

The Canadian Evangelist.

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

VOL. VIII., No. 17.

HAMILTON, JAN. 1, 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.

The Two Gates.

A pilgrim once (so runs an ancient tale),
Old, worn and spent, crept down a
shadowed vale;
On either hand rose mountains, bleak
and high,
Chill was the gusty air, and dark the
sky.
The path was rugged, and his feet were
bare;
His faded cheek was seamed by pain
and care;
His heavy eyes upon the ground were
cast,
And every step seemed feebler than
the last.

The valley ended where a naked rock
Rose sheer from earth to heaven, as if
to mock
The pilgrim who had crept that toil-
some way;
But while his dim and weary eyes essay
To find an outlet, in the mountain-
side
A ponderous sculptured brazen door
he spied;
And tottering towards it with fast fail-
ing breath,
Above the portal read, "The gate of
death."

He could not stay his feet that led
thereto;
It yielded to his touch, and passing
through
He came into a world all bright and
fair;
Blue were the heavens, and balmy was
the air;
And lo! the blood of youth was in his
veins,
And he was clad in robes that held no
stains
Of his long pilgrimage. Amazed he
turned;
Behold! a golden door behind him
burned
In that fair sunlight; and his wondering
eyes,
Now lusterful and clear as those new
skies,
Free from the mists of age, of care, of
strife,
Above the portal read, "The gate of
life."

—SELECTED.

A Sign of the Times.

A notable conference was that which met week before last in Dr. Hiram C. Haydn's church, Cleveland, O., notable alike for the number, ability and standing of the men who composed it, and for the character of their proceedings. About sixty Presbyterian ministers and laymen representing the views of the minority element of the church in regard to the action taken by the General Assembly, and more recently by the late synod of New York, in the case of Dr. Briggs, met to express their dissatisfaction with that action, and

through their committee issued the following "Declaration and Address," which, though it deals mainly with matters of denominational church polity, is likely to become a matter of history as marking a new era in the Presbyterian Church, and is therefore given herewith in full, as being a most important sign of the times:

We, the undersigned ministers and elders of the Presbyterian Church in the United States of America, being seriously concerned in view of certain facts and tendencies in our church, hereby make the following statement:

First—We believe that the General Assembly has no right to impose upon the church with doctrinal statements under the guise of interpretation, whether by deliverance or through judicial process, and, further, that interpretations of doctrine by the courts of the church ought always to be strictly within the letter of the standards and with sacred regard to the broad and generous terms of the reunion of 1870.

Second—We believe that the most scrupulous care should be used in all trials for doctrinal divergences from the standards, especially now, when a large majority of the presbyteries have expressed, after much deliberation, their dissatisfaction with our Confession of Faith as it stands, their desire for its revision, and many of them their desire for a new creed. We view with great concern procedures at such a time conducted to severest sentence by what seems to us interpretations of our standards, strained beyond their letter and far beyond any just regard for the compact of the reunion.

Third—We believe that no court of our church has a right by deliverance or resolution or rebuke, or otherwise, to seek to suppress respectful action, by judicatories below it expressive of their anxiety and apprehension concerning anything in the church which seems to them to imperil the constitutional liberties of the church, or of any of its members. The right of petition and remonstrance must not be denied in the Church of Christ.

Fourth—We believe that the interpretation of one or two phrases in our book of discipline, as meaning that a prosecuting committee should become, from the moment it enters on its work, independent of the court which appointed it, capable of living on, even after the judicatory has died, and of prosecuting after the judicatory has acquitted, is a strained interpretation, leading logically to many absurdities and easily possible miscarriages of justice. If these phrases are fairly susceptible of such interpretation, they ought to be eliminated from the book.

Fifth—We believe that it is no part of the constitutional power of any court of the church to warn honest and God-fearing men to withdraw themselves from its ministry or eldership because they cannot accept as binding upon them, interpretations of doctrine which are outside the letter of the confession, and which have never been settled by or sanctioned by the presbyteries in any legal way. This method of discipline by withdrawal enjoined by resolution of a church court is not provided for in the book of discipline. Such warning carries no obligation of obedience.

Sixth—We believe that our church is broad enough and strong enough to abide by the spirit of the compact of reunion and to embrace in its communion and its ministry all forms and schools of reverent scholarship which accept the essential and necessary articles of our common faith, acknowledging the Lord Jesus as Divine Master and Saviour, and the Bible as the only infallible rule of faith and practice.

Seventh—We call upon all Presbyterians to stand together in defense of

reasonable liberty of opinion in the church and of the constitutional rights of individual members wherever assailed; and we heartily approve of the protest of Dr. Herrick Johnson, Dr. Nichols, and eighty-three others at the last General Assembly.

Eighth—We do most urgently counsel our brethren who may be perplexed concerning their duty to abide in the communion and service of the church, assured that in so doing they remain well within their constitutional rights.

Finally—Only a profound sense of the peril that now besets our church has led us to make this declaration of what seems to us fundamental principles.

In behalf of the conference held in Calvary Presbyterian Church, Cleveland, O., November 8 and 9,

HIRAM C. HAYDN, Chairman.
THOMAS C. HALL, Secretary.

The comment of the Presbyterian press upon the conference and its resolutions varies, of course, conservative papers condemning, and the more liberal, progressive papers approving. *The Mid-Continent*, of St. Louis, says of the address:

"It is a declaration of antagonism and of hostile intent for the future, to which the signers commit themselves. Without as yet knowing the names of many of the brethren participating in the Conference, we judge they could not be of those who a year ago sang the song of 'peace and work.' Whatever grounds for the sweet plea existed then, should be felt now with increased force and persistence. After the church in a constitutional way, and by an overwhelming vote, had brought to a finish that issue and its concomitant features, it is not seemly nor an arguery of good that dissenting minority should now seek to organize an opposition, and to rekindle the embers of strife. Protesting is this conference does against the Assembly's right to interpret its standards, against its sentence in the case of a minister's perilous departure from them, and against the provision of our Book of Discipline in respect to prosecuting committee—this is but the threshing of old straw. And as for the Synod of New York—even if, as intimated by these murmuring brethren, it may have suppressed action by judicatories below it, we do not see that this constitutes a grievance for those not subject to that body, or can make much of a 'bugle call' to resound through the rest of the church. We are not calling in question the right of ministers and elders to freely criticize actions taken by the church judicatories. Such protest was made in the Assembly according to constitutional prerogative and was duly made part of the minutes of that body. But we see neither the wisdom nor the practical outcome of any good for the church or its work in this aftermath."

The Interior, of Chicago, after a brief review of the eight points in the declaration, says:

"On the whole we do not think that anything divisive, threatening or disloyal, will be found in this declaration. Like the Auburn Declaration of the past generation, its principles laid down in this paper are such as commend themselves to the general catholic judgment of our other churches. There would doubtless be differences when it came to the practical application of the principles set forth, but not much in regard to the principles themselves. We must remember that there are two types of mind arising out of constitutional temperament which manifest themselves in every deliberative organization of assemblage of men. The questions raised by these brethren are upon almost precisely the same line as that which divided our people at the formation of our federal constitution

into the old Republican and Federal parties, the one party jealous for the rights of the populace, and the other solicitous for the centralization of the national authority. The differences were happily compromised in the constitution, and no one will now say that the contribution of one of the old parties to that instrument was any less valuable than that of the other. It required them both to perfect an instrument which has challenged the admiration of the world and enkindled perpetual devotion in the people. We, as a nation, have peace and prosperity only by loyalty to the organic law."

Elsewhere in the same issue of the *Interior* is an editorial paragraph, suggested, doubtless, by this same matter. Bro. Gray says:

"There is never anything gained for the 'unity of faith' by the splits between the two natural divisions of mind, the progressive and the conservative, because the same lines immediately reappear in the fragments, and usually more pronounced than before. Take the original 'Covenanters.' They had a split-off by the 'Associates.' No sooner were they in working order than they split, and the new church was the associate Reformed. What was left of the Covenanters split again into Old Side and New Side. The Old Side split again and the New Side followed suit. All these churches were extreme and ultra-conservative. Thus the intolerance of the two types of mind toward each other was reduced to absurdity. The place where mutual tolerance should begin is at the beginning. We must go back to the Master for the broad platform upon which all can stand. No organization or association of men can be at its best without the activity of both types of mind. The progressive type is needed or we should have stagnation and decay. The conservative type is needed to give steadiness and certainty to the movement. We must have Peter and we must have Paul. What did the Creator mean by enacting this universal law of mind if it were not essential to the general and spiritual well being?"

Now, we endorse fully every sentiment of this paragraph, and yet we see far more in this Cleveland Conference than a "split" between "two types of mind, arising out of constitutional temperament." It is, as we interpret it, but another protest against denominationalism, against the bondage of creeds, and a sign of the decline and not distant downfall of ecclesiasticism. We do not belong to that class of religious metaphysical philosophers, who assume that we need different creeds and different politics, to accommodate varying "types of mind and religious temperament"—the Methodist church, for example, for the benefit of those in whose religion the emotional element predominates, and the Presbyterian church for those who are characterized chiefly by a love of "law and order"—so that "birds of a feather may flock together." On that principle every man would be in a flock by himself, as no two individuals ever existed who were exact duplicates in "creed and temperament," and the very idea of a church would be the emptiest chimera. *The Interior* gives the true solution of difficulty involved in conflicting "types of mind and temperament," and the panacea for all the evils of denominationalism, when it says, "We must go back to the Master for the broad platform upon which all can stand." And the "Declaration" sets forth what that broad platform is in its sixth resolution,

in words that we can most heartily and fully indorse, if instead of the words "our church," we may substitute the "Church of Christ." The sixth resolution reads: "We believe that our church is broad enough and strong enough to abide by the spirit of the compact of reunion and to embrace in its communion and its ministry all forms and schools of reverent scholarship which accept the essential and necessary articles of our common faith, acknowledging the Lord Jesus as Divine Master and Saviour, and the Bible as the only infallible rule of faith and practice." Yes, brethren of the denominational churches, the "essential and necessary article of our common faith," that "Jesus is the Christ, the Son of the living God," and the great fundamental principle of Protestantism, that "the Bible is our only infallible and all sufficient rule of faith and practice," constitute a platform broad enough to accommodate the entire Church of Jesus Christ, no matter how various the "temperaments and types of mind" represented in it. For, holding the "common faith," Christians would cease to disfellowship one another over mere "opinions" about matters that only "gender strife," and grounded on the basis of true fellowship and filled with the spirit of love, they would "receive one another, but not to doubtful disputations." This conviction, we are glad to believe, is rapidly gaining ground among those in every denomination who deplore the unhappy divisions in the Church of Christ. And so we believe that denominationalism is doomed to a rapid decline and a speedy death, and that all associations of Christian churches hereafter will be formed, not around confessions of faith or doctrinal symbols or ecclesiastical politics and rituals, but for practical co-operative work alone, covering the whole field of human interests, temporal and eternal, and carried on in the name and in the spirit of the Master. In such associations, not the creed, but the cross, will be the center and symbol, and the only orthodoxy will be the orthodoxy of the heart and the hand, the "faith that works by love."—*Christian Evangelist*.

What You Can Do.

You cannot set the world aright, or the times, but you can do something for the truth; and all you can do will certainly tell if the work you do is for the Master, who gives you your share, and so the burden of responsibility is lifted off. This assurance makes peace, satisfaction and repose possible even in the partial work done upon earth. Go to a man who is carving a stone for a building: ask him where is that stone going, to what part of the temple, and how is he going to get it into place; and what does he do? He points to the builder's plans. This is only one stone of many. So when men shall ask where and how is your little achievement going into God's plans, point them to your Master, who keeps the plans, and then go on doing your little service as faithfully as if the whole temple was yours to build.—*Phillips Brooks*.

The seeds of our own punishment are sown at the time we commit sin.

On the Close of the Year.

FROM THE "CIRCLE OF THE YEAR."

- "The end there's no end to a circle complete,"
"There's no end when the line has no angle to meet."
"The earth has a circle she yearly must run,"
"Here's no end to her glorious race round the sun!"
"The end of the year people talk of, but lo,"
"No beginning no ending that circle can know."
"Once more, then, this season returns and reminds,"
"There's no end to the friendship which heart to heart binds."

E. LECKY.

The Queensland Baptist on Denominational Names.

Among our exchanges the Queensland Baptist, a monthly paper, is ever welcome. A few weeks ago we said that "If its genial editor would just advocate the disuse of denominational names and one or two other little Baptist 'improvements' on the apostolic model, it would pass among the readers of this paper as an orthodox representative of New Testament Christianity."

As to little et ceteras which stand between us and the ideal of our friends, we are not quite sure as to what may be referred to. One thing only is mentioned, namely, that we should "advocate the disuse of denominational names." On this matter we do not pride ourselves, and we think that our friendly critic is wrong. We care not two straws about the name, the thing, or the truth only is important. To us it seems that so much should not be made of so little. Certainly John was called Baptist and for a similar reason. So far we have Scripture in our favor, and we are the only body which can quote Scripture for a special name because of a special rite. Possibly it may be found that "name" and "denomination" are almost synonymous, and that whatever name we may take becomes our "denomination" for to denominate is simply to name. The name which others gave in old and evil times was Ana-Baptists, the name we have gone by ourselves is Baptists. The former was an accusation that we baptized again those who were already baptized, the latter that we immersed believers without recognizing any ordinance applied in days of infancy or non-belief; or even any form which did not symbolize the burial and resurrection with Christ. The disuse of the word Baptist would fail to emphasize a special truth and fact. Put clearly it indicates that we are Christ's disciples who have seen the need and the duty of a special testimony on the subjects and symbolical form of baptism. In view of the fact that our esteemed contemporary has printed the tract on "Who then shall be saved?" in full, we are glad to find that our views meet with so much approval, and hope for the time when the lesser matters will not be deemed so essential to orthodoxy.

While recognizing and reciprocating the friendly spirit evinced in the above extract, we cannot endorse our contemporary's reasoning nor accept his conclusions. John was called the Baptist because he baptized, but of course those he baptized were not Baptists. Strictly speaking a man cannot be a baptist unless he himself baptizes. Thomas was called Didymus because he was a twin, but it does not follow that other Christians are therefore to be called twins, though the name is certainly as Scriptural as the word Baptist. If "the disuse of the word Baptist would fail to emphasize a special truth and fact," then the apostles have "failed to emphasize this special truth and fact," and this leads us to the conviction that it requires no such special emphasis. Our

friend will doubtless admit that the "special truth and fact" is emphasized sufficiently by some who are content to be called simply Christians or disciples of Christ.

We cannot approve of the name Baptist as applied to Christians, because: 1st. It is unscriptural, never being used as a church name in the Word of God. 2. It is a sectarian or party name, which many Christians cannot adopt, and it therefore tends to perpetuate partyism, which the pious of all denominations long to see abolished. All the followers of Christ can, without compromise of principle, accept the name Christian, which is unsectarian and loved by all. 3rd. It gives too much prominence to an ordinance of Christ instead of Christ himself. We rejoice to know that our Baptist brethren yield to none in their love and reverence for the Saviour, and yet their name would imply to many an undue regard for one particular command. We honestly believe that we attach as much importance to baptism as the teaching of Christ warrants, but we cannot regard it as of sufficient importance to be named after it.

But our brother says: "We care not two straws about the names; the thing or the truth only is important." Just so, and we have about as much of "the thing or the truth" along this line as he has, and without the disadvantage of the name. We rejoice to believe that thousands of Baptists have no particular love for the name they wear, and if they realized that it was one of the barriers to the union of Christians they would be prepared to dispense with it at once. Christ prayed that his followers might be united, and whether we live to see this desirable consummation or not, it behoves all who love the Saviour to labor in this direction. Some day our hopes will be realized. In the meantime let us cultivate the spirit of unity as far as we can within the limits of loyalty to the Word of God, saying with the pious Wesley—

"Let names of sects and parties fall, And Jesus Christ be all in all."

—Australian Christian Pioneer.

The Baptist Congress.

This congress was recently held in Augusta. While not largely attended it was representative, having such men as Gambrell, Gardiner, Bovill, Horr Gessler and Vedder present besides a number of other distinguished men. Dr. Lansing Burrows, of Augusta, was master of ceremonies. Governor Northern presided with grace and dignity. Some practical questions were discussed such as the Church and the money power, Emotionalism in religion, Shall our young people be organized for Christian work, and Ethical versus Forensic conceptions of salvation. One of the subjects which produced an animated discussion was "What constitutes valid baptism?" Upon this subject there appeared to be considerable difference of opinion. As baptism is the ground or basis of communion among the Baptists it was natural to expect that there would be differences of opinion on the subject. Some of our Baptist friends believe in restricting communion to the individual congregation, others to congregations of "like faith and order," and others are broadening out into "Open communion." J. Judson Taylor, of Mobile, Ala., and E. B. Pollard, Jr., of Roanoke, Va., two bright, broad spirited and progressive young men of talent and culture, took the ground that the validity of baptism depended upon the faith and qualifications of the candidate rather than on the qualifications of the administrator. We think

their views on this point eminently correct. There was considerable murmuring on these positions, for the Georgia Baptists—many of them at least—hold to the essentiality of the qualifications of the administrator as well as of the candidate. Dr. Vedder, the editor of the N. Y. Examiner—perhaps the most widely circulated and influential paper in the denomination—sided with the young men, and said that the doctrine of "apostolic succession was pickled through and through with popery." Baptist succession has been a favorite theme with Baptist polemics and it will almost break some of their hearts to hear that Henry C. Vedder says it is a "worshipped phantom" utterly untenable and cannot be maintained.

The renowned J. B. Moody, a fighter of great proportions among the Baptists of Tennessee and Kentucky, had a paper on this subject of validity of baptism. Mr. Moody was not present and it was read by Dr. Burrows, who is himself a little given to casting slings at other people occasionally. Mr. Moody said in his paper he "did not want any one who immersed in order to make a man a child of God to do his baptizing for him," to which remark, W. L. Kilpatrick, a reporter in the Christian Index, says "that some old foggy heart of men said amen." We wonder how these Baptist divines would have stood the Saviour's statement to Nicodemus, "Except a man be born of water and the Spirit, he cannot enter into the kingdom of heaven," or the language of Peter, "repent and be baptized every one of you in the name of the Lord Jesus for the remission of sins," or Paul's language when he affirms "we are all the children of God by faith in Jesus Christ, for as many of us as have been baptized into Jesus Christ have put him on." We do not know how much amending they would do for Paul and Peter were they here in person, we do know that they do not amend very much the preacher that quote these passages to sinners just as Paul and Peter did. We must give our Baptist friends time, however. If they will learn in the next five years that the validity of baptism does not depend on the administrator, but on the candidate, that will be a good step and then if they will learn in five more what baptism is for and the meaning of the Master when He says, "He that believeth and is baptized shall be saved," they will have made rapid stride towards the open field in the glorious sunlit truth of which the people of God must stand if they ever hope reasonably to take the world for Christ.—Southern Christian.

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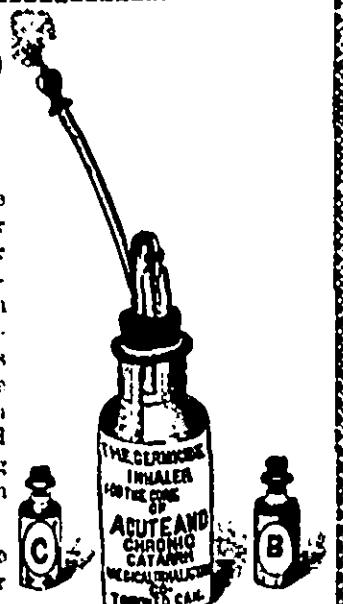
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The Sunday School.

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

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

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Children's Work.

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

7 Enoki Machi, Ushigome Ku, Tokio, October 1893.

TO THE MISSION BANDS OF ONTARIO: Dear Children—It is such a long time since I last wrote that I am sure you will all have given up expecting a letter, so this will come as a surprise.

Well I to begin; it is one of the best known fairy stories in Japan, and it is as familiar to the people as "Jack and the bean stalk" is at home.

A long, long time ago there lived an old man and woman. One day the old man went to the mountains to cut grass, and the old lady went to the river to wash. While she was busy washing her clothes, a large peach from the head of the river came floating towards her.

"I am going to Onisgashima, and this bundle held to my belt contains first class dumplings," answered Momotaro.

When Momotaro with the dog, monkey and pheasant sailed for and reached Onisgashima they found that the demons had closed the gate of their palace and would not allow them to enter, so they proceeded to force an entrance.

After a hard struggle they forced their way into the house. Just then, the captain named Okandogi, with a large iron club, began to attack Momotaro.

and intend to gather them at our Easter meeting. With love from "Workers for the Master," I remain,

LIZZIE HINDLEY, Sec. MRS. LEDIARD.—It is a long time since the "Helping Hands" have reported.

At present the society has a membership of twenty-eight. The average attendance is only ten.

We have held our meetings twice a month since the 1st June, and have collected \$6.20.

We also made a quilt, which has been sent to Muskoka.

Wishing all the bands a very happy New Year. I remain,

M. E. McMILLAN Erin, Dec. 3rd, 1893. J. E. L.

In my last letter I was telling you a little about the games the children play here. As soon as the kites were laid aside I don't remember the boys having anything special to play with, but spent their time generally throwing stones, as our fence can testify.

The remainder of Miss Rioch's letter will be saved for next time, as we have used all the space allowed us.

Wishing all the bands a happy New Year.

Cecil Street Church of Christ Junior Christian Endeavor Society, Toronto, was organized in April, 1893, with eight members, a full list of officers and three committees—at present we have five.

Elgin Dunn went to St. Catharines as our delegate to the C. E. Convention, and gave us a good report on the Junior rally.

We are helping the senior society to pay a pledge towards the building fund.

Having now more fully organized we will do good work this winter.

FRANK BURTON, Secretary.

TREASURER'S REPORT FOR SIX MONTHS.

Table with 2 columns: Item, Amount. Mission Fund \$2 08, Birthday 3 39, Paid to Salt Lake City, Church \$1 00, Other expenses 1 25, Balance \$1 14.

LUIA HIGGINS, Treasurer.

Thursday evening, Dec. 7th, the members of the Junior C. E. held their first parlor social at the home of Bro. Archer.

Yours in C. E., ANNIE LEARY, ELGIN DUNN, Superintendent, Pres. December 2nd, 1893.

DEAR MRS. DEDIARD—I hope you will not become discouraged in your work because so many of the bands have neglected sending in the quarterly reports.

Which is Worse.

A little girl came to her mother with the question, "Which is worse, to tell a lie or to steal?"

"The mother, taken by surprise, replied that they were both so bad that she could not say which was the worse.

"Well," said the little one, "I've been thinking a good deal about it, and I think it is worse to lie than to steal. If you steal a thing you can take it back, unless you have eaten it, and if you have eaten it you can pay for it. But," and there was a look of awe on that child-face, "a lie is forever."—Presbyterian.

If your appetite for every kind of food is completely gone, try K. D. C. It creates an appetite, makes good blood and gives the dyspeptic strength.

A BOON FOR THE LADIES.

Those Wonderful CHRISTY KNIVES

A Set of Bread, Carving and Fruit Knives. Worth their Weight in Silver but Sold for Less. Includes an image of a knife and the number 3.

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.

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.

MRS. EMMA P. EWING, late Professor of Domestic Economy in the Iowa Agricultural College, Iowa, and now in charge of the School of Cookery, Chateaufort, N. Y., writes:

"Those 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."

This is our offer:—

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

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

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

Send all orders to

GEO. MUNRO,

85 Wellington Street North,

Hamilton, Ont.

THE Canadian Evangelist

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AT
85 WELLINGTON ST. NORTH,
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GEORGE MUNKO, Editor and Publisher.

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HAMILTON, JAN. 1, 1894.

Every Reader an Agent.

READ THIS.

We are grateful that a goodly number have responded to our appeal in last paper and have paid their subscriptions to the EVANGELIST. Some friends have also sent in new subscriptions. We have forwarded those who have sent three new subscribers a set of the Christy Knives. Now, we wish to constitute every reader an agent, not by way of taking the place of our regular agents, whose assistance we value very much, but just to do a work which the agents cannot well do.

We find that many people will take the EVANGELIST if a little pressure is brought to bear upon them. Look around, friends, and see if there be not those within easy distance of your home who do not now take the EVANGELIST, and who, you think, would be benefited by reading it regularly. Go to them, explain the merits of the paper, and ask them to subscribe. You may find, as others have done, that all that is needed to secure their names is a little persuasion. One dollar during a whole year is not much to devote to a paper of the character of the EVANGELIST. Every family of Disciples in this country should have it, and many not Disciples would take it if properly canvassed.

We appeal to our friends. We depend upon them. With their aid and the blessing of God, this paper will prosper and do good. Send us at least one new subscriber this month.

The New Year.

How prone we are to moralize at this season on the flight of time and kindred topics! This number of the EVANGELIST bears witness to that in nearly every department. Now we look back, we look forward, we hope, we fear. We mourn because of the past, we resolve by God's help to do better in the future. We experience a feeling of relief that the end of another year has come, that we have reached the point at which habit says we may turn over a new leaf, may close the book of 1893, and open that of 1894 with its fair, clean pages. What has 1893 been to us? What has there been in our history—our individual history—that has been of unusual moment to us? What have we done, what have we said, yea, what have we thought? It has left an indelible impress upon our beings? Ah! friend, all our acts, and words, and thoughts have contributed towards the sum of character that we have added to our previous stock during the year just closed. And what is the outcome? Better or worse? A year of life, but have we advanced or retrograded spiritually? As the Great Weighmaster weighs us in His balances, are we found wanting? Or can we thankfully hope that He notes some nearer approach in us to the likeness of His Son?

What a year 1893 has been? What turmoil and unrest among the nations, some wars, but more rumors of wars! Great statesmen wrestling with great problems that seemingly will not be solved; the great masses of men who think at all marvelling why things are thus, and longing for the better day when human life will not be so burdensome, when human hearts will love more than they hate. Our neighbors in the United States have had a most trying year. Very perplexing to her public men, very hard on many of the common people. For it has come to pass even in that great country of boundless resources that thousands, yea, hundreds of thousands of honest, industrious men cannot get work. And not having money laid up for such a prolonged period of depression, they enforce must ask and accept bread for their families in a way that is always humiliating to a man of spirit.

Who shall solve this great industrial problem? Where is the wise man who can show how the masses of humanity may enjoy God's bountiful provision for man upon the earth? Bread, bread, everywhere, but not a bite to eat, thousands might almost say today.

Our own country suffers with the States, though as yet in a less degree. Humanly speaking, what we seem to need here in Canada most is a race of patriotic statesmen, men who care for the country more than for self and self. We have a great country. There is no reason why it should not be the home of a prosperous people. May the Lord deliver us from place-seekers, partisan politicians, and send us men, high-minded men. And may God help us all to make 1894 the best year of our lives.

What are the Five Points of Calvinism?

Rev. Mr. Tolmie (Presbyterian), late of Brantford, has removed to Windsor. On Dec. 24th he preached a sermon, an extract from which we find in the *Toronto Globe*, as follows:

"Yesterday morning Mr. Tolmie took for his text, 'The power of the Pulpit,' and defined what he considered a preacher should be. The aim of the preacher should be to bring the pulpit and pew together. This can never be done by prosy sermons. Taking up the subject of the congregation, he said that he did not intend to all the time talk brimstone to them. 'I have no use for the man,' said Mr. Tolmie, 'who wants to go to heaven because of fear of hell. I would like to ask those present why are they Presbyterians, and I venture to say not even three of the elders can recite the five rules of Calvinism. The great trouble is, too many are Presbyterians because their parents were. Why, they do not know.'"

As the bulk of our readers are probably like the Windsor Presbyterian elders, we shall set down here the five points of Calvinism: Predestination, particular redemption, total depravity, effectual calling and the certain perseverance of the saints. It is rather hard on Mr. Tolmie's predecessor in Windsor (from the Presbyterian standpoint), if not even the elders are well up in the doctrine of the church. That is not as it used to be. Time was when the little children had to know those five points, and more, too. A change has come over Presbyterianism, as even a superficial observer may note. If Mr. Tolmie should undertake to indoctrinate his congregation in the five points of Calvinism, what would happen? Why, he would stampede his congregation. Very few Presbyterian churches would endure the old-fashioned Calvinistic theology. The popular impression is that Calvinism has about died out in the Presbyterian churches in Canada.

Mr. Tolmie says, "The great trouble is too many are Presbyterians because their parents were." It is not a very bold assertion to say that if they did not become Presbyterians for that reason, they would not become Presbyterians at all. If Mr. Tolmie thinks otherwise, let him try to make a few disciples of John Calvin in Windsor.

Just experiment a little, friends, for yourselves. Ask your Presbyterian neighbor whether he believes that, "By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others fore ordained to everlasting death." If he is a big man, keep a respectful distance from him when you are putting the question, for he might knock you down on the impulse of the moment for suggesting that he might possibly believe that horrid doctrine. No, Mr. Tolmie, you cannot revive an interest in the five points of Calvinism in Ontario, not even in the minds of your elders. Try your hand at the gospel as preached by Peter on the day of Pentecost.

"The Wife of Fairbank."

Whenever anything is done in church or state, it is done in some way, and whenever there are two or more ways of doing a given thing, if a number of people have a voice in the matter, there is the possibility if not the probability, of a difference of opinion, and when there is a difference of opinion there is the probability of ill feeling being aroused, and when ill feeling is aroused, the number of evil possibilities is manifold. "The Wife of Fairbank on Kirks and Ministers," suggests these reflections as applicable to the employment of preachers by churches.

When a church decides to engage a preacher, a number of points may have to be considered. There may be several known available men for the place, and each of these may be the choice of different sections of the congregation. It is neither desirable nor possible to lay down rules for the guidance of a congregation in such a case. But here is one rule that should always be kept in mind (1 Cor. xvi; 14): "Let all your things be done with charity," or still better, as the Revised Version has it, "Let all that you do be done in love." May we not say that this rule would almost suffice of itself? To it might be added (Rom. xii: 16): "Be not wise in your conceits," and ver. 17, "Take thought for things honorable in the sight of all men." Now, these scriptural precepts being carefully followed, the matter of engaging a preacher can be managed without causing trouble, and engendering bitterness, that may curse the church for years. It is not some highly wrought system that is needed for the carrying on of church work, but that the members of the church should exercise their wits and common sense in a Christian way, and under the guidance of New Testament principles of honesty and love.

Our Omnibus.

1894.

We wish all our readers a Happy New Year.

We direct attention to the change in our offer of the Christy knives.

"Fair play is a jewel," so thinks the Methodist friend from London, whose letter appears in another column.

"Jimmie State," just to hand and, as the paper is filled up, must wait till next number, boys and girls.

How have you voted to-day, brother? Have you given the legalized liquor traffic a good, hard knock?

Our selections will be found interesting. Do not skip the long piece about the conference of Presbyterian ministers in Cleveland.

The *Michigan Disciple* is henceforth to be issued from Ann Arbor, and to be edited by Prof. H. L. Willett. We wish it abundant success.

We pay a good deal of attention to our Baptist friends in this number. We want to keep our brethren posted as to what is going on among that people.

We have decided to make a standing offer, for some time, of a copy of the Revised Version of the New Testament, which sells at 25 cents, for one new subscriber to the EVANGELIST.

Bro. R. Moffett passed through Hamilton, Dec. 25th, on his way home to spend a few days. He was looking well. He expects to be in Alymer, Jan. 7th.

A living, loving, lasting word,
My listening soul believing, heard
While bending down in prayer,
Like a sweet breeze that none can stay,
It passed my soul upon its way,
And left a blessing there.

We join very heartily in congratulations to President Loos, of Kentucky University, upon the fact that he has celebrated his seventieth birthday. We are happy to learn that he is well, happy and hopeful as usual. He is one of the grand old men.

The avaricious man says, "He that grows rich is wise."

The ambitious man says, "He that grows famous is wise."

The literary man says, "He that gains knowledge is wise."

But God says, "He that winneth souls is wise."—*Central Baptist*.

Immediately after our last announcement of Bro. Johnson's condition he seemed to have a relapse, which alarmed his physician, but at this writing he has rallied again, and seems to be once more hopefully improving. He is making a gallant fight with disease and weakness, and we are sure he has the sympathy and prayers of all our readers. He is receiving all that medical skill and tender nursing can do for the sick, and we are hopeful of the result.

The above information is from the *Christian Evangelist*, Dec. 28th. We trust brother Johnson will soon be entirely well. He is one of the men we feel we cannot spare yet awhile.

Church News.

GRAND VALLEY, Dec. 25th.—Doubtless many of the readers of the CANADIAN EVANGELIST will be surprised to learn that the writer of this brief article has returned to Canada, the Land of the Brave. Have engaged for a year with the Church of Christ at Grand Valley and Marsville, delivering my introductory sermon last Sunday to good and attentive audiences, notwithstanding it rained hard all day. The audience at the latter place was not so large, owing to the rain and bad roads. Received a hearty welcome at each place. The brethren here are going to work, heart and hand, for Christ. "Finally, brethren, pray for us that the word of the Lord may have free course and be glorified, even as it is with you."

D. STEWART.

SMITHFIELD, OHIO.—Bro. W. G. Charlton is holding a protracted meeting at this point. There were three added by confession and baptism when we heard from him.

INTERNATIONAL BRIDGE.—One more confession at International Bridge since last report. Large audiences and

splendid attention. I think there is no other church in the province, considering all things, that can show the growth of this church. The little band has been blessed from the beginning with consecrated men and women.

R. BENTLEY RAY.

GUELPH.—The meetings in Guelph, conducted by Bro. R. Moffett, were so successful, and the future prospects are so bright, that the congregation has again invited the pastor, Geo. Fowler, to remain at least a few months longer.
J. P. REED.

RIDGETOWN and BLENHEIM, Dec. 21st.—You will please change my address from West Lorne to Ridgetown. Am engaged here and at Blenheim for this year; began my labors at these points Dec. 15. At my last discourse in Rodney one noble young man made the good confession and was baptized the following Wednesday evening.
R. M. AINSWORTH.

GEORGETOWN.—The Disciples held their Sunday school entertainment last Friday evening. The weather was unfavorable and yet the attendance was fair. The programme was given by the children, with the exception of a well rendered duet by Mr. and Mrs. Stephens. Santa Claus was present and gave all in attendance, big and little, a treat of candies, oranges, etc. Mr. D. McKechnie acted as chairman.—*Georgetown Herald*.

HAMILTON.—Lord's day, Dec. 24th, was a high day for us in Hamilton, albeit the weather was unpropitious. We had Prof. Everman to sing for us at both services, and Bro. John Munro to preach for us in the morning, and we had a baptism in the evening. The S. S. social on Thursday evening, Dec. 28th, was counted a great success, the best, it is said, that our people have had here.

BOMANVILLE.—On last Sunday night the Disciples' church was filled to hear the discourse upon King Agrippa's response to Paul's searching sermon, as recorded in Acts xxvi, 28: "Then Agrippa said unto Paul, almost thou persuaded me to be a Christian." A historical account was given of Agrippa, as well as the family from which he sprang, and all the circumstances under which these impressive words were uttered. Paul's audience was one of the most brilliant. Agrippa and Bernice, with great pomp, the chief captains and principal men of the city, "besides Festus," and most likely his court. Paul did not lose his head or refrain from preaching the plain gospel. The question must have flashed upon Paul's mind, as he made hasty preparations to appear before that splendid audience, the bare possibility of winning a Herod over to the cause of Christ. The following points were observed, (1) What is it to be a Christian? (2) What was necessary for Agrippa to do, in order to become a Christian? (3) What is it to be almost persuaded to be a Christian? (4) The importance of being altogether a Christian. The sermon was very impressive, and then, at the conclusion of it, the large audience was privileged to witness an immersion. The Disciple church is adding to its membership almost weekly under the preaching of their new pastor.—*West Durham News*.

An Enjoyable Anniversary.

LONDON.—A very enjoyable time was spent at the Elizabeth St. Christian Church last evening, the occasion being the Sunday school anniversary and a Christmas entertainment by the scholars. Supper was served in the lecture room of the church at 6 o'clock, when the children, numbering over 120, sat around the tables, and, as is always the case in such circumstances, enjoyed to the utmost the good things provided for them. Those present then adjourned to the church building. After the opening hymn, "All hail the power

of Jesus' name," and prayer by the pastor of the church, Prof. T. L. Fowler, M. A., the superintendent, Mr. J. P. Browne, in a few well chosen remarks, referred to the gratifying progress of the school during the past year, after which a choice programme, consisting of dialogues, recitations and musical selections, was rendered by the scholars, who acquitted themselves very creditably. The pastor, Prof. Fowler, then delivered a brief address in his usual happy style, in which he referred, in commendatory terms, to the performance of the children, and emphasized the importance of training the young in the way of truth and righteousness. He paid a tribute to the faithful and efficient manner in which the officers had performed their respective duties, and expressed himself as gratified at the growth of the school during the past year. A closing hymn was then sung and the benediction pronounced. Altogether the entertainment was much in advance of the one given by the school last year. To Mr. Harry Roberts, the choister of the school, great credit is due for the manner in which the musical selections were rendered by the children. To his ability and painstaking, the high order of the entertainment was to a great extent due. Praise should also be given to those who trained the scholars in their recitations.—*London Advertiser.*

Bro. Moffett in Guelph.

GUELPH, Dec. 25.—Bro. R. Moffett closed the meeting here last evening. For two weeks he preached the gospel of Christ with wonderful power and simplicity. It was the best meeting ever conducted by the Disciples in the city of Guelph.

Mr. Moffett is an evangelist that does not believe that it requires "gush" to convert the people; but he exemplified the fact that the gospel has not yet lost its power to interest, awaken and convert.

Representatives of denominations said that they had never heard such profound preaching, and yet so plain. There was no excitement, but we did not lack enthusiasm. Thirteen confessed Christ for the first time, and three desired their baptism corrected. GEO. FOWLER.

Bro. Moffett's Labors.

The readers of the Endeavor Column will be pleased to learn of the continued success that is attending Bro. Moffett's labors in Ontario. Reports to hand show that the Endeavorers are taking an active part in these meetings. This is as it should be, and with the united efforts of the old and young—the former to counsel and guide, and the latter to carry to successful issue, we shall expect great things done for "Christ and the Church" this winter.

As we write, a communication comes from that active C. E., Bro. McDougall, of Guelph, and although private, I believe our Bro. will bear with me if I give two or three paragraphs to the public. In reference to the cause in Guelph, he says:

"We have had three weeks of grand meetings in our church. Bro. Moffett is an excellent and instructive preacher. We have also been much helped by Prof. Everman, the singing evangelist." "We never had such an ingathering of souls for the Master's kingdom in our little church before, sixteen have confessed their faith in Christ and put Him on in the ordinance of baptism. Truly, God has richly blest our united efforts."

"Our hearts have been made glad to see so many confess Christ. It is also a joy to us, especially the young, to know that Bro. Fowler intends remaining with us for some time. We hope to be able to induce him to remain with us another year."

C. E. MERTING—A public meeting of the C. E. Societies was held in Paisley St. Church last evening, when a fair number of the members and friends were present; perhaps this is partly due to so many being sick at the present time. The president, Rev. Geo. Fowler, occupied the chair. After devotional exercises and an anthem by the choir, Mr. Bayliss, a missionary in B. C., gave a short address on his work among the miners in the North West, and gave some practical hints for the C. E. workers. A solo was rendered by Mrs. Creighton, after which Rev. J. C. Smith gave a short address to his workers. A solo was rendered by Miss Bennett, a collection taken up, and the meeting closed with singing, and all repeated the Lord's Prayer and the Mizpah Benediction. After this, those present were invited to partake of refreshments and enjoy a short time in social intercourse, in the basement. The object of the meeting was to tender a farewell to the president, Rev. George Fowler, whose intention it is to leave the city shortly. His many friends will be glad to learn that he has consented to remain for some time longer, owing to the good work being done in the meetings conducted by Rev. Mr. Moffett in Zion church.—*Guelph Mercury.*

A Y. P. S. C. E. was organized in Dorchester, on Dec. 21st. Twelve active and three associate members have been enrolled. The field is a large one, but the prospects are bright and, with Bro. Black as pastor and an earnest, active society, we shall watch with interest the onward movement of the cause. The officers are: president, James Thomson; vice-president, Miss Emma Simpson; secretary, Miss Maud Bray; treasurer, Ansie Charlton. W. W. C.

The Revised Version of the New Testament.

We are much interested in the circulation of the Revised Version of the New Testament. Competent judges say it is by far the best version of the New Testament in the English or any other language. It is a pity that any lover of that sacred book should use any other than the best available version.

By way of aiding to distribute this version more widely and, at the same time, increasing our subscription list, we offer a copy of the Revised Version of the New Testament, bound in cloth, retail price, 25 cents for one new yearly subscriber to the EVANGELIST; for two new subscribers, two copies; for three new subscribers, three copies, and so on.

Sunday school teachers, and others, desiring to make presents, will find the Revised Version very suitable. G. M.

Co-operation Notes

CONTRIBUTIONS.	
Church, Aurora (2).....	\$ 1 50
S. S. Glencairn.....	16 00
A Life Member.....	5 00
John Munro.....	1 00

As stated in last paper, Bro. Moffett is to start meetings in Aylmer, Jan. 7th. From Aylmer he will go to Aurora.

From all quarters comes the cry of hard times. Many feel the pressure now who usually are "flush" of money.

Mission Funds very speedily realize a depression in the money market. We note that our brethren in the States find it exceedingly difficult to raise money for home or foreign missions.

Our own home mission fund is like the rest. Though the number of churches contributing is larger than ever, the individual pledges are being paid more slowly than usual.

The friends of the Co-operation are exhorted to consider the situation and do the best they can. GEO. MUNRO, Cor. Sec.

A Believer in Fair Play.

EDITOR OF THE CAN. EVANGELIST: Dear Sir,—Occasionally having an opportunity of reading the CANADIAN EVANGELIST, I notice in issue of 15th inst. an article from the *North-west Baptist*, written by Alex. Grant, formerly Baptist preacher in this city, reflecting on the religious body known as the Disciples of Christ. Although a member of another religious organization, as a matter of plain justice I wish to enter my protest against the slanderous and willful misrepresentations contained in the extract referred to.

Painful it is to me that a minister of the gospel should go so far out of his way to display such a spirit of malignant bigotry and partisanship by endeavoring to inflict injury upon a body of people who have at least in this city shown themselves to be an earnest, active, and intelligent body of Christians, and a power for good.

I am familiar with the teachings of the Disciples and have frequently attended their services, and have never known them to teach that the pious unimmersed would be lost. I understand their position to be this: "The promises of the Gospel are to those who believe, repent and are baptized," and they quote for their authority such Scripture as, "He that believeth and is baptized shall be saved." Mark xvi. 16. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts ii. 38. Whether we see eye to eye with them or not, it must be admitted that they are true to their motto: "Where the Bible speaks, we speak; where the Bible is silent, we are silent." At all events, their position in regard to the communion question is in marked contrast to the narrowness and bigotry of such Baptists as the editor of the *N. W. Baptist*, who refuses to allow Christians of other denominations to sit at the Lord's table with them. I said the Lord's table, but it is the Baptist table, as far as they are concerned: they constitute themselves the host not the guests. Mr. Grant implies that he believes that the pious unimmersed are saved and fit for heaven, yet they are not fit to sit at the "Lord's table" in a Baptist church. What a holy place that Baptist church must be, holier than heaven. However, the article was no doubt written with a partisan object. He evidently wishes to build up his own party at the expense of the Disciples, but it is a pity that a professed Christian, especially a minister of the Gospel, should resort to such despicable tactics. This, all fair-minded people must admit. Yours,

A METHODIST and a believer in fair play.

LONDON, Dec. 20, 1893.

School of the Evangelist—Opening Day—How to Reach It.

Come to Knoxville, Tenn., by rail, and take the early Saturday morning steamer, Feb. 3, 1894. Rooms all furnished with new stoves, bedsteads, mattresses, tables and chairs. Board, tuition, room with furniture and light for six months, \$36.00. Incidental expenses correspondingly low. Students must furnish bedclothes. We have ordered a library of books of reference, but greatly need our own publications. Let me suggest to our authors, publishers and brethren who have idle books that here is a chance to do good. I have undertaken to answer the greatest "Macedonian cry" since Paul—the education of our poor young men to preach the gospel. I shall keep 20 in school myself. Would to God you could hear the cry that sounds in my ears without ceasing. Address,

PROF. ASHLEY S. JOHNSON, Kimberlin Heights, Tenn.

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.

INTERNATIONAL JOURNAL OF ETHICS, devoted to the advancement of ethical knowledge and practice; published quarterly. Managing Editor, S. Burns Weston, Philadelphia. Contents of January number: The Relation of Ethics to Jurisprudence, John Grier Hibben, Princeton College, Moral Science and the Moral Life, J. S. Mackenzie, Trinity College, Cambridge; The Social Ministry of Wealth, Henry C. Adams, University of Michigan; An Aspect of Old Age Pensions, M. J. Farrelly, L. L. D., London; Italy and the Papacy, Raffaele Mariano, University of Naples. Discussions: The Meaning of "Motive," J. H. Murrehead, J. S. Mackenzie, S. Alexander and D. G. Ritchie; Principle of Classification of Recent Ethical Writers, C. M. Williams; Spencer's "Principles of Ethics," J. S. Mackenzie. Book Reviews: Philanthropy and Social Progress, by Jane Addams, R. A. Woods, J. O. S. Huntington, F. H. Giddings and B. Bosanquet; Appearance and Reality, by F. H. Bradley; Ethics, by F. Ryland; Philosophy and Political Economy in some of their Historical Relations, by James Bonar; An Outline of Legal Philosophy, by W. A. Watt; New York State Reformatory at Elmira; The Economic Journal. Yearly \$2.50, single numbers 65c. International Journal of Ethics, 118 S. Twelfth St., Philadelphia.

This is an extra good number of this journal.

Foreign Missions.

CONTRIBUTIONS.	
J. H. Hanns.....	\$ 5 00
Asenath Way.....	5 00
John Campbell.....	100 00

Married.

At the residence of the bride's father, in the Township of Aldboro, on the 20th inst., by R. M. Ainsworth, Duncan Ross, of Orford Township, County of Kent, to Mary A. Higgins, of the Township of Aldboro, County of Egin.


The Christy Knives.

"The Christy Knives are all that is claimed for them. Mrs. — got a set in Chicago, paid \$1 for them and thought them cheap."

"The knives you sent us came to hand. We are well pleased with them."

The above indicate how the Christy Knives impress our friends. Our offer of the EVANGELIST and Knives for \$1.50 is now withdrawn. It was a great chance for our folks. But there is still an opportunity for most to get a set by doing a little work for the EVANGELIST. Note the standing offer we make in the advertisement. Here is another way of putting it. The person sending us one new yearly subscription will get a set of the knives for half price, 50 cents. The person sending two new yearly subscribers, will receive a set of the knives for one-fourth price, 25 cents. The one sending three new yearly subscribers will receive a set of the knives free. Now, these are remarkably liberal offers, even in the way of newspaper premiums. We should like every reader to be an agent on these terms. Will you not help us and the cause we represent by adding at least one new name to our list?

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



Perhaps you have never heard of K. D. C. Many dyspeptics have heard of it, tried it, and have been cured by it. It will cure you too. Try it. Free sample. K. D. C. Company, Ltd., New Glasgow, N. S., or 127 State St., Boston, Mass.

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1844 FIFTY YEARS 1894

If one would feel the pulse of the age, get abreast of its best thought, and be well informed as to current literature, he must

READ THE LIVING AGE which, during its first half-century, has achieved a reputation for literary excellence second to that of no other periodical.

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A New Series. A New Feature. Copyrighted translations from the French and German will be a notable feature.

The publishers have already arranged for the publication in a serial form, to begin January 1st, of the thrilling narrative, "Maurice Andromeda: A Picture of Life during the Reign of Terror," by PAUL PARRET, the noted French Novelist, and, also in serial form, of a very rare and curious work,

A LITERARY CURIOSITY, entitled "The Dean of Killarney," by the Abbe Prévost, and "The Numidian," by the famous German romancer, RAUPE ECKSTEIN, author of "Aphrodite," "Quintus Claudius," etc., etc.

OF SPECIAL INTEREST TO NEW SUBSCRIBERS. A RARE OPPORTUNITY. These are Extraordinary Offers, for the books are cheap reprints or shoddy copies, but new works published at \$5.00 and \$9.00 a set, respectively.

No library is complete without them. For \$3.50 we will send to any New Subscriber THE LIVING AGE for 1894, postpaid, and a copy of Rippath's History of the United States, by 1897, John Clark Rippath, L.L.D. This edition is the very best and handiest, and the only two-volume edition of this popular history.

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THE GLOBE, TORONTO.

DISCIPLES OF CHRIST

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

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

Strangers and visitors to the city are always welcome. GEORGE MUNRO, Minister. Residence 85 Wellington St. North.

Woman's Work.

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

O. C. W. B. M.

President, Mrs. W. B. Malcolm, 89 Church St., Toronto; Cor. Sec., Miss L. V. Rioch, 225 Maria St., Hamilton; Treasurer, Miss Jennie Fleming, Kiltlyth.

Taking up my old friend again—Norman Macleod—I opened to this: "Each day, like each person, has a history that no other ever had or ever will have." That startled me a little at first, but I have concluded that it is quite true. While in most lives there is much of routine that looks like sameness, and we do largely the same kind of work to-day that we did yesterday, and will do to-morrow, yet there are motives, thoughts and feelings, there are words and actions of to-day that distinctly separate it from every other day of our lives that has gone before, or will come after. It has a record all its own in the books that shall be opened when the Lord comes.

And more than this, the blessings of to-day are not those of yesterday, because our need is not just the same to-day. Some physical weakness, some perplexing difficulty, or care, or temptation may be in our pathway to-day that was not there yesterday, and the loving Father meets the peculiar needs of each of His children each day of our lives, with the same tender care and oversight as if we alone were the objects of His regard. How else can we understand the Master's words, "The very hairs of your head are all numbered."

"New every morning is the love Our wakening and uprising prove."

The loving kindness of the Lord is new every morning, and His faithfulness is renewed every night. O that we may recognize and realize this truth more and more as the days go by.

But if all this is true of each day, it is more solemnly true of each passing year. The record of another year has passed into God's keeping, beyond all power or reach of recall, but we would not recall it if we could. If we have left undone the things that we ought to have done, and have done the things that we ought not—as we have—let us to-night accept the gracious invitation to come to the throne of grace, where we have an advocate with the Father, and confess our sins. He is faithful and just to forgive us, and to cleanse us from all unrighteousness. That is one of the exceeding, great, and precious, and comforting promises of the Holy Book. And if our desire has been, and still is to follow the Lamb whithersoever He goeth, to be made more meet for the Master's use, O let our hearts "go up to the gate of heaven and bow before the throne" in deep and glad thanksgiving to God for so great a blessing, and for the gift of another year whose dawn we are permitted to see. We know not what it may bring us, whether joy or sorrow, life or death—we do not need to know.

"Enough that blessings undescribed Have marked my erring track, That whereso'er my feet have swerved His chastening turned me back.

"That more and more a providence Of love is understood, Making the springs of time and sense Sweet with eternal good."

O that all would taste and see that the Lord is gracious, that they would prove for themselves the fulness and sweetness, the riches of His faithfulness and love.

Paul said, "I know Him whom I have believed."

Paul was not one of Christ's followers while He was here on earth, so he does not mean that he knew Him in that way; and yet he means just what he

says—that he knew Him, he was acquainted with Him, as friend knows the heart of friend. He knew Him just as we may know Him—as the dearest, truest, personal friend we ever had, or ever can have. Beloved, we ought to be better acquainted with Jesus, our Elder Brother, than we were a year ago. Are we? "Whom not having seen, we love, on whom, though now we see Him not, yet believing, we rejoice greatly with joy unspeakable and full of glory." That is not written concerning the future life, it means just now, every day; and notwithstanding the cares, and friction, and worries that come daily into most lives, in a moment the heart turns from it all to Him—and then comes the "joy unspeakable" in the assurance that He is beside us, and that "He knows." "Bless the Lord O my soul, and all that is within me, bless His holy name."

S. M. BROWN.

Young People's Work. FOR CHRIST AND THE CHURCH.

The Committee on Young People's Societies of the Co-operation of Disciples of Christ in Ontario: W. W. Coulter, Chairman; Reuben Butchart, A. Johnston. Everything intended for insertion in this column should be sent to W. W. Coulter, St. Thomas, Ont.

C. E. Notes.

GRO. FOWLER, GUELPH

JAN. 7.—Beginning. (A special prayer service.) John i. 1-17.

The year of ninety-three is passed. It is gone forever. We look back and see that we met with some degree of success in our Christian life, and that there were many failures. The year of ninety-four with its history unrecorded is before us. What does it contain for us? Are we determined, "trusting in the Lord Jesus Christ for strength," to begin well, continue faithful and end the year, if life is spared us, in the service of our Lord and Master?

At this season of the year we make many resolutions concerning our future, and then go forth not endeavoring to carry them out. The cause of such failure generally is that we resolve in our own strength, instead of consecrating ourselves to the service of God. Go forward trusting in His strength.

Nothing could be more appropriate than to begin the year with prayer. If we would be mighty in prayer we must live close to our Saviour and obey His commands. We must come to God in faith, knowing that He is a rewarder of them who diligently seek Him. All of the great saints of the Bible and of Christian history have been mighty in prayer. With this thought in view, study the lives of Abraham, Jacob, Moses, Joshua, Samuel, David, Elijah, Elisha, Daniel, the apostles, and host of men since their day, and you will find they all, without an exception, were characterized by their belief in a personal God, who has revealed Himself as one who hears and answers prayer.

Let us begin the year by a consecration of ourself to God. Have we been instrumental in leading any one to Christ last year? Let us begin by endeavoring to lead some to Christ this year. Make it a year of personal effort. Remember the calls from foreign fields and home places. Let our motto be "For Christ and the Church." Let us sing from the heart, "The World for Christ."

JAN. 14.—Missionary Topic—Japan. Instead of taking the regular topic, we will take a missionary lesson. It is well early in the year to turn our attention to the great needs of the foreign field. As Endeavorers, let us determine to gain all information possible concerning foreign missionary work, that we may be the better pre-

pared to interest the minds and enlist the sympathies of others in sending the Gospel to all lands. It is appalling to think that at least one thousand millions have never heard of Christ. Probably about 200,000 human beings die daily who have never been told the story of Jesus and the Cross. A tremendous responsibility is resting somewhere. I wonder how much of the burden is upon us?

As Disciples of Christ in Ontario, we are interested in all the work of our missionaries that is being carried on in the different nations; but we have special interest in Japan. There is a subtle chain that binds our hearts more closely to that island nation. In that land is one working for the salvation of souls, who has gone from our midst; one, who, for the love of Christ, has sacrificed home and friends—our dear young sister, Miss Mary Rioch, of Hamilton.

The missionary problem will never be solved until almost every congregation has its preacher of the Gospel in the foreign field.

A BRIEF PROGRAMME ON JAPAN.

- 1. Draw a large map of Japan, locating the places where our missionaries are.
2. Essay on extent, population, industry, etc., of the country.
3. Essay on the false religions.
4. A brief history of the missionary struggle.
5. Work that has been and is being done by our missionaries.
6. The needs of Japan, and our relation to her.

Out of a population of 40,000,000, but 35,000 have been disciplined.

ADDRESSES OF MISSIONARIES IN JAPAN: G. T. Smith and wife, Hongo, Tokyo. C. E. Garst and wife, Shonal. Miss Calla Harrison, 160 Benten Cho, Ushigome-ku, Tokyo.

Miss Kate Johnson, E. S. Stevens, Hongo, Tokyo. Dr. Nina A. Stevens, Hongo, Tokyo. Miss Lavinia Oldham, Hongo, Tokyo. Miss Mary Rioch, Hongo, Tokyo. Five native helpers.

Jesus, for men of man, the Son, Yes, Thine the cry from Macedon; Oh, by the kingdoms and the power, And glory of Thine advent hour, Make heart and will to hear their cry, Help us to help them, lest we die."

Bowmanville Y. P. S. C. E.

I have been asked to furnish a statement of the help furnished the Bowmanville church by the Y. P. S. C. E. in connection with it.

The church has just finished a three weeks' meeting conducted by our new minister, Bro. R. A. Burriss, by whom the gospel was ably and faithfully proclaimed, who is showing himself to be an enthusiastic worker in all departments of church work. The result of the meetings were eighteen additions: sixteen by baptism and two by letter; nine of the first named were associate members of our society, who, no doubt, were largely influenced by the result of the good seed sown in our meetings, and by the faithful labors of our members in connection therewith.

The meetings, considering the unfavorable state of the weather and the great amount of sickness in the community, for our unusually healthy town, may be considered a great success.

Bro. Everman, from Kansas, was with us, and rendered efficient aid in leading the singing.

Our present membership is 58; 8 honorary, 42 active and 8 associate.

We have seven committees in our society: Look-out, Prayer-meeting, Missionary, Temperance, Music, Social and Flower, who give faithful work in their several departments.

The meetings of the society are held every Monday night; leaders are ap-

pointed by the Prayer-meeting committee every three months.

One meeting in each quarter is a missionary meeting, followed the next week by a temperance meeting.

At the missionary meeting some foreign country where our missionaries are working is taken up for a study, giving all that is known of them and their good work, with special prayers for future success; this is found interesting and profitable.

Nearly two years ago we wrote to Bro. Meigs, of China, and had him adopt a native child for us, to be educated and trained for a native worker; each member so disposed was asked to put by 2 cents per week for his support. This was done, and last year we sent \$22.80, our first contribution for that purpose. This year we are doing the same, and as our society has increased in members, we will probably send a larger sum. We have asked for the boy's photograph. If our hopes are realized and our prayers answered, he will become a useful instrument in spreading the knowledge of Christ among his benighted countrymen, and be a crown of rejoicing to this society in the day of the Lord.

We have also contributed \$10 to the general home mission fund, beside other special collections for missions. We are preparing for distribution this, the third year, a number of baskets containing food and clothing, to the deserving poor of the town, without respect to sect or party, with the hope of adding cheer to some desolate homes at this festive season.

We also make it a point to visit the sick and render such service as is in our power.

In all these, and other ways, we have felt it an unspeakable pleasure to follow the example of the Blessed Saviour, who ever went about doing good. We are pleased, also, to state that our first president, who was an enthusiastic worker, has entered this year one of our colleges to study for the ministry.

CLARA WINDATT, Sec.

Bowmanville, Dec. 14th, 1893.

P. S.—Our C. W. B. M. supports a boy, also our Mission Band, and their photographs are hung up in the school room.

C. W.

For coughs, use Slocum's Emulsion, 35c.

Dr. Fowler's Wild Strawberry Cures Colic Cholera-Morbus Diarrhoea Dysentery and all Summer Complaints of Children or Adults. Price 35 Cts. Beware of Imitations.

The Book of the New Year.

The book of the New Year is opened, Its pages are spotless and new; And so as each leaflet is turning, Dear children, beware what you do. Let never a bad thought be cherished, Keep the tongue from a whisper of guile, And see that your faces are windows Through which a sweet spirit shall smile.

And weave for your souls the fair garment Of honor, and beauty and truth; Which will with a glory enfold you, When faded the spell of your youth.

And now with the new book, endeavor To write its white pages with care; Each day is a leaflet, remember, To be written with watching and prayer.

And if, on a page you discover, At evening a blot or a scrawl, Kneel quickly and ask the dear Saviour, In mercy to cover it all.

So when the strange book shall be finished, And clasped by the angel of light, You may feel though the work be imperfect, You have tried to please God in the right.

And think how the years are a stairway On which you must climb to the skies; And strive that your standing be higher As each one away from you flies. —Exchange.

All men covet perfect health, but very few have it, because of the widespread prevalence of dyspepsia. K. D. C is the cure for dyspepsia. Try it.

HAVE YOU SEEN THE WONDERFUL CHRISTY KNIVES?

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

THIS IS THE BREAD KNIFE



THIS IS THE CARVER



THIS IS THE PARER



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

The publisher of the Canadian Evangelist has made arrangements for only three new subscribers to the Evangelist, at \$1 each, a set of the Knives will be sent FREE.

For further particulars, see advertisement on another page.

Foreign Missions.

Women and Foreign Missions.

There are about 425 millions of heathen women in the world.

There are 300 millions of Buddhist women, with no hope of immortality unless in some future transmigration they may be born again as men.

There are 80 millions of women who are confined in Moslem harems.

There are perhaps 400 millions of women, who if reached at all with the gospel, must be taught by Christian women.

The severe restrictions of the seraglio, the harem, and the zenana, forbid a man to approach eastern wives and mothers, even in the capacity of a physician.

No race has ever risen above the condition of its women, nor can it ever do so in the history of the world.

"The character of the women of a country," says the Earl of Shaftesbury, "is of greater importance to that country's nobility than the character of the men. Direct all the power you have to touch the hearts of the women, and if you can get women to take the lead, you will find conversions in all Oriental countries."

About 12,000 Chinese women, it is said, pass away every day, having never heard the gospel.

It is affirmed by those who have been long in China, that no less than 200,000 infant girls are murdered in that country every year. Thousands of female infants are saved from slaughter, annually, through the missionary influence. If the sweet prattle of childhood gladdens our hearts here, the screams of the dying babes in that far away land will touch and tender our hearts, and we will reach out a hand to save.

A well dressed Hindu woman wears but one piece of cloth. It is six or eight yards long and one yard and a quarter wide. She wraps it in graceful folds about her waist, shoulders, and body, lets it hang loosely in some parts and tucks it in tight here and there to keep it in place, and she is neatly and becomingly dressed without the use of pin, button, hook, or string.

Mary Rajanayakan, a converted Tamil girl, is now a student in the Medical College at Madras, India, fitting herself to work among her own sisters. This may mean little to us, but how much it means in India!

The Countess Dufferin's fund now amounts to \$470,000, and by means of it 103 well qualified women physicians are kept at work among the women of India, and nearly 200 more are studying medicine in India, and yet others in England. Some 460,000 afflicted women received treatment last year.

The compression of ladies' feet in China is merely a mark of gentility. Various accounts are given of the origin of this custom. One is that an emperor was jealous of his wife, and to prevent her from gadding abroad put her feet into iron stocks. Another is that a certain empress, Tan-ke (B. C. 100) was born with club feet, and that she caused the emperor to issue an edict, adopting her foot as the model of beauty, and requiring the compression of female infants' feet so as to conform to the imperial standard; while a third account is that the Emperor

Dejuh (A. D. 961) was amusing himself one day in his palace, when he thought he might improve the appearance of the feet of a favorite concubine. He caused her feet to be so bent as to raise the instep into an arch, to resemble the new moon. The figure was much admired by the courtiers, who soon began to introduce it into their own families.

The missionaries in Africa deem the work of one woman equal to that of twelve men, since the women can go anywhere, even among the fiercest tribes, unmolested. The female missionaries are held in high esteem, their motives are never questioned, and they are listened to with the greatest respect.

This is woman's age. Even in slow moving China, women are coming to the front. The *Amoy Monthly Church Magazine* contained a prize essay written by a young woman on "How shall Christian women lead their heathen sisters to worship God."

The society for promoting female education in the east was formed in 1852, and combines zenana schools with medical work. Its income has now reached \$85,000; the number of European agents is 70; the schools are 66; in them 4,000 receive instruction, and in three normal schools 130 more are trained to teach. In 1889 there were 283 inpatients and 18,782 attendances at the hospitals, and 932 were visited at their homes in part by 12 female physicians, with 180 native workers, of whom a large proportion are excellent Christian nurses.

Christian women, educated in our country, with all the sensitiveness of the most refined and cultivated society, go through the streets of heathen cities every day, seeing the unutterable abominations of the people, and yet not giving way to nervous prostration, nor crying out with wild exclamations of disgust and horror, maintaining a firm serene, well balanced mind, and doing all that as a life work, asking no release and only glad to live long in the land for whose redemption they have given themselves at the call of the Master.

F. M. RAINS, Financial Sec.

A Dozen Facts about Foreign Missions.

FOR THOUGHTFUL CHRISTIANS.

1. The population of the globe is about 1,500,000,000.
2. About 900,000,000 worship idols.
3. About 750,000,000 never heard of Christ and never saw the face of a missionary.
4. There is one preacher in this country for 800 people, while in the foreign field there is one missionary for 400,000.
5. In this country there is one church member for every 4 of our population, in the heathen world one to 1,500.
6. We spend \$80,000,000 for the evangelization of the people of this country, but only \$5,000,000 in the heathen field.
7. The proportion of preachers at home to those in the foreign field is 500 to 1. The proportion of workers is 650 to 1.
8. Nine-tenths of the contributions to Foreign Missions are given by one-tenth of the church membership, while only one-half of the membership give anything.
9. The increase in membership in heathen lands is thirty times greater than at home in proportion to the ministers employed.

10. We spend \$1.33 each for the evangelization of our country, and one-third of one cent each in the foreign field—one cent for three heathen.

11. Eight per cent. of the world's population is Protestant Christian; 20 per cent. are non-Protestant Christian, and 72 per cent. are Mohammedans and Pagan.

12. The Christian Church has one preacher in the foreign field for each 200 at home.

F. M. RAINS, Fin. Sec.

The Grippe Epidemic.

A SCOURGE MORE TO BE DREADED THAN CHOLERA.

Medical Science Powerless to Prevent its Spread—It is again sweeping over Canada with Great Severity—How its Evil Effects can best be Counteracted—Only prompt measures can ensure safety.

It is stated on high medical authority that an epidemic of la grippe is more to be feared than an outbreak of cholera. The latter disease can be controlled, and where sanitary precautions are observed the danger can be reduced to a minimum. But not so with la grippe. Medical science has not yet fathomed its mysteries, and is powerless to prevent its spread. Three years ago an epidemic of la grippe swept over this country, leaving death and shattered constitutions in its wake, and now once more it has appeared in epidemic form; not so severe, perhaps, as on the former occasion, but with sufficient violence to cause grave alarm, and to warn the prudent to take prompt measures to resist its inroads.

When, a few months ago, it was announced that cholera had broken out in Grimsby, one of England's important seaports, it was feared that it would reach this continent, yet this once dreaded scourge was checked and exterminated with a loss of not more than half a dozen lives. That la grippe is more to be dreaded than cholera is shown by the fact that in London last week upwards of an hundred deaths were due to this trouble, and medical science is powerless to prevent its spread, and can do nothing more than relieve those stricken with the disease.

At the present moment thousands of Canadians are suffering from la grippe and the misery it is causing would be difficult to estimate. Even when the immediate symptoms of the disease disappear it too frequently leaves even the most robust constitution shattered. The after effects of la grippe are perhaps more dangerous than the disease itself, and assume many forms, such as extreme nervousness, distressing headaches, pains in the back, loss of appetite, depression of spirits, shortness of breath on slight exertion, swelling of the limbs, an indisposition to exertion, a feeling of constant tiredness, partial paralysis and many other distressing symptoms. In removing the after effects of la grippe, or for fortifying the system to withstand its shock, no remedy has met with as great success as Dr. Williams' Pink Pills. They rebuild the blood, restore shattered nerves, and place the sufferer in a condition of sound health. In proof of these statements we reproduce a few letters speaking in the strongest and most positive terms as to the value of Dr. Williams' Pink Pills in cases of la grippe or influenza.

Mr. George Rose, Rednersville, Ont., says:—"I am well to-day and do not hesitate giving Dr. Williams' Pink Pills the credit of saving my life. I had three attacks of la grippe and was so reduced in flesh and strength I could hardly stand alone. I had no appetite. I could not sleep because my legs and feet became badly swollen and cramped. The pain was at times so violent that I could not refrain from screaming, and I would tumble about in bed and long for day to come. If I attempted to get up and walk I was apt to fall from dizziness. I took medicine from the doctor, but it did not help me, and I was so discouraged I did not think I could live more than a few months, when one day I read in the paper of the cure of a man whose symptoms were like mine. I sent for a box of Pink Pills, and by the time it was gone there was an improvement. I continued the use of the pills, found that I could now get a good night's sleep and the cramps and the pains, which had formerly made my life miserable, had

disappeared, and I felt better than I had in four years. I know that it was Pink Pills that brought about the change because I was taking nothing else. I have taken in all seven boxes, and I feel as good now as I did at forty years of age."

Capt. James McKay, Tiverton, N. S., says:—"I had la grippe about three years ago and that tied me up pretty well. I wasn't fit to take charge of a ship, so sailed south as far as Milk River, Jamaica, as nurse for an invalid gentleman. The weather was simply melting, and I used to lie on the deck at night, and in my weakened condition got some sort of fever. When I reached home I was completely used up and continued to get worse until I could hardly move about. At times my limbs would become numb with a tingling sensation as though a thousand needles were being stuck into me. Then my eyesight began to fail. It was difficult for me to distinguish persons at a distance. My face became swollen and drawn and my eyes almost closed. The doctors could do nothing for me. I suffered terribly, was only a burden to my friends and actually longed for death which all thought was in store for me. At this time the statement of a man down in Cape Breton came to my notice. He attributed his cure to Dr. Williams' Pink Pills, and I thought there might be a chance for me. I began the use of Dr. Williams' Pink Pills and soon found that they were helping me, and their continued use put me on my feet again, and I went to work after months of enforced idleness to the great astonishment of my acquaintances, who never expected to see me around again. I feel it my duty to advise the use of Pink Pills by people who are run down or suffer from the effects of any chronic ailment. They saved my life and you may be sure I am grateful."

John W. Boothe, Newcombe Mills, Ont., says:—"Words cannot express the gratitude I feel for the great good I have received from the use of your Pink Pills. I had my full share of la grippe and it left me in a weak and debilitated condition. My nerves were unstrung and I was unable to hold anything, such as a saucer of tea, in my hands without spilling it. I had terrible pains in my head and stomach and although I consulted a good physician I derived no benefit. I made up my mind to use your Dr. Williams' Pink Pills and I now look upon the decision as an inspiration, so great is the benefit I have derived from the use of this marvellous remedy. My pains have vanished; my nerves are strengthened and I am feeling better than I have done before in years."

Mr. W. A. Marshall, principal of the Clementsport, N. S., Academy, says:—"I had a bad attack of la grippe which left me weak, nervous and badly used up. I suffered almost continually with terrible headaches, backache and pains through the body. I tried many remedies without receiving any benefit until I began the use of Dr. Williams' Pink Pills, and the use of seven boxes has made me feel like a new man, as I am now as strong as I was before my sickness. I can heartily recommend them to others so afflicted."

Mr. B. Crouter, Warkworth, Ont., brother of Rev. Darius Crouter, who some years ago represented East Northumberland in the House of Commons, says:—"Two years ago I had an attack of la grippe which nearly cost me my life. My legs and feet were continually cold and cramped, and I could get little or no sleep at night, and you can understand what a burden life was to me. One day I read a remarkable cure by the use of Dr. Williams' Pink Pills, and I made up my mind to give them a trial. When I began using the Pink Pills there was such a numbness in my feet that I could not feel the floor when I stepped on it. As I continued the use of the pills this disappeared; the feeling returned to my limbs, the cramps left me, I felt as though new blood was coursing through my veins, and I can now go to bed and sleep soundly all night. When I get up in the morning instead of feeling tired and depressed I feel thoroughly refreshed, and all this wonderful change is due to Dr. Williams' Pink Pills. I believe Pink Pills have no equal for building up the blood, and I strongly recommend them to all sufferers or to any who wish to fortify the system against disease."

Scores of other equally strong recommendations might be quoted, but the

above will suffice to prove the undoubted efficacy of Dr. Williams' Pink Pills in removing all the evil effects of la grippe or influenza, and those who have in any degree suffered from this dangerous malady should lose no time in fortifying the system by the judicious use of Pink Pills. They are the only remedy that strike at the root of the trouble and thoroughly eradicate its bad effects. Ask for Dr. Williams' Pink Pills and do not be persuaded to try something else. Sold by all dealers or sent by mail, post paid, on receipt of 50 cents a box, or 6 boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont. or Schenectady, N. Y.

The Louisville School for Negroes.

The school at Louisville is in a flourishing condition as far as numbers of students and the kind of instruction given are concerned. When I visited the school last Friday, there were 21 present (25 being the enrollment) 23 of the 25 students are members of the Christian church, two are Methodists. Nineteen are studying for the ministry. They are all mature and manifest great interest in the work. Prof. Thompson is greatly encouraged at the progress they make, and the promise they give of still greater growth. Will the great Church of Christ maintain this school?

There are some features about the school not so encouraging. They have only 21 chairs for 25 students. They have not one desk. They have to learn to write on the backs of books. Quite a number of good books have been donated to the school, but they have no shelf to put them on, and so, as yet they cannot be utilized by the school. Mrs. B. U. Watkins donated a fine encyclopedia, and the library is to be known as the B. U. Watkins' library. Who will send a nice book case to put the B. U. Watkins' library in? Who will send some desks? Who will send some chairs? Who will send some good books? Who will send a subscription for a good magazine? Who will aid the Louisville school? Those who said they would help "when we got to doing something," turn in. If you do not believe we are doing something, visit the Louisville school and hear the recitations.

Send any donations of the kind above mentioned to Prof. A. J. Thompson, No. 1820 Duncan ave., Louisville, Kentucky.

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Easily Checked—Once.

The farmers of the Northwest are confronted with a new antagonist in a terrible weed called the Russian thistle. It is said to have caused the loss of \$40,000,000 during the past year. It spreads rapidly, and from a single root forms a mass two to six feet in diameter and half as high. About seventeen years ago the weed was introduced in flaxseed brought from Russia and sowed near Scotland, South Dakota. It was noticed at the time, but carelessly neglected when extermination would have been easy. In 1891 it became noticeably troublesome, and last year its ravages had extended over thirty thousand square miles, inflicting a loss of \$20,000,000. This year, besides the Dakotas, Minnesota, Wisconsin, Iowa and Nebraska have been invaded. The most provoking thing about this and all similar invasions is that there was once a time, in every case, when the pest could have been destroyed by half an hour's work, while now the entire force of this great nation is baffled by it. In precisely the same way, there is a time in the growth of every evil habit when a little vigorous work and prayer will uproot it. If this is neglected, the pest becomes master of our soul's plantations, even more rapidly than the Russian thistle spread over the Dakotas. Is this an old truth? Never mind. It is a truth that needs repeating as long as there are weeds and habits.—Golden Rule.

Good Speaking.

There is a class of speakers who always attract me, who stand squarely on their heels, hold their heads up steadily and speak right out with ease and confidence. Their faces move in expression to the sentiment they are voicing. What gestures they make are the product of feeling, not for purpose. And what they say comes out in orderly manner, and they stop when they have ended their subject. They do not need to apply it. It applies itself. It seems impromptu, but it is too good to be so. It is long way from cant, and as far from prudery. It is studious but free. It has all the advantage of books and of conversation at once. It respects itself because it is the product of honest work, and it wins respect because it honors the occasion. Too much public speech limps, or hops; uses a cane or goes on a crutch. What it lacks is a little more work or confidence, often only a little. How many speakers are almost delightful! If they would only go a little further in their preparations; only complete what is so nearly satisfying.—The Advance.

Photographs.

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

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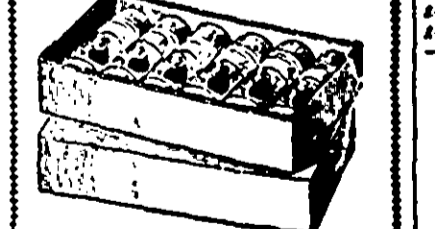
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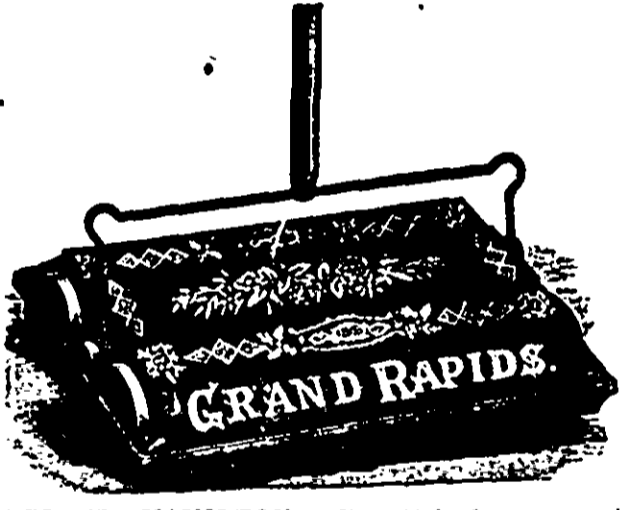
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