prof. John Clark Ridpath, L.L.D. This edition is the new Art and Annotated, and the only two-volume edition of the popular history. For 80 cts we will send THE LIVING AGE for '94, and the Personal Memoirs of Philip H. Sheridan, U. S. A., in two volumes, with marbled edges, and handsomely bound in half leather. The prices given above include postage on THE LIVING AGE only. Send for descriptive circulars. To all New Subscribers for the year 1894, remitting before January 1, the weekly numbers of 1893 issued after the receipt of their subscriptions will be sent free. Published Weekly at \$2.00 per year, free of postage. Sample copies of THE LIVING AGE, 15c. each. Rates for clubbing THE LIVING AGE with other periodicals will be sent on application. Address LITTELL & CO., 31 Bedford St., Boston, Mass.

The Sunday School.

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

THE INTERNATIONAL LESSONS.—The announcement that "a separate course of primary lessons" shall be prepared and begin with 1896 will meet the favor of teachers of the wee folk in all our Sunday schools.

PREPARE FOR IT.—Children's Day for Foreign Missions is at hand again. To ensure a liberal offering on that day it will be necessary to begin preparations at once.

"DECISION DAY."—Our brethren in Kansas observed March 25th as "Decision Day" in the Sunday schools of that state.

Every Lord's day is commemorative of the resurrection, and every time the Sunday school meets for its appointed work should be a decision day in the Sunday school.

Excels all Others.

DEAR SIR:—Your Burdock Blood Bitters excels all other medicines that I ever used.

School of the Evangelists.

The cut we print in this issue is a good picture of Prof. Johnson's Evangelistic School. The building is 63 feet front and about 100 feet deep. The tower is 84 feet high.

Prof. Johnson and wife give their time unselfishly to this work, as they have given their money. They greatly desire to erect an Industrial Hall this summer.

Acrostic.

P ray without ceasing, A lways be grateful, Y ou shall overcome. Y es, if you're faithful, O nward, press onward, U nto the prize, R edeemed through His merit.

Children's Work.

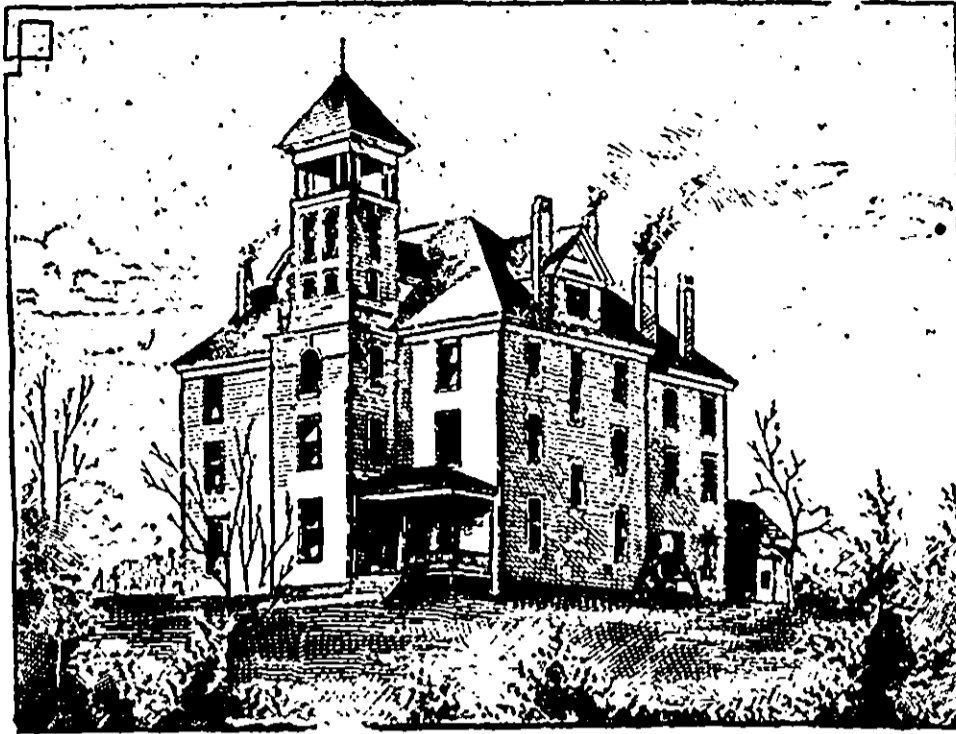
Mrs. Jas. Ledford, Supt., Owen Sound, Ont. to whom communications for this department should be addressed.

DEAR MISSION BAND LEADERS.—Have you any suggestions to make as to how we can best promote the interests of the Children's Work at the coming June meeting?

I wish you would send me a post card and tell me what you think of this suggestion, whether you will take one of the papers, and what topic you will choose.

What do you think of the opposition shown by the natives in China and Japan towards our missionaries? In the Globe of the 3rd inst. I saw that a procession of Chinese in Shanghai, to welcome the coming spring, broke into the Baptist mission house, seized everything they could lay their hands on, and would have done more mischief still only that two of the missionaries faced them and boldly ordered them out.

Owen Sound. J. E. L. K. D. C. is marked, prompt and lasting in its effects.



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

No LITTLE excitement has been created at the Metropolitan Tabernacle, London, by the public baptism on a recent Monday, of the Rev. John Robertson, of Glasgow.

K. D. C. Pills cure chronic constipation.

A BOON FOR THE LADIES.

Those Wonderful CHRISTY KNIVES



A Set of Bread, Carving and Fruit Knives

Worth their Weight in Silver but Sold for Less.

THE microscope has shown that every cutting edge is a saw edge, and that the keenest razor simply has the finest teeth—but it has been reserved for a new invention to give this well-known fact a practical use.

We have been looking for a Premium that would suit our lady friends, and we think we have found it, as described above, "A set of the Christy Knives."

This is our offer:—

- 1. Any one sending us ONE new subscription to the EVANGELIST, and \$1.50, will receive a set of the Christy Knives by mail, all charges paid. 2. Any one sending TWO new subscriptions to the EVANGELIST, and \$2.25, will receive a set of the Christy Knives, all charges paid. 3. Any one sending THREE new subscriptions to the EVANGELIST, and \$3.00, will receive a set of the Christy Knives free, all charges paid.

We hope to send out many sets of these knives, and we are confident that none who get them will be disappointed.

Now, friends, let us hear from you soon and often.

Send all orders to

GEO. MUNRO, 85 Wellington Street North, Hamilton, Ont.

THE **Canadian Evangelist**

PUBLISHED SEMI-MONTHLY

AT 85 WELLINGTON ST. NORTH.

HAMILTON, ONT.

Terms, \$1.00 per annum in advance.

GEORGE MUNRO, Editor and Publisher.

All matter intended for publication, and all exchanges to be addressed to George Munro, 85 Wellington Street North, Hamilton, Ont. All business communications and remittances to be sent to George Munro, 85 Wellington Street North, Hamilton, Ont.

Remittances sent by post office order or registered letter will come at our risk.

No paper discontinued without express orders and payment of all arrearages.

In ordering change of address, be sure to give the old post office as well as the new.

HAMILTON, APRIL 16, 1894.

**Important.**

This closes volume eight, which means that another year for our paper ends with this number. And it also follows that the time of a large proportion of our subscribers expires now. We confidently expect them nearly all, if not all, to renew. They have been with us since 1886; they have paid for the paper year by year, and many of them have spoken cheering words from time to time. We would say to them that it is especially desirable this spring that all our friends should renew at once. The EVANGELIST is not yet a money-making institution. It is conducted in the interest of the good cause. It does not complain if the actual expenses of publication are met month by month, although the time and labor and anxiety involved in carrying it on are not inconsiderable. It therefore appeals to its friends, to those who believe it is furthering the cause of Christ, to rally to its support this season as never before. All old subscribers should renew and three hundred new names be added to the list in order that the paper may be in easy circumstances.

**Home Missions.**

Our exchanges bear witness to the fact that mission funds among, we may say, all the denominations are feeling, and that seriously, the pressure of the prolonged period of hard times. We note that in some cases the prospective deficits amount to many thousands of dollars. As is natural, the various managers are particularly urgent to their people that there may be general and liberal contributions, notwithstanding the dull times. In our work in Ontario we are liable to have a deficit, June 1st, of several hundred dollars. But we need not have, if the brethren and sisters who have authorized the work will exert themselves as they should. We wish to say that what is most necessary in this connection is that all the congregations should give, and that every member in each congregation should give something. A large number of comparatively small gifts is better than a small number of large ones.

We feel confident that if the leaders of the churches will state the facts in the case the collection will not be disappointing. The facts in the case are briefly these—that the Co-operation represents an effort to establish in Ontario churches of Christ, pure and simple, according to the well-understood principles of the Disciple of Christ. Mark that well! In furtherance of this good object the Co-operation is assisting congregations in Toronto, Hamilton, London, Owen Sound, Collingwood and Georgetown. In all of these places the churches are hopeful and devoted, are determined by the help of the Lord to establish self-supporting churches as speedily as possible.

In no case is there a disposition evinced to ask from their brethren

what they can do for themselves. They feel that, even where the numerical strength is not growing as rapidly as they would like, there is a constantly increasing influence which they believe will bear fruit in due time. Bro. Lediard speaks for Owen Sound, and Bro. Sinclair for Collingwood in this paper; the reports published from London and Georgetown are most encouraging. The outlook at Cecil St., Toronto, now that Bro. W. J. Lhamon is engaged as preacher, is really good. And here it may be observed that the Cecil St. people are carrying a load of financial obligation with a patience that should evoke the admiration and sympathy of their brethren. We must have a good cause in Toronto, the capital city of Ontario, for reasons that have been repeated in these columns for years. As to Hamilton, where the writer lives and labors with the church so far as his other duties will permit, it is believed that there is continual, if not rapid, progress, and it becomes more and more apparent every week that with faithful work there is a bright future in this city for the cause we represent. We are well assured that if any friend of the Co-operation were to come to Hamilton and were to investigate the condition of things in the little church, he would say this is a company of Disciples that well deserves to be assisted. And the same, we are sure, would be said of all the other missions.

Another word may be serviceable here. We sometimes hear of it being said that there are other churches in the province which are as well deserving of support as the present missions. And that is true. But it does not follow from that that the present missions should be dropped and some of those other churches taken up. A little reflection will show that that would not be wise. We have not means now to aid all worthy churches needing it. A selection had to be made, and has been made, whether the best possible need not be affirmed; but being made it cannot lightly be set aside. A reasonable effort must be put forth, and a reasonable time given to enable us to determine whether self-supporting churches can be made out of those missions. And moreover let it not be forgotten that some of the present missions waited long, and, while waiting, contributed to the Home Mission Fund.

We trust our brethren and sisters will take a large and generous view of the present situation, and make offerings worthy of a great cause and not dishonoring to our blessed Lord.

**The O. C. W. B. M.**

We do not propose, at present, to take a hand in the interesting discussion our sisters are engaged in with reference to their future work. They are evidently very competent to deal with the question themselves. But we do take pleasure in the fact that all who have yet written are deeply interested in our Home Mission Work, and the reason is because they are intelligent and devoted Disciples. Such people, whether they be women or men, are always anxious that the plea for the rejection of all man-made creeds and tests of fellowship should be widely and persistently presented here in Ontario.

And is it not the fact that the very reasons which justify our separate work in foreign lands, justify it here?

**Notes.**

The letter from the Baptist brother on page two exhibits somewhat of the same spirit as the following:

The pleasant negotiations for union between the Disciples and Baptists in the States will not amount to much besides talk if the spirit of the *Christian*

*Inquirer* prevails, which says: "There can be no organic union unless the Campbellites abandon the old, mischievous and unscriptural position of Alexander Campbell. We should be glad to have the Disciples converted to our views, but we do not want them until they are. We have heresies enough without shouldering a part of theirs."—*Independent*.

Indeed the Baptists have heresies enough; every well informed person knows that. It is getting to be difficult to determine which are the "views" and which are the "heresies." One of the most discouraging things in this part of the world is the unwillingness of even Baptist editors to set forth the "views" of the body called Baptists. Will Bro. Clarke oblige us?

We have pleasure in giving the following from the *Christian Evangelist* a prominent place in our columns, and shall be happy to hear from our Baptist brethren in the way suggested:

"If only one hundred leading men in each of the two bodies would agree, for one year or more, to receive and read one of the representative religious papers and the quarterly published by the other, and would freely and fraternally point out, in the columns of such periodicals, any teaching regarded as of evil tendency, or emphasize such truths as they might feel were not receiving sufficient emphasis, in such manner as intelligent, courteous Christian men would know how to do, it would have a most powerful influence in promoting unity and sound doctrine. Speaking for the Disciples, we are sure they would welcome such contributions from their Baptist brethren and treat them in a most courteous spirit. If they really believe us to be in error on some points—and we lay no claim to infallibility or perfection, either in doctrine or practice—what better opportunity could they have to teach us the way of the Lord more perfectly?"

**Our Omnibus.**

The *Canadian Baptist* has not yet responded to our request for an exposition of Acts ii. 38.

"Jimmie State" couldn't come this time. Look for him in next issue. "Jimmie" is a great favorite.

Bro. R. W. Ballah discontinues his labors with the churches at Erin Village and Erin Centre. Any one desiring to engage will please correspond with M. McKinnon, Hillsburg, Ont.

We bespeak for the article copied from the *Christian Standard* on our first page a careful reading. It illustrates the fact that the Disciples have no need to fear an investigation of the reasons that led to the Disciples and Baptists becoming separate peoples.

Mrs. Thomas Sissons, Sr., who removed from the Township of Howard, County of Kent, to the North-west, a number of years ago, died at Portage La Prairie, Man., recently, at the ripe old age of over 90 years. She was among the oldest inhabitants in that part. She was a member of the Disciple Church. She leaves her husband, who is nearly 90 years of age, and two sons and three daughters.—*Blenheim News*

The *Catholic Record* objects to the Roman Catholic church being called the Romish church, and intimates that it is bad manners to so designate it. But it is in the habit of referring to the people known as "Disciples of Christ" by what they consider a nickname, viz., "Campbellites." Please remember the Golden Rule, neighbor.

We have received a copy of a call for a reception to Gen. Neal Dow, in honor of his ninetieth birthday, and for an international temperance congress at Prohibition Park, Staten Island, N. Y., June 3rd to 5th. Delegates are invited from the United States and Canada. It will no doubt be a great occasion for prohibitionists. Joseph

A. Bogardus, secretary, 167 Chambers street, New York City, will answer any inquiries directed to him

The March number of the *Missionary Intelligencer* was devoted to the recent conference on City Evangelization held in St. Louis, Mo., by our United States brethren. That was a most important occasion, and the addresses read and discussed throw much light on the problem of how to evangelize a city. J. H. Hardin, Y. M. C. A. Building, Cincinnati, O., will send copies of the March number or any other number of the above periodical for ten cents.

Rev. Dr. Hugh Macmillan, in his closing Cunningham lecture, touched on the work of the Palestine Exploration Fund, whose researches, he said, had corrected many mistaken notions, one of which was that the country in the time of Christ was obscure, with inhabitants that made no figure in the world. It was now known that no other country could have afforded so public a theater for the exhibition to the world of the life and death of our Lord.—*Christian Guardian*.

"How much owest thou the CANADIAN EVANGELIST?" Read what a Peterborough editor saith:

"The wind bloweth, the water floweth, the farmer soweth, the subscriber oweth, and the Lord knoweth we are in need of our dues. So come a tunning' ere we go a gunnin', this thing of dunnin' gives us the blues."

Now, dear delinquents, you can't resist that, surely. We need every dollar that is coming to us to meet our obligations; therefore we need your dollar. Send it along, please, right away. You'll make the editor feel better, and you'll feel better, too.

PORTAGE LA PRAIRIE, April 2nd, 1894.—On Saturday, March 31st, I closed a seven-year term of service with the church in Portage la Prairie, Manitoba, having previously served for three years in Owen Sound, Ont. As to my fitness, etc., I would refer to C. A. Fleming, elder, Owen Sound, Ont., and to T. Sissons, Sr., and A. D. Yuill, elders, Portage la Prairie, Manitoba. Have had, as shown above, experience in town work, am 39 years of age, have a wife and five children who require food and raiment like ordinary mortals—for which I humbly apologize. Am ready to go at a moment's notice anywhere the world over, but would prefer work in Canada or Australia. First come first served.

A. H. FINCH.

**Church News.**

RODNEY.—Bro. E. Sheppard expects to move from Walkerton to Rodney about the middle of this month.

COLLINGWOOD, April 9.—Three good meetings yesterday and one baptism in the evening. Brethren, pray for the work in this town. C. S.

TORONTO, CECIL STREET.—We hear that very interesting meetings are going on under Bro. Moffett's leadership. From divers sources we learn that the people are greatly edified by Bro. Moffett's magnificent preaching. What a privilege to listen to such a series of gospel sermons as Bro. Moffett can give! Since March 18th eight have been baptized, and two or three added by letter.—We are very much pleased that Bro. W. J. Lhamon will begin work as regular preacher May 6th.

RIDGETOWN, April 10, 1894.—The church at Ridgetown has not made any report through the EVANGELIST for some time, not because we have been idle, but possibly rather through neglect to do so. We have had four added by confession within the last

month or five weeks. The interest is growing steadily and attendance increasing. Bro. Ainsworth has been with us for about four months and is accomplishing a good work. We have completed putting in a baptistry and dressing room into our church. We have now a convenient and comfortable place to perform the sacred and sublime ordinance of baptism without detracting by anything indecorous. Our people here are contemplating some projects for the furtherance of the cause, which we hope to be able to report progress on within a short time.

J. A. C. A.

**Letter from Collingwood.**

DEAR EVANGELIST:—Time is passing at a surprising rate. We can hardly realize that more than one fourth of the year 1894 is numbered with the past. But so it is. The longer one lives, and the busier he is in the vineyard of the Lord, the more precious time becomes to him. He not only counts the weeks as they pass, but sets a value upon every hour, as he finds not time sufficient on his hands to do the work which the honor of the Lord and suffering humanity demand. Time indeed is short. "The harvest truly is great, and the labourers are few." Could every member of the Christian church but be brought to realize the weight of responsibility resting upon him, as one to whom the Lord says, Go, work to day, and do so worthy of the cause we plead, what a harvest of souls we might gather in during this year to the honor and glory of God, and what a source of comfort to the individual Christian to know that the world was the better of his life! But I find my pencil has run off from my intended course.

Knowing you are always anxious, as also are your readers, to hear of the prospect of the work, and especially from mission points, we send you a few thoughts upon this subject as they appear to us here.

We are thankful that we are able to say that upon the whole the cause has a decidedly upward tendency. The church itself never has been in as good working condition. If you can but get the members of a church to take an interest in the different departments of church work, it is one of the best indications of its spirituality and success. The attendance at our regular meetings since last fall—though not large—has quite surpassed that of any previous year. We are getting a hearing from some who formerly frequented not our place of worship. The additions we have had during these months are all from families not before represented in the church, which we take as a very hopeful feature; and there are other families that we fully expect soon to be brought under the influence of the simple gospel.

We have opened up a Mission in a village, Duntroon, seven miles out. We are hopeful of this point, though laboring under several disadvantages. The hall we have rented is anything but a desirable place for meetings, but is the only place to be had in the village, and we are thankful to be able even to get this.

Hitherto we have been preaching here every second Lord's day, but purpose in the near future—if possible—to have meetings there every Lord's day afternoon. May the Lord crown the effort with success.

C. SINCLAIR.

Collingwood, April 10, 1894.

The world we're passing through is God's world as much as any we're ganging to. . . . Dinna think o' the milestones; think o' the step.

EDWARD GARRETT.

**Co-operation Notes**

CONTRIBUTIONS.

Geo. McGill. \$5 00

That is a good suggestion of Bro. Coulter's to the young people's societies, to devote one meeting in May to our home mission work and also to give a collection to assist it. The letters of Bro. Lediard and Bro. Sinclair in this paper will give them some pointers, as well as matter that appears in the EVANGELIST more or less every time it comes out. The more our home mission work is studied, the more enthusiastic will receive.

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

Once more let us remind those whose subscriptions are not yet paid to the Home Mission Fund that the same are needed now, and needed badly. The preachers at the mission points have been bearing a good deal more than their share of the burden this year.

We wish to say as distinctly as possible to all the friends of the Co-operation, that it is absolutely necessary that the May collections should be large if we are to close the year free from debt.

How may large collections be secured? By the elders and preachers earnestly drawing the attention of the churches to the urgent need. If this be done, notwithstanding the dull times, our home mission work need not suffer.

Will not every preacher and elder that reads this be so kind as to consider this addressed to him specially, and give this work his cheerful support without any further pressing?

Let all remember that the Board of Managers is acting for those who appointed them. It is not just to permit the Board to be unduly harassed.  
Geo. Munro, Cor. Sec.

**Literary Notes.**

**TO PUBLISHERS.**—All books, tracts, pamphlets, magazines, etc., intended for notice or review in this department must be addressed to the Editor of THE CANADIAN EVANGELIST, 185 Wellington Street North, Hamilton, Ont.

The April number of THE TREASURY OF RELIGIOUS THOUGHT is on our table. It is the closing number of the eleventh yearly volume of this excellent magazine. Its intrinsic excellence and its age are indicative of careful work and of success. It gains in every way as the years pass, and it will enter on its twelfth year with unabated vigor and brightened hope. The new pastor of Fourth Avenue Presbyterian church, New York city, Dr. J. R. Davies, has the first place in this number. His portrait and his excellent sermon, with a view of his church and a brief sketch of his life, will interest his many friends. Dr. J. R. Day has a fine sermon on 'The Greater Works,' Dr. Alfred H. Moment's beautiful farewell sermon to the Westminster Church of Brooklyn reviews his eight years' pastorate. Canon Newbold's sermon on 'The Risen Christ,' and Rev. L. Sharp's article on the Easter Season furnish good matter for an Easter service. Leading thoughts of Sermons are 'What Manner of Love, Our Birth Rights and the Model Prayer.' The Pulpit and Politics are discussed by Dr. J. Kyle. A fine biographical sketch of the oldest of the Bonars—Dr. John J. Bonar—is given. The Common Acceptation, by Rev. W. C. Biles, is well treated; 'The After or In-

quiry Meeting,' by Rev. P. S. Hulbert, should be read by every pastor, Dr. C. Geike gives a clear idea of Missions in Palestine; 'Make Your Choice this Day,' by Rev. E. E. Braithwaite, describes a touching scene; 'Clear Light on the S. S. Lessons' issued by Dr. Moment. There are brief, suggestive editorials on Sabbath Desecration, Preach the Law and Gospel, Pastor and People Co-operating and Denominational Co-operation; with a full supply of excellent matter in all departments. Annual subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents. E. B. TRERAT, publisher, 5 Cooper Union, New York.

A question of some moment to the busy man and woman of to-day is, how one may obtain a maximum of the choicest, most valuable reading matter at a minimum outlay? An acquaintance with LITTELL'S LIVING AGE enables one to answer without hesitation, for it is a magazine exactly suited to their need. Fresh, entertaining, instructive, paying weekly visits, convenient in size, clearly printed, and replete with the choicest gleanings of the foreign literary field, it is the ideal magazine for the families of culture and intelligence. It needs to be but known to be prized as one of the best educational influences which can be introduced into the home.

The contents of recent issues will maintain the high average which characterizes its weekly issues. It is published by LITTELL & Co., of Boston, at \$8.00 a year. A specimen copy may be obtained for 15 cents.

**TEACHING AND TEACHERS,** or the Sunday School Teacher's Teaching Work and the Other Work of the Sunday School Teacher, by H. Clay Trumbull, editor of the *Sunday School Times*; Philadelphia, John D. Wattles & Co., cloth, pp. 390, price \$1.00.

A Sunday school may have all modern conveniences and appliances, and yet fail to accomplish its specific work, if it have not a corps of capable as well as consecrated teachers. And it may be said that the most common weakness in Sunday schools is in the teaching staff. Schools are organized with the best available teachers; but the best available may have no knowledge of or experience in teaching, and there will probably be no particular effort put forth to train those teachers for their work of teaching. Observant friends of the Sunday school have frequently noted and lamented this fact. We have great sympathy with every attempt to improve the teaching ability of Sunday school teachers. We would urge all such to attend normal institutes and teachers' classes at every opportunity.

At present our object is to induce every Sunday school teacher, who does not now possess the book, to purchase a copy of "Teaching and Teachers." A careful reading of it will increase the teaching power of those counted the best teachers many fold. While with regard to those who have been crowded into the work without preparation, its study will be a revelation and an inspiration—opening their minds to the tremendous responsibility and the transcendent opportunity of the Sunday school teacher, and inciting them powerfully to resolve, by the Lord's help, to be true teachers.

The CANADIAN MAGAZINE for April is one of the best numbers of that periodical we have seen. It contains an article on "The Evolution of Self-Government in the Colonies," by Hon. D. Mills, which every young Canadian should read. The price is \$2.50 a year—25 cents a copy. The Ontario Publishing Co., Toronto.

**THE BIBLE IN PRIVATE AND PUBLIC,** by Arthur T. Pierson, D.D.—Fleming H. Revell Co., Publishers, Toronto. This little book of about fifty pages has three chapters—"Bible Study and Bible Teaching," "Public Reading of the Word of God," and "Laws of Expression." It is full of good points and helpful suggestions, especially to preachers; we cordially commend it. The reader may note several interpretations of Scripture which he cannot accept, as for instance, on page 39, where the author referring to Acts iii. 19, 20, quotes neither the old version nor the new and gives, the passage an application which we think the apostle did not intend.

**Special.**

The time draws nigh when the offerings for home missions will be taken. Pledges have been made to the different mission points. The laborers in these fields have been faithful and much good has been accomplished through their efforts, and now the Board looks to the individual Disciple to share in the privilege in remembering these servants of God in the May offering. The Board has no mint of its own, and although individually they give liberally of their time and means, yet they have to rely on the brotherhood to furnish the funds necessary to discharge those obligations entered into at the last meeting of the Co-operation. We would therefore ask each Endeavor society to set apart one meeting in May to be devoted to home missions. Let the Missionary Committee gather up all the information they can regarding our home field and urge the members to contribute as they have enjoyed privileges and have been blessed. Enlist the sympathy and co-operation of your pastor in the work and you will have a blessed meeting and grand results will follow. We trust that every society will avail itself of this opportunity to strengthen the hands of the Board and show its interest in mission work. Send to Bro. George Munro, 85 Wellington St. N., Hamilton, for envelopes. Distribute these two or three weeks ahead, and ask God's blessing on the effort.

The committee on Young People's Work would ask each society to send to W. W. Coulter, St. Thomas, the name and address of its corresponding secretary.

The Endeavor society of the Church of Christ, St. Thomas, has lost one of its members, Bro. Benjamin Merry having gone to Barsonia, Mich., to labor for the church at that place.  
W. W. C.

DEAR BRO. COULTER,—We have a Y. P. S. C. E. The young people have regular meetings and their prayers and talks are fervent in spirit. All the active members take part. The membership at present consists of nineteen active and five associate members. They stand as one man in holding up the pastor's hands and in encouraging him in the gospel work. Oh, it is pleasing to work with a united body! It shows consecration to the Master's work and not selfishness. It is not I and Christ, but Christ and I.

We are working for the day of larger things. May God grant the same. I know you will be glad to hear that we have organized a church at Northwood, with thirty-five members. This is a new point. There was not a Disciple living there and our preacher was heard for the first time. The members are from among the best people of the neighborhood. Yesterday our Sunday school numbered fifty-two. Sunday nights our hall, which seats near 300, is crowded, and yet people are turned away. Pray for the peace and prosperity of the saints at Northwood.  
RICHARD BULGIN.  
Harwich, April 4, 1894.

**The Future of Our Work.**

The proposition to devote our attention exclusively to the work of Foreign Missions seems to me a little premature.

There is no one, I can safely say, who is more interested in our foreign work or who would more gladly see it extended than I, and were we a large body, with strong self-supporting churches in every centre, I should think we could afford to drop home work. But such is not the case. Numbers of our churches are compelled to apply to the Co-operation every year for help, and every year a number must be refused, not because undeserving, but simply that sufficient money is not forthcoming.

Our experience in home work has not so far been encouraging, still, because of one failure we should surely not become faithless in regard to this work.

The O. C. W. B. M. chose Manitoba as their field, and if good can be done there, it would be a great pity to desert it.

Diligent inquiry should be made as to the prospect of planting churches in that province. There are, I understand, a number of Disciples in Manitoba. Now, if an evangelist could be engaged to work among these—holding meetings wherever a hearing could be had—encouraging them to meet on the Lord's day in memory of our Saviour; and even should he be able to visit each little band but once a month, much good might be done and numbers brought under the influence of the simple gospel of Christ. But should it be deemed wise not to continue work in Manitoba, we have abundant scope for our energies much nearer home. Should we allow weak churches to go down for lack of the help we might give?

If all auxiliaries would agree that one-half the fees collected each quarter should go to home work, the other half to foreign work, then those specially interested in the former would use their influence to increase the number of members, so that in future a larger amount might be used at home, and on the other hand those whose sympathies are chiefly with those in heathen darkness would have a similar incentive to work.

The Co-operation deals entirely with home missions. We are all interested in the work, a great many, probably, contributing more to its support than to Woman's Work. We feel that the one is our work quite as much as the other.

Now, would it not simplify matters greatly if in home work the O. C. W. B. M. should unite with the Board of Co-operation—at the annual convention our auxiliaries to have the privilege of sending delegates? The entire home work is not so great but one Board of Management might administer it successfully.

I sincerely trust that all auxiliaries will discuss the matter fully at their May meeting, as whatever work is undertaken should have the approval of the entire sisterhood.

L. V. RIOCH

**Letter from Texas.**

DEAR READERS OF CANADIAN EVANGELIST.—I write this on a gallery (or veranda) with honeysuckles climbing over it, twined with roses in full bloom, and a climate like June in Ontario. This is a city of about 25,000 inhabitants, very pleasantly situated at an altitude of 750 feet. The Colorado river runs through the city. Almost every way one looks high hills or small mountains can be seen, and these are very beautiful just now clothed in various shades of foliage and wild

flowers blooming in abundance. The city has built a dam of granite across the Colorado river, and it has thus been broadened into a lake navigable for steam-boats for 30 miles. It also makes a pleasant resort. They are trying to build another Chautauqua by this lake. The real reason the city has gone to the great expense of building this dam is to encourage manufacturing interests which can be run by this water power. They are slowly awaking to the fact that factories are surely needed. The cotton grown in Texas is sent to Galveston in the bale, and then shipped to Liverpool to be made into cloth.

One can daily see long train-loads of granite on the way to Galveston to build up jetties there, that this Gulf of Mexico harbor may be more secure. The people of this State are justly proud of their Capitol. It is located here in Austin, built of granite, and presents a very fine appearance. The granite is also native to this State, having been quarried about 60 miles from here.

Another very fine building is the State University. Our people are pleased that two of the Professors are also active workers in the Christian church here. We have the privilege of listening to instruction from one of these, Dr. Baldwin, in Bible-class at Sunday-school. It was a pleasure upon making the acquaintance of himself and wife, to find they are the parents of our dear Foreign Missionary, Dr. Olivia Baldwin, now on her way home on furlough. A son, a graduate of Drake University, presided at the table last Lord's day in the absence of the preacher, Bro. Jones, at a funeral. A brother of the preacher, Dr. Jones, is Sunday-school Superintendent. The church here is growing steadily—usually confessions each Lord's day. A soldier from the Confederate Home, in grey uniform, attends Bible-class; he is a member of the Christian church. Bro. Jones goes out to the Home one Sunday in each month and conducts service.

Bro. Sanders and Bro. and Sister Douthitt took a few days' rest in Austin last week. They are usually very busy holding evangelistic services, and constitute "Sanders, Douthitt & Co." Sam Jones and Sam Small are expected in Austin shortly, to conduct revival services.  
BELLA SINCLAIR.  
Austin, Texas, April 4th, 1894.

This reminds me that it is not very difficult to hold a successful meeting and report a large number of additions when backed up by a large influential church, with but little, if any, prejudice to remove, and a godly membership to assist you, but to go into a country where there is no membership, or where there are a few members who have lived in such a way as to disgust people with their teaching, and undertake to hold a meeting that would be regarded as a grand success by the ingathering of a large number of people, is another and almost altogether a different thing. I could name some places in this state where to get an audience would be as grand a success as perhaps fifty additions would be in other places.—B. B. SANDERS in *Texas Christian Courier*.

K. D. C. brings prompt relief to sufferers from Indigestion.

**D. L. SINCLAIR,**  
Barrister, Solicitor, Notary Public, Etc.

Offices—Canada Life Building, 46 King Street West, Toronto. Telephone 691.

**CINCINNATI BELL FOUNDRY**  
Selling the best quality of Bells for Churches, Schools, and Homes.  
No duty on Church Bells. Please mention this paper.



Foreign Missions.

Table with columns: Contributions, Manitoba, Ontario. Lists church names and amounts.

A Few Plain Facts.

A few plain facts about the churches in connection with the work they have in hand in foreign lands may prove helpful and suggestive.

1. There is clearly a growing interest in Foreign Missions among our people. There are numerous evidences of this.

2. Some of the strong preachers and large churches are seldom heard from. And when a remittance is sent from one of these large churches it often looks as if it came from a mission church, it is so small.

3. The low standard of liberality in some churches that give something every year is a matter that should receive serious consideration.

4. Some preachers dry up the liberality of the people. Churches in the habit of giving liberally to foreign missions soon drop down to small amounts, or quit entirely after a change of preachers.

5. Trivial excuses. One church wants to do more for prohibition. Another is buying church seats.

A. McLEAN, Cor. Sec. F. M. RAINS, Fin. Sec.

March, 1893, and March, 1894. Compared.

We can now compare the month of March, 1893, with the same month of 1894, in respect to the offering to Foreign Missions.

1. The receipts for March, 1893, were \$13,916.26; for March, 1894, they were \$18,110.96, a gain of \$4,194.70 for the month.

2. The number of contributing churches in March, 1893, were 666; the number for the same month, 1894, was 980.

3. The churches made a better average in their contributions in March of 1893 than in March, 1894.

4. The number of churches contributing this year that did not do so last was 425. It will be seen from these figures that 111 of the churches giving in March of last year did not give in that month this.

It must be remembered that when we speak of "new churches," the churches which did not contribute last year, we do not mean these churches are just now being enlisted in this work.

5. There are two points to be guarded carefully just now: First, every church that gave last year must not fail this.

6. The contributions by states from September 14, 1893, to April 4, 1894, are as follows. It will be seen that Kentucky is in the lead; Ohio next, then Illinois, Indiana, Canada, Missouri, and Iowa in the order named:

Table listing states and their contributions: Alabama, Arkansas, California, Canada, China, Colorado, Connecticut, District of Columbia, England, Florida, Georgia, Idaho, Illinois, Indiana, Indian Territory, Iowa, Kansas, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Montana, Nebraska, New Jersey, New York, North Carolina, North Dakota, Ohio, Oklahoma, Oregon, Pennsylvania, South Carolina, South Dakota, Tennessee, Texas, Utah, Vermont, Virginia, Washington, West Virginia, Wisconsin, Wyoming.

A. McLEAN, Cor. Sec. F. M. RAINS, Fin. Sec.

A Girl's Narrow Escape.

HER FRIENDS DID NOT THINK SHE COULD RECOVER.

A Case Where the Expression "Snatched From the Grave" May be Most Appropriately Used—A Story Worthy of a Careful Perusal by Parents.

From the Penetanguishene Herald.

A few evenings ago a representative of the Herald, while in conversation with Mr. James McLean, fireman on the steamer Manitou, which plies between here, Midland and Parry Sound, learned the particulars of a case which adds another to the long list of triumphs of a well-known Canadian remedy, and is of sufficient importance to deserve wide-spread publication for the benefit it may prove to others.

toration to health of Mr. McLean's daughter Agnes, 13 years of age, who had been so low that her recovery was deemed almost impossible.

3. The churches made a better average in their contributions in March of 1893 than in March, 1894.

4. The number of churches contributing this year that did not do so last was 425. It will be seen from these figures that 111 of the churches giving in March of last year did not give in that month this.

It must be remembered that when we speak of "new churches," the churches which did not contribute last year, we do not mean these churches are just now being enlisted in this work.

5. There are two points to be guarded carefully just now: First, every church that gave last year must not fail this.

6. The contributions by states from September 14, 1893, to April 4, 1894, are as follows. It will be seen that Kentucky is in the lead; Ohio next, then Illinois, Indiana, Canada, Missouri, and Iowa in the order named:

Perhaps the most valuable result of all education is the ability to make yourself co the thing you have to do when it ought to be done, whether you like it or not, it is the first lesson which ought to be learned.

Obstinate Cough Cured.

GENTLEMEN:—I had a very bad cough which I could not get rid of, but by using Hagyard's Pectoral Balsam I was cured in two or three days. It is the best and surest cough medicine I know of.

JOSEPH GARRICK, Goderich, Ont.

HAVE YOU SEEN THE WONDERFUL CHRISTY KNIVES?

If you have not, these pictures will show you what they are like.

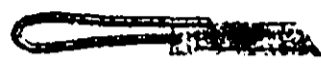
THIS IS THE BREAD KNIFE



THIS IS THE CARVER



THIS IS THE PARER



THEY RETAIL AT \$1 PER SET, and are cheap at that, being first-class in every particular. They are admirably adapted to their respective uses, and are positive delights to the housewife.

The publisher of the Canadian Evangelist has made arrangements whereby he can supply them to his subscribers on easy terms.

For only three new subscribers to the Evangelist, at \$1 each, a set of the Knives will be sent FREE.

For further particulars, see advertisement on another page.

HAVE YOU A DESK?

We make them, combining CONVENIENCE, COMFORT, CHEAPNESS, DURABILITY, and ELEGANCE.



Office Chairs, Rotary Tilted and Plain; Office Desks, 40 styles; Revolving Book Cases; Letter Files.

OFFICE SPECIALTY M'FG. CO.,

118 BAY STREET, TORONTO. WE LEAD IN METALLIC VAULT FURNITURE.

THE GLOBE

LEADING NEWSPAPER OF CANADA

Daily (Morning Ed.) \$6 00 do (Second Ed.) 4 00 do (Saturday Ed.) 1 50 Weekly 1 00

The Saturday twenty page illustrated edition has no equal in the Dominion.

SEND FOR SAMPLE COPY

THE GLOBE, TORONTO.

RUPTURE

Do not listen to advice by a man of twenty years' experience in Canada and prior in largest establishments in Europe and the U. S.

ONAS. CLUTHE, 118 King St. West, TORONTO

Every Last Saturday each Month except July.

A GREAT CHANGE

For those wishing PHOTOS of any kind copied to LIFE SIZE. A 11 x 17, with a heavy six inch gilt frame, for \$5 00, and sent to any address for \$3.00 without frame.

A NEW STYLE OF CABINETS \$2.00 per doz. from Copies or Settings.

Wm. F. FARRER, 21 KING ST. WEST, HAMILTON, ONTARIO.

3 ESSENTIALS TO BUSINESS SUCCESS

"THE LITTLE GIANT BOOK-KEEPER." BOOK-KEEPING: AT A GLANCE. BY RALPH J. T. BRERLEY. A SIMPLE AND CONCISE METHOD OF PRACTICAL BOOK-KEEPING, with instructions for the proper keeping of Books of Accounts and Numerous Explanations and Forms used in a Commercial Business.

Any of the above books sent postpaid on receipt of price. Agents wanted. Excelsior Pub. House, 47 and 51 Beekman St., N. Y.

EVERY one in need of information on the subject of advertising will do well to obtain a copy of "Book for Advertisers," 168 pages, price one dollar. Mailed, postage paid, on receipt of price.

DISCIPLES OF CHRIST

HAMILTON, ONT. CHURCH: Corner Cathcart and Wilson Streets, which is three blocks north and one block east of the King Street Station of the Grand Trunk Railway.

SUNDAY SERVICES:

Public worship, 11 a. m. and 7 p. m. Sunday School, 3 p. m. Y. P. S. C. E., 8:15 p. m. Prayer Meeting—Wednesday evening at 8 o'clock.

Strangers and visitors to the city are always welcome. GEORGE MUNRO, Minister. Residence: 87 Wellington St. North.

List of Agents.

Acton, Ont., Miss Minnie Morton.
Aurora, Miss Mary Wells.
Aylmer, Cecil Legg, Lyons P. O.
Beamsville, Ont., Miss R. Pauthomme.
Blenheim, Miss Bella Sinclair.
Bowmanville, Clara Williams.
Collingwood, Ont., Miss M. E. Frame.
Detroit, Mich., Dr. D. A. McKillop, 314 Grand River Avenue.
Eria Centre and Erin Village, R. W. Ballah, Hillburg P. O.
Ereton, Ont., Jno McKinnon.
Glencair, Ont., Mrs. L. Frame.
Georgetown, Miss B. M. Stephens, Box 141.
Grand Valley, Geo. Tough.
Halifax, Ont., J. P. Reed.
Huntsville, Ont., W. M. Crewson.
Kilsyth, Ont., James Fleming.
Lobo, Ont., Mrs. E. McClurg, Ivan P. O.
London, Mrs. T. L. Fowler, 386 Adelaide St.
Marshallville, Ont., Mrs. Ella E. Main.
Mimosa, Allan Robertson, Hillsburg P. O.
Orangeville, Martha E. King.
Oshawa, John McGill.
Owen Sound, Ont., A. E. Trout.
Portage la Prairie, Man., A. H. Finch.
Rainham, Miss Alice Fitzgerald.
Rodney, John Higgins.
Rosedale, Ont., Miss Ella Moot.
Smithville, Ont., Mrs. Wm. Alcock.
St. Thomas, Ont., W. W. Coulter.
Toronto Junction, Arch. McMillan.
Toronto, J. L. Leary, 400 Manning Ave.
Walker, Ont., N. C. Royce.
West Lorne, Miss Bella McKillop.
West Lake, Ont., Mrs. Catherine McDonald.
Wlarton, Ont., Mrs. S. M. Brown.
Winger, Ont., Miss Ella C. Swayse.

Fate of the Apostles.

All the apostles were assaulted by the enemies of the Master. They were called to seal their doctrines with their blood, and nobly did they bear the trial. Tradition says: Matthew suffered martyrdom by being slain with the sword at the distant city of Ethiopia.

Mark expired at Alexandria, after having been cruelly dragged through the streets of that city.

Luke was hanged upon an olive tree in the classical land of Greece. John was put into a cauldron of boiling oil, but escaped death in a miraculous manner and was afterwards banished to Patmos.

Peter was crucified at Rome, with his head downward.

James, the greater, was beheaded at Jerusalem.

James, the less, was thrown from a lofty pinnacle of the temple, and then beaten to death with a fuller's club.

Philip was hanged up against a pillar at Hieropolis, in Phrygia.

Bartholomew was flayed alive.

Andrew was bound to the cross, whence he preached to his persecutors until he died.

Thomas was run through the body with a lance, in the East Indies.

Jude was shot to death with arrows.

Matthias was first stoned and then beheaded.

Barnabas, of the Gentiles, was stoned to death by the Jews, at Salonica.

Paul, after various tortures and persecutions, was at length beheaded at Rome by the Emperor Nero. Simon Zelotes was crucified in India.

Youth is beautiful. Its friendship is precious. The intercourse with it is purifying release from the worn and stained hardness of older life.—N. P. WILLIS.

The idle man is the devil's cushion, on which he takes his free ease, who, as he is incapable of any good, so he is fitly disposed for all evil notions.—BISHOP HALL.

Clergymen Recommend It.

Rev. J. Leishman, Angus, Ont., writes. "It gives me much pleasure to testify to the excellency of K. D. C., as a cure for Dyspepsia. I have recommended it here widely, and in every case it has proved successful. It is the very best remedy for that frightful trouble that I know of, and never fails to help or cure when used as you direct. It deserves the name "King of Dyspepsia Cures."

Photographs.

A large number of Sister Riach's photographs have already been sold. A supply is still kept on hand by Mrs. George Munro, 85 Wellington street north, Hamilton, Ont.

Perhaps to suffer is nothing else than to live more deeply.

A New Book by the Author of "Ben Hur." THE PRINCE OF INDIA OR WHY CONSTANTINOPLE FELL -BY- General Lew Wallace.

Cloth, 2 Vols., - \$2 50.

"Ben Hur" this new story is an historical romance. The story begins in 135; its continuous movement, however, is in a period from 1445 to 1492, the date of the conquest of the old Byzantine Capital by Mohammed II. The assault and sack of the city, and Mohammed's entry in Sancta Sophia (the final degradation of Christianity in the east), forms the catastrophe of the book.

WILLIAM BRIGGS, Publisher, Toronto.

WEBSTER'S INTERNATIONAL DICTIONARY. A Dictionary of English, Fiction, Geography, and Biography. A Grand Educator. A Library in itself.

PIPE ORGANS

Having secured control for Canada of all the valuable patents of Mr. Frank Roosevelt, of New York, and the Fairand & Votey Co. of Detroit, we are building PIPE ORGANS on Tubular and Electric Pneumatic systems superior to anything heretofore produced in Canada.

Old Organs Rebuilt on our New System. Send for particulars and terms to The Bell Organ and Piano Co. (Ltd.), GUELPH, ONT.

AGENTS WANTED FOR OUR NEW BOOK PHILLIPS BROOKS THE MAN, THE PREACHER AND THE AUTHOR.

HIS LIFE AND LABORS. GEMS FROM HIS OWN SAYINGS. SPLendid TRIBUTES TO HIS GREATNESS.

POCKET MONEY Is a luxury within your reach! People in your town are constantly Sending for Rubber Stamps.

WALTON & CO., SHERBROOKE, P. Q., AND JERBY LINE, Vt.

In ordering goods or in making inquiries concerning anything advertised in this paper you will oblige the publisher as well as the advertiser by stating that you saw the advertisement in THE CANADIAN EVANGELIST.

KEEP POSTED BY READING THE MAGAZINES AND PAPERS ALWAYS IN STOCK AT W. C. WHEELER'S, 68 James St. North, HAMILTON, ONTARIO.

THEY ALL READ IT Thoughtfully and at Leisure. THE TIMES, HAMILTON. Is your advertisement on one of these pages?

NORTHERN Business College OWEN SOUND, ONTARIO, IS THE VERY BEST PLACE IN CANADA TO GET A Thorough Business Education.

CHINA ARCADE. IMPORTERS AND DEALERS IN Crockery, China, Glassware STONEWARE, LAMP GOODS, FANCY ORNAMENTS, ETC.

Ripans Tabules. 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.

SUNDAY-SCHOOL PUBLICATIONS.

THE PRIMARY QUARTERLY.

A LESSON MAGAZINE FOR THE YOUNGEST CLASSES. It contains Les. on Stories, Lesson Questions, Lesson Thoughts, and Lesson Pictures, and never fails to interest the little ones.

THE YOUTH'S QUARTERLY.

A LESSON MAGAZINE FOR THE JUNIOR CLASSES. The Scripture Text is printed in full, but an interesting Lesson Story takes the place of the usual explanatory notes.

THE SCHOLAR'S QUARTERLY.

A LESSON MAGAZINE FOR THE SENIOR CLASSES. This Quarterly contains every help needed by the senior classes. Its popularity is shown by its immense circulation.

BIBLE LESSON PICTURES.

These are large sheets, printed in colors, with pictures illustrating each lesson.

OUR YOUNG FOLKS.

An Illustrated Semi-monthly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor.

THE S. S. EVANGELIST.

This is a Weekly for the Sunday-school and Family, of varied and attractive contents, embracing Sermon and Short Stories, Sketches, Incidents of Travel, Poetry, Field Notes, Lesson Talks, and Letters from the Children.

THE LITTLE ONES.

This is a Weekly for the Primary Department in the Sunday-school and the Little Ones at Home, full of Charming Little Stories, Sweet Poems, Merry Rhymes and Jingles, Beautiful Pictures and Simple Lesson Talks.

CHRISTIAN BIBLE LESSONS.

These Lesson Leaves are especially for the use of Sunday-schools that may not be able to fully supply themselves with the Lesson Books or Quarterlies.

Table with 3 columns: Quantity, Price per copy, Total Price. Includes rates for Primary, Youth's, Scholar's, and Bible Lessons.

THE FORM OF BAPTISM

By J. B. BRINEY. An Argument Designed to Prove Conclusively That Immersion is the Only Baptism AUTHORIZED BY THE BIBLE.

"In 1891 Dr. R. P. Huger, Episcopalian, and Dr. E. C. Anderson, Disciple, both of Anniston, Ala., had some friendly conversations as to the Scriptural form of baptism, and the former submitted to the latter the following proposition: 'I hereby offer one thousand dollars (\$1,000) for the conclusive evidence that immersion is taught as Christian baptism—'