

# The Canadian Evangelist.

U. W. O. LIBRARY

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

Vol. IX. No. 14

HAMILTON, NOVEMBER 15, 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.

### Bible Reading.

AN ADDRESS DELIVERED BY PRINCIPAL GRANT.

The following address was delivered by Principal Grant, of Queen's College, at the Ontario C. E. gathering in Kingston, and should be widely circulated for the benefit of Bible readers:

The title implies that there is a great deal of Bible study in our day, and yet there is also a general complaint that the Bible is not read as it used to be in former days. Both ideas are correct. One has only to glance at the book reviews in any number of a quarterly like the "Critical Review of Theological and Philosophical Literature," or of a monthly like "The Biblical World," or of any of the numerous weeklies of particular churches, or that deal with religious questions generally, especially with Sunday-schools, to see what a constant stream of volumes about the Bible is issuing from the press. There must be a brisk demand, where there is such a supply. On the other hand, one has only to examine a class in a Sunday-school, or even in a college, or to note how seldom the Bible is read by people, as if they were eager to read it or enjoyed its study, to be convinced that the popular ignorance is great, WIDESPREAD AND APPALLING.

Illustrations were given of this general ignorance of and indifference to the Bible. What, then, is the explanation of this apparent contradiction? It is to be found in the fact that the modern movement of thought and new methods of study which are throwing light on all ancient literature, are giving new points of view from which to study the literature of "the people of revelation" both in itself and in its relations to all that man has produced, and particularly to other religions. The modern method of study is historical, rather than dogmatic; literary rather than statistical; comparative rather than isolated; critical rather than credulous; systematic rather than desultory and sporadic; and, above all, it is genetic. That is, it traces everything to sources, and looks for the explanation of anything living to previous life and environment. To study in this way requires time, patience and thoroughness; and all over the Christian world scholars are giving ungrudgingly what is required, and ever-widening circles of students are growing up both in the old and the new

worlds. But neither the modern methods nor the results have been popularized as yet. Besides, the old assiduous study of one book by average readers cannot be looked for, when books are multiplied and newspapers tell us that the whole world is doing from hour to hour. Real students, too, must always be few in number. Consequently, there is, in the meanwhile, a

**GREAT DEAL OF POPULAR IGNORANCE** with a good deal of confusion of mind with regard to the value of the new light that is being cast upon the Bible. Seeing, then, that there is much activity in Bible study, with a great deal of popular ignorance, and that the explanation is to be found in new points of view, and the difficulty of getting at them, what practical suggestions can be given to those who are desirous of knowing the Bible better, and of applying its teachings to daily life? We all feel that this is a scientific age, and that we know a thing only when we know it scientifically, but the Bible is a book for life, and life is the all-important thing. Before giving a few suggestions, it will clear our minds if I enumerate the various ways in which, as a matter of fact, the Bible is used, and point out the best.

First, there is what may be called the irrational or superstitious way. This regards it as a collection of oracles with little or no relation to each other. The book is opened at haphazard, perhaps with a pin, and where the pin points that is the text for us. Or a chapter or a verse is read as a sort of charm without any reference to connection with the context. Or the book is regarded as a treasure house of proof texts, from which we are to prove the system that we have been brought up to believe, and which it is our duty to defend against all comers. Now, so excellent is the Bible, that people get good even from this way of using it. Some word comes home to the heart and abides there. A single thought or text may illuminate the whole pathway of life. But, evidently this method cannot be considered satisfactory.

Then there is what we may call the devotional use of the Bible. This regards it as entirely for our spiritual up-building, and it is studied wholly from that point of view. Parts of it that do not really lend themselves to edification are spiritualized, or later meanings are read into older books and principles of interpretation are adopted that would make the Koran or the Talmud teach Christianity. Much ridicule has been cast on this method, but let it not be forgotten that the deepest truths of the Bible, and those that bear most on our lives, can be understood only by hearts that are right with God. We must bring this key to those truths with us, and the man who has that key is more likely to get at the secret of the book than the best scholar who has it not. Then there is

**THE LITERARY USE OF THE BIBLE.** This regards it as the literature of Israel, and seeks to understand it by the use of those historical and critical canons that have been applied within the last century or two to all literature

with splendid results. This is known as the higher, in distinction from the lower or textual criticism of any literature, and it would be just as wise to kick against its undoubted conclusions as against those of higher mathematics.

The true way to study the Bible is to combine the last two, the devotional and the literary. Good specimens of it are to be found in several volumes of the "Expositor's Bible," such as those on Genesis and Corinthians, by Marcus Dods; on the Psalms, by Alexander McLaren; on Mark, by Dean Chadwick; and on Isaiah, by George Adam Smith. What suggestion can be offered to those who are desirous of profiting by the present activity in Bible study? First, do not be afraid of scholarship or investigation, even though it is called criticism. Criticism is just another word for judgment or common sense. Remember that the Reformers of the sixteenth century, Erasmus, Reuchlin, Luther, Melancthon, Calvin, Colet and others, were the higher critics of their day. They gave us the Greek New Testament and studied the Old Testament in Hebrew under the light of the best scholarship of their times, much to the disgust of people who thought they were disparaging thereby the good old Latin vulgate. We must be

**THE CHILDREN OF THE REFORMERS.** No permanent advantage ever has been or can be made by the church that is not based on a more thorough study and a better appreciation of the Bible. The Salvation Army cannot, in my opinion, be a permanent force because it ignores this. It appeals to the emotional. It has done and is doing good work which we should cordially recognize, but whatever is valuable about its methods the church can adopt, while the Army itself must, like John the Baptist, be content to decrease and rejoice so long as the work is being done.

Some people are greatly alarmed because they are told that there are critics who are unbelievers, explaining everything by natural causes. But for every unbelieving critic, there are ten thousand unbelievers who are not critics. In Paul's day there were men who wrested his Epistles to their own destruction, but Peter did not therefore forbid Christians studying them. There was all the more need for study. So, the cure for evils connected with criticism is more criticism. Do not be afraid of reason, which is the candle of the Lord in the soul. Remember that there are believing critics, and that the Church must take its stand with these or perish morally in the presence of a scientifically educated world. Do not be afraid of truth. It will vindicate itself and come out in fuller beauty the more searching our investigation.

Secondly, remember that it is a one-sided view of the Bible to consider it a book. That view of it arose from what Bishop Westcott calls "a happy solecism," but what was really ignorance of Greek on the part of monks in the thirteenth century. They made the Greek plural a Latin singular, in defiance of grammar, and every time that we speak of the Bible as a book we are just repeating their mistake.

Previously it was always considered as a literature, or what Jerome called "a divine library," or as "the books." We have gained something by thinking of it as a book, but we have lost more. We now know that each book and each collection must

### BE STUDIED BY ITSELF

and in connection with the literary and historical circumstances in which it originated. To study one book or division in that way is to add permanently to our capital. Illustrations of how much we gain from understanding the new points of view were given, from the Law, the Prophets and the Writings, the three divisions of the Hebrew scriptures. In particular, he referred to an article on the Hexateuch by so conservative and trustworthy a critic as the Right Rev. Stewart Perowne, Bishop of Worcester, to be found in the "Companion to the Bible," published with the new Cambridge Bible; also to single books in other divisions of the Old and New Testaments.

Thirdly, learn to distinguish between the divine and the human elements in the Bible. There are both in it, just as they are in man, and they are so closely united that it is difficult to draw the line. But there is such a line. Learn to distinguish a principle or an idea from the form in which it was expressed at some particular time. Know that the letter killeth—the spirit giveth life.

In conclusion, Principal Grant urged his hearers to study the Bible daily, and to give the best hour of the day to it; also to commit long passages, especially from the gospels and the Psalms, to memory, that they might meditate upon them when otherwise engaged; assuring them that the more they might know of the sacred books of other religions, the more highly they would esteem the Bible.

### Yourself.

If you are a true teacher, your earnest desire is to see your pupils grow strong and wise, and loving and good. They will imitate you. What are you, yourself?

That little boy Jack, from Poverty Lane, with the pinched face and eager eyes—what is he to you?

You have heard the old story of the poet, how he said, "I get my inspiration in my garden;" and when the would-be poet asked to see this garden, the wise man led him to a narrow back yard in a crowded city, where a few struggling plants bloomed palely, how the would-be poet looked in ill-disguised contempt at "the garden"; and how the poet, looking reverently upward at God's blue heaven, said: "You see my garden is not very wide nor very long, but, ah! it is wonderfully high."

So little Jack should be your inspiration. He is only a dot, but he is wonderfully capable of becoming noble and high through yourself.

First of all, how is your heart toward Jack? I know teachers who pride themselves on "just hating children." I know "successful teachers" who neither feel love for Jack nor wish for his love in return. They say: "I will not be a hypocrite. I will teach him

wel, and discipline him severely, and thus fulfil my duty. I hate maudlin sentimentality."

If you feel this way, if your heart does not go out to Jack in love and divine pity, become anything that is honest, but do not be a teacher.

Your heart being right, study yourself for Jack's sake. . . . Be strong and cheery, and full of human interest to him, so that he will not be afraid to laugh, and cry, perhaps, before you. Do not talk at him, but to him. Go to his home, and invite him to yours. You wish him to be neat. Dress as well as you can, and choose pretty colors, for children love them. Arrange your hair becomingly. . . .

You want Jack to be good. Are you trying to be? You want Jack to be loving. How do you treat your parents and your brothers and sisters? Are you anxious to do them kindnesses, and do you speak tender words at home?

Jack is looking at you yourself, reading you, weighing you. He sees your deficiencies, but he sees also your virtues; for the sake of those, he will make up his mind to be noble, and when he has once made up his mind to be so, you have accomplished as much as the noblest poet or artist or genius, for you have inspired a soul.—LUCY HAYES-MACQUEEN, in the *Journal of Education*.

### Improvement and Amusement.

Hon. William E. Gladstone says, in regard to the problem of pleasure versus work: "You want amusement, but that does not exclude improvement. Do you suppose when you see men engaged in study that they dislike it? No. There is labor, no doubt, but it is so associated with interest, all along that it is forgotten in the delight which it carries in the performance, and no people know that better than the working class. . . . But what is to be desired is that some effort should be made by men of all classes, and perhaps by none more than by the laboring class, to lift ourselves above the level of what is purely frivolous, and to endeavor to find our amusement in making ourselves acquainted with things of real interest and beauty."

### They Soon Grow Old.

They soon grow old who grope for gold  
In marts where all is bought and sold;  
Who live for self, and on some shelf  
In darkened vaults hoard up their pelf,  
Cankered and crusted o'er with mould;  
For them, their youth itself is old.

—*Youth's Companion*.

What will it cost me to be a Christian? Very little in comparison with what it cost my Saviour to offer me the privilege of being a Christian.  
—*Central Baptist*.

I pray you, with all earnestness, to prove and know within your hearts that all things loving and righteous are possible for those who believe in their possibility, and who determine that, for their part, they will make every day's work contribute to them.—*Rushin*.

Contributions.

"Close Kin."

ANNA D. BRADLEY.

The gifted poet had read the human heart to good advantage when he wrote those immortal lines—"One touch of nature makes the whole world kin."

Lately, I have had this sweet truth more deeply and touchingly than ever before driven home to my soul. I confess that, sitting in my southern home and protected by the stars and stripes, yet writing for a far-away people of another land, who grow most patriotic at the mention of a different flag, I have felt as though the distance between us is very great. Despite the fact that our generous editor has penned some kindly, encouraging words to me, yet I oft have felt that you and I were strangers still, and sadly wished that I could span the distance that lay between us and feel that we were really kin.

And to my eager longing an answer came—came in a way that I least expected. A few weeks ago as I opened my EVANGELIST I cried in surprise, "Why, what's the matter? Editor dead?" I glanced anxiously over the lonesome-looking four pages, but no black border proclaimed that the chief had left us for the better land. This in a measure relieved my anxiety, yet still did the four pages puzzle me. I knew that for such an effect there must be a cause, and my feminine brain was bursting with curiosity to know "the why and wherefore."

"Well," said I at last, "if the editor is not dead he is away at some convention or this may be a national holiday, and that is why we have only four pages this week." Proud of my penetrating sagacity—a stupid man would have kept on wondering and looking until he found in black and white some definite explanation—I lolled back comfortably in my chair to "read my piece" and every thing else which the EVANGELIST had prepared for my delectation.

Soon I came to the editorials. WHAT!!! I could not believe my senses. I was sure that I had suddenly gone mad or become imbecile. I read that explanation, but I trust Bro. Munro will not turn me off when I confess publicly that I did not believe one word of it. I was morally sure that, for some reason that I could not understand, he was cruelly and shamelessly slandering the Canadians.

Now it must be understood that my English mother's childhood, girlhood and early young womanhood were all passed in your midst, and woe betide one of her children if they dared to insinuate that a Canadian could act just like a common American. Through all of my years—never mind how many, that is none of your concern—I have ever been impressed with the conviction that to be even remotely connected with a Canadian was greater than to be a king of any land save England. My baby fancy used to picture every Canadian as going about gold paved streets with wide spreading, beautiful pinions and a halo of glory about his head. As I grew older and more realistic, I felt that my childish imagination may have somewhat exaggerated his outward appearance, but I never have supposed that a Canadian heart or brain was fashioned just like those with which I had always been familiar.

But when I read why the paper was only four pages; when I found it was because there were so many unpaid subscriptions; when my sober judgment forced me to realize that the editor was not trying to blackmail a noble, innocent people; when all of this came to me, then did I feel glad indeed.

"Why," cried I, smiling through my tears of joy, "they are just like we are. I wouldn't be a bit surprised if sometimes they fell behind with their preacher's salary. I wouldn't be at all surprised if, now and then, there were little jealousies between rival cities, I would not be surprised if their candidates for office work for themselves instead of nobly striving to aid their opponents. I wouldn't be surprised if when they heard or imagined or made up some little thing against their opponents which might tend to injure them in the race, that they, instead of keeping it a profound secret, would tell it—just like we do."

"Why," cried I in rapture, "I never will feel afraid to write for those Canadians any more! We are kin, close kin, 'awful close kin,' as the children say. They subscribe for a paper just as we do, and then they forget to pay for it; strikingly like their American kin." Here we let our paper run on for two, three, four years—just as long as the patient editor will send it—and then get mad and order it stopped if a collector gently insists that we pay a small amount on past subscriptions. I do hope the Canadians do just this way. If I could feel fully assured of it, it would make me feel so much more comfortable and so genuinely at home with you all.

In the issue just received, I read, "Why is it not as important to pay for your religious paper as it is for your secular?" I fairly hugged myself in ecstasy. Why, dear me! I saw that we grew more and more alike, and, paraphrasing a dear, old hymn, I cried: "Each page but added proofs doth show; when will the likeness cease to grow?"

I can see from that brief editorial question that the Canadians paid promptly for their secular news, but went in debt for their religious. Why, bless you! If you were free, full born and independent Americans, you could not personate our character a whit better than you do.

In eager joy and tender sympathy I reach across the intervening space, past our proudly waving stars and stripes, to fondly clasp your hand and to proudly call you my brother or my sister. So wonderfully alike are we I really think our beautiful flag should wave from your spire and make us really one.

We act exactly as you do in respect to our secular papers. No debts there; nay verily, but a pure, unsullied record. On the first of every month an obliging collector calls and says: "Of course, you wish the morning paper continued through the coming month?" And we graciously reply, "Certainly," and as we hand him one dollar we thank him for the receipt which he is so generous as to give. Then we bow him out, feeling glad that our morning paper is secured to us for still another month.

I do wonder why we do this way. It would highly insult and outrage our pious souls for a worldling to hint that we placed a higher estimate upon our secular than our religious journals; still it might impress one that way. We talk wonderfully sweet about the pure, high toned quality of our religious papers, of its influence upon our lives, of how our spiritual natures grow by what it gives us, and of how we wouldn't be without it for the world. But then we leave it to starve.

We don't say so much about our morning and evening papers. Sometimes we even abuse them quite vigorously; but the \$1 which we drop every month into the coffers helps them to grow wonderfully sleek and fat. Of

K. D. C. Pills cure chronic constipation.

course editors appreciate nice talk; but talk never yet paid printers, employed writers, paid office rent, bought paper, renewed worn out type, and the thousand of other things necessary to make a presentable paper. Of course, I do not even refer to the necessity of paying the editor. That is a small item not worthy of our consideration. Editors, we know, can't get hungry, and their clothes don't wear out and their families have no needs, and all nature unites in blessing and protecting the editor. He don't need money; but unless he can get enough on subscription to cover all these other expenses, just as soon as he has exhausted his own private resources, the paper must stop.

I think we, both Canadians as well as free and independent Americans, should change. Not for the world would I have you grow more unlike. I would that, if possible, we could become even closer kin. But I want us to turn over a new leaf. No need to quit our pleasant words about the paper, but to give these words due weight we should wrap them around a little hard cash. I believe that a Canadian editor could give as broad a smile as any American if he could look over his subscription list and read the magic word "paid" after every one of our names.

As I write, a new and terrible thought comes to me. I know that John Bull and his ancient, aristocratic family have ever felt immensely superior to jolly Uncle Sam's big western home and his young and untutored children. Who knows? I may have angered you, oh ye Canadians, by proving how like you are to us; and ere this page is a week old, the good editor of the EVANGELIST will be fairly flooded with indignant letters and shining dollars, as with one accord you all exclaim: "If my thoughtless carelessness has seemed to furnish any proof of my kinship to those semi-savage Yankees, when I, by the enclosed check, do hereby obliterate the likeness forever." Ah well, if you can have the vindictive cruelty to thus blight my glad young hopes, blot out all of my new found joy, force my happy now exulting spirit to feel that we are strangers still—I say if you can do all this, then do it; aye, do your worst. I will endure my grief as best I can, Not one shall know my deep humiliation, for, though my crushed and bleeding heart may break, yet will I die and make no sign.

Dallas, Texas.

Danger from Catarrh.

The most important feature about that very common complaint, catarrh in the head, is its tendency to develop into some other more serious and dangerous disease. The foul matter dropping from the head into the bronchial tubes or lungs is very liable to lead to bronchitis or consumption, that destroyer which causes more deaths in this country than any other disease. As catarrh originates in impurities in the blood, local applications can do but little good. The common sense method of treatment is to purify the blood, and for this purpose there is no preparation superior to Hood's Sarsaparilla. The powerful action of this medicine upon the blood expels every impurity, and by so doing cures catarrh and gives health to the entire organism.

One small life in God's great plan, How futile it seems as the ages roll, Do what it may, or strive how it can, To alter the sweep of the infinite whole; A single stitch in an endless web, A drop in the ocean's flow and ebb, But the pattern is rent where the stitch is lost, Or marred where the tangled threads have crossed. And each life that fails of its true intent Mars the perfect plan that its Master meant.

—SUSAN COOLRIDGE.

Church Directory.

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

ONTARIO.

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

Lord's Day Services:

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

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

GEO. MUNRO, Minister, Residence: 85 Wellington St. North.

TORONTO.—Cecil Street (near Spadina Avenue).

W J Lhanton, 435 Euclid Ave., Minister.

Services:

Sunday, 11 a. m., 7 p. m.; Sunday School, 3 p. m.; Junior Endeavor, 4:15 p. m.; Senior Endeavor, 8:15 p. m.

Wednesday, Prayer-meeting, 8 p. m.

Friday, Teachers' Meeting, 8 p. m.

All are cordially invited to these services.

Henry Drummond's New Scientific Work.

THE ASCENT OF MAN.

BY HENRY DRUMMOND, F. G. S.

Author of "Natural Law in the Spiritual World," Etc.

Cloth, 8vo. 346 pages. Price, \$2.00.

W. DRYSDALE & CO.,

Publishers, Booksellers and Importers, 232 ST. JAMES ST., MONTREAL.

PIPE ORGANS

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

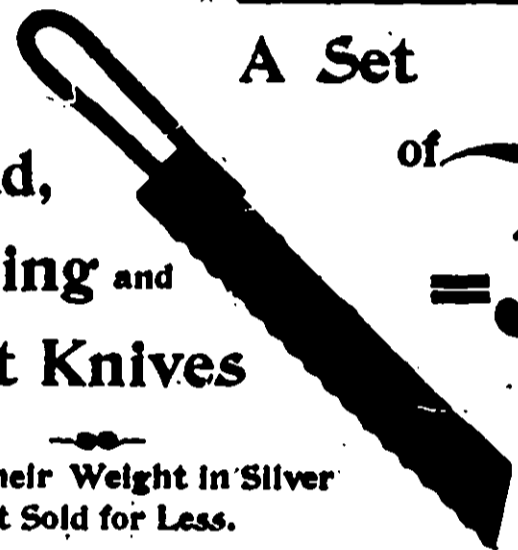
Old Organs Rebuilt on our New System.

Send for particulars and terms to The Bell Organ and Piano Co. (Ltd.),

GUELPH, ONT.

A BOON FOR THE LADIES.

Those Wonderful CHRISTY KNIVES



A Set of Bread, Carving and Fruit Knives = 3 =

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 inventor to apply this well-known fact to practical use. The CHRISTY BREAD KNIFE has an edge running in perfect curves, and sharpened from one side only, and when the edge is used on warm or light bread it divides it without crumbling or crushing it. This not only adds much to the neatness of the party and the table, but it saves a good deal of the refuse in cutting bread, sandwiches, yeast, etc. The CHRISTY CARVING KNIFE is as much superior to any other carving knife as the bread knife is superior to the bread knives heretofore in use.

The PARING KNIFE is concealed slightly, or rather ground to a straight razor edge. It, like the other knives, has a skeleton steel wire handle by which it can be conveniently hung up when not in use.

For cutting bread, cakes, pies, salads, cucumbers, in thin slices, and fruit for display, these knives have no equal, being especially adapted to these purposes.

Can you cut new bread—really warm—into thin slices? No, you cannot with an ordinary knife, but with these Wonderful Christy Knives it is easier than cutting stale bread with any other knife. It is the only one made that will cut bread perfectly, and it will cut hot bread as nicely as it will cold. It is not a machine, but a knife, and when used only for cutting bread will not require sharpening for years. When necessary sharpen with steel or whetstone like an ordinary knife.

MRS. EMMA F. EWING, late Professor of Domestic Economy in the Iowa Agricultural College, Iowa, and now in charge of the School of Cookery, Chatsqua, N. Y., writes: "These Wonderful Christy Knives do the work for which they were designed, in an admirable manner, and should have a place in every well ordered family."

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." They are all that is claimed for them, and no woman who has ever used them would willingly be without them.

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.

Foreign Missionary Society.

ANNUAL REPORT OF THE BOARD OF DIRECTORS.

(Continued.)

Japan.

The statistics are as follows: Added during the year, 38; present number, 267; in Sunday-schools, 561; in eight day-schools, 368; native contributions, \$140.38.

C. E. Garst writes: "We returned from home September 6, and located in Kongo Ku, Tokyo. During the year I have made three tours among the churches in the interior. I set things in order, preached and lectured. In Tokyo my time has been used in writing tracts, preaching and in corresponding with the evangelists. C. Nakada at Hongo was guilty of misconduct in giving his daughter in an unscriptural marriage, much to the dishonor of the cause. When his support as an evangelist was withheld he made trouble about the chapel. The matter could be settled only in the courts, where Nakada was declared to be in the wrong. Mrs. Garst has assisted in two weekly Bible classes for women, one averaging an attendance of 12, the other of 4. Some progress is noticeable, especially in the ability of the women to impart what they learn. She has done what she could in the way of house-to-house work."

E. S. Stevens reports: "This day closes our missionary year. There are facts about the work more interesting than any we have tabulated. I regret that we can't mention them for want of space. My own work has been to study the language and assist wherever I was able to do a little. Mrs. Stevens has not yet opened a Dispensary, but she has made 700 professional calls, mostly on missionaries. She conducts a Sunday-school with the assistance of a Bible woman. Miss Oldham and Miss Riach are making good progress in the language. They have five girls in the House for Bible Training. They oversee three Charity Schools and three Sunday schools, and teach a class of young men in the English Bible. They have one Bible woman helper. Miss Wirick has charge of the Girls' Home, conducts a Woman's Meeting, two Sunday-schools and a Children's week-day meeting, when Old Testament lives are taught them. She has one Bible woman helper. Miss Johnson superintends two day Charity Schools, two Sunday-schools, teaches twice a week in the Girls' Home, holds two Women's Meetings, a Children's Meeting, and teaches a class of young men in the English Bible. Much time has been spent in visiting and teaching the Bible in the homes. She has two Bible woman helpers. H. H. Guy and wife arrived in November. He has made fine progress in the study of the language, conducts one night meeting with the aid of his teacher, and teaches a class of young men in the English Bible."

China.

Stations: Nankin, Luho, Cheu Cheo, Shanghai, Wuhu. Statistics: Number last year, 80; added since, 22; net gain, 16; in Sunday-schools, 100; in day-school, 81; in boarding-school, 28; collected, \$46.83. The individual reports are subjoined:

A. F. A. Saw:—"The small but thriving city of 'Little Nankin,' or, as it is usually called, Luh Hoh—meaning four points of the compass, with zenith and nadir, which in classical language refers to the world—is still one of the strongholds of Satan, against which the gospel cannon has poured its shot; and although the enemy has not been vanquished, yet our forces have been to the front and kept up a constant fire, bringing the crisis nearer day

by day. We regret to one being in charge when I am away itinerating. However, when there I hold daily chapel preaching, besides occasional open-air work, receive visitors, see patients and do work in tea shops. With the exception of a vacation last summer, a few other days from the station and 100 days spent in itinerating, I was preaching at this market. Last summer we gave up the house and chapel in the city, as the funds were low, and besides we were eager to get to a more open place. However, considering the lowness of funds, and not being able to have Mrs. Saw there all the time, owing to there being no other family there with whom she could stay during my long itinerations, we fixed up snugly, the South Gate house with materials from the city house, which proved an oasis in the desert, being separated by the chapel and court from the busy street. Our small chapel has been the scene of eager disputants, motley crowds of good, bad, and indifferent, but we have had rich blessing in making known the Word of Life. I had the joy of baptizing our gateman's wife. At present we have only two Christians in Luh Hoh. Oh! for more laborers. What are we among so many heathen. I am humbled when I think of my imperfect work, but God has blessed it. The prospect is as bright as the promises of the Almighty."

F. E. Moxis:—"On account of straitened financial circumstances we have been compelled to move along without extending our work. We expected before this to have established an industrial department in connection with the college, but as yet the boys are living on the fat of the land, not exerting a muscle to help themselves or anybody else. The result is that the work is not by any means satisfactory to me. The advancement of the pupils has been fully equal to my expectations. The examinations, in my judgment, have been equal to the usual examinations in European schools of the same grade. On account of the large proportion of the pupil's time that, according to our present curriculum, must be spent on the Chinese classics, the number of other studies pursued is necessarily limited. The most advanced class has finished written Arithmetic and Descriptive Geography, and is now studying Algebra and Physical Geography. The Bible is a text book in the school. I do all the Bible teaching myself, with the exception of the lesson taught at the morning exercises. I teach a class of nine boys in English. I am doing this as an experiment, and don't know that I shall continue it. I now have 28 boys, most of whom I expect to retain if I can. There have been no conversions this year. Most of the boys are from heathen homes, and though several wish to become Christians, they are hindered by home influences. Quite a large proportion of the boys are supported by direct subscriptions to the school work. Had it not been for these, we should doubtless have been compelled to close the school long ago.

We may expect some visible fruit from this school work in about three more years. Our school work at the South Gate was given up principally because we had no funds with which to continue it. It is to be regretted that we have no day-schools in Nankin. Much good work can be done in them if properly conducted. I should have mentioned that we conduct a Sunday-school in the boarding school building, in which several of the missionaries work, and in addition to the school-boys, our servants and others who desire to attend from without are taught. I make regular semi-monthly itinerations to some of the villages adjacent

to Nankin; I usually spend two days each trip. I am inclined to think we shall be able to open a good work at Sheh Tsun, a village of about 150 families, situated about 45 li east of Nankin. These itinerations I have carried and shall continue to carry on at my own expense. I need a good native helper, but such is hard to find. I find school-work in China more trying than at home. It is difficult for me to get away from it sufficient time even for the necessary recreation. Then in this malarial climate we have a great deal of sickness among the pupils. There has scarcely been a week within the last year free from sickness in the school.

E. T. Williams:—"During the year I have had charge of the pastoral work in connection with the Nankin station. There have been some noteworthy examples of courage and steadfastness among the Christians here. Mrs. Tang, Bro. Feng and Bro. Chu, have all been subjected to severe persecution. It is encouraging to report that they have all endured hardness as good soldiers of Jesus Christ. The greater part of the time spent in itinerations was given to visiting cities and towns near Nankin, but 26 days were occupied by a trip with James Ware through the northeastern part of this province, the expenses of which were borne by the American Bible Society. We visited nearly forty cities and towns, and on the whole were well received. The district is one of the most populous and flourishing in all China. There are fourteen walled cities and hundreds of busy towns, with a population of sixteen millions. Nowhere in all this district is there a single Protestant mission station. I trust that the receipts of our Society may soon permit us to do something for the relief of this destitution. During the year I opened an out-station at 'Pukoo,' a small city just across the Yangtze River from Nankin. Threats were made by the towns-folk to burn the chapel, but an official proclamation has quieted them. I have been permitted to baptize three men."

T. J. Arnold:—"In reviewing the work of the past year we feel that it marks a very distinct period in our missionary experience. We entered on the work at Wuhu on April 26th, 1893, with fear and great joy. Our pathway has not always been bright and easy, but we have learned to thank God for the sanctifying discipline of affliction. We have worked on in patience, and often sown in tears, encouraged by the promise that "we shall come again with rejoicing, bringing our sheaves with us." We have labored earnestly to carry on the good work of building up the Christians in their most holy faith, and in our humble judgment this work has been the most fruitful of all. Many evidences are seen of increased growth in spiritual life. A marked desire to accept most heartily the obligations and privileges of Christian living, has contributed to make our Christians more worthy of the name of Christ, and a greater blessing to our fellow-countrymen. We had the joy of baptizing one soul, a young Japanese, who has given good evidence of his faithfulness to Christ under rather trying circumstances. Under the blessing of God we were able to settle the outstanding trouble at Wu Wei Cheo, in October last. This is a matter of great thanksgiving, as it has reopened the Gospel door to about 300,000 people. Notwithstanding "hard times," and the concomitant difficulties, we have been able to keep all the work open; God has graciously supplied "all our need," according to our faith. The day-school at Wuhu is now in a flourishing condition, with 17 boys, and we are earnestly endeavoring to impart Chris-

Hood's Cured Others Failed

Scrofula in the Neck—Bunches All Gone Now.



Blanche Atwood

Bangerville, Maine.

"C. I. Hood & Co., Lowell, Mass. Gentlemen—I feel that I cannot say enough in favor of Hood's Sarsaparilla. For five years I have been troubled with scrofula in my neck and throat. Several kinds of medicines which I tried did not do me any good, and when I commenced to take Hood's Sarsaparilla there were large bunches on my neck so sore that I could not bear the slightest touch. When I had taken one bottle of this medicine, the soreness had gone, and before I had finished the second the bunches had entirely disappeared." BLANCHE ATWOOD, Bangerville, Maine.

Hood's Sarsaparilla Cures

not bear the slightest touch. When I had taken one bottle of this medicine, the soreness had gone, and before I had finished the second the bunches had entirely disappeared." BLANCHE ATWOOD, Bangerville, Maine. N. B. If you decide to take Hood's Sarsaparilla do not be induced to buy any other. Hood's Pills cure constipation by restoring the peristaltic action of the alimentary canal.

tion instruction to them. Our Sunday-school is the most important part of our work amongst the boys. They have followed with much interest lately the history of Joseph, and seem to get hold of the simple truths taught by Bible narratives. We have often felt the need of some appropriate pictures to illustrate the points of Bible history, and hope to be able to purchase some or accept some from any kind friend who may feel disposed to help us in this matter. The daily preaching, though apparently unfruitful, has been a source of much blessing. During the year some 13,000 souls have heard the gospel of salvation. Many of these have purchased tracts, and we are confident that some hearts have heard the word gladly, who will in time receive it and bear good fruit. We have always to regret that our opportunities are greater than our ability to grasp them. It is thus in Wuhu. To adequately evangelize the territory, we need a house-boat; given this, two workers might soon have a solid work in Wu Wei Cheo and district. At present our opportunities are not only slipping away, but they are naturally passing into other hands. We have done some little itinerations in this district, and have always been impressed with the grand possibilities of working amongst such thrifty and well disposed people. We have sold 5,000 of Mr. Saw's calendars this year, besides several hundred tracts and gospels. Our Wuhu Christians are now aiming to purchase a piece of land, and build their own chapel in time. This is a high ideal, but not too high, and we intend to foster the spirit of independence and self-support in which it has been undertaken. During this year we have had to enforce discipline in two cases. This has been an unpleasant experience, but fraught with good results to all. In both cases true penitence was shown, and one has been fully restored to communion. We lift our hearts in deep thankfulness to God for His great goodness to us, and for the many tokens of favor and blessing shown to us in our labor for souls in his vineyard. In this spirit we take courage and go forward. Our present standing is: Church members, 21; inquirers, 5; Sunday-school scholars, 36; day-school scholars, 31; subscriptions, \$8.66.

(To be continued.)

K. D. C. will cause your food to nourish you.

OUR PREMIUM PICTURE

WHAT THE PEOPLE SAY ABOUT IT.

- "I am thankful for the picture."
- "Thanks for the supplement. I shall have it framed."
- "I am very much pleased with the picture, which came all right."
- "I was really delighted with the premium picture. I would not begrudge five dollars for it."
- "We are delighted with 'Pioneer Pictures.' Many thanks."
- "I think the pictures are just fine."
- "The premium picture is a treasure."
- "The likenesses are excellent, and should be on the walls of every Disciple household."
- "In addition there is a very handsome supplement, containing pictures of five of the pioneer preachers among the Disciples of Christ in Ontario, viz.: James Black, Dugald Sinclair, Alexander Anderson, James Kilgour and Edmund Sheppard. This supplement will doubtless be valued as a very precious souvenir by the Disciples in Ontario."—*Christian Evangelist.*
- "I was much pleased with the pictures of the pioneers. The group stirs up almost hallowed recollections. I think it was a fine thought to present the fathers of the cause in Ontario to the readers of the EVANGELIST."
- "You have given us a very valuable premium indeed."
- "Enclosed you will find one dollar for payment of subscription to your paper. Sorry to have fallen into the arrearage list. Will you kindly send me your Premium Picture? I was personally acquainted with all five."
- "We feel thankful for the pictures—the shadows of good and faithful men."

SPECIAL OFFER

OUR OFFER to send the EVANGELIST from now until January 1st, 1896, and the Premium Picture to new subscribers

FOR \$1.00

should meet with a hearty response on the part of our people. Every friend of the paper should resolve to add at least one new subscriber to the list.

Old subscribers have still the privilege of getting the picture by paying up arrears and renewing for one year.

## 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 a 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 arrears.

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

HAMILTON, NOV. 15, 1894.

### The Bible School.

Our readers, we are sure, will be delighted to read the "Educational Notes" in another column. Our correspondence bears similar testimony to the pleasure our brethren experience at the thought that we have a school for the training of preachers in Toronto. Also, in conversation with brethren in various parts of the Province, we have heard many expressions of satisfaction that the school is actually started and in such good hands. It is matter for surprise to our folks that so many students are enrolled, especially considering that a definite announcement that the school would open was only made a very short time before the beginning of the season. We find that already the churches are cherishing great expectations regarding the Bible School. They look for it to supply a force of capable preachers such as we need in this country. We have no fear but that a few years will show the reasonableness of their hope.

### Three Years.

On October 28th it was the pleasure of the Editor of this paper to spend the day with the Disciples in London, and to preach anniversary sermons. On Sept. 13th, 1891, he also preached in the same place. It is but natural that upon the occasion of his last visit, his mind was full of comparisons between Sept. 13th, 1891, and Oct. 28th, 1894, a period of little more than three years. The contrast is very great. Then there was no church organized, though a small company had been breaking bread together for a few weeks. Now there is a well organized church of, we understand, 120 members, and large, regular congregations both morning and evening on the Lord's day. There is also a meeting for prayer at 10 o'clock Lord's day morning. A live, well-managed Sunday-school meets at 3 o'clock in the afternoon, and there are weekly prayer meetings on Tuesday and Thursday evenings. The church building is in good order within and without, and the grounds about the building are a credit to the church, and an ornament to the city.

As was to be expected, the people were full of praise for Bro. T. L. Fowler and wife, with whom the church very reluctantly parted, and we were gratified to hear that Bro. Geo. Fowler and wife had been warmly welcomed, and that the church feels confident that, with the divine blessing, the work will continue to prosper.

It would be very agreeable to the writer's feelings to say very much more concerning the church in London, but space forbids at present.

"Times are hard in the west this year, but we must have the CANADIAN EVANGELIST. Thanks for Pioneer Picture. Enclosed please find one dollar."

### The Richmond Convention.

Finding that we have a little more space at our disposal than we expected, we fill it up with extracts from exchanges about the Richmond Convention. We first quote from A. R. Moore's letter to the *Christian Guide*:

We were also greatly gratified at the splendid reports which were received from the sermons preached in the different pulpits of the city by our brethren. Forty-nine sermons were preached upon the Convention Sunday, morning and evening, by forty-six of our preachers, altogether about twenty-nine pulpits were filled. That was a great day for our people in Richmond. The like of it was never seen before.

I wish I could repeat some of the nice things that have been said about our preachers. One thing I must give that was said about the convention itself. A prominent Disciple of Richmond said to me, "This convention is a revelation to me. I had no idea that our people possessed the strength and ability that is manifested here. This is the greatest convention that has ever been held in Richmond regardless of denomination."

A. M. Atkinson, of Indiana, said publicly that he had been attending our national conventions for twenty-eight or twenty-nine years, and this was the best that we have ever held. Let these two samples, one from Richmond, the other from abroad, suffice to show the general sentiment and feeling of the people.

The convention was truly a great one—great in attendance, great in its personnel, and great in its work. Every moment was crowded with important work. The discussions were brisk and spirited, but the convention was wonderfully harmonious. The "Disciples Divinity House" enterprise seems to have been satisfactorily adjusted.

The report for the Baptists upon the union of Baptists and Disciples was read by Dr. Wm. E. Hatcher, of this city. Its spirit was kind and cordial, but there seemed to be little enthusiasm upon the subject of union. The convention gave the report a suitable reception. Short comments were made by W. K. Pennington, B. B. Tyler, T. P. Haley, D. R. Lucas and C. L. Loos.

The Baptists are evidently not very anxious for union. Their fondness for denominational peculiarities stands in the way. The Disciples, while earnestly desiring union, are not willing to compromise the simplicity of the Gospel, in order to effect it. They believe that union is to be effected only by the restoration of apostolic Christianity in its purity and simplicity, and are willing to bide their time, feeling assured that, sooner or later, union must come, and that when it does, it must be upon this scriptural basis.

The convention sermons and addresses were of an unusually high order. Could they be collected and published together, they would make a most interesting and useful volume.

The proposition to open a mission upon the dark continent of Africa was cordially received, and when carried into effect, will no doubt increase the liberality of the brotherhood. The motion of Prof. B. C. Dewees to send A. McLean upon a visit to the mission stations was received with great enthusiasm, and over \$1,200 were immediately subscribed for that purpose. This sum should be, and no doubt will be increased to \$2,000, so that the regular offerings to missions will, in no way be used for this purpose, though this trip itself is a most wise and important mission.

This paragraph is from the *Christian Oracle*:

There are some things in connection with the Richmond Conventions which we have not mentioned in our previous articles for want of space, to which this editorial will be devoted.

Of these was the election of an Educational Board of which E. V. Zollars, President of Hiram College, Ohio, is president. The objects of the Board are to utilize our educational interests, and to foster and encourage, in all proper ways, the more liberal endowment and patronage of all our deserving institutions of learning. And here we would respectfully raise the query: Why not take into account our religious journals as a part, and a most important part, too, of our educational forces? What agency, at this time, is

doing so much in the way of giving direction to and in supporting moral and spiritual influences as the religious press? Why should it not have some helpful recognition on the part of the Educational Board? The Board of Education besides the chairman, Prof. Zollars, is composed of S. M. Jefferson, Bethany College, W. Va.; A. M. Hall, Butler University, Ind.; B. C. Dewees, Eureka College, Ill.; H. O. Breeden, Drake University, Iowa; Mark Collis, Kentucky University, Ky.; D. R. Dungan, Colner University, Neb.; and J. H. Garrison, St. Louis, Mo.; and A. McLean, of Ohio.

### Omnibus.

We are under obligation to the *Mercury* office, Guelph, for a very neat and tasteful calendar for 1895.

Have you a set of the Christy Knives? If not, we shall be pleased to send you a set, if you will secure three new subscribers to the EVANGELIST.

We trust no one will omit to read carefully and repeatedly the report of the very able address delivered by Principal Grant at the C. E. Convention, and which we give on page one. Endeavor Societies might profitably spend an evening or two studying it.

DRUG CLERK.—A reliable and active young man who has spent one and a half years as apprentice to a druggist desires a situation. Any of our readers knowing of such an opening, may assist a worthy young man by notifying the Editor of the EVANGELIST.

SCHOOL TEACHER WANTED.—An experienced teacher (male) having a second-class certificate is wanted as a Principal of a graded school, where there is a congregation of Disciples. Any of our brethren desiring such a position may get further particulars by addressing the Editor of this paper.

TO OUR AGENTS: Let us remind you that this is the season to collect arrears and get new subscribers. There may be only a few dollars of arrears on your list. But you know, your list is one of many, and many littles make a muckle. We should like to hear from all our agents before Dec. 1st.

We have received from Bro. A. McLean a copy of the annual report of the F. C. M. S., with the request that we publish generous portions in the EVANGELIST. Upon looking over it we do not find anything, save a table of figures, we would like to omit. So our readers are getting it in instalments.

Bro. C. C. Smith, of Massillon, Ohio, sends the report of Negro Education and Evangelization. We should be glad to publish the same did space permit. It is good to know that the Disciples in the States are exerting themselves on behalf of the negroes, and that the interest in that work is growing under Bro. Smith's management.

From our United States exchanges we learn that the General Convention of the Disciples held in Richmond, Va., last month were very fine gatherings and very profitable. We should like to give some account of them in this number, but the space given to the report of the F. C. M. S., in which our people have a special interest, crowds us. We shall probably have more room in Dec. 1st paper.

During a hurried visit to the Western part of the Province, we met a good many friends of the EVANGELIST. The unanimous verdict is that the EVANGELIST must be kept up regularly to full size, 8 pages. That should be about as easily done as said. No question but the Disciples in Ontario

are able to support such a paper as the EVANGELIST. Just a little more effort of its friends would keep it in good condition.

### Church News.

PORTAGE LA PRAIRIE.—One confession and baptism, Oct. 14th.  
J. MUNRO

INTERNATIONAL BRIDGE.—Seven confessions and baptisms since last report, one of this number having confessed Christ at our mission service which has recently been opened up in Amigan. Our prospects with God's blessing are bright for a continuous ingathering of precious souls into the Master's kingdom. Brethren, pray for us and this work that it may be owned and blessed of God.  
W. C. McD.

HILLSBURG.—Bro. Tozo Ohno made a short visit to Ontario in September. Finding this climate rather severe for him, he has been spending his winters in Pottstown, Pa., a suburb of Philadelphia, to which place he has now returned for the winter. He has not been speaking in public for three years, owing to throat trouble, from which he has now happily recovered. While in Ontario he made us a short visit at Hillsburg, and on Sunday evening, Sept. 16, he gave an exceedingly interesting sermon in the Town Hall here; subject: "The seen and the unseen." He held the large and overflowing audience in wrapt attention for nearly an hour, and we were certainly all greatly benefited by hearing him. By abundant and apt illustration he showed to old and young the truth contained in the text, "The things which are seen are temporal, but the things which are not seen are eternal," 2 Cor. iv. 18. By faith based upon testimony we see and know the unseen and eternal. And we make a great mistake if we prize the temporal things that glitter, above the things of eternity which, though invisible, and offered without money and without price, are, nevertheless, like the air we breathe, or the food we eat, a necessity to our well-being. Our very life depends upon them. He closed by relating a very pathetic incident regarding the conversion and death of a young Japanese sailor. Many were moved to tears.

In his introduction he referred indirectly to the war, stating that the attitude of Japan was just that of England in the Crimean war. He had no fears for his country as long as other powers remained neutral. Mr. Ohno is preparing for a lecturing tour through the Province in the near future. No doubt all will be very glad to hear him when he comes, and they will be pleased to find how well he handles the English language.  
R. W. B.

TORONTO.—Cecil St. Sunday-school. We have been steadily progressing in our Sunday-school department. The faithful and untiring efforts of the officers and teachers have been rewarded by a larger attendance, the enrollment of new pupils, and a deeper interest on the part of the pupils. The average attendance for last quarter was twenty more than for the corresponding quarter of last year. One new class has been formed. We have a systematic method of giving to missions. Every Sunday offerings are taken up, half of which goes to home missions and half to foreign missions. This does away with special collections during the year for missions, while the amount given during the year is much larger than it would otherwise be. Our next step forward will be to get a new set of Sunday-school hymn books. We have a teachers' meeting once a

week for the preparation of the Sunday-school lessons. This meeting is under the charge of Bro. Lhamon, who also has charge of the Bible class.

J. L. I.

INTERNATIONAL BRIDGE, Nov. 12th.—Two additions since last report, one by confession and baptism, and the other by baptism, both young men. The latter was an active worker among the Methodists for several years.  
W. C. McDougall.

HAMILTON.—Bro. T. L. Fowler preached two fine sermons here, October 28th.

LOBO.—Bro. Neil McLeod, of Evansville, Ind., was the preacher at Lobo October meeting this year. He remained and conducted special meetings for two and a half weeks. There were two additions while he was there, and one at the regular Lord's day meeting after he left. Bro. Arch. Sinclair is the regular preacher.

EAST TORONTO.—A friend in a private letter informs us that a Bro. Neal, of Kentucky, has been holding special meetings in East Toronto, during which several were added to the church.

GLENCOR AND MOSA.—Bro. C. W. Martz wishes to say through the EVANGELIST, that as he does not expect to labor for the above churches after the close of this year, he will be glad to hear at once from any other churches in the Province that may desire his services, either for pastoral or evangelistic work.

COLLINGWOOD, Oct., 1894.—DEAR BRO. MUNRO: In answer to your request for some report from this point of the home mission field, we have to say that the church here holds on the "even tenor of its way." Our meetings both on Lord's day and the week night prayer meetings are usually well attended. The young people also are faithful in keeping up their special meeting. Besides the usual services Bro. Sinclair preached, by invitation, at two different points alternately on Sunday afternoons, returning in time for our evening meeting. This has kept him busy during the summer, and we hope for good results from these open doors. Now that the holiday season is past, those of our number who go away for the summer have gathered home again, and we are cheered by the increase in our congregation. Bro. Sinclair labors faithfully and acceptably to the people. We are trying to do our part financially, though money is hard to get here as in other places. We hope, however, to get some assistance in sustaining these points. There was a very interesting S. S. Convention held here lately, at which our S. S. workers got a good many pointers for future work. I am afraid this is getting too long, so will close, wishing the EVANGELIST may continue as interesting as in the past.  
Yours,  
A. M. FRAME.

### Dedication at Winger.

Sunday, Oct. 28th, was an auspicious day for the Disciples at Winger, it being the occasion for the dedication of their house of worship. It was a sunny, balmy October day, and early in the morning the people began to gather until all parts of the house were crowded, while many were not able to gain admittance.

Services began at 10 a.m., the writer delivering the dedicatory sermon. The people present, considering how liberally they had given, responded quite freely to the request for pledges. The debt on the building was almost liquidated.

After morning service dinner was served in the basement. At 2.30 p.m. Bro. R. A. Burriss, of Bowmanville preached an able and impressive sermon from Acts ii, 37-42, after which the Lord's supper was administered. The writer preached again in the evening. Bro. Burriss remained for a few days to conduct revival services.

Bro. J. H. Mundy, the pastor, was master of ceremonies, and carried every thing through in most excellent order. He is leaving Winger because, as one of the officers said to me, "we cannot afford to keep him," he can demand a better place. I hope churches needing a pastor will not allow Bro Mundy to leave the country. His address is Wellandport.

The brethren at Winger are a noble band. You need to visit them, look at their beautiful new house of worship partake of their hospitality, and to understand how liberally they have given, to know them.

GEO. FOWLER, 376 Lyle St., London.

The November Collection.

DEAR BROTHERS AND SISTERS: I feel constrained to again call your attention to the need of a liberal offering. The funds of the Co-operation are, now, so low as to cause the board great uneasiness. Much less, in fact not nearly half the amount, has been received this year, as for the same period of last year.

I do not think that you, each one for yourself, realize what it means to the cause, of our master, to withhold, on account of hard times, your offering. Remember, this treasure of the Gospel of Christ, has been committed to earthen vessels, to you and to me, and God will hold us to account. I feel sure that you are all interested, and are in sympathy with the work being carried on by our co-operation effort. Surely no one is willing to take the responsibility of refusing to give to the Lord something in return for all the benefits and blessings He has so bountifully given us. To be "Co-workers with God," is a privilege and an honor conferred upon us. Let us all share in this honor.

No matter if we cannot do great things, let us be faithful in little things, just do what we can. "Give as God as prospered us," and God will bless the giver, and the cause of Christ will go on from triumph to triumph. We have great reason to thank God for His blessing on the work at all the mission points.

Earnestly trusting that everyone will be a partaker in the joy of this fellowship in Christ.

HUGH BLACK.

Educational Notes.

T. L. FOWLER.

"It is a matter of earnest congratulations that we have the facilities in our own Province for preparing young men for the highest and best usefulness in the church." This is the way a brother expresses himself in reference to our Bible College in Toronto.

"That there were five young men ready to take advantage of the Bible school at less than a moment's notice is sufficient to justify the beginning of the work." I might fill this paper with similar expressions, but this is sufficient for the purpose. I would just here publicly thank those brethren for their words of encouragement, and for the evidence of their sympathy with the work.

We are arranging a CORRESPONDENCE COURSE OF INSTRUCTION for those who are not able to come to Toronto for the present. Five young men have

decided upon this course. For the information of others I would say the papers for this course will be ready in a few days. The fees are only one dollar per term.

The Toronto Church have fitted up a very cosy recitation room in the church building in Cecil Street. Bro. Lhamon very kindly donated a stove, and we are prepared to make it warm for students or visitors who may favor us with a call.

We have book shelves arranged, but they are comparatively empty. The shelves are really for donations. The following class of books would be suitable: Biographies, Histories of any kind, Commentaries, any of the Standard Authors, etc.

We ask for your prayers for the work, that it may be managed with wisdom and carried on in the fear of the Lord. Please remember that it is only begun, and its success depends upon your fostering care.

Co-operation Notes

Contributions.

Table with 2 columns: Name and Amount. Includes S. S. Acton (\$3.50), Mrs. D. McGill (5.00), Educational Fund, Robt. McMillan (1.00), O. C. W. B. M. (300.00).

It is now five months and a half since the beginning of the missionary year, and the brethren employed at the mission points have not received a dollar yet of the amount pledged them at the last annual meeting. This is not right. Most of the amount contributed so far has been used to meet the deficit of last year. There is ample room here for the exercise not only of faith but of patience—faith, I suppose, on the part of the brotherhood, and patience on the part of the preacher.

Will those churches which have not yet lifted the November collection for Home Missions please do so now?

A question quite frequently heard of late is: where will the next June meeting be held? I would say for the information of those churches which have been bidding for the annual meeting, but so far in vain, that the committee has not decided upon the place as yet. It is felt by some that it should be held this year in the western part of the Province. It will be no harm for any church willing to entertain the meeting to say so.

T. L. FOWLER, Cor. Sec., 48 Shannon St., Toronto, Ont.

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 TREASURY OF RELIGIOUS THOUGHT for November is very full and complete. Its frontispiece is an excellent likeness of Rev. F. C. Iglehart, D. D., of the Park Avenue M. E. Church, New York, whose eloquent sermon at the opening of the Methodist department of the World's Parliament of Religions in Chicago in 1893, forms the initial article. There is a good picture of Dr. Iglehart's Church on Park Avenue, and a sketch of his life. Rev. W. E. Barton's sermon on Cosmic Redemption will attract wide attention. Dr. David Gregg begins a series of sermons on The Uses of Temple Beauty, illustrated by fine engravings of the memorial windows recently placed in the Lafayette Avenue Church. Forefathers' Day is con-

Take K. D. C. the quick reliever of Indigestion.

sidered in the able and humorous addresses at the New England Society's anniversary, by Rev. Joseph Twichill and Mr. Isaac H. Bromley. Rev. Dr. Burdett Hart continues his sketches of Presidents of Yale; Prof. Schodde treats of Religious Thought in Israel in the time of Christ, and Dr. Cuyler writes on Some Elements of Pulpit Power. There are outlines of many sermons recently preached in New York, Chicago, Brooklyn, and elsewhere, and leading thoughts selected from other sermons. Excellent brief, pithy articles are given. Helpful for Young People's Devotional Meetings. Current Thoughts on Secular and Religious Issues are a notable feature of this number. Also Beautiful and Illustrative Thoughts, with Reviews of Books and Periodicals.

Annual subscription, \$2.50. Clergyman, \$2.00. Single copies, 25 cents. E. B. TREAT, Publisher. 5 Cooper Union, New York.

THE NEW CHRISTIAN QUARTERLY for October has the following contents: The Religion of China and its Witness to Revelation, by E. T. Williams; Jesus in the World's Parliament of Religions, Thos. Munnell; The Future of Protestantism, F. M. Bruner; The Problem of Charitable Works, M. J. Ferguson; Semitic Religions, P. O. Powell; The Convictive Work of the Holy Spirit, A. C. Smither; The Church and Organized Labor, J. D. Forrest; Homiletic and Pastoral; Literature, and Editorial Notes. And we regret very much to learn from an editorial note that it is "still problematical whether the Quarterly will be continued." We think all our papers should heartily support the Quarterly, and if they would push it for a while, we feel confident its future would be assured. The price is but \$2.00 a year; 50 cents a single copy.

CHRISTIAN PUBLISHING CO., St. Louis, Mo., Publishers.

Young People's Work.

FOR CHRIST AND THE CHURCH.

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

Our Young People and Foreign Missions.

Last year 254 of our Endeavor Societies contributed \$2,286.86 for Foreign Missions. We hope to make a very large increase during the year. We have more than two thousand societies. Can not one thousand of them be enlisted in world-wide missions? Last year more societies in Indiana made offerings than in any other state.

We are in great need of a building in Japan, which will cost about \$5,000. The Richmond Convention recommended that our Endeavor Societies be requested to raise that amount during the year for this building. We have something of special interest to the societies on this subject. Write for full particulars.

We look to every Endeavorer for co-operation in a forward movement during the year. It is not too soon to begin.

A McLEAN, } Secretaries. F. M. RAINS, }

C. E. Prayer-Meeting Notes.

GEO. FOWLER.

Nov. 18.—Some applications of the Golden Rule.—Lu. vi. 27-38.

It is one thing to theorize, but it is another thing to make application. Many are skilled in formulating rules and laying down principles; but few are engaged in living by them. The old philosophers acknowledged that it was impossible to apply their systems to daily life.

The religion of Jesus Christ is of no practical benefit to us if we do not live it three hundred and sixty-five days in the year; in fact, we have no conception of Christianity if we, as professed followers of Christ, do not realize its relation to our life. What the world requires is applied Christianity. A Christianity that goes forth to rescue, redeem and save the rich, the poor, the heathen, the bond and the free. God is no respecter of persons. Christian Endeavorers, let us so live that the world will take knowledge of us, that we have been with Jesus. Christ was the first founder of a religion that was able and that did live out in His life the system He promulgated.

The Golden Rule, as stated by Jesus, is the whole law of moral conduct summed up in a single sentence. It might be well for each member to ask himself or herself, "What application of this Rule am I making?"

1. We are to love our enemies. We say, sometimes, that this is impossible. We cannot love those who have injured and who are continually injuring us. Christ commands it. He loved His enemies. If He had not, we would have been lost. He died to save us.—Rom. v. 7, 8; Lu. xxiii. 34.

2. We are to do good unto all, even to those who hate us.—Lu. vi. 27. The Golden Rule is positive; we are not to remain passive, but to be active. Not to do good is to do evil.

3. We are to do good for Christ's sake; not for the hope of a reward.—Lu. vi. 35.

4. We are to minister to the needy. "We are to give as the Lord Himself gives—in such a way as to do good instead of harm."

"A maxim, somewhat similar to the Golden Rule, is found in the teachings of various heathen sages: Socrates, among the Greeks; Buddha and Confucius, among the Orientals; and Hillel among the Jews. But the other teachings do not come up to Christ's standard. (1) They do not have the duty on the obligation we owe as the children of God. (2) With them the maxim is negative instead of the positive, passive instead of active, and runs in substance: 'Do not to others what you would not wish them to do to you.' Christ's Golden Rule is active, working, never-resting, benevolence and beneficence."—JOHNSON.

Nov. 25.—Thanksgiving and thanksgiving.—Eph. v. 15-20.

We are dependent creatures. The labor we put forth is but a small part, and would do but little towards supplying us with even the necessities of life. Place us upon the desert of Sahara and we would die of starvation; yet the whole earth, as far as our power could go, would be a bleak and barren waste. Some great, over-ruling Power controls the machinery of the universe.

It is then a great privilege to know Him on whom we depend; to know Him not only as the "Great I Am," but as a kind and loving Heavenly Father, who has been revealed to us through the "word made flesh." James understood our relation to God, and expressed it in his Epistle i. 17.

Knowing Him, it ought to be a pleasant duty to return unto Him the gratitude of our hearts for His rich gifts. "Giving thanks always for all things, in the name of our Lord Jesus Christ, to God, even the Father; subjecting yourselves one to another in the fear of Christ."

Once a year one day is set apart by our Government as a national thanksgiving day. On this day then we should do something special in expressing our gratitude to God. Thanksgiving is not of much use if not coupled with thanks living. The apostle so connects them. The living life precedes the thanksgiving. "Look,

K. D. C. Pills produce natural action of the bowels.

therefore, carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil . . . giving thanks always for all things, in the name of our Lord Jesus Christ, to God, even the Father; subjecting yourselves one to another in the fear of Christ."—Eph. v. 15-20.

A consistent Christian walk is acceptable to God. This is what God requires, and what the apostle means when he says: "Pray without ceasing." In the Old Testament, under the law, the same principle was laid down.—Isa. i. 10-17.

It would be well to call a special meeting of the Executive and prepare something special for this thanksgiving. The lesson previous to this we were talking about "some application of the Golden Rule," or applied Christianity. Here is a splendid opportunity to make application. Remember the poor, the afflicted, the fallen, and endeavor to determine what Christ would have us do. How is the financial standing of your congregation this year of depression. Would the board of your own congregation, of the province, or of foreign missions, appreciate a thanksgiving offering of say fifty cents a member?

Dec. 2.—True wisdom; getting it, using it.—James iii. 3-18.

"Common sense, in an uncommon degree, is what the world calls wisdom." James, the inspired writer, speaks of two kinds of wisdom—one worldly, the other heavenly. The wisdom that does not descend from above is characterized by the spirit of the world, which is opposed to the Spirit of God. "The wisdom of the world is foolishness with God." The wisdom that comes from above is known by its fruits. James iii. 17. Carnal wisdom has its origin in self; heavenly wisdom has its origin in heaven and its beginning in man when he accepts the fundamental principle. "The fear of the Lord is the beginning of wisdom, Prov. ix. 10; "Behold the fear of the Lord that is wisdom, and to depart from evil is understanding." Job xxviii. 28.

True wisdom is in the reach of all, we must not search for it among the philosophers of ancient days, but go to the source from which all true wisdom flows. Timothy was wise unto salvation, and was made so through a knowledge of the scriptures, a Tim. iii. 15, a knowledge that led him to accept of the Christ when He came. If we would be wise we must accept of Christ as our Saviour, "who was made unto us wisdom from God." 1 Cor. i. 30; iv. 10.

How are we to use this wisdom? "Who is wise and understanding among you? let him shew by his good life his works in meekness of wisdom." James iii. 13.

Your wisdom is from God, use it for His glory. "He that winneth souls is wise." Prov. xi. 30; Dan. xii. 3.

Let us not be deceived, the wisdom of this world will not, can not, save us. The wisdom from heaven is not known by envying, strife, contention, jealousy and conceit, but by righteousness, godliness, piety, love, mercy and peace.

"Wisdom divine! who tells the price Of wisdom's costly merchandise? Wisdom to silver we prefer,

And gold is dross compared to her. Her hands are filled with length of days, True riches and immortal praise; Riches of Christ on all bestowed, And honor that descends from God.

To purest joys she all invites, Chaste, holy, spiritual delights; Her ways are ways of pleasantness, And all her flowing paths are peace. Happy the man that finds the grace, The blessing of God's chosen race; The wisdom coming from above, The faith that sweetly works by love."

376 Lyle St., London.

For Throat Troubles.

Norway Pine Syrup is the safest and the best cure for coughs, colds, asthma, bronchitis, sore throat, and all throat and lung troubles. Price 25c. and 50c.

Dyspepsia seldom causes death, but permits its victims to live on in misery Hood's Sarsaparilla cures dyspepsia and all stomach troubles.

Woman's Work.

O. C. W. B. M.

President, Mrs. W. B. Malcolm, 620 Church St., Toronto; Cor. Sec., Miss L. V. Riach, 225 Maria St., Hamilton; Treasurer, Miss Jennie Fleming, Kilsyth.

Auxiliary Programme For Dec., 1894.

Subject—"The right use of money." Hymn 489. Scripture readings—Mark x. 17-25; Luke xii. 16-21, and Luke xxi. 1-4. Prayer. Business—Reading minutes, collection, etc. Hymn 490. Remarks, readings, etc., on subject. Prayer by several sisters. Hymn 440. Benediction.

It will aid us considerably in studying the right use of money, to realize at the outset that the money is not our own, absolutely, but that we are only stewards, having placed in our hands in trust certain goods which we are supposed to use to the glory of God, and for the advancement of His cause.

We might notice that money placed in our possession is properly used in a variety of ways.

It is quite proper and right for us to use our money to supply our own legitimate needs, and those of our family. This does not mean our wants—we want many things that contribute neither to our happiness, nor to our well-being. We often squander much money on ornamentation and needless extravagance that could be much better spent for other purposes.

While it is quite right, indeed it is our duty, to care for our own needs, we ought not to neglect the needs of others. It is our duty to aid in feeding the hungry, and clothing the naked, for the Saviour says in Matt xxv. 45, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." It is one of the fruits of Christianity that the poor are cared for.

There is still another use to which money can be applied, viz., the spread of the gospel of Christ. The great commission of our Lord and Master says, "Go ye into all the world and preach the gospel to every creature." One man may not be qualified to go and preach the gospel himself; God may not have blessed him with the ability or education to preach, but He may have blessed him with this world's goods. Another may have both the education and the ability to carry the good news to those who have never heard it; but has not the means at his disposal to enable him to do it. But if one is willing to go, and the other is willing to help sustain him while he goes, the gospel will be preached and men and women saved.

Ought we not therefore to be willing to hold up the hands of those who proclaim the gospel of Christ, and while we receive from them the news of salvation which sustains the soul, may we be willing to impart to them the means of sustaining their bodies.

From Japan.

Tokio, Japan, Oct. 8, 1894.

To THE O. C. W. B. M., ONTARIO AND MARITIME PROVINCES:

DEAR SISTERS,—It is so long since I wrote that I feel quite ashamed, but am sure you will pardon me this time if I promise to do better in the future.

Have such good news to tell you that I feel like telling it the first thing instead of waiting to put it in its place.

It was in May, if I mistake not, that I last wrote you of the work. Since then the charity school on Matsugawa-Cho has increased in numbers, so

much so that we have room for no more.

By the way, I have been considering the advisability of building a small house here with the fifty dollars you sent me to aid in the support of this work, together with what more may be sent from friends who see this letter and think with me that it would be a good work. With about \$50 more it would be possible to put up a neat little house. The house we have at present—the only one we could get in the neighborhood—is so old that it shakes when a wagon passes, as most houses do in an earthquake. However, during the past month have put new paper on windows and walls, and tacked up some of the pretty picture-cards sent me by friends at home, which make the room look much better. Since doing so the children take a great deal of pride in it, and are very careful not to tear or soil the paper in any way.

This school was allowed one month's holiday (August), my helper who teaches here requiring a much-needed and well-earned rest.

During August the woman's meeting was also discontinued, but the Sunday-school was kept on uninterruptedly through the hot weather, and it was gratifying to see how well it was attended considering the sweltering heat. As a rule during the months of July and August, unless it is an absolute necessity, the people never stir out of their houses until the cool of the evening.

Now, however, since the cool weather, the meetings are picking up, and we have almost as many as ever.

The Sunday-school in our house has been a most pleasing part of the work. The same little faces, with an occasional new one, are seen there every Lord's day. How well they have learned to sing! I doubt if the little girls and boys at home could equal them in the heartiness with which they sing "Jesus loves me," and "There is a fountain." These are their favorites, they never tire singing them. How well, too, they remember the stories told them, as you should find out could you step in and ask them a few questions.

The meeting held in our home on Sunday mornings for preaching, and the observance of the Lord's supper, is always well attended. The members seldom absent themselves, and we have visitors every meeting. The last two Sundays we were specially favored. We had English sermons, interpreted into Japanese, by Bro. E. T. Williams, from China, and Dr. Macklin, who is on his way there. The Dr. was telling me he enjoyed his visit in Canada better than in any place else.

But I must tell you the good news now, I simply cannot wait any longer. You remember the two women of whom I told you who always attended our woman's meetings since they were started a year ago last September in the Matsugawa-Cho school-room? Well, they have become Christians, and have been buried with their Saviour in baptism. One of them the next day told my helper to tell me that she was very happy; "yesterday," she said, "was my little baby's birthday, and it was mine too, for was I not born into Christ's kingdom then?"

And not only these two souls have been gathered into our Lord's kingdom, but two of my girls. O Tami San, the first little one I took, and O Sono San, who is partly supported by the International Bridge Y. P. S. C. E., with two other girls in the mission home, have also put on Christ and risen to walk in newness of life with Him. I wonder if the angels rejoiced more than I did!

Oh, pray for them dear sisters that they may be kept in the faith steadfast unto the end. It is so much harder for them than for us, they are such babes in Christ, and have so many more temptations than we who were brought up under Christian influences—and no one knows how very much that means till they have lived in a heathen country.

Dear sisters, I hope this letter finds you in as good health and as happy as it leaves me.

Your loving co-worker for Christ in Japan,

MARY M. RIOCH.

Children's Work.

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

Pioneer Missions in Japan.

The first missionary to visit Japan was a Spanish Roman Catholic, named Francis Xavier. He had met a native of Japan in his travels, who had told him that his people were growing tired of their old religions, and that if some one would go, and carry to them the story of Christ, and then live a life that should correspond with His teaching, they would accept it. This was a very tempting story to a missionary, so Francis lost no time in acting upon it. He reached Japan in August, 1549, and he found his way after many privations and difficulties to the capital. He only stayed two or three years, and he saw very little result of his work while he was there, but must have sowed considerable seed, which began to show fruit after he left, and in 30 years after his arrival in Japan, there were no less than 130,000 converts. It seemed to be only a question of time, before the whole land should be Christian, and had the Roman Church been content with the spiritual power this would have given them, all might have been well. But this did not satisfy them; the Catholics have always longed and worked for temporal power, and here lay one cause of their downfall. Another cause was the spirit of persecution they always show. The poor Buddhists were persecuted with all the horrors which the Jesuits have always been so free to use, and instead of being content to lead the people to Christ, they grasped after the power to rule, and then lost everything. An edict was passed in 1587 expelling the Jesuit priests from the country, and this led to civil war. Japan, like all eastern countries, had not much to learn from the Jesuits in the art of persecution, and so the conflict raged, and what the Catholics had meted out to the natives, they returned in full measure, when their turn came. At last the native converts, led by the priests, made one bold stroke for their freedom, and lost; and thus nearly 40,000 of them fell into the power of their own enraged government. Every means were tried to kill out this new religion which had caused so much trouble. Every form of torture that could be devised was in vain. The story of the cross has always held such a power where it has been heard, as makes it proof against the worst trials, and so it lingered on in corners in spite of the utmost watchfulness. One form of trial to which suspected persons were subjected, was to step upon a plate, graven with a representation of the Saviour, if they wished to escape condemnation. This went on till as late as 1869, when three thousand Catholic converts were torn from their homes and banished.

As a safeguard against more missionaries, there were placed in all public places, signboards, on which were written this edict: "So long as the

sun shall warm the earth, let no Christian be so bold as to come to Japan. And let all know that the King of Spain himself, or the Christian's God, or the great God of all, if he violates this command shall pay for it with his head." And so in 1637, the door of Japan was shut fast against all missionary work, and remained so for 230 years, during which period the land of the rising sun held no communication with any country except the Dutch traders, who were confined to one small island, and one Chinese junk, each year. Although the doors were still fast shut against Christianity in any shape, there were changes going on behind them, both political and mercantile, which led to the opening of treaty ports; and then a change of government led to alteration in the habits of centuries, and a new era had begun. It is true that even then additional notices were put up to this effect: "The laws hitherto enforced forbidding Christianity are to be strictly observed," but in spite of this natural fear and hatred of the thing, that had wrought so much mischief in the land, it was finding its way quietly and in a purer form unknown to the authorities.

The first Protestant missionary, John Wiggins, began his work in 1859 in the Island of Nagasaki. After the treaty ports were opened he was followed by George Euson, a Cambridge graduate, who was sent as the first English missionary to the new empire. Their work had to be done in constant danger of discovery and death, but God was with them, and in spite of former false teaching, persecution and bloodshed, the pure Christ-like presentation of the Gospel was working quietly but surely in the hearts of the people, and at last the doors were opened. The story of that event is so beautifully told by Jessie H. Brown, in her "Open Doors," that I must try and give it here:

"Twas on a holy Lord's day—dear and soul-reviving day— That a fleet of seven war ships anchor east in Yeddo's Bay.

"Twas a day that marked a crisis in the history of man, For America was knocking at the closed door of Japan.

And the brave commander Perry at her portals was to claim Right of commerce and protection in his country's honor's name.

Upon the capstan of the vessel was the open Bible laid, Book that tells of one great Father who has all earth's races made.

On the standard of his vessel were the stars and stripes outspread, Flag of brotherhood an union; flag for which our fathers bled.

While with words of prayer and worship borne upon the noonday calm, Reverently the good commander read the joyous hundredth Psalm.

And the brave notes of "Old Hundred" floated out upon the bay, Drifting, dying in the distance on the waters far away.

Not a hostile gun was fired, from the fleet or from the shore, But with joyous hymns of praises, open swung the long closed door.

I have written this from memory, and it may not be quite correct, but the facts are all right. Some of you are wondering why I do not answer your letters; but please be patient with me for a little longer, for I am very busy and not very well.

J. E. L.

Doctors Say it is the Best.

GENTLEMEN—Last July I took Congestion of the Lungs and was in bed for four weeks. I was very weak, and could not speak above a whisper. Dr. Lawson, of Hamiota, attended me and sent a bottle of Milburn's Emulsion. It soon restored my voice and health.

ALF. SMITH, Wheatlands, Man.

DR. WOOD'S Norway Pine Syrup. Rich in the lung-healing virtues of the Pine combined with the soothing and expectorant properties of other potent herbs and barks. A PERFECT CURE FOR COUGHS AND COLDS. Hoarseness, Asthma, Bronchitis, Sore Throat, Croup and all THROAT, BRONCHIAL and LUNG DISEASES. Obsolete coughs which resist other remedies yield promptly to this pleasant pine syrup. PRICE 50c. AND 80c. PER BOTTLE. SOLD BY ALL DRUGGISTS.

Obituaries.

EVERDELL—Died in Guelph Hospital, Miss Eliza Everdell, at the age of 55 years, 3 months and 5 days. Our departed sister became a member of the Church of Christ at Erin Centre some years ago, and she was faithful unto death. During her long and painful illness, which she endured with Christian patience, her many friends bestowed their sympathy and their kind ministrations. The Master will say, "Ye have done it unto me."

R. W. B.

MITCHELL—Died at his residence, in the Township of Lobo, County of Middlesex, on the 8th September, 1894, Deacon Peter Mitchell, in the 75th year of his age. Bro. Mitchell was the father of ten children, 8 sons, and two daughters, nine of whom survive him. Four sons and two daughters are consistent members of the church. His wife, also a most exemplary Christian, passed on to her eternal reward some seven years ago.

Bro. Mitchell was a man of well-balanced mind and excellent judgment. As a Christian he was vigilant, grave, temperate, sound in faith, fervent in spirit, serving the Lord, rejoicing in hope, patient in tribulation, given to hospitality, was always present at the weekly meetings whenever his health would permit. His wise counsel and Christ-like spirit will long be missed by the Lobo Church. Fifteen years ago he received the gospel of our salvation into a good and honest heart, and made the good confession, and was baptized, while Bro. T. D. Garvin held a protracted meeting in Lobo, and till he slept in Jesus he honored that profession. Farewell, brother, we hope to meet you on the great rising morning.

ARCH. SINCLAIR.

THE BURNING QUESTION IN HIGHER CRITICISM.

The negative Criticism and the Old Testament. By THOMAS E. SCHMIDT, Professor of Biblical Theology in Chicago Seminary. "One of the first books of the year, if not of the decade," says The Lutheran Church Review. "Greatly needed," says Dr. W. H. Green. "It is the best book on the orthodox side as all-around survey, scientific and fascinating to read." "It is accurate," says The Sunday Evening Times, "fresh, striking, candid, and few books give so much for so small a sum." The Occident says: "It ought to be in the hands of our pastors and elders throughout the church."

Price, 51, postpaid. Address, ALDUS CO., Publishers, Lebanon, Pa.

Now in its Eleventh Year.

THE WEEK—A Journal for men and women—Is published every Friday at 5 Jordan Street, Toronto, by The Week Publishing Company. Subscription, \$3 per annum.

THE WEEK—Is indispensable to all Canadians who wish to keep informed on current political and literary affairs. Its contributors and correspondents represent all parts of the Dominion. "One of the ablest papers on the continent," Illustrated America.

SHORTHAND thoroughly taught by experienced specialists at the CENTRAL BUSINESS COLLEGE, Cor. Yonge and Gerrard Streets, Toronto, and Canada's Greatest Business Schools. Catalogue free. SHAW & ELLIOTT, Principals.

Foreign Missions.

Canada and Foreign Missions.

For the year ending Oct. 1, Canada gave \$3,475.66 for Foreign Missions, a gain of \$835.18 over the previous year.

A. McLEAN, F. M. RAINS, Secretaries.

A Forward Movement.

We are convinced that the time has arrived for a FORWARD MOVEMENT in Foreign Missions among our people.

From every mission station we have already planted in the heathen field, the call comes for re-enforcements.

But we believe that our people are ready for an enlargement of this work. Already some of the preachers are planning to raise \$500 in their respective churches.

A. McLEAN, F. M. RAINS, Secretaries.

Grand Trunk Railway.

J. G. Gibson, Conductor on G. T. R., Hamilton, Ont., writes: 'It gives me pleasure to inform you of the excellent results I have received from the use of your great remedy K. D. C.'

Taking a Friend's Advice.

MR THOMAS ADAMS TELLS THE HAPPY RESULT THAT FOLLOWED

He Was Suffering From a Severe Attack of Rheumatism—Would Have Given Anything to Secure Relief—How a Cure Was Brought About.

From the Bradford Courier.

A brief statement in respect to the recovery of Mr. Thomas Adams, of St. George, will no doubt be of considerable interest to suffering humanity in general, and particularly to those who may profit somewhat by the experience hereinafter set forth.

'About three years ago when at work at my trade I contracted, through over-exposure a severe attack of muscular rheumatism, which confined me to the house for three weeks, during which time I suffered the most excruciating pain, being hardly able to move.'

Such well verified cases as the above proves the wonderful efficacy of Dr. Williams' Pink Pills in the treatment of all diseases of the nervous system, and stamps the remedy as unique in the annals of medicine.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y., at fifty cents a box, or six boxes for \$2.50.

The Pythagoreans make good to be certain and finite—evil, infinite and uncertain. There are a thousand ways to miss the white; there is only one to hit it.—Montaigne.

The Sunday School.

Motives.

Why do we teach? What motive impels us? Or, have we no well defined motive? The work we are doing is worthy of our very best efforts.

Do you teach because of the pleasant associations to be enjoyed in the Sunday-school work? I greatly appreciate the pleasant association of teachers, for they are the cream of our young people, and it is a pleasure to know them and to meet them—but it is not a satisfactory reason for being a teacher.

The teacher who has an overmastering sense of the world's ruin; and of the sinner's need of a Saviour, will be the best teacher. The teacher who realizes most clearly that his class of eight or ten, as the case may be, are young people for whom Christ died, and who will, without the knowledge of the truth, grow up in sin and folly—will make the wisest and most direct efforts to bring them to Christ while young.

So let your motive, be the highest: to save a soul, to warn a young life for time and for eternity; then you will spare no time, no pains, no study, so that each lesson you teach may have both point and purpose.

To save the young before the age at which they drift out of the Sunday-school is the point at which every teacher should prayerfully aim. It is the only true way of solving the problem of 'how to retain the older scholars.'

J. LEDIAR.

'Our safety is not chiefly in strength of will, but in cleaving to a holier companionship which shall arouse the better elements of the soul.'—Proudy.

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.

NORTHERN Business College

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

TAKE A ROUND TRIP and visit all other Business Colleges and Commercial Departments in Canada, then visit the Northern Business College; examine everything thoroughly.

C. A. FLEMING, Principal.

PAPER EDITION

THE \* \*

\* RAIDERS

BY S. R. CROCKETT.

"FRESH + BRISKY + BRILLIANT."

PAPER, CUT BIXES, 60 Cts.

One of Canada's best known retail book-sellers expressed the following opinion of this great story: "The best novel that's been written in five years. Better than anything Barrie ever wrote. As good as anything of Stevenson's."

CLOTH EDITION, \$1.25.

WILLIAM BRIGGS, PUBLISHER, 29-33 Richmond Street West, Toronto.

ANDERSON'S

Double Acting

FORCE PUMPS

For Wells and Cisterns, Spraying Trees.

HAND POWER OR WIND MILL

Lever Freezer!

Always Primed!

Guaranteed easiest working, most durable and best Pump made, or no sale. Live men, pushers, wanted in every Township in Canada to sell these Pumps.

J. W. ANDERSON, PATENTEE, Aylmer West, Ont.

THE CANADIAN MAGAZINE

\$2.50 per annum.

This Magazine should be read by every Patriotic Canadian, and should find a place in homes where pure literature is appreciated.

"Worthy the hearty support of all sections of the Dominion."—The Globe, Toronto.

"Bright and interesting, the articles are remarkable for their taste and literary finish."—Catholic Record, London.

"Attractive in appearance, excellent in typography and, above all, worthy and interesting in matter."—The Mail, Toronto.

PUBLISHED BY THE ONTARIO PUBLISHING CO., LTD., Toronto.

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

Office—Canada Life Building, 46 King Street West, Toronto. Telephone 271.

THE

CANADIAN

EVANGELIST

FROM NOW UNTIL

JAN. 1st, 1896,

AND THE

"Pioneer

Preachers"

TO

NEW SUBSCRIBERS

FOR

\$1.00

