

# The Canadian Evangelist.

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

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## THE Canadian Evangelist

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

### Autumn.

I wait beside a quiet sea,  
The tides are out, the wind is low;  
The waves fall sobbing on the shore,  
And all the hours are faint and slow.

Across the waves I strain my eyes,  
And gaze toward the far, bright West;  
And hope, while patiently I wait,  
For promises of peace and rest.

The radiant morn'g was sweet and fair;  
Ships bounded in and comrades gay;  
They laughed and sang along the shore,  
But now they all have sailed away.

I wait, because as night comes on,  
Across the deep, untroubled sea,  
A boat shall glide, serene and still,  
And in it shall be room for me.

One shall be there whose heart is true;  
His hands are strong, his voice I know;  
I shall forget this throbbing pain,  
The tide shall rise, and I shall go.

—N. Y. Independent.

### A Conversation.

The following conversation took place in a railway carriage, between a Major of the Salvation Army, who was returning from a tour of inspection of his division, and a Disciple of Christ, who attended the late Conference held in the metropolis of an adjoining colony. After several preliminary remarks, the Major asked, are you interested in our work in your town?

DISCIPLE. Yes, especially the Prison Gate Brigade and Fallen Women's Association, in which I think the Army is doing a good work.

MAJOR. Do you attend our services?

D. Occasionally, and I have had conversations with some of the captains, who from time to time have been stationed in D—; and have found some of them very intelligent men, but others just the reverse, who allow their enthusiasm to run away with their common sense.

M. Yes, that is the difficulty we occasionally labor under; but why do you emphasize only the two branches of the work you mention? Don't you think we are doing good in our other work?

D. I do—but at the same time I stated years ago, and I have not yet altered my opinion, that if the Salvation Army had devoted itself solely to its rescue work, and became a stepping stone (as it were) to the churches, in-

stead of setting itself up as a distinctive religious body, it would have done more good, and instead of being opposed in its work by them, the whole of the churches would have supported it; for in those particular branches, it does a work not hitherto touched by the churches.

M. Yes, but don't you think many souls are converted to God through the agency of the Salvation Army?

D. This is a very difficult question for me to answer. I may be wrong, but my opinion is, that if you get a truly repentant soul out to the penitent form, and he joins the army, after a while he drifts into one of the churches, for he is allowed to *spiritually starve* in the army, because he requires more substantial food than parrot-like testimonies every night and religious enthusiasm, and I find even the officers themselves know more about the works of General Booth, than the Bible; and give as much study to the *War Cry* as to the good old book.

M. Well, my experience is just the opposite.

D. That may be, but I have two or three individual cases in my mind at the present time, which support my theory.

M. Supposing you are right; wherein do you suppose is our failure?

D. In the first place you totally neglect two of Christ's most important commands, or privileges of believers.

M. You refer to the sacraments.

D. You can call them sacraments if you like, but as far as the Lord's Supper is concerned—which the Army never commemorates, I look upon it as a direct command, and a duty for Christians to observe, for when it was instituted Christ said, "Do this in remembrance of me," to which Paul adds "as often as ye eat of this bread and drink of this cup, you do (proclaim, or better still) show forth the Lord's death till he comes."

M. Yes, but we proclaim Christ in different ways.

D. I know you do, Major, but unfortunately, those ways are commands of General Booth, and not of Christ.

M. How do you make that out?

D. Well, to speak plain, and I hope you won't think me offensive. It costs nothing but perhaps the effort of a little self denial, to remember Christ in his own appointed way, and to be buried with him in baptism, and by fulfilling these commands the believing sinner puts on Christ, and continues to remember the dying love of his Saviour who purchased his redemption, and at the same time Christ makes no profit out of him. But just look at your side for a moment. Not long ago I heard a captain say, "If the soldiers won't wear a red guernsey, or the lasses a hallelujah bonnet, we don't want them." By putting on these, the members of the Army say that they profess Christ to the world.

M. Just so.

D. Well, I am a storekeeper, and know pretty well the value of these guernseys and bonnets, and at the prices charged by your trades' department, they must leave a handsome profit—do you see the point now? General Booth makes a profit out of each of his converts, while Christ don't,

and offers to all who obey his commands living water, and the bread of life without money and without price.

M. As far as the sacraments are concerned, I admit we don't observe them, and our reason is, because there has been more controversy over baptism and the Lord's Supper than anything else in Christendom, and we don't like controversy.

D. I am aware of that, for it is one of the "rules for officers," that they are not to engage in debates. I had rather an amusing experience with one of your captains some time ago. Captain M— came into my shop and began talking on religious matters, and after a little while, I endeavored to show him that baptism was a plain command of Christ, and he being baptized set us the example, and said, "Thus it becometh us to fulfil all righteousness"—when he immediately turning to his lieutenant who was with him, said "let us pray," and both of them dropped down on their knees. I immediately said, "Get up please, now is the time to talk, not to pray." He said, "Don't you believe in prayer?" to which I replied, "Yes, I certainly do, but I don't like to see a man go down on his marrow-bones in a shop in business hours; if you wish to pray, there is a back room in which we can retire."

M. Captain M— is a good-meaning fellow, but brim full of enthusiasm. He is now in Melbourne.

D. We got away from our subject; the point is this, taking the widest possible view of the questions, whether baptism is sprinkling or immersion; whether the literal presence of Christ is in the bread or otherwise; the Salvation Army in omitting baptism and the Lord's Supper, are opposed to both Protestants and Roman Catholics, and is it right that these plain commands of Christ should be ignored for the teachings of General Booth?

M. I don't wish to argue the question with you any further. In fact, I have been travelling six nights during the last ten days, and would like to go to sleep.

D. Then good-night, Major (it being then about 12.30 a.m.) The latter, stretching himself out on the cushions, was not long in falling into a sweet sleep, from which he did not awaken until we reached our destination.—W., in *Australian Christian Pioneer*.

### Is it Fair to Thomas?

"Doubting Thomas," or "Thomas the Doubter," is the common designation given to one whom we have every reason to believe was a good and devout believer in Jesus. He was so designated because on one occasion, and only one, he was unable to believe on hearsay evidence so wonderful a fact as the return to life of a man who was dead. The injustice to Thomas lies in our stamping his whole character by one act. He is spoken of as a constitutional doubter, whose character was that of a doubter, and therefore, he could not help it. There is no foundation for this in Scripture. The fact is lost sight of that he was not alone in doubting. If we except the women who, in Mathew's account, seem to

have believed, there is no instance of any apostle or disciple believing till he had actually seen Jesus. The words of the women who brought the news to the Apostles "seemed to them as idle tales, and they believed them not." Even when Jesus appeared to them they "were affrighted, and supposed they saw a spirit," and could not be convinced until Jesus reasoned with them, and till they had "handled" him and seen him eat. On more than one occasion Jesus "upbraided" them because they believed not the testimony of those who had seen him; while to Thomas he spoke very tenderly.

Jesus had informed the Apostles during his life of his death to be accomplished at Jerusalem, and had promised that he would rise again, but Luke says that the "saying was hid from them, neither knew they the things that were spoken." They all had every excuse in all the experiences of life and in all the cherished hopes of their nation, for not comprehending the prediction and the promise, and for doubting the resurrection till actually convinced by sight. We should not condemn them, and certainly should not single out one from the rest to condemn not his one act only, but to do injustice to his whole character. The writer had a friend, a godly, consistent Christian gentleman, always mild and self-controlled, who once, and only once, in the course of many years of intimate relations, gave way to anger under great provocation. Would it have been fair always then to speak of him as "the passionate Mr. Blank"? Yet just so unfairly we treat the memory of Thomas.

Another unfairness towards Thomas is to speak of him as "the man who was absent from prayer-meetings," as if he was an habitual absentee.—G. C. B., in *N. Y. Observer*.

### I Never Forgive.

In the course of a voyage to America, Mr. Wesley heard General Oglethorpe, with whom he sailed, making a great noise in the cabin, on which he stepped in to know the cause. The General immediately addressed him, saying:—

"Mr. Wesley, you must excuse me; I have met with a provocation too great for a man to bear. You know the only wine I drink is Cypress wine, as it agrees with me the best of any. I therefore provided myself with several dozen of it: and this villain (his servant who was present, almost dead with fear) has drunk up the whole of it. But I will be revenged on him—I have ordered him to be tied hand and foot, and to be carried to the man-of-war which sails with us. The rascal should have been careful how he used me, for I never forgive." "Then, sir," said Mr. Wesley, calmly to him, "I hope you never sin." The General, confounded at the reproof, threw his keys to the servant and bade him do better in future.

Here, then, is the point. If we would never forgive, we must never sin. The very proneness to sin which we find in ourselves should be a most powerful incentive to the cultivation of a spirit of forgiveness.

### Revised Version of the Scriptures.

Whatever shall be the verdict of the English-speaking world about the common use of the revision, it is an unspeakable legacy to all who would have a clearer and more exact meaning of the text of Scripture. The Greek text from which it is made is certainly the most ancient and the purest, and the translation is the most correct that the scholarship of the Church can give. It is consistent, and by many regarded as even too literal. The changes made are instructive, and often throw light on a passage which gives a fulness and richness of meaning it did not have in King James' version. And often the marginal reading is still more suggestive.

Every student of the Bible, if not every reader, should avail himself of this valuable help. This is the very thing to be consulted. With it one need not be a Greek scholar, yet may be sure that he gets the exact force of the Greek word in its place.

An example is at hand in our morning's reading of 1 Tim. vi. In verse 5, for "gain is godliness," the revision gives it, "godliness is a way of gain;" verse 10, for "the love of money is the root of all evil," "a root of all kinds of evil;" verse 12, for "professed a good profession," "confessed the good confession;" verse 14, for "unreproachable," "without reproach;" and verse 19, for "lay hold on eternal life," "on the life which is life indeed." Every one of these changes is suggestive and helpful to a correct understanding of the text.

For another illustration take the word "conversation," which appears eighteen times in King James', and in every instance gives a too limited meaning of the original, whereas in the revision its full force is given, as "manner of life," "behavior," and "issues of life," and in two instances is derived from a different word, and means in Phil. iii. 20, "citizenship in heaven," for "conversation in heaven;" and in Heb. viii. 5, "conversation without carelessness," is given in margin of revision as "turn of mind be free from covetousness."

While the generation which has been brought up on King James' may not be expected to change, yet the youth of this generation should be brought up on the revision. At any rate, they should be furnished with the revision, and have it in common use. We cannot advise them too strongly to possess a comparative edition of both versions, by means of which they can mark and compare every change made.—N. Y. *Evangelist*.

This Scripture gives four names to Christians, taken from the four cardinal graces so essential to man's salvation: *saints*, for their holiness; *believers*, for their faith; *brethren*, for their love; *disciples*, for their knowledge.—Fuller.

There sometimes wants only a stroke of fortune to discover numberless latent good or bad qualities, which would otherwise have been eternally concealed: as words written with a certain liquor appear only when applied to the fire.—Greville.

## Contributions.

## In September Woods.

PETER ANDERSON.

O God! thy woods are wondrous fair  
On such a day as this;  
The beaming sun, the balmy air,  
The whispering leaves, all breathe a  
prayer,  
Or sing a psalm of peace.

Old forest, full of sighs and cries,  
Reveal what thou hast seen;  
Break thine eternal silences,  
And tell unto the world that is  
The things that once have been.

Old friend of mine, it may not be;  
Yet perchance to thee is given,  
And in communion close with thee,  
Thou hast whispered unto me  
The very peace of heaven.

Sweet wildwood plants, that through  
the hours  
Of summer's golden days,  
In all the fragrant forest bowers,  
"With blooming—fading—faded—  
flowers,"  
Filled every sylvan maze,

Although your lives so bright and brief  
Are fading fast away,  
To you the "sere and yellow leaf"  
Shall bring no touch of pain or grief,  
And death no dark decay.

Such death to you can never come;  
Your dying breath to-day  
Fills all the air with faint perfume,  
As grateful as your brightest bloom  
Brought to the bowers of May;

While last year's leaves of faded brown  
On Earth's warm, loving breast,  
Are Nature's breezy beds of down,  
On which she lays her darlings down  
To their eternal rest.

O'd forest, that so proudly towers,  
As if the clouds to meet;  
Your day at last shall end—like ours;  
You, too, shall lie, low as the flowers  
That fade around your feet.

O Death! thy long-unbroken night  
Still claims us, every one;  
All hopeless still, without the light  
Of that celestial city bright,  
Where they shall need no sun.

## My Experience of the Theatre.

It is a very limited one, considering that my first visit to that place of amusement was also my last, and in all probability will remain that way.

The play that I went to see, in the company of a small party of young relatives, was "Rip Van Winkle." I suppose one of the most harmless and innocent plays ever acted before a public audience, although, of course, it had a good many side accompaniments and embellishments not to be found in the original story.

It was a beautiful moonlight winter night, and as we started in the direction of the "Grand," I exhibited my ignorance of city ways by inquiring where all the people were going, not thinking that such crowds upon crowds of people, who came streaming from the east and the west and from the north and the south, could be all bent on the same foolish errand as ourselves.

To see such a number and variety of people coming from all directions, and all pressing eagerly forward to one central point, looked as if there were going to be some topic discussed that would be of great benefit to mankind, such as the total extermination of the liquor traffic, or some new method of preventing strikes and dissatisfaction among the laboring men, but it was rather humiliating to think that there was no other object in view but the selfish gratification of the senses for a few hours.

The house was filled with a mixed audience. They were there, from the jewelled lady with her bland and smiling escort, to the lads in the highest gallery, who looked ill-salaried and indifferently clad, and whose highest ambition appeared to me to be just to

eke out a scant living, and feel quite happy if at the close of each day they could raise enough of their hard-earned wages to take them to see the play. No thought of striving for a higher education, so as to be fitted for a better position in life, nor of laying up something to by and by make themselves a comfortable little home.

The influence of the theatre is bad, in that it so often makes virtue and innocence appear so very unlovely and grotesque, that you can hardly feel in sympathy with them; and the very opposites to appear so winning and humorous, that you are made to feel that they are not so very bad after all.

As the play advanced, I found to my surprise that my own sympathies were going out toward the good-natured, jovial, but dissipated Rip, instead of being enlisted on the side of his shrill-voiced, vixenish, but much abused and much to be pitied wife. And I found myself shedding a few quiet tears, as, after taking a touching farewell of his little daughter, he was driven out into the darkness and storm of a most tempestuous night, to wander off with his dog and gun to the mountains to lie down to his twenty years of unbroken slumber.

Another indication that the influence of the theatre is demoralizing is, that it takes such a tyrannical and overmastering hold on the minds and feelings of its devotees, fully as much so as tobacco-chewing and smoking, dram-drinking, card-playing, dancing, and horse-racing, on their devotees. And who in their calmer moments would advocate any of these, or maintain that they are right?

Had any one called upon us the next morning, soliciting aid for some charitable purpose, and we had given just half of what our theatre tickets cost the night before, we would no doubt have felt very complaisant and self-laudatory, and have thought that we deserved great credit for our generosity. Some of us may not have much to spend, but let us spend it in a way that will not make us ashamed when we have to give an account of the deeds done in the flesh.

I will venture the assertion that if all the money that has been worse than uselessly spent by Christian nations in this one amusement, from the beginning of this century to the present time, had been employed to Christianize the heathen nations; that from millions of happy hearts in China and Japan, prayers of thanksgiving would now be ascending to the throne, and the jungles of India and waste places of Africa would be echoing the songs of Zion.

I cannot comprehend how consistent Christian men or women who love the fellowship of the good and pure here, and hope to enjoy the society of the pure and holy in the home eternal, can spend their time and means in theatre going. Can you?

W. A. S.

## Prayer for Patience.

EMMA CRIPPS.

Let me not murmur or complain,  
Though pressed on every side.  
But look to Thee, who once was slain,  
Who wept, and bled, and died.

Make me to see, and feel, and know,  
Thy tender patience, Lord,  
For they who saw Thee when below,  
No fretful murmur heard.

O make me kind and gentle too,  
Though sorrows be my share,  
Content with what I find to do,  
Meekly my cross to bear.

For Thou hast suffered much for me,  
Then let me not complain,  
But firm in faith look up to Thee,  
Blest Lamb who once was slain.  
Hamilton.

## Selections.

## Some Things the Pan-Presbyterian Council did not do.

BY KNOXIAN.

There will be no lack of people to say that the meeting of the Pan-Presbyterian Council was the greatest ecclesiastical event that ever took place in this country. It "drew," and in these modern days anything that draws is supposed to be good. As a matter of fact, some of the addresses delivered at the Alliance Meeting were commonplace, and a few did not rise even to decent mediocrity. It could not well be otherwise. The number of addresses was large, and the proportion of comparative failures always increases with the number. Besides trying to discuss the Reformation, or the Labor question, or the Liquor question, or any other great question in twenty minutes is like trying to run the waters of Lake Ontario through a goose quill. There is only one thing more absurd than trying to discuss a great problem in a twenty minute paper, and that is bringing a man from the other side of the globe to deliver a twenty-minute address and then putting him down if he speaks twenty-one minutes and three seconds. It seems rather hard to refuse a man a few additional minutes in which to finish his piece after he has come all the way from Syria or Japan, Africa or Australia to speak it, but no doubt it is all right. Some ministers would never stop talking if somebody did not shut off the sluice.

No doubt some excellent people believe that the Alliance meeting did a vast amount of good, and are ready to predict that it will do a great deal more. So may it be. The Presbyterian Church, like every other, can stand considerable improvement without seriously endangering our theory in regard to sinless perfection. We need all the good we can get out of an Alliance or any other meeting. But whilst hoping that the best results may flow from the great gathering, it may be well to remember that there are a few things which even a Pan-Presbyterian Council cannot do. Whilst other pens may tell the world that the meeting is to bring in the millennium by leaps and bounds, be it the humble duty of this column to remind people that the millennium is not quite here, and that several council meetings may have to be held before it comes.

There are several things that a meeting of the Pan-Presbyterian Council cannot do for a man, even if he attends all its sessions. For example it cannot give him

BRAINS.

No doubt brain abounded in the Council. Anybody with half an eye could see that. There were many able men there, men who could hold their own in any company in any part of the world. But the brainiest of them neither could nor would spare any brain for a brainless brother. No doubt, any of them would be willing to give a weak brother advice or anything of that kind, but the best of them would not care to part with brain power, even if that power could be passed from one head to another, which it cannot. It is to be feared that the Council could not give a man

COMMON SENSE.

Had the Council this power its existence would be one of the greatest blessings of the nineteenth century. No doubt the Council has a vast store-house of common sense itself. The way in which it manages its business and steers around some difficult points proves that it is a pre-eminently sensible body, but common sense is an incommuni-

cable kind of thing. A man may have a generous share of common sense himself and not be able to impart any portion of it to others. That is one reason, no doubt, why Solomon's son, Rehoboam, was a fool. Had the old king been able to put any sense into Rehoboam, no doubt he would have done so and have saved the kingdom from being wrecked. There is a remote possibility that a man, yes, even a minister, might attend all the meetings of a Pan-Presbyterian Council and have no more sense at the end of the meeting than he had at the beginning. In fact it is a rather nice question whether any power short of the miraculous can give a man common sense. Grace certainly does not. Grace saves and sanctifies what it finds. If it finds a man a crank it turns him into a Christian crank, but he remains cranky; though, perhaps, not quite so cranky as before. If it finds a man's head soft, his head remains soft, though his heart has been changed. If it finds him without natural ability, he remains rather weak in the upper storey. If it finds him a fool, he is likely to remain foolish, though his folly may not be so dangerous as it would have been if grace had never found him. Well, if grace, even invincible grace, cannot give a man common sense, a Pan-Presbyterian Council cannot be expected to help him much in that line.

THE WORKING POWER

of the Church may be increased a little by the meeting of the Alliance, but not to any great extent. The real workers will always go on as best they can, Alliance or no Alliance. A few people always put on a little spurt after a great demonstration, but spurts and spurts never accomplish much good. The only worker who can be depended on is one who feels the power of this excellent text: "The love of Christ constraineth us."

No rational man expects that the meeting of the Alliance will

ABOLISH SIN

in Toronto and its vicinity. The members of that great and learned body never professed to be able to do anything of the kind. Travelling evangelists and their admirers sometimes boast that they have pretty nearly driven all the sin out of a place, but men like Dr. Blaikie and John Hall never speak in that way. They know that sin is a terrible power, and that it is entrenched with terrible firmness. Nor has the Alliance solved

ALL THE PROBLEMS

that are disturbing society and hindering the progress of the Church. The labor question and the drink question and a dozen other burning questions are still here and will never be settled until they are settled right—that is, by the power of the Gospel. Nor did the Alliance devise any means by which

CARELESS MEN

may be brought to Church. You must first go for them and bring them if they are to come at all. Nor did the Alliance suggest any new way for raising money. The right way is to put your hand into your pocket and take the money out. To do this in the right spirit and to the right extent, one's heart must be touched by divine power.

No doubt the Alliance meeting was a good enough thing. It may in some respects have been a great thing, but individual work must still be done by individual men, as if no Alliance meeting had ever been held. It is quite easy to attach too much importance to big demonstrations. After the last speech has been delivered, the last hymn sung and the last amen pronounced, our Master's work must be done by individual men.—*Canada Presbyterian.*

## Disciples' Church Dedicated.

The Disciples re-opened and dedicated their church building at the head of Wesleyan street on Sunday last. The building, which was occupied by the Wesleyan Methodists before the union, and which was afterwards used as a hosiery, was recently purchased by the Disciples and having been attractively refitted, was on Sunday declared set apart for divine worship. The gentleman chosen to conduct the dedication services was Rev. L. L. Carpenter, the eloquent state evangelist of Indiana who works in connection with the Disciple body. He preached in the morning; Dr. Leonard in the afternoon and Mr. Carpenter again in the evening. At each service there was a large attendance. In the evening it was difficult to secure even standing room. A choir of singers led by Mr. W. Wilson, took charge of the music and besides the usual hymns, sang well several anthems during the day. At the morning and afternoon meetings, appeals (after the American fashion) were made by Mr. Carpenter, for subscriptions for the wiping off of a debt of \$1,650 resting upon the building. Seven pledges of \$100 each were given and, with smaller sums and collections, the amount by evening had exceeded \$1000 somewhat, leaving the debt not much over \$600.

The hymns and scriptures in the evening were nicely read by Mr. Amos Tovel, of Everton; and Dr. Leonard, of London, engaged in prayer. While Mr. Carpenter preached, Bro. Leonard sat at his left and chimed in with an "Amen," "Praise God," "That's what's the matter," according as the spirit moved him.

Mr. Monroe, editor of the EVANGELIST also took part in the day's services. [This is a mistake, Bro. Herald. The editor of the EVANGELIST was not present. It was his brother, John Munro, B. A., of Toronto University.—EDITOR EVANGELIST.]

Mr. Carpenter's text was: "What think ye of Christ?" He was not going to discuss the sonship of Christ. He took it for granted that no one in the audience doubted either his sonship or his divinity. Religion is no use unless it acknowledges this. "What think ye of Christ?" This is the question of the age. It comes from Christ himself. Everyone has to answer this. Better do it right and now. We can make a mistake as to how we vote on political questions, but if we make a mistake in answering this question, eternity will be too short to rectify the mistake. The speaker then paid a compliment to the Bible when he said that the history of the past 2000 years would be a blank without it. The men who wrote the Bible told the whole truth. If Noah got drunk they did not conceal the fact. If Abraham told a 3-cornered lie, it was put upon record. If orators want to adorn a speech, they quote from the Bible. But the central figure of the whole, and without Him it would be no use so far as salvation is concerned, is the once-crucified but now risen and exalted Christ. It is Christ in promise, Christ in type, Christ all the way through. "In the Bible there are 259 names applied to the Son of God. Every name has the idea of salvation rapt up in it! A thousand hallelujahs to His precious name!" The salvation of Christ doesn't bring anyone down. It lifts both rich and poor up. Christ was the greatest teacher that ever lived. Such men as Dick and Franklin have left it upon record that they only knew the A B C of what Christ knew. Paine, Hume, Voltaire, Bolingbroke and Ingersoll will say that the morality taught by Christ was superior to any other system. All the civilized world acknowledges Him to be King of Kings and Lord of

Lord. All cast their honors and crowns at His feet. The preacher closed a sermon delivered with great fervor and fluency with an appeal to decide rightly the momentous question, "What think ye of Christ?"

Ms. Carpenter then offered the dedication prayer, and while the deacons, Mr. Charles McKinlay and Mr. Wm. Noble, took up the offering, the choir sang an anthem. The benediction was pronounced by the preacher and the dedication services were over.

WHAT THEY BELIEVE.

It is somewhat difficult to make a definite statement of the peculiar beliefs that distinguish the "Disciples of Christ" as a denomination from the other denominations represented in the town. This difficulty arises from the fact that one of the cardinal principles of the body is that they shall have no formulated statement of doctrine to which all are expected to subscribe. They claim to have no creed but the Bible, and hence it is perhaps unsafe for any but a theologian to undertake to state their distinctive doctrines. Without any authoritative statement to which we can refer as their standard of interpretation we are liable to have any doctrine that we might speak of as being characteristic of the body at once repudiated as incorrect. Notwithstanding this difficulty we venture to name a few of the tenets which we believe to be almost universally received by them as a body.

In church government they are congregationalists pure and simple, acknowledging no higher authority than the voice of the local church. In former years the greater part of the preaching was done by local talent, but of late they are getting more into the system of settled pastors.

In doctrine they are largely Arminian. They deny the doctrines of election, regeneration by the Spirit, and the final perseverance of the saints as held by Calvinistic churches in general. In reference to regeneration they hold that the Spirit is in the Word and that regeneration is the result of a mere reception of the truth. They deny the direct, personal and supernatural agency of the Holy Spirit in conversion.

They practise baptism by immersion and hold that nothing but the complete immersion of the believer in water will satisfy the divine command.

They do not hold, as is sometimes charged against them, that baptism alone possesses a saving efficacy, but that the scriptures represent salvation as contingent upon four voluntary acts, viz.: faith, repentance, confession and baptism. In this particular they hold a position directly antagonistic to the regular Baptists, with whom they are frequently confused by other denominations. The Baptists hold that no man is a fit subject for baptism until he is fully saved, while the Disciples hold that no man is fully saved until he has been baptized.

They strenuously object to the present division of the church of Christ into sects, and protest vigorously against being called a denomination.

They arrogate to themselves as their distinctive appellation the title, "Disciples of Christ" (which by right belongs to all believers), and profess to be striving to restore primitive Christianity.

And so the world wags. Next.—Georgetown Herald.

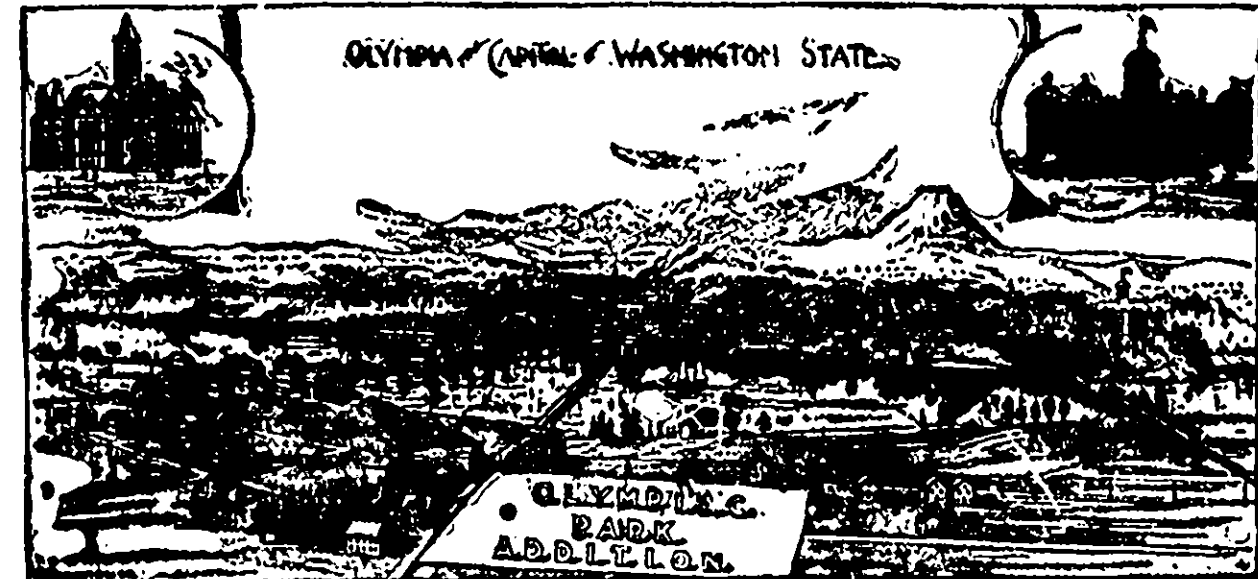
REMARKS.

A word or two will not be out of place with regard to what the Georgetown Herald says under the head, "What they believe." The editor of the Herald, we may inform our readers, is Bro. Warren, a leading member of the Georgetown Baptist Church, and a prominent man in his denomina-

tion. The difficulty the Herald finds in making a definite statement of the peculiar beliefs of the Disciples grows probably out of the failure to make a distinction which all intelligent Disciples make, viz., the distinction between matters of faith and matters of opinion, between those things which a church of Christ has a scriptural right to make tests of fellowship, and those which the Lord Jesus has given a church no authority to make tests of fellowship or conditions of membership. There is no difficulty at all in discovering what the Disciples demand as tests of fellowship. The Herald evidently is quite well posted on that, as we shall see later. But when the question is raised what the Disciples as a people believe in regard to this, that, or the other matter of New Testament teaching, beyond what the Lord has seen fit to make conditions of membership in His church, it would undoubtedly be impossible for one unacquainted with the prevailing views among the Disciples to say where they stand on the subject. At the same time there would be no great difficulty in learning from the literature of the body what the most widely accepted opinion on a given point might happen to be. And we may state as an interesting and suggestive fact, that there is among the Disciples, albeit they have no man-made creed, a general and most remarkable unanimity on most Biblical topics. This is a result, as we believe, of their freedom from the bias and tyranny of a creed of man's construction, and of their common sense methods of interpreting the Word of God. Their aim is to bring their views into harmony with the Scriptures, not to bring the Scriptures into harmony with some Confession of Faith made years ago by scholars who knew less about the Bible than scholars now know. When an intelligent Disciple repudiates a doctrine alleged to be characteristic of the body, the reason for the repudiation will be found to be that it is not a characteristic doctrine. With regard to what they as a people do believe, they are peculiarly bold to maintain and to produce the Scriptures that teach the doctrine. So much for this point.

That the Disciples are "congregationalists pure and simple" is quite correct, and that the number of preachers who devote their whole time to the work is increasing among them, is quite true. But they are not Arminian in doctrine as the Herald declares they largely are. Here the Herald has fallen into a quite common error—that of thinking that if one is not a Calvinist, he must be an Arminian. The Disciples as a people are neither Calvinists nor Arminians. The vast majority of them, we are certain, are neither, but they do not make the acceptance or rejection of one or the other of these systems tests of fellowship. They do not require trembling souls to remain outside of the church until they have arrived at certain conclusion, in regard to these matters. Moreover, to say that the Disciples deny the doctrine of "regeneration by the Spirit" is not a true statement; in fact, it is a gross misrepresentation of them. They accept without cavil the plain declaration of our Saviour to Nicodemus (John iii. 5), "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." They do as a people reject a certain theory of regeneration, which they believe is foreign to the Scriptures; but they do not make the rejection of that theory a condition of membership in their churches. As to the operation of the Holy Spirit in conversion, the most

OLYMPIA ON THE SOUND.



The above is a splendid and very true sketch of Olympia, the Capital of the wonderful State of Washington, showing the relative position of Olympia Park Addition. OLYMPIA is a growing, thriving young city of over 5,000 people, situated at the head of navigation on Puget Sound; possesses unrivaled transportation facilities, both rail and water, resources great and inexhaustible, such as Lumber, Coal, Iron, Tin, Gold, Silver, etc., etc. and abundance of natural advantages of the greatest value, powers west of the Mississippi River; a harbor second to none in the world, which hosts the largest vessels and is headquarters for a great many steamboats. Olympia's population has more than doubled during the past 18 months, and is growing faster and making more substantial improvements according to her population than any other city in America. OLYMPIA has four railroads, besides three the Great Northern and Union Pacific are now actively engaged in building, and will be running trains into Olympia in a few months. MANUFACTURING INDUSTRIES OF ALL KINDS ARE LOCATING AT OLYMPIA. The combination of unlimited resources and great natural advantages, capital and enterprise is pushing Olympia to the front and will keep her there. PUT Any bank or business man of Olympia, Washington, The Merchants National Bank of Seattle, Washington, The Boston National Bank of Seattle, Washington,

YOUR SAVINGS IN OLYMPIA PARK FOR A PROFITABLE INVESTMENT. Interest yourself in this great young city, the coming metropolis of the Pacific Coast. It will be safer and more profitable than depositing in a savings bank. Olympic Park is within one mile of the State Capitol building and Post Office. All lots are 25x100 feet. All lay well, not a bad lot in the whole addition. Inside lots are \$125 each, corner lots, \$150. Terms, \$10 cash, balance, \$5 per month, or one-third cash, balance in two equal payments running one and two years. Ten per cent. discount for all cash. Deferred payments draw six per cent. interest. Warranty deeds given, title guaranteed. By having lots reserved you will secure better location. Lots ordered by telegraph will be reserved a reasonable time for remittance to reach us by mail. Send us \$10 and we will select for you the best lot un-sold, we will send you a plat showing the lot selected. If you do not like the lot selected you can exchange for any lot un-sold. We will reserve lots 10 days upon payment of a small amount per lot, which amount will apply as part of first payment. Send money by express or P. O. order or Chicago draft, payable to order of Russell & Russell. As to our reliability we refer you to The Corn Exchange National Bank of Chicago, Ill., The Globe Loan & Trust Co. Savings Bank, Omaha, Neb., The Bank of Hope, Hope, North Dakota.

RUSSELL & RUSSELL, 1414 ASHLAND BLOCK, CHICAGO, ILL. (Eastern Office.) Send for pamphlet and instructive matter, mailed free. NOTE—We have sold over \$4,000,000 worth of Washington property during the past five years, any of which we can sell within thirty days netting for those who purchased the same from ten to two hundred per cent. on their investments. OUR GUARANTEE—To all who purchase lots in Olympia Park we will guarantee a profit of fifty per cent. on the money invested within two years from day of purchase.

commonly accepted view among the Disciples is, that the Holy Spirit always accompanies the Word, that the Word of God is never a dead letter, and they repudiate all theories that make the Word of God of none effect, and that tend to weaken the feeling of responsibility on the part of individuals promptly to heed the call of God and obey the truth.

With reference to the assertion that Disciples hold that "regeneration is the result of a mere reception of the truth," in the first place we would remark that the Disciples do not speak of a "mere reception of the truth." They do frequently speak of obeying the truth and obeying the Gospel, and in justification of such expressions they quote 1 Peter, i. 22, 23 (R. V.), "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently; having been begotten again not of corruptible seed, but of incorruptible, through the Word of God which liveth and abideth;" and 1 Thes. i. 8, which tells of the awful doom that awaits those "that obey not the gospel of our Lord Jesus Christ." In the second place we wish to declare with all possible emphasis that they do greatly err who allege or insinuate that the Disciples stand for a religion of the head and not of the heart, of form and not of reality, of mere conformity to outward ordinances and not of inward, spiritual power.

The Herald quite accurately states our position in regard to what is called the "mode" of baptism, and also as to the sinfulness of divisions among the followers of Jesus Christ.

It is pleasing to note that the editor of the Herald is intelligent enough to know, and honest enough to affirm, that "they do not hold, as is sometimes charged against them, that baptism alone possesses a saving efficacy." The statement that the Disciples hold "that the Scriptures represent salvation as contingent upon four voluntary acts, viz.: faith, repentance, confession and baptism," we do not care to criticise further than to point out that the word "salvation," in such usage, does not stand for the "eternal salvation," but for "the remission of sins." (See for example, Luke i. 77.)

The editor of the Herald is quite clear that the Baptists and Disciples are not one, and he is apparently anxious that his readers should be aware of the fact. We do not blame him for that. But we beg to point out to him that when "the Baptists hold that no man is a fit subject for baptism until he is fully saved," the Baptists not only take issue with the Disciples, which in itself is a small matter; but they take issue with the Lord Jesus Christ, which is a great matter, yea, a virtual repudiation of Him as a Divine Teacher. Let the reader open his New Testament at Mark xvi. 15, 16, and he will find our Saviour said "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The Baptists take it upon themselves to change the word of Him whom they call their Saviour, for they in effect say "He that believeth and is saved shall be baptized." On this point the Disciples are content to be on the side of the Lord Jesus, even though to be on His side is to be "directly antagonistic to the regular Baptists." "If God be for us, who can be against us?" With regard to our use of the name "Disciples of Christ," we should like to ask the editor of the Herald whether it ever occurred to him that there is somewhat of arrogance on the part of Baptists when they assume a name that all immersed believers have as much right to as they have. And finally, for the present, will Bro. Warren be good enough to give us the name of the "formulated statement of doctrine" of the Baptist denomination, and at the same time kindly inform us where we can procure a copy of that document?

Monthly Prizes for Boys and Girls.

The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 16, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers: 1st, \$10; 2nd, \$6; 3rd, \$3; 4th, \$1; 5th to 14th, a Handsome Book; and a pretty picture to those who send not less than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 43 Scott St., Toronto, not later than 29th of each month, and mark "Competition"; also give full name, address, age, and number of wrappers. Winners' names will be published in The Toronto Mail on 1st Saturday in each month.

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

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

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

HAMILTON, OCT 15, 1892.

### Special Offer.

The EVANGELIST will be sent to all new subscribers from now until January, 1894, for the price of one year's subscription, one dollar. Will agents and friends please take notice of this and lend a hand towards increasing our list?

### On the Way to Japan.

The readers of the EVANGELIST will be anxious to be kept informed regarding the movements of Sister Mary Riach. She left Hamilton, Tuesday morning, October 4, and reached Cincinnati the following morning. The evening of the same day there was a reception tendered to her and the four other missionaries who accompany her. Bro. Gaff was at that meeting, and in a letter to Bro. Lediard he says: "It was a grand meeting; about twelve hundred present. Miss Riach's address pleased everybody. It was a meeting never to be forgotten."

Thursday, October 6, the party proceeded to Lexington, Ky. They visited Kentucky University and Hamilton Female College, and also attended a meeting in the Broadway Church. At all of these places Sister Riach was required to speak. On Saturday, the 8th, the party passed through St. Louis, and on Sunday they were in southern Kansas. To-day they expect to sail from San Francisco. May the Lord guide the good ship on which they embark to cross the broad Pacific.

Our Georgetown correspondent has sent us the Georgetown Herald's report of the opening services of our brethren's house there, with the suggestion to use it as seemeth best to ourselves. Having such permission we give it entire. We are also requested to say "that the thanks of the church are due to Bro. John Munro and Bro. Amos Tovell, who rendered valuable assistance; as well as to Bro. James Black of Everton, and his wife, and Bro. J. W. McKee, of Erin, who assisted in the singing." We trust that the Georgetown church, now comfortably housed, may have a very prosperous and useful career.

The Pan-Presbyterian Council recently held in Toronto was a notable gathering of distinguished men. The Presbyterians have many able men among them—in the British Islands, in the United States, in Australia and in Canada. When a few hundred of the pick of these are together, there is a company which for learning and ability will hold its own with any other selection of men in the world. We cannot get over wondering how such men can believe and teach that "By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death," and that "without any foresight of faith or good works, or perseverance in either of them."

We think our readers will thank us

for giving to them the racy, witty article of "Knoxonian," which appears on another page of this issue. "Knoxonian" is apparently determined that his brethren shall not think more highly of themselves than they ought to think. Others than Presbyterians may profitably reflect on his words of warning to those who expect big demonstrations to renovate the world.

### Our Omnibus.

Do not fail to read the Georgetown Herald's article, and our remarks thereon.

Do you want a carpet sweeper? Read J. M. Warner's advertisement on last page. Bro. Warner can supply different styles, wholesale or retail.

Can you not help us by sending in one new subscriber to the EVANGELIST? Only one dollar from now until January, 1894.

### NANKIN HOSPITAL FUND.

Previously reported ..... \$91 95  
A. McKillop ..... 1 00  
Mrs. S. M. Brown ..... 1 00  
Children's Mission Bands ..... 6 05

\$100 00

This completes our pledge to the Hospital fund, as Sister Lediard on behalf of the Children's Mission Bands very kindly offers to make up whatever balance is otherwise unsubscribed at this date. We may have something to say in next issue about this little undertaking of ours.

### Church News.

ACTON, Oct. 10.—Bro. A. C. Gray preached here yesterday. He will visit Acton regularly for some time.

TORONTO JUNCTION, Oct. 10.—Yesterday Bro. Amos Tovell preached at the Junction. Bro. Tovell's address is now No. 1 Major St., Toronto.

WEST LAKE, Oct. 3.—Bro. A. C. Gray came back to West Lake and held a special meeting, which we all enjoyed. The result was nine additions by baptism. MRS. C. McDONALD.

MIMOSA.—Bro. George Fowler is assisting in meetings at Mimosa. Good interest to date. P. BAKER.  
Everton, Oct. 5th.

HAMILTON, Oct. 11.—An Auxiliary to the O. C. W. B. M. was organized here to-day by the sisters of the church. They had a pleasant meeting and have good prospects.

EVERTON, Oct. 11.—Bro. P. Baker has been re-engaged for 1893. That speaks well for Bro. Baker, and for the Everton Church.

BLENHHEIM.—The church in Blenheim has not yet secured a preacher. Bro. T. R. Butchart and Bro. J. D. Stephens have each spent a Lord's day there recently.

WIARTON.—Wiarion is still anxiously seeking for a successor to Bro. Tovell. The meagre and modest reports sent the EVANGELIST by Bro. Tovell give a very inadequate idea of the work he did, the influence he acquired, and the good he accomplished in Wiarion.

GEORGETOWN, Oct. 11.—Bro. John Munro, of Toronto University, preached for us last Lord's day morning and evening, his discourses being highly appreciated by the brethren. We expect Dr. Leonard, of London, to be with us next Lord's day. We are sorely in need of a speaker who will remain with us and devote his whole time to the work here. There is plenty of work for any one who will undertake it. K.

### Co-operation Notes

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

All contributions to the funds of the Co-operation should be sent by Registered Letter or Post Office Order to Geo. Munro, Cor. Sec., 85 Wellington St. North, Hamilton, Ont.

### CONTRIBUTIONS.

Miss Sara McCloy ..... \$20 00  
Miss Jean M. Fisher ..... 5 00  
Y. P. S. C. E., Cecil St., Toronto,  
for Welland. 8 00  
CHILDREN'S DAY.  
S. S., Stayner ..... \$2 25  
S. S., Toronto, Cecil St. .... 8 30  
S. S., Blenheim. .... 65

The first Lord's day in November is the day on which the churches are asked to take up a special collection for home missions.

The Cor. Sec. does not deem it necessary to enlarge upon that topic on this occasion, as the President has a stirring appeal in this department, and the letters from a number of the mission points are well calculated to excite the liberality of the churches. In next paper we hope to have letters from other points.

Geo. Munro, Cor. Sec

### THE NOVEMBER COLLECTION.

The time is drawing near for the churches to take up the November collection, as requested by the Annual Meeting. We hope for a liberal offering. There is need that this offering be large. The Board, as directed by the Annual Meeting, have continued to assist the several mission points of last year; and also, have reached a helping hand to Winnipeg, and Toronto Junction.

Larger offerings are needed this year, the work will go on by your support; without your support the Board is helpless to give assistance. There is every reason to be encouraged by the success that has crowned our efforts during past years. Now the work is very encouraging and hopeful; a warm hearted interest has grown in the past six years: hope, confidence in the ultimate triumph of the cause of New Testament Christianity, has taken the place of discouragement and doubt—we thank God. Let us persevere in laboring to further the Gospel of Christ.

I trust each brother and each sister will give as God has prospered. The joy that is given to all who are co-laborers in the Lord's work will greatly increase the pleasures of your Christian life. The mission points need your support now. Our brethren and sisters in Ontario have done nobly in the past; the liabilities of each year have been met by your liberality. In the same confidence we go forward. May our Father in Heaven enable us to continually joy and rejoice in His service. HUGH BLACK.

### CECIL STREET, TORONTO.

On the 15th of August last, Bro. A. W. Conner, who for ten months worked with us as our pastor, left us on account of his feeble health, and with his family returned to their former home at Irvington, Indiana. We were sorry to part with Bro. Conner and his family, and trust that he may soon be restored to health and strength and be enabled to again take up his work for the Master. Since Brother Conner's leaving we have been without a regular preacher, but have had the pleasure of listening to some of our preaching brethren from various parts of the Province, and although, being

without a regular preacher and having no one to attend to the many duties that form a great part of a pastor's work, our attendance has fallen off a little, still we are keeping up all of the various departments of church work, and gradually but surely making headway and getting ourselves into a better position spiritually and financially. All our members are deeply interested in the welfare of the church; one sister told me not long since, that she felt as much interest in the Cecil St. Church as she did in her own home, and I think that a large number of our members could truthfully say the same thing.

Of course, just now, the matter of securing a suitable man as pastor causes us a good deal of anxiety. We cannot pay a large salary, and yet we want an able and earnest man who will be a great help to us in putting our plea before the people of this city, and building up a strong church in Toronto, a church that will be a tower of strength in every way to the Disciples of Christ throughout this province, and we hope that before long we will secure such a man.

Since the date of the last financial report (May 1892), we have reduced our floating debt by about \$450, paid a half year's interest on our bonded debt \$430, paid Bro. Conner's salary in full, some little debt in connection with our running expenses, and also paid the expenses between \$400.00 and \$500.00, of the Hall and Hutto special meetings, so that although we are one of the churches helped by the Co-operation, we are doing all in our power to help on the work here. And we do not feel that this is our work alone, we think that every Disciple of Christ in Ontario should feel as much interested in the work here as we do, for a strong church in Toronto means the success of the cause in the Province. We gained about 40 new members during the Hall and Hutto meetings, many of them are meeting with us regularly, some are not. When we get an able and earnest man to lead us, we will by the blessing of God go on to greater things, and we think that before very long the Cecil Street Church, instead of needing help, will be known as a church that is ever able and willing to give help to other churches that need it. J. D. HIGGINS, Clerk.

Toronto, Oct. 10th, 1892.

### COLLINGWOOD.

DEAR EVANGELIST—Having returned from a visit to the west through some of my former fields of labor, I drop you a few lines.

Passing over several incidents of interests—among them a brief stay in Hamilton—I come to the "Annual Meeting" of the brethren in Aldboro, which I was requested to attend; and where I addressed two fairly large audiences on the first day of the week, upon the theme of Eternal Life. Time has brought with it its marked changes at this point. The boys and girls of my former acquaintance are the men and women of to-day. Those then in the prime of life, give strong indications of being on its setting side; and some of those who were then old have gone home to rest, and the very few of them who still remain are patiently waiting the call to come up higher. Having stopped off at "West Lorne," we much regretted to find Bro. Archd. McKillop in failing health, not able to attend the meeting on Lord's day. He has been a most active and successful business man, constantly dealing with the public for over thirty years, and I would venture to say that no man in public life for the same time has left fewer enemies. He was thoughtful, just, and righteous in all his dealings, and in the midst of all the turmoil of a

business life he never forgot his obligations to the Lord, but was ever foremost in every good work. He is indeed one of God's true and noble men, and when he goes home to rest, will leave an un-tarnished Christian life as an heritage to his children.

The next Lord's day I spent with the church in Ridgetown, where I was greeted with one of the largest audiences—except upon some special occasion—that I have addressed at this place, and spent a most delightful day. Having brought back to me some of the most pleasing memories of my life. From this old home I could write much of interest, but here I must drop my pencil; for if I let it run my article will be too lengthy, and you doubtless will wish me to say something about the work in Collingwood, it being one of the mission points.

I have nothing special to write since my last report. As usual the holidays left our attendance somewhat smaller; but now as these are past, and the people have gathered home again we have never had better audiences than for the last few Lord's days. The influence of our plea is being visibly felt among the people of the town. Several known to me—belonging to other churches—admit that we occupy the true scriptural ground, who I regret to say do not come out and stand upon it. I hope and pray that such may become so dissatisfied with all else that they will throw off every yoke of bondage, and honor the Saviour of the world, by accepting the truth in all its simplicity and blessedness.

Every department of our church work is moving forward in perfect harmony. Our weekly prayer-meeting has never flagged in interest, the attendance runs from thirty to forty. The young people's weekly meeting—lately established—is like a child trying to walk, and purposes doing so by the grace of God. We feel keenly the loss by removals, especially of male members. Our Ladies' Mission Band is an established fact, and hopes to press forward its work with great vigor in the future. The Sunday school is thrifty and promising, and at times I feel as if it were indeed the hope of the church. The brethren here fully realize their obligations to the Co-operation, and deeply sympathize with the Board in its anxiety and responsibility, as well as work and pray to have its burdens lightened. Thanking God for all His rich gifts, we work in hope.

C. SINCLAIR,

Collingwood, Oct., 1892.

### THE WORK IN OWEN SOUND.

Almost two years ago I came to Owen Sound to engage in the work of the Lord with the church here. A new church house had been built, and a good proportion of its cost met. There was an earnest and self-sacrificing church, all anxiously desirous to advance the interests of the kingdom, and all looking hopefully to the future. Such was the condition of things, generally stated. So far everything looked favorable.

There were, however, three things which were not favorable to a very rapid growth—the smallness of the membership; the lack of money, or of wage-earners, in the congregation; and the past record of the church. It was considered by the people generally as "exceedingly exclusive."

The first mentioned difficulty, a smallness of membership, still remains, for though there have been frequent additions, there have been very frequent removals, and in this respect we have had a trying time, for the commercial depression of the past year has taken from us not only in numbers, but many of our young people, who were becoming very useful to us. I see, by a reference to the church record, that

there have been about thirty-three received into the church during the two years from all sources, and about the same number have removed from it, so that to-day we stand in the matter of members just where we were. We thank God and take courage. We have lost none by a return to the world, and have a good record of many who have gone from us and are the valued members of other congregations.

Our second difficulty was our "poverty," and the absence of wage earners in the congregation. This led to the church making an appeal to the Home Mission Board. That appeal was met by a very ready response, and for two years this church has been receiving help.

Every individual member feels that we owe a debt of gratitude for this to the Board and the brethren. But its effect on ourselves was largely beneficial, too. We were being helped, and we felt that as others needed as much as we, that it was honorable that we should strain every power to do the very best we could for ourselves. To do this we have reduced our financial matters to a carefully planned system, and this we owe largely to our esteemed Bro. Fleming. We study the closest economy in little things, as well as great, even the work of janitor being done by our young brethren without cost to the church. We are steadily reducing our church debt: we are contributing for home and foreign missions, and indeed refusing no proper call which can help along the work of the Lord; we sometimes fear we shall need to withdraw our help from work outside the congregation, but should deeply regret the necessity of so doing. For all purposes we last year raised about \$700.00.

We hope by the divine blessing that when the Annual Meeting again comes round we will be able to make a less sum from the Board meet our needs, and so give them the opportunity of helping others whose needs are as great as ours.

As to the third difficulty, the supposed exclusiveness of this congregation, it is the hardest to remove from the minds of those whom we wish to reach. We are attempting it and we are succeeding; the process is slow, but every day we are better known in our town, more highly appreciated, and our positions and doctrines better understood. This has called for constant thought and wise effort, but it is necessary to a permanent growth. We are not courting the smiles of those around us, but we want to lead them to Christ and His word. Their smiles and approval are well enough in themselves, but it is their spiritual good we are seeking. We are here to be known, we are here to uphold Christ and His Gospel in its purity and simplicity, and we are trying by every proper means to get near to the people, and the exclusiveness of the past, if it ever really existed, is slowly but surely dying out and giving place to a closer intercourse with the town in which we live.

So I look back upon the two years work in Owen Sound (not my work, but that of the church here, for no preacher was ever surrounded by a more helpful band of co-workers), as on the whole both satisfactory and encouraging. It is slow, but our work in cities and towns will be of necessity slow in Canada, and there are reasons for it which I cannot here dwell on. But we have great cause for thankfulness, we have good hope for the future. We have just held our anniversary service and annual business meeting. Last year Bro. Munro was with us and saw our order and greatly encouraged us; we would have been glad to have him again, but we could not afford the

luxury of his presence this year, though it only cost his railway fare. He will approve when he knows that we are exercising a rigid economy, so that next year we may do with less help from the Board. I have written this because I think that mission points should from time to time state clearly their position and prospects. I have spoken of the work just as it looks to me after nearly two years of service. I could have written a more glowing account and spoken of incidents most encouraging, but such would not be a general statement of the work here; it is like all other points, it has its difficulties and disappointments; it has its successes and triumphs. We thank God and go forward. To our brethren everywhere we say, be patient with the workers in cities and towns, our fields are the hardest, our surroundings the most trying, and yet the results are the most blessed and far reaching in their effects. The truths we hold are as precious as ever, and thank God good men are everywhere seeking for them and manifesting a readiness to receive them as never before. Let us be more than ever faithful in the work and leave the results with the Lord.

JAMES LEDIARD.

**From the Committee on Education.**

Bro. T. B. Knowles, of St. Thomas, has agreed to deliver a course of lectures in Cecil St. Church, Toronto, beginning Oct. 26. They are specially intended for students, but the church and the public will be invited, and the lectures are of a sufficiently popular character to make them interesting to a general congregation. The dates and subjects are as follows:

1. Oct. 26.—"Genuineness of the Christian Scriptures."
2. Oct. 27.—"Authenticity of the New Testament."
3. Oct. 28.—"Positive and direct proof of the divinity of Jesus Christ."
4. Oct. 31.—"The truths of Christianity sustained by the testimony of its enemies."
5. Nov. 1.—"The difficulties of infidelity."

Bro. Knowles has paid special attention to this department of Christian learning, and the committee has great pleasure in urging all who can to enjoy the benefit of his labors by attending the lectures.

Other courses of lectures are being arranged for; due notice of which will be given.

JOHN MUNRO,  
Chairman of Com.

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

OCTOBER 19, 20 AND 21, LONDON.  
RALLY OF DISCIPLES OF CHRIST,  
OCT. 20, AT 8.45 A. M.

The place where the rally is to be held is not yet decided upon, so watch for announcements.

Come to the convention with note books, but do not expect or try to take down every good thing said there. The convention will be full of consecrated men and women who will give us the essence of their best thought, replete with the spirit which they have drunk in in constant communion with the Father, but you and I cannot hope to digest more of such a feast than those points best suited to our individual cases. There is such a thing as eating so much convention as to be unable to digest it all.

CONVENTION NOTES.—I presume all those who expect to be at the London convention and desire billets have

already sent their names to A. J. Clark, 380 Simcoe st.

Register your name as soon as you arrive in the city at the registration office in St. Andrew's Church.

Admission to the meetings of the convention is to be by badge, which you will receive on registration.

ALEX. McMILLAN.

Alvinston, Ont.

**The Ontario Convention.**

The Fourth Annual Convention of the Christian Endeavor Societies of Ontario will be held in St. Andrew's Presbyterian Church, London, Ontario, on Oct. 19, 20 and 21, commencing at 2.30, Wednesday afternoon, Oct. 19, with a service of song and informal introduction of delegates, led by Rev. J. A. R. Dickson, Ph. D., of Galt, President of the Provincial C. E. Union. The programme is one of the best ever presented, the topics being spiritual and practical, and the speakers who represent various denominations and many sections of Ontario, will thrill and inspire all with their earnest words.

Prominent among them are The Right Rev. Bishop Baldwin, London, Rev. S. P. Rose, D. D., Montreal; Rev. Chancellor Burwash, S. T. D., Victoria University, Toronto, and Mr. H. W. Frost, China Inland Mission, Toronto. Addresses of welcome will be given by Rev. J. A. Murray, M. A., of St. Andrew's Church, and Mayor Spencer; and a reply by Rev. R. Johnston, B. A., Lindsay. Other speakers will be Rev. J. F. Barker, Ingersoll; Rev. F. T. Tapscott, Hamilton; Rev. C. W. Watch, Oshawa; Rev. A. Gaudier, Brampton; Rev. J. H. Ratcliffe, St. Catharines; Rev. H. W. McAvish, Shellburne; Rev. A. S. Walton, B. A., Hamilton; Rev. R. Trotter, Barrie. A free parliament on "Junior Work," will be conducted by Mr. R. J. Colville, Y. M. C. A. Secretary, West Toronto, and another on "Work of officers and committees," by Mr. G. T. Fergusson, President Toronto C. E. Union. "Montreal '93" will be dealt with by Mr. A. A. Ayer, Montreal, chairman committee of '93, and Mr. W. S. Leslie, editor of the *Endeavor Herald*, Toronto, will conduct the Question Drawer. Two American Orators, of great power and eloquence, are also expected to be present and deliver addresses. A large and energetic convention committee, with Rev. M. P. Talling, B. A., as chairman, and Mr. W. J. Doherty, 508 Grey st., as secretary, are hard at work making arrangements for the reception and entertainment of the thousand delegates that are expected. The low rate of a single fare for the round trip, on the certificate plan has been granted by the G. T. R., C. P. R. and M. C. R. companies; and it is to be hoped that every Endeavorer in the Province who can possibly do so, will take advantage of it and come to the convention. The tickets will be good from the 15th to 25th Oct. An enthusiastic reception committee, with Mr. T. Bart Howard as chairman, are preparing to give each delegate a hearty welcome on arrival. A social re-union from 5 to 7 on Thursday evening is also being arranged. The music of the convention will be under the direction of Mr. Chas. E. Wheeler, organist of St. Andrew's Church, who will have a well-trained choir of 100 voices, to lead in singing heartily the praises of our Lord. The press will be afforded every facility, and liberal reports of each session are looked for.—*London Parish Visitor*.

**Young People's Work.**  
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**Obituaries.**

absorbing interest that to begin to read it is to ensure that it will be read through with the greatest possible dispatch. And when it is finished it is found that all the impressions made are such as are in harmony with what is pure, elevating and Christian. And how one feels rebuked at his indifference to the terrible effect of the liquor traffic! It occurs to us to remark that now when so many who are prohibitionists in theory have grown weary of the subject and will scarcely listen with patience to a good lecture on it, that the extensive circulation of "A Subtle Adversary" would do much to revive a hearty interest in behalf of the abolition of the liquor traffic. One thing is certain, if the book is circulated it will be read. There is much that could be truthfully said in commendation of this work. We hope that what little is here said may induce many of our readers to procure a copy of it.

**What our Friends are Saying.**

"I like your paper very much and could say many kind words concerning it, but feel unable to continue it at present."

"Enclosed you will find one dollar for the CANADIAN EVANGELIST. If American money is not taken at par let us know and we shall send the rest. My sister would be lonely without the paper. We long for it to come."

American bills are all right here. Our subscribers in the United States need not trouble getting a P. O. order, or wait until a Canadian dollar bill comes their way.

One of our agents, in sending a renewal for an old subscriber, says:

"He desires me to say that he is very highly pleased with your paper, and does not see how he could do without it now."

"Enclosed find money order for \$1.00 to pay for EVANGELIST. Please excuse seeming neglect. Every time I would pick up your paper it would remind me the dollar was not sent you; but when Monday came, it was forgotten."

This brother's case illustrates many, and shows why we do not stop the EVANGELIST as soon as the paid up subscription expires. That plan may suit the daily *Globe, Mail and Empire*, but it would bring down upon us the wrath of many of the best men and women we have the privilege of knowing. Renewals are coming in very well, but keep on, brethren and sisters. You get your EVANGELIST regularly every two weeks, and it tells you a great many things you would be sorry not to know. But remember, every issue of the paper means money to the publisher. Printers can't work for nothing, and they require their money promptly. Of course, gentle reader, if you were the only one in arrears, the publisher could manage beautifully. But when you are but one out of a hundred or two in a similar case, why then the publisher must every now and then remind you that "mony littles mak' a muckle."

SEEKING IS BELIEVING.—If you wish to be convinced who is doing the best Photographic work in the city of Hamilton, see the work turned out by Frederick Lyonde, the high class Photographer, opposite Post Office, Hamilton. We make any kind of Portrait work in first class style at moderate prices. If you cannot call to see our samples ask any person who has been photographed by us. Remember, we say, any one. Telephone 185.

Wherever souls are being tried and ripened, in whatever common-place and homely ways, there God is hewing out the pillars for His temple.—*Phillips Brooks*.

**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.

A *SUBTLE ADVERSARY*, a tale of Callisto County, by Chas. J. Scofield, one of the circuit judges of Illinois. Published by the author, 640 pages, price \$1.50. O'Harra & Co., selling agents, Carthage, Illinois.

It is a pleasure to call attention to a good book. "A Subtle Adversary" is a good book. The "Subtle Adversary" is the Liquor Traffic. This book presents a wonderfully realistic picture of the awful malevolence of those engaged in the traffic when they find their craft in danger. It also throws a lurid light on the ways of respectable church-member politicians, when they scheme to secure the support of the saloon business for their party. It is a work of fiction of such

Dr. T. A. Slocum's  
OXYGENIZED EMULSION OF  
PURE COD LIVER OIL. If you  
have a wasting away of flesh—Use it.  
For sale by all druggists. 35 cents  
per bottle.

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, Watton, Ont.

O. C. W. B. M.

President, Mrs. W. B. Malcolm, 89 Church St., Toronto; Cor. Sec., Miss Bella Sinclair, Blenheim; Treasurer, Miss Jennie Fleming, Killyth.

Programme for November Meeting of Auxiliaries.

SUBJECT: PRAISE AND THANKSGIVING.

Devotional opening service: Song, We praise thee, O God—No. 550.

Scripture, read by the leader—I Chron. xvi. 23-37.

Auxiliary repeat in concert, Heb. xiii. 15; II Cor. iv. 15.

Prayer. Song, Praise the Saviour, all ye nations—No. 489.

Business: Roll call—members responding by verses on subject.

Secretary's report.

Report of committees.

Unfinished and new business.

Payment of dues, with additional thank offering.

Sentence prayers.

Reading of article from October Missionary Tidings.

Assign parts for next meeting.

Song, Coronation—198.

Prayer.

It will add to the interest of the meeting if reasons for personal thanksgiving are given as the thank offering is made.

Those who do not take the Tidings may obtain this October number by sending to Lois A. White, 160 N. Delaware street, Indianapolis, Ind.

Auxiliaries that have never read the tract, "Mrs. Pickett's Missionary Box," might do so with profit at this meeting.

"WHO SO OFFERETH PRAISE GLORIFYETH ME."

There are many ways in which we may praise the Lord for his goodness. In our hearts, unseen by another, known only to Him who searcheth the heart, we may silently praise Him. In our declarations we may sound His praises. In our own deeds of every laudable character, having in view God's glory, our own purification and ennoblement, and the largest measure of good to others, we may show forth the praises of Him who has called us into the kingdom of His Son.

True thanksgiving needs to spring from a deep sense of gratitude.

What are the blessings that have come to you because of the knowledge of Christ's glorious Gospel worth, my sister? Because in all conditions of life we are so much happier than our heathen sisters, who are "unwelcome at birth, untaught in childhood, uncherished in widowhood, unprotected in old age, unlamented when dead," is it not our privilege and duty to show them that there is another and better life for woman? That she has a Saviour.

While we praise God to day for all manifestations of His love, let not one of us forget that our very happiness increases our individual obligations to give to every one of our race like reasons for praising the "God of our salvation." Our environments may be such that many times murmuring instead of praise rises to our lips; let us stop and think of the Comforter, of Him whose promise is, "Lo, I am with you always," and lose self in praying and working for those less favored than we.

When all is bright and prospering it is easy to find cause for praise and thanksgiving to God for His care; but when we are most perplexed, in our deepest trouble, and surrounded by the

most unfavorable circumstances, we have a "Helper," and "casting all our

have to bow to this god Fashion. With such an awful custom as this prevailing, it is easy to understand that the child-life of little Chinese girls, instead of being bright and cheerful as in our countries, is one of anguish and suffering.

For months the little ones can not walk at all, and day after day the only way a small amount of relief can be obtained is by lying on their backs on the bed, with their feet hanging down by the side.

I remember one dear little girl named Pao-Nyoh—precious stone she was—in the London Mission School, Shanghai, and who was one of the brightest little things I ever met with. With her feet natural, it was a great pleasure to me to see her with the other children enjoying herself on the lawn after school hours. But one day, while walking in the garden, she came painfully up to me, and with her dear little face all distorted with pain, said: "Teacher, they will soon become small," and then to my surprise and horror I learned that her guardian had bound up her poor little feet, and that her happy childhood days were over. This happened when she was about seven years of age.

And yet, dear Christian friends, this is only one among millions—yea, millions of children, who have to bear the same torture. Oh! how it has made my flesh creep as, when passing along the streets, I have heard the agonizing cries of the dear little sufferers within the houses, knowing that I was unable to give them relief; and when I have seen parents binding on those cruel bandages I have thought of my own precious little girls, and thanked God, for the religion of Jesus Christ, which has given me a happy, Christian home, and taught me to see in my children the kind Heavenly Father's little messengers of love.

The Chinese look upon the custom as a national one, and therefore a right one, and they think the reason foreign nations do not practice it is because they have other customs they prefer.

A missionary was one day passing along the streets of Fatsan, when he heard agonizing screams issuing from a house close at hand. Going to see what was the matter, he found several women bending over a little girl whose feet were being bound. He remonstrated with the father, who was sitting unconcernedly by, upon the cruelty of the action, but the father replied, with one of his blandest smiles: "Yes, it is a cruel practice. Custom differs the world over. In our country we bind our girls' feet, but I notice in Hong Kong that your western ladies bind their waists."

Concluded in next issue.

A Visit. Early in September there was a great event. Nothing less than a visit from Trotfoot and Lightfoot with their mother to uncle Will, in the city.

Uncle Will was mama's brother, and the very best and funniest uncle you ever heard of.

"The children had never had a ride on a train, and oh, they could hardly wait for the time to come!

Come it did, though. The snorting, puffing engine that made the horses jump and strain to get away, was coupled to the long train, and they started off with a jerk that nearly threw Lightfoot off the seat.

Trotfoot got up on his knees to look out of the window, he liked to watch the dizzy rush of fields, woods and fences. When a horse galloped away with startled head erect, or a cow lumbered awkwardly off, he gave a little shout of delight.

He was so pleased with everything that he sang a song to himself, not

much of a song, he just made a happy little noise.

The conductor was very polite to him and said it wouldn't be long before he could take charge of his mother and the tickets and checks, which pleased Trotfoot very much.

Lightfoot was a little frightened at the roar of the train, especially when the door was opened. It seemed to her as if some one was always letting in the noise, and then trying to shut it out by slamming the door.

By and by she slipped to her feet, and holding to her mother looked around. Right behind them was a beautiful lady and such a nice little girl with the loveliest doll. But Kitty Gray, Lightfoot's own special pet, that she was taking down to cousin Winnie, was crying pitifully in her basket, and she had to comfort her. When the tame little creature lay quietly in Lightfoot's lap the nice little girl came around to their seat and said, "May I look at the kitty?"

Lightfoot smiled assent all over her little brown face, so the little girl put the doll in her arms saying, "You look at my dolly and I'll look at your kitty. I'll be as gentle as gentle."

And so she was; Kitty Gray crept up and rubbed her furry head against her chin and purred contentedly.

Lightfoot soon found that dolly's clothes could all be taken off, and that her eyes closed when she was put down; then a pinch in the gastronomic regions produced, instead of the usual squawk, a sound that with some imagination to help you, you could make out to be "mama." Altogether it was a wonderful doll. So the mistress of Kitty Gray, and the mistress of Alexandra Princess of Wales, finished by being excellent friends.

When it grew dusky, the brakeman came in and lighted the lamps. They were so high up Trotfoot wondered if they kept a very tall man on purpose to get them down. But the dapper little brakeman, who looked almost as important as the conductor, just put a board across the arms of the seats under the lamps and reached them that way, and never even slipped.

The news boy, too, was a remarkable person to the children. He walked up and down with a most accustomed air, saying, "To-ron-to papers," almost as if he wrote them all himself.

When Mrs. Roland got out her lunch basket with its store of good things, she gave the little fair girl whose name was Ethelwyn Lacy, a fluffy home-made bun and a slice of roast chicken.

"Oh, thank you, you are very kind," said Ethelwyn, flushing shyly, "I'll share mine with mama, if you don't mind; we hadn't time to buy anything when we got off the boat."

But Mrs. Roland wouldn't let her do that. She spoke to Mrs. Lacy, and between them they turned around over the seat, and sat facing each other. A very merry tea they had, eating crisp chips of home dried beef, and dainty slices of chicken with their bread and butter.

At last they reached the city. It would be quite dark at home, but the gas lights glared with a jaundiced intention to outshine their more brilliant neighbors, the electric lights, if they could; between them the streets were almost as light as day. And there was dear uncle Will! he kissed them, then shook hands with Mrs. Lacy and said,

"Well Mrs. Lacy, Dr. Lacy was just about to come down to meet you, but was called out, so I undertook to look after you. This is my sister, Mrs. Roland."

Ethelwyn danced with joy when she found that Lightfoot's "Uncle Will" was their very next door neighbor.

"Oh, do let us all ride home in the same cab," she said. "It is so lovely; if only papa could have come too."

So they rode home together, crowded but gay. The next day Trotfoot and Lightfoot, and Winnie, and Harry, all went in to visit Ethelwyn. But that is another story.

Sunlight BRINGS Ease and Comfort



WITH poor soaps and old fashioned ways of washing, it is cruel and hard upon women of advancing years to attempt laundry work. But with the world-famed, labor-saving

Sunlight Soap,

Anybody can do a Wash with comparative ease by following the simple directions. With "SUNLIGHT" there's no hard rubbing, sore knuckles, hot steam, or tired backs. A trial will astonish you.

Works: The Sunlight Soap Co., Limited, 100 King Street West, Toronto.

A Subtle Adversary,

By HON. CHAS. J. SCOFIELD.

A CIRCUIT JUDGE OF ILLINOIS.

An intensely interesting story graphically told in the terse language of a leading member of the bench. It illustrates the helpful influence of the atonement power in the home, at the poll, and in the halls of justice. A handsome volume of 600 pages.

JOHN H. HENRY, Bishop M. E. Church and Chancellor C. E. S. C. "A Subtle Adversary" by Judge Scofield, is a novel treatment of an old subject. It is concrete in its presentation of principles and is forcibly written. It will do good service to the cause it sets forth to champion.

"A Subtle Adversary" is sent postpaid, on receipt of \$1.50. 48 specimen pages sent on receipt of 2c. stamp. It is a splendid seller. Agents wanted everywhere.

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THE PEOPLE WANT IT.

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SELL IT In your Church. In your Sunday School. In your Y. M. C. B. In your Neighborhood. To your Friends. To Everybody.

No matter about other agents around you. You have your friends. You can sell some books. Send 20c. (Postage) for 75c. Outl. Address JOHN H. WASHINGTON, Mgr. of "THE CHRISTIAN," 47 CORNWELL, Boston, Mass. (Previews this, it may not appear again. Strictly 100 pages.)

Foreign Missions.

CONTRIBUTIONS.

ONTARIO.

Geo. McGill ... \$10 00
R. Windatt ... 10 00
Y. P. S. C. E., Orangeville..... 5 00

Letter from Japan.

DEAR BRO. MUNRO:—I intended to write before this late date, but the multitude of duties has prevented.

The summer for a missionary in Japan is either one of heat in the city or invigorating coolness on the mountains or at the sea shore.

This is the first summer that we have left Tokyo. Feeling the need of rest and change, we decided to go to the sea near to Shonai.

We had been away from Shonai three years. Our company consisted of my own family, Bro. McCaleb, and our servants—daughter and mother.

I may say also that it was a pleasure to us to again see Shonai. One of God's precious gifts came to us there; and one spot within that ancient and superstitious city is very precious to us.

If you look at a map of Japan, you will find Shonai (or Tsurugaoka) north of the center and near to the coast on the west, it is about six miles from the Japan Sea.

Population about 20,000. Buddhism, Shintoism, Confucianism, etc., are found there. I believe there are more heathen temples there for the population than in any other town in Japan.

Bro. Garst began work there in the summer of '88. The work was slow. Two Buddhist priests came, however, and were baptized I baptized for him.

conversions over here; but you seldom hear about their apostasies. An educated priest came to me once from the largest temple in Tokyo.

The little church which Bro. Garst planted in Shonai is scattered and much discouraged. Seventy-five miles north of Shonai is Akita, where our work was first begun in Japan.

There are several incidents of our trip which would be interesting to relate. But space forbids now.

We are glad to hear of one of our citizens coming out to labor with us in this land. Give her our welcome to this land. E. SNODGRASS.

A London Miracle.

AN IMPORTANT STATEMENT BY A WELL-KNOWN CITIZEN.

MR. F. J. POWELL, OF 33 ALMA STREET, RELATES HIS REMARKABLE EXPERIENCE TO AN ADVERTISER REPRESENTATIVE—TORTURED BY MALIGNANT RHEUMATISM FROM BOYHOOD, HE AT LAST ESCAPES FROM AGONY—A STORY FULL OF HOPE FOR OTHER SUFFERERS.

London Advertiser.

At 33 Alma street, South London, lives Mr. E. J. Powell, a gentleman who has resided in London and vicinity for about six years, and who enjoys the esteem of a large circle of friends here and elsewhere throughout the Province.

Hearing of this a reporter called on Mr. Powell in order to ascertain by what magic means this transformation had been wrought. The subscriber first asked if the reports concerning his wonderful restoration to health were true.

"I owe it to the use of a certain remedy," he replied; "but I would prefer saying nothing at present. I have suffered nearly all my life with a malady I had begun to regard as incurable, and the fact that I am permanently relieved appears incredible.

About two months later the reporter knocked at Mr. Powell's door, and was admitted by that gentleman himself. The latter said he was now absolutely convinced of the permanency of his cure, but being a man who did not care for publicity, he had hesitated long before he could make up his mind to allow his name to be used.

"The primary cause of my rheumatism," said Mr. Powell, "I attribute to a severe thrashing administered to me by a school-teacher when I was 13 or 14 years of age."

"I attribute to a severe thrashing administered to me by a school-teacher when I was 13 or 14 years of age. I received injuries then which subsequently brought me years of suffering. The first time I really felt any rheumatic trouble was one day when carrying an armful of wood up a flight of stairs in Victoria College, Cobourg, which institution I was attending as a student. This was in 1872.

"For a number of years afterwards I continued to grow worse and worse. In 1884 I went into the real estate business in Toronto, and having a good deal of walking to do, I experienced the pain constantly that summer. It was all day and at all times, frequently so bad that I would have to stand on the street, relax the muscles of my left leg and let it swing until the spasm was over.

"A year ago last winter the first snow fell on December 1st; I went out to shovel the snow, and before I got through I was seized with a pain and had to go into the house. For fourteen weeks I never left it. The only way in which I could be moved was by being wheeled around in an easy chair.

"The reporter dropped in on Rev. C. E. McIntyre at the parsonage, 82 Askin street. "I know Mr. Powell well," said the reverend gentleman when questioned.

"Do you remember Mr. Powell's illness a year ago last winter?" "Yes; I frequently called on him. He had a very bad attack of rheumatism which laid him up for a long time. He had to be wheeled around the house in a chair."

"You notice that he has recovered?" "Yes; he appears to be a well man now. I heard he had been cured by Dr. Williams' Pink Pills."

"You know Mr. Powell to be a thoroughly honorable gentleman and that if he says these Pills cured him, he believes that to be the truth?" "I do. Mr. Powell is, in my opinion a most conscientious person, and any statement he would make would be perfectly reliable."

"Dr. Williams' Pink Pills are the best selling and most popular medicine

cures accomplished by Pink Pills, kept urging me to give them a trial.

At last I yielded and bought six boxes as a sort of forlorn hope; I took four boxes and received no benefit that I could recognize, but while taking the fifth I noticed that for a period of three or four days I felt no pain. This was a novelty to me, as for three or four years I had not known what it was to have a moment's freedom from suffering, whether in bed or out of it.

"At that time Mr. Mitchell spoke to me about it in the store. I told him what a blessed change had been wrought for me through the use of Pink Pills. He asked me if I would object to giving a testimonial to the firm—Dr. Williams' Medicine Company, of Brockville. I said I was not a man who cared for notoriety of any character, and did not relish the idea of having my name published broadcast over the land.

"Now," concluded Mr. Powell, "you have my experience. I know what I was, I know what I am. I know that from boyhood I have been a victim of malignant rheumatism, which has been a torture the last few years. I know that I have tried every remedy and been treated by the best medical skill, but in vain; and I know that Pink Pills have succeeded where everything else has failed, and that they have brought me back health and happiness.

REV. MR. MINTYRE'S TESTIMONY.

The reporter dropped in on Rev. C. E. McIntyre at the parsonage, 82 Askin street. "I know Mr. Powell well," said the reverend gentleman when questioned.

"Do you remember Mr. Powell's illness a year ago last winter?" "Yes; I frequently called on him. He had a very bad attack of rheumatism which laid him up for a long time. He had to be wheeled around the house in a chair."

"You notice that he has recovered?" "Yes; he appears to be a well man now. I heard he had been cured by Dr. Williams' Pink Pills."

"You know Mr. Powell to be a thoroughly honorable gentleman and that if he says these Pills cured him, he believes that to be the truth?" "I do. Mr. Powell is, in my opinion a most conscientious person, and any statement he would make would be perfectly reliable."

"Dr. Williams' Pink Pills are the best selling and most popular medicine

in the store," said Mr. B. A. Mitchell, the well-known druggist, upon whom the reporter next called.

"Do you know of Mr. Powell's case?" asked the reporter.

"Yes, and I consider it a most remarkable one. I remember that Mr. Powell was a great sufferer from rheumatism. He was continually buying medicine of some sort, but seemed to get no better. Then he commenced to try Pink Pills. I saw he was beginning to look like a different man, so I asked him one day about it. He told me that he traced his cure to the use of Dr. Williams' Pink Pills. As I have already said, the demand for Pink Pills is something astonishing, and they invariably give the best satisfaction. I know this to be so from the voluntary statements of customers, and if necessary the proprietors could get scores of testimonials from people here who have been benefitted by the use of Pink Pills. I have sold thousands of boxes, and have no hesitation in recommending them as a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after effects of la grippe, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, over-work or excesses of any nature."

Mr. Hodgins, the head clerk, corroborated what Mr. Mitchell had said. The sale of Pink Pills was extraordinary, and the general verdict was that it was a wonderful medicine. These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schneectady, N.Y., and are sold only in boxes bearing our trade mark and wrapper, at 50 cents a box, or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you, and should be avoided. Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive, as compared with other remedies or medical treatment.

A Reliable Woman

Wanted in every County to establish a Corner Parlor for the sale of Dr. Nichols' Celebrated Special Spring Corsets and Girders. Wages \$40 to \$75 per month and expenses. We furnish complete stock on consignment; settlements monthly. Send sample Corset FREE. Send 15 cents postage for sample and terms. S. S. NICHOLS, CO., 378 Canal St., NEW YORK.

A Marvelous Discovery Free

Superbuous hair removed permanently, instantaneously without pain, by ELECTRO-CHEMICAL FLUID. In order to prove superiority we will for best 30 days; send sample bottle and testimonials free, on receipt of modern coins to pay postage. ELECTRO-CHEMICAL CO., 25 East 14th St., New York.

CALIFORNIA.

FRESNO COUNTY continues to lead as a desirable place to make a home. We offer a fine chance to intending settlers to purchase choice lands in Thermot Belt, situated on the foothills where we are planting a colony, to be largely devoted to cultivation of citrus fruit. Orange growing builds up the wealthiest communities of any region in fruit culture, bearing orchards yielding \$300 to \$500 profit per acre. Oranges and Lemons grown in this region have taken the premium at Los Angeles over those grown in other portions of the state. Olives, peaches, apricots, pines, pears, raisins, etc., also grow to perfection. Water is cheap and in greatest plenty. Each acre 100 feet wide, the largest in the United States. Prices are low and terms easy. Those who begin with the early growth of this orange region will participate in the same wonderful success which has attended all other orange colonies. Emphatically, now is the time to buy. We shall conduct land buyers' and tourists!

EXCURSIONS

from Chicago and give FREE round trip fares to purchasers. Address for further particulars, J. M. GILMORE, 321 Montgomery St., San Francisco, Cal.

GRAND OPPORTUNITY to secure a beautiful home cheap, in Goderch, Ont., Canada! must be sold this summer, before November, or sold by auction to the highest bidder. This Fruit Farm, 3 miles south of Goderch, on 14500 gravel road, contains 12 acres. Can see steamships on lake on one side, and Grand Trunk cars on the other. Clear spring creek in pasture field, good new-fading well, cisterns, house, barn, trap and drive shed, stable, good cellar, well fenced with straight cedar posts and rails; well drained; contains: 184 bearing Apple Trees, 1 fresh Juniper, 7 Cherry, 34 Spruce, Australian and Scotch Pine, 11 Peach, 4 Mountain Ash, 2 Hydrangea, 2 English Walnut, 35 Acres Strawberries, 240 yards Asparagus, 200 yards Raspberries, 15 Rubarb, 271 Young Apple Trees. All can be had for \$2,500. Come and see now while the crop are growing. Address A. O'ERRAKI, Goderch, Ont., Canada.

List of Agents.

Some of our subscribers send us their subscriptions by registered letter (which means an expense of ten cents) when there is a person in their church to whom they could pay, and who could tell them when their subscription expires. For their benefit we publish the following list of agents:

- Acton, Ont., Miss Minnie Morton.
Aylmer, Miss Alice Inglis.
Aurora, Ont., Miss Annie Wells.
Alvinston Ont., Hugh McKellin.
Beamsville, Ont., Miss R. Prudhomme.
Hlenheim, Miss Belta Sinclair.
Colingwood, Ont., Miss A. M. Frame.
Detroit, Mich., Dr. D. A. McKillop, 314 Grand River avenue.
Dorchester, Peter McN. il, Lyons P.O.
Erin Centre and Erin Village, R. W. Ballah, Hillsburg P. O.
Everton, Ont., Jno. McKinnon.
Glencairn, Ont., Miss I. Frame.
Grand Valley, Geo. Tough.
Guelph, Ont., Miss Annie Kilgour.
Hamilton, Ont., Miss Lizzie V. Rioch, 225 Maria street.
Huntsville, Ont., W. M. Crewton.
Kilsyth, Ont., James Fleming.
Lobo, Ont., Mrs. E. McClurg, Ivan P.O.
Marshville, Ont., Miss Ella E. Thompson.
Mimosa, Allan Robertson, Hillsburg P. O.
Minnedosa, Man., J. B. L'ster.
Orangeville, Alex. A. Currie.
Oshawa, John McG II.
Owen Sound, Ont., A. E. Trout.
Portage la Prairie Man., A. H. Finch.
Rainham, Miss Alice Fitzgerald.
Rosedene, Ont., Miss Ella Moot.
Smi hville, Ont., Mrs. Wm. Alcock.
St. Thomas, Ont., T. B. Knowles.
St. Thomas, Ont., W. W. Coulter.
Walkerton, Ont., N. C. Royce.
West Lorne, Miss Christie McKillop.
Toronto Junction, Arch. McMullan.
West Lake, Ont., Mrs. Catheline McDonald.
Warton, Ont., Miss Thirza Jones.

Chinese Letters.

FROM THE CHURCH AT NANKIN.

PASTOR WILLIAMS:—Honored and dear sir,—We beg to state that since our parting last winter, ere we have realized it, half a year has gone.

We have lately heard that Mrs. Williams has passed into the midst of the courts of j-y, to receive the happiness of everlasting life, to sing the most beautiful songs, to drink of the waters of the river of life, to walk the pearly streets of the golden city with our Lord Jesus, fully to attain the delight of heavenly pursuits. For us such a condition would be happiness indeed.

Just now the Teacher must maintain a single and perfect part in behalf of the Heavenly Father to advance the doctrine, to preach the gospel, spread it through ten thousand regions; then soon the last day will dawn, and the Lord will not refuse to own the teacher.

Now all the members of the Nankin Christian Church look longingly toward the Teacher, as though they would drink dry the rivers and seas which divide. This being impossible, the Church at a convenient season requested Bro. Wa, Bro. Chu and Bro. Hwn, these three brethren, to prepare a letter, especially to present its respects and to wish that the Teacher may not decline the toil of trudging and fording [i. e., the long and difficult journey], but come to China to preach for the Lord.

This is that which we sincerely desire. Therefore our purpose in this (letter) respectfully wishing you peace, and also requesting peace and good for the two brothers, Edward and Lo s.

WA LIANG CHU,
HWAN YIN-LEN,
CHU PENG-LEWEI.

FROM A FORMER TEACHER.

(Not a Christian).

MR. WILLIAMS:—Dear sir,—Last winter we parted hands. The days

have passed a little. An anxious heart have I at no time been without. Late-ly I heard that Mr. Williams had left the world, a cause of most profound sorrow.

But, having ascended to heaven, she has of our Lord received all joy, truly a thing difficult of attainment.

The Teacher must not be overcome of grief, but, I hope, will take care of his health.

Edward and Loos, I hear, have an aunt to care for them. This indeed is most fortunate. I am hoping the Teacher may very early come to Nankin to preach the holy doctrine. Your younger brother served with the Teacher two years, and ever received generous treatment. Daily in Nankin I am hoping, if the Teacher should appear, that from his arrival all my days may be passed in one place with him. Parting is unbearable. This is my heart's desire. But I can only make daily petition, beseeching the Lord to protect the teacher, that his body may be strong and his spirits good, that he may for the Heavenly Father preach the holy doctrine. This is that which I earnestly pray.

Sincerely wishing peace, peace to your honorable parents and worthy younger brothers,

Your younger brother,
HUNG Tsz-yu,
bows his head.

The Quakers.

Quakers, or Society of Friends, were originally called Seekers, from their seeking the truth, and afterwards Friends, (III John, 14 v). Justice Bennet, of Derby, England, gave the society the name of Quakers in 1650, because George Fox (the founder) admonished him and these present to quake at the word of the Lord. The sect was commenced in England about 1646, by George Fox (then aged 23), who was joined by George Keith, Wm. Penn, and Robert Barclay, of Ury, and others. Fox rejected all religious ordinances, explained away the commands relative to baptism, etc., discarded the ordinary names of days and months and used thee and thou for you, as more consonant with truth. He published a book of instructions for teachers and professors, and died Jan. 13, 1691.

The Real Reason.

True, every word, is the following from S. Louis Christian Advocate:—No e this: in a majority of cases where professedly religious families fail to take and read religious papers it is not for want of money to pay for them. That plea is a sham. It is for lack of interest in religion, in the prosperity of their church, and the welfare of the people generally, and particularly, want of interest in themselves. They do not appreciate the dignity and worth of their God-given nature and make little or no effort to improve it. They are content to drag along on a low plane with scarce an aspiration for a higher intellectual or spiritual state. The plea of no time to read is another sham and self-delusion. There is not one man or woman in a hundred, or it may be in a thousand, who can read, that may not find time to do so, if they will. The fact is, they do not want to read. They have no taste for it nor pleasure in it, and are too idle or indifferent to try to contract a taste. There are thousands of just such people. What shall, or what can be done for them?—Canadian Baptist.

A HOLY life has a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.—Hinton.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in the efficacy of my medicine that I will send TWO BOTTLES FREE with a VALUABLE TREATISE on this disease to any sufferer who will send me their EXPRESS and P.O. address. T. A. SLOOM, M. C., 186 ADELAIDE ST. WEST, TORONTO, ONT.

EVERY one in need of information on the subject of advertising will do well to obtain a copy of "Book for Advertisers," 168 pages, price one dollar. Mailed, postage paid, on receipt of price. Contains a careful compilation from the American Newspaper Directory of all the best papers and class journals; gives the circulation rating of every one, and a good deal of information about rates and other matters pertaining to the business of advertising. Address ROWELL'S ADVERTISING BUREAU, 10 Spruce St., N. Y.

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TAKE A ROUND TRIP and visit all other Business Colleges and Commercial Departments in Canada, then visit the Northern Business College; examine everything thoroughly. If we fail to produce the most thorough, complete, practical and extensive course of study; the best college premises and the best and most complete and most suitable furniture and appliances, we will give you a full course, FREE. For Annual Announcement, giving full particulars, free, address

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THE VOICE OF A VETERAN.



LOUD IN PRAISE OF B. B. B. FOR LIVER COMPLAINT

DEAR SIR,—I have always had strong objections to proprietary medicines, but must in honor state that both the Burdock Blood Purifiers and Burdock Pills have relieved me wonderfully. Although 71 years of age, I feel a great deal better after using three bottles of B.B.B. for kidney and liver complaint, and I shall keep on taking them, as I attribute the benefit solely to the use of your excellent medicine. As to the Burdock Pills, a better pill for constipation I never knew.

W. H. W. NEWTON, U.R.T.,
Ottawa, Ontario, Can.

GOOD AGENTS WANTED FOR Onward Christian Soldiers

By MARY LOWE DICKINSON,
Dea's Secretary "King's Daughters and Sons."
"Great Offer for the Next Thirty Days... Prospectus Free. Send it now. Name. Act Quick. Write for Conditions in Terms to The Brodix Publ'g Co., Washington, D. C.

STUTTERING

and all Impediments of Speech CURED QUICKLY and PERMANENTLY. The only Institute in the U. S. Letters promptly answered. Chicago Institute for Stutterers, 182 Blue Island Ave., Chicago, Ill.

Advertisement for Owen Electric Belt Co. featuring a bear illustration and text: "WE HAVE PURCHASED OF D.M.C. BEEBE LATE OF THE OWEN ELECTRIC BELT CO THE EXCLUSIVE SALE OF HIS PERFECT ELECTRIC BELT SEND FOR HEALTH JOURNAL FREE" and "W. T. BAER & CO. WINDSOR, ONT." with prices \$20 and \$5.

Advertisement for Garfield Tea for Constipation and Sick Headache, featuring a portrait of a man and text: "GARFIELD TEA FOR CONSTIPATION AND SICK HEADACHE" and "Dr. J. C. Garfield, the most noted physician of England, says that more than half of all diseases come from errors in diet."

Advertisement for Carpet Sweeper, featuring an illustration of the machine and text: "CARPET SWEEPER MANUFACTURING HOUSE. J. M. WARNER, PROPRIETOR. All goods made first-class and will give satisfaction. Your Order Solicited. Prompt attention guaranteed. Repairing neatly done. Rubber goods necessary for repairs supplied. Write for terms. OFFICE and FACTORY 38 REBECCA STREET, HAMILTON, ONT. Telephone 680."

CHINA ARCADE

IMPORTERS AND DEALERS IN Crockery, China, Glassware STONEWARE, LAMP GOODS, FANCY ORNAMENTS, Etc. Best American and Canadian Coal Oil. D. HARRIS, Manager. 221 King St. East, Hamilton.

Advertisement for Thalman Mfg. Co. featuring an illustration of a novelty item and text: "THIS NOVELTY with 250 FOUR NAMES ON, Patent Pending. Contains a Pen, Pencil and Rubber Stamp, all in one. Price 1.00. Send for circular. THALMAN MFG. CO., 17 Baltimore Street, Baltimore, Md., U. S. A."

Agents Wanted

To introduce a new article indispensable in every household. Good Agents can easily make \$100 a week. Write to HIGH GRADE ART CO., 122 Quincy St., Chicago, Ill., U. S. A.

TOKOLOGY A BOON FOR EVERY WOMAN.

TOKOLOGY, by Mrs. Dr. Stockham, is really and truly a complete Ladies' Guide, and is a household word in thousands of families. It teaches that under the proper conditions motherhood need not be accompanied by pain and sickness, and it shows how to confer on children the priceless blessings of health and happiness. Mrs. Preston, a niece of Dio Lewis, says: "No book has come into our home filled with more wholesome advice to married people than 'Tokology.'" No woman can afford to do without it. Handsomely bound in morocco covers, \$3.50. Agent, HELEN R. LITTLE, Box 127, Owen Sound, Ont.

Advertisement for R. Burgess Wholesale and Retail Dealer in Fruit, Fish and Oysters, 439 1/2 Yonge St., Toronto. Telephone 1838. Country and City Orders promptly attended to.

Advertisement for RUPTURED PERSONS, featuring an illustration of a person and text: "Read this letter from another Toronto Citizen. To J. V. Fgan, Truss Manufacturer, Etc., 266 West Queen Street, Toronto, Ontario."

DEAR SIR,—I have been ruptured about thirty-three years. My sufferings during that time have been intense and can only be appreciated by those similarly conditioned. My business as carpenter and joiner (as all know) demands considerable muscular exertion, frequently have I been compelled to quit work, although at the time wearing Trusses made by the most prominent makers. I could not stand erect, and often had to lie down to ease my sufferings. All the Trusses I have worn have been utter failures. It has been one long round of misery and mental anxiety, loss of time and physical torture. About six months ago, thank God, I heard of your great success in the treatment of Rupture, etc. The appliance you adjusted gave me, I can well remember, a feeling of support never before experienced by me, and has so continued to the present day. I am now comparatively a new man. Previous to that I could not stoop to tie my shoes, no matter what Truss I had on, if I got all Toronto, without my rupture coming out. To add to the difficulty I have suffered with a violent cough for years, but in the face of all this your grand appliance has held me secure all the time while doing the hardest work. Only two days ago I carried a bundle of green shingles up a two-story building and not a "lodge." I never could or did attempt such a thing before without danger of my life. To crown all, I have worn and continue to wear your appliance with great comfort, for all of which I feel deeply indebted to your skilful treatment. Very truly yours, 126 Teraslay St., Toronto. DONALD McKINNA.

Advertisement for "BELL" Church Pipe Organs, featuring text: "'BELL' CHURCH PIPE ORGANS. Superior Quality in Material and Construction. Specifications and Designs submitted to intending purchasers, on application to The Bell Organ and Piano Co. (Ltd.), MANUFACTURERS OF Church Pipe Organs, Reed Organs and Upright and Grand Pianos. GUELPH, ONT."