

The Canadian Evangelist.

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

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The Canadian Evangelist

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

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

A Defence of Sacerdotalism.

"Sacerdotalism," by W. J. Knox-Little, M. A., Canon of Worcester (Longmans & Co., Gs.), is a work which, appearing originally in the form of four letters, addressed to the late Dean Butler, of Lincoln, has been revised and expanded to the substantial volume now before us. It is a manifesto on behalf of the Ritualistic party of the Church of England, in answer to the recent attack upon them by Archdeacon Farrar, in articles published in *The Contemporary Review*. Well-informed spectators outside the Anglican fold who watch this family quarrel will be hardly disposed to congratulate either combatant. Dr. Farrar, in his endeavor to free English religion from monkishness and from bondage to the ideas of the medieval age, has all our sympathies. *But when he endeavors to show that this reasonable faith is synonymous with the Anglican system, he delivers himself into the hands of his sacerdotal opponent.* Multitudes of conscientious men are to-day outside the Anglican pale, because they are in substantial agreement with Canon Knox-Little in his contention, in the volume before us, that the position of his party concerning the Eucharist, Confession and Absolution, Apostolic Succession, the Priestly Office and Power, and the other planks of the Sacerdotal platform, is justified by the declarations of the Church of England standards and authorities. When, however, the Canon has shown that the system he advocates may fairly claim to be considered the real Anglicanism, he is a very long way indeed from proving it to be in accord either with primitive Christianity or with common sense. He has all the instincts of the traditionalist. The only proper scripture interpretation is, he contends, that given by the Catholic Church; and by the Catholic Church he means the body which, in the three branches of the Greek, Latin and Anglican, has the priesthood and the sacraments. The problem as to what is the criterion to refer to on points where these three bodies are at deadly issue with each other is by our advocate conveniently left on one side. The Canon revels in the citations of the fathers, familiar enough to scholars, which show how early the Sacerdotal view established itself in the Church. They simply prove that the Judaizing party, against whose views of Christianity and religion Paul protested with his whole soul,

gained the upper hand after his death, and that it required a later and better instructed age to understand Christ's charter of spiritual liberty. To call writers of the second, third and fourth centuries Fathers, and then accept their utterances, childishly ignorant, though they were of the laws of the universe and of the first principles of literary and historical criticism, as Catholic truth to be accepted without question, is as rational a procedure as it would be to canonize writers on astronomy and physiology of the same period, and to regard their deliverances as authoritative. Canon Knox-Little is quite certain these men are right when they declare Christ's words, "This is My body," to be literal, and His other words, "I am the door," or "I am the vine," to be figurative. He is sure also that their rendering of the statement in John vi, "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you," is right in referring it to the literal eating and drinking of the Eucharist. People who use their own judgments will, nevertheless, prefer the interpretation of the words supplied in verse 35 of the same chapter, "He that cometh to Me shall never hunger, and he that believeth on Me shall never thirst," where the assuagement of the soul's hunger and thirst are shown to be *rowing and sailing, and not literal eating and drinking.* The Canon has nothing but a sneer for the argument that the word *hierus* as a sacrificing priest is never used in the New Testament of any Christian teacher or worker, though it is in itself enough to sweep away the whole priestly fabric. His book, indeed, proves to demonstration what has been proved a thousand times before, that men taught as he teaches and believed what he believed through many centuries. When he pushes the further contention that the fact of their believing in this way is a sufficient reason why we should believe so, the breakdown is utter. Augustine's doctrine of the priesthood is exactly as authoritative as his doctrine on religious persecution. They are both characteristic of his age. But the nineteenth century emphatically declines, either in opinions or in morals, to go to school to the fifth.—*British Weekly.*

How to be a Pastor.

Determine to become a pastor, cost what it may. If you are shy and bashful, conquer your diffidence; a man has no business to be a shepherd if he is afraid of the sheep. If you are naturally reserved and reticent, unlock your lips. Go and talk with your people about anything or everything until you get in touch with them. It is not best that a minister should talk exclusively about things spiritual. Talk to them about their business, and show your interest in what they are doing. Watch your chances to put in a timely and loving word for your Master. You are Christ's man on Christ's business. If you can only gain your point by going often to the house, then go often. One soul wins another. Your can reach the parents sometimes by reaching the son or daughter. Personal conversations with individual souls will train you to be a

closer, more suggestive and practical preacher. They will make you colloquial and simple and direct in the pulpit. Half of all the preaching is fired into the air. You will gather most precious material for your sermons by going about among your people and finding out what they are doing, what they are thinking, what they are suffering and what they need. Devote a large portion of every day to pastoral service. To visit a large congregation consumes a vast amount of time, but can you spend it more profitably elsewhere? Be on the lookout for sermon hints wherever you go; one hour with a live man may teach you more than two hours with a dead book. DR. T. L. CUYLER.

Our Fine Country.

Sir Charles Mills, of Cape Colony, when here, told a reporter that Canadians do not half appreciate the advantages of their country, which in grandeur, beauty and fertility compares favorably with the finest on earth. He was full of praise for the virility of our youth and the beauty of our girls. The last testimony is, we think, founded on solid fact. It applies especially to the new generation, who enjoy so many recreations which were almost unknown in the days of their fathers, and to those girls particularly who have advantages of physical culture which are fast working their way into our educational system. We do not refer so much to the straining, stiff and sudden gymnastics of the past as to those graceful, gentle movements spoken of as Delsartean, Emersonian and what not, which seem to be teaching our once uncouth damsels to express themselves in beautiful tones of voice, in lithe and lively motions and in stately poses. We presume the advocates of the various systems here referred to or not referred to would take umbrage at mixing them up in this general way, as each of them is doubtless to its own supporters the real and only. What we should like to see would be the introduction of physical culture in its latest phases, and with it the training of the voice, into all our schools. But it is not to the artificial but to the natural that we owe most. We know and must admit that athletics can be carried too far, that the best known athletes almost invariably do carry them too far, and have short lives as a consequence. Very high training too often means a very short life. There is reason for this in the fact that too much straining of the muscles means too much demand upon the vitals, with too little repair. We believe that over muscular training is quite as dangerous to the vital organs as over mental training. Severe muscular training usually results in actually reduced vital measurements. What is wanted is development of the vital organs, and for this comparatively gentle exercise is best, and those forms of exercise are best which give play to all the muscles equally, especially those of the trunk. Lawn tennis has few equals as a game for those who can afford to give afternoons to it. Swimming is a sport which reaches every organ, and can under favorable conditions be taken by people too busy for lawn tennis.

Who that has seen a water polo match but wonders at the tremendous vigor, agility and endurance of the boys who are now growing up and the splendid chances this generation has to develop itself. As a matter of common observation each succeeding generation of Canadians is taller and bigger than its predecessor, and one of the finest races in the world is in process of evolution if only we avoid those vices of body, mind and soul which are the principal hindrance in the development of the perfect man.—*Witness.*

Gough and His Children.

A gentleman in the city of Boston who was in the habit of using wine was asked by one of his promising boys if he might go to one of our meetings. "Yes, my boy, you may go; but you must not sign the pledge." Now, in our Cold Water Army we don't allow the children to sign the pledge without the consent of their parents. We believe the boy's first duty is to obey his father and mother. Well, the boy came. He was a noble little fellow, full of life and fire and ingenuousness. We sang and sang, and the chorus was shouted by the children—
"Cheer up, my lively lads,
In spite of rum and cider,
Cheer up, my lively lads,
We've signed the pledge together."
We sang it eight or ten times; and the little fellow I speak of sang it too. As he was walking home, however, the thought struck him that he had been singing what was not true—"we have signed the pledge together." "He had not signed the pledge. When he reached home he sat down at the table, and on it was a jug of cider.
"Jim," says one of his brothers, "will you have some cider?"
"No, thank you," was the reply.
"Why not? Don't you like it?"
"Oh, I'm never going to drink any more cider—nothing more that is intoxicating for me."
"My boy," said his father, "you have not disobeyed me—you have not signed the pledge?"
"No, rather," said he, sobbing, "I have not signed the pledge; but I have sung it, and that's enough for me."
—*Christian Chronicle.*

Nobility of Housework.

POWER OF WOMEN IN PROMOTING THE WELFARE OF THE RACE.
One thing is certain: If women are determined to meet men in the public arenas of life and fight them with their own weapons, they will, of necessity, be compelled to desert the arena of their homes and their own natural duties. For, as these duties cannot be abolished, the only thing possible is to delegate them to some one else to perform; that is, they will leave their children and their houses in the charge of ignorant, cruel servants, and give themselves, their time and energies to what they are pleased to call "wider duties." And what of the poor children?
Lately there has been a great deal of fretful, impatient, womanly writing about the degrading, depressing influence of household work; and it has

been urged that it is better for wives and mothers to write or sew, or do any kind of mental work, in order to make money to relieve themselves of the duties of cooking and nursing. Women who have this idea ought never to have become wives, and ought never, never to have become mothers. For if there is any loftier work than making honies lovely and sweet and restful, or any holier work than nursing and training her own little children, no woman will find it in writing, or sewing, or preaching, or lecturing, or in any craft of hand or head known to mortals.—*Rosleaf.*

In Old Age.

What is it now to live? It is to breathe the air of heaven, behold the pleasant earth,
The shining rivers, the inconstant sea,
Sublimity of mountains, wealth of clouds,
And radiance o'er all of countless stars.
It is to sit before the cheerful hearth
With groups of friends and kindred,
Store of books.
Rich heritage from ages past,
Hold sweet communion, soul with soul,
On things now past, or present, or to come,
Or muse alone upon my earlier days.
Unbind the scroll, whereon is writ
The story of my busy life;
Mistakes too often, but successes more,
And consciousness of duty done.
It is to see with laughing eyes the play
Of children sporting on the lawn,
Or mark the eager strife of men
And nations, seeking each and all,
Belike advantage to obtain
Above their fellows; such is man!
It is to feel the pulses quicken, as I hear
Of great events near or afar,
Whereon may turn perchance
The fate of generations, ages hence.
It is to rest with folded arms betimes,
And so surrounded, so sustained,
Ponder on what may yet befall
In that unknown mysterious realm
Which lies beyond the range of mortal ken,
Where souls immortal do forever dwell;
Think of the loved ones who await me there,
And, without murmuring or inward grief,
With mind unbroken and no fear,
Calmly await the coming of the Lord.
—DAVID DUBRY FIELD in New York *Independent.*

Resolving to serve the Lord is a good start in the right direction, but it is only a start. It bears the same relation to the actual service of God that a soldier's enlistment bears to a soldier's campaigning. Says the son of Sirach: "My son, if thou come to serve the Lord, prepare thy soul for temptation. Set thy heart aright, and constantly endure, and make not haste in time of trouble. Cleave unto him, and depart not away, that thou mayest be increased at thy last end." And it is in the line of this thought that the apostle to the Gentiles says, to one of his young fellow-soldiers: "Suffer hardship with me, as a good soldier of Christ Jesus." Enlisting is a good beginning; but it is he that endureth unto the end who shall be saved.—*Sunday-School Times.*

Men of tender heart and loving sympathy and gentle touch are wanted to give comfort to the world's sorrow, to help other tempted men in their battles, to rescue the perishing out of their bondage.—*J. K. Miller, D. D.*

Contributions.

The Songs We Sing.

ANNA D. BRADLEY.

Being in a fault-finding mood to-day, I fell to criticising the songs we sing, and wondering if they are always a correct expression of the soul's desire.

Song in worship is, or should be, either praise or prayer. We have no right to say to God in music what we cannot reverently say to Him on bended knee.

I remember once seeing a Sunday-school, I believe it was on some gala day—perhaps a picnic—all gathered together, and, in their holiday dress, with their fresh young voices in sympathy with every glad sound of nature, all bubbling over with life and sunny youth, they sang in full, strong, joyous tones.

"I'm weary, I'm fainting,
My day's work is done;
I'm watching, I'm waiting
For life's setting sun."

How they did sing! The air was filled with the music, and rock and hill and tree caught up the song, and, in answering echo, flung it back again at those young singers, and all of nature seemed to shout in merry tones.

"I'm weary, I'm fainting."

But yet, despite this strong assurance, and their united petition to be allowed—because of the shadows which were "stretching afar o'er the way"—to "anchor beyond the dark sea," I could but fancy that these young folks seemed well content to continue in the present life. Existing circumstances did not seem to be very trying to those glad youths and maidens. And while it might have been true that "The heart was panting and sighing," still I could not force myself to believe that it was death for which they were longing.

And we older ones sometimes sing this beautiful hymn—fit only for the fully ripened saint—with as little meaning as did the merry boys and girls.

We, in the rich prime of life; we, whose work is scarcely well begun; we, to be weary of doing our Master's service! We, to be waiting with folded hands for the promised rest of the faithful!

Again, is it really true that all who sing that song are anxiously watching for "life's setting sun"? Are we really yearning to be speedily anchored "Beyond the dark sea"?

"Lord, I care not for riches,
Neither silver nor gold,
I would make sure of heaven;
I would enter the fold,"

shows a very beautiful spirit, if it is ours. But we so strive for riches! We so hoard our silver and gold! To outsiders we appear to be so absorbed in accumulating the temporal comforts, and so slightly concerned in "making sure of heaven," that it is very possible they may doubt the sincerity of our words.

"Holy Bible! Book divine!
Precious treasure, thou art mine!"

One would think, to hear us sing this glad triumph song, that of all the possessions which the world can offer, there is nothing so priceless as the "Book divine."

But is this so? Is it really true that nothing we have is so highly prized and so constantly handled as is the sacred Word of God?

"Jesus, I my cross have taken,
All to leave and follow Thee!"

Ah, if this were only true! Yet too often I lay down my cross; turn my back upon my Saviour, and follow the world instead of Jesus.

"Nearer my God to Thee,
Nearer to Thee;
E'en tho' it be a cross
That raiseth me,"

has been sung by countless lips. But

when the cross is really pressed upon us, our bursting hearts grow numb with anguish. With shirking, trembling hands we strive to press it from us, and with whitened lips we cry—"Not this, O God, not this."

Yet there are moments in our life when, by God's grace, we can sing this song, aye—and sing it from the heart. Pallid lips have whispered it above the coffin lid where rested every earthly hope the loving heart had cherished. And yet they have forced themselves to lift their cross and pray God's blessing on it. In this one act of trustful submission they have, indeed, been drawn immeasurably nearer to the divine heart of the Father.

"Saviour, more than life to me,
I am clinging close to Thee!"

The words seem to be wrung from a bursting heart which has found how hopeless a task it is to cling to aught else beside. Yet alas! Not one who reads my selfish, narrow life would ever dream that I was really clinging very close to the crucified Son of God.

Dear Father, help me to remember that every word I sing during the hour of worship is addressed to Thee. Help me to be so enveloped by Thy sacred presence that no word of idle form will ever be found upon my lips. Be Thou indeed and in truth

"My everlasting portion,
More than friend or life to me.
All along my pilgrim journey,
Saviour, let me walk with Thee."

And if length of days should ever make me tired of my earthly existence, and I really be "weary and fainting" from my day's work fully done, then indeed, dear Lord, may I find grace to sing, "The cold surging billows that dash at my feet

Have lost all their terror; their music is sweet.
My Saviour is stilling the tempest for me,
Now, oh, let me anchor beyond the "dark sea."

Young People's Work.

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

The Bearing of C. E. on our Plea for Christian Union.

What is our plea for union? For nearly a century we have been pleading for the union of God's people upon the divine basis. We have set forth the unity that characterized the Apostolic church, and now demand the same unity upon the same foundation. We denounce all human creeds and party names as divisive, and these divisions of Christ's church as sinful, "we therefore urge the world of God against human creed, faith in Christ against faith in systems of theology; obedience to Christ rather than obedience to church authority; the church of Christ in place of sects; Christian character in place of orthodoxy in doctrine as the bond of union, and associations for co-operation in good works instead of associations to settle questions of faith and discipline."

We also repudiate, says Hopkins, the union sentiment abroad in the land as detrimental to Christian unity as is the sectarian spirit a sickly, flimsy, union sentiment which takes no cognizance of sound doctrine, right conceptions, fundamental principles, involved duties, or any other intelligent position, condition or basis. Christian unity—like the bridge pier—must be lowered through the sand, squal and rubbish until it rests upon the bed-rock of truth and righteousness.

Christian union must be one born of Omniscience. It must of necessity be a scriptural union. No other is either practicable or desirable. "Truth—clear truth—born in Heaven must keep pace with and underlie every step,

every effort; at forming a union that ought to be called Christian."

Now keeping before us our plea for union work, what is the bearing of C. E. towards it?

If C. E. is detrimental to, or antagonistic, or in any way hinders the development of the spirit of unity, we as a people cannot consistently give it our support or encouragement. If C. E. strengthens denominational walls, gives nourishment to the spirit of sectarianism; or if it tends to create and develop in the hearts and minds of Endeavorers a love for division, for human creeds, party names, and for the spirit of sectism and to stultify the desire for Christian union, then we must sound aloud the alarm, denounce it as a sin, an invention of Satan to strengthen denominationalism and to further postpone the day when Christ's prayer for oneness will be answered; but, on the other hand, if C. E. is not inimical to, nor subversive of Christian union, but its friend and supporter, then we must, if we would be consistent, extend to it the right hand of fellowship.

I believe that C. E. is not opposed to our plea for union; but that it is in harmony with, and that it has been raised up by God for the purpose of hastening the day when we shall all be one; by preparing the church for union, for the following reasons:

1. C. E. fosters and cultivates the spirit of interdenominational fellowship. We never can exert any appreciable influence for Christian union if we stand at a distance and hurl our thunder-bolts against the walls of denominationalism and issue our invectives against those behind the ramparts. Before the religious world is ready to listen with any degree of interest to our plea for union, we must come into closer relationship. There must be a cultivation of the fraternal spirit.

There was a seeming necessity for the denominational movement growing out of the confusion attending the coming out from the great apostasy. There is now no excuse for it; but the first step towards Christian union is interdenominational fellowship. We must know each other better.

The closer denominations come together, exhibiting the one towards the other the Christ spirit, the nearer we are to union. One great barrier in the way of the onward march of the union movement is our own sectarianism. While we have been so eloquently denouncing this evil of sectarianism, we have in some places become narrower, more bigoted, and more extremely sectarian than those whom we have opposed. Never was there a sect more hide-bound than some sections of our own people. In many instances we have warped, and twisted, and dwarfed the fundamental principles underlying our restoration movement into as cast-iron a creed as was ever framed by ecclesiastical court or ecumenical council. What we need is to come into closer contact with our brethren in these denominations to discover that many of them have travelled further along the road of Christian perfection than we, and that they are not wholly bad. C. E. is a potent factor in purging us of our sectarianism and in giving us a broader view of our work. It removes and eradicates that narrow spirit which characterized the Apostle John in his early days with Jesus. Luke ix. 49, 53-56. Our attitude towards them cannot be the same as our attitude to the world. We manifest more indignation against denominations than Christ did against sinners. Christ opposed sin, we denominationalism.

There has been no other religious movement since the days of the great apostasy that has brought the people of all religious organizations into such

close relationship as the Y. P. S. C. E. The result has been the disappearance of much that seemed to have been a barrier, and the bringing into prominence of those great principles on which all agree—a diminishing of our differences and a mighty magnifying of our points of harmony.

2. C. E. is teaching the religious world the power and necessity of a united church.

Never in the history of this dispensation have there been such conventions as those held at Minneapolis, New York, Montreal, by the Y. P. S. C. E. Christ prayed that we all might be one for a purpose, viz.: that the world might believe that God sent His Son to redeem it. This continent never before so felt the power of Christianity as it did at New York in 1892, when nearly twenty-five thousand C. E.'s from all parts of the world met in that great metropolis for the purpose of magnifying and glorifying "Christ and the church."

This power was felt not as an ecclesiastical body, who through its systems of underground railroads was influencing by hook or by crook the legislative assemblies, parliaments and congresses; but as a mighty army of consecrated men and women, unitedly standing for purity, morality "for Christ" and against all forms of vice and political corruption. The church is beginning to realize her power for Christ when united, and she is using her strength to purge herself of the evil of division. Such eminent divines as Parkhurst and others are speaking in more forcible language if possible against the sin of division than did the pioneers of the restoration.

It was the French and Indian wars of 1690, and later which, compelling the thirteen colonies to unite in a common cause, gave them the knowledge of the power of their united forces, that when the time came they were able to free themselves from the oppression and blinded tyranny of the parent land. C. E. is teaching the religious world the power of a united church, and is thus a potent factor in arousing her to overthrow the walls of denominationalism and to unite as one in answer to Christ's prayer against the powers of darkness.

3. The creed of C. E. or its battle-cry is the creed of the church; the battle-cry of Christendom—"For Christ and the church." The very object towards which we have been working is the elevation of Christ to His proper place in the church—the Head.

Father Clark at New York expressed himself with some surprise at seeing the striking resemblance between the principle of C. E. and that underlying our movement. Would you ask for a better creed, "Christ and the church"? and will not young people trained and taught to acknowledge Christ as the Head and to look to Him as the one of supreme authority in time repudiate all human creeds and confessions as authoritative?

4. Any movement that will give the church a larger and grander conception of Christ's mission, and a fuller and richer measure of the Christ spirit, will immeasurably affect and hasten the day when Christian union will be consummated.

It removes from the hearts and minds of the young men and women all bias and prejudice which are inimical to union. Hopkins says, "The Y. P. S. C. E., whenever born, bursts the shell of denominationalism and seeks the freer atmosphere of a broader fellowship among the people of God." Would that C. E. might be born in many of our congregations if it would but burst the shell of sectarianism in which they are encased, giving them a fuller and broader conception of our

plea. C. E. is the power that is forcing open the floodgates that confine the rivers of free investigation. City and county unions of C. E. are bringing the best of all the denominations together, broadening their conceptions of fellowship and impressing upon their hearts and minds the joy and blessedness of a united people working together in Christian sympathy and love. In fact, C. E. is the beginning of C. U. In view of these facts then, as a people, can we consistently do otherwise than give C. E. our earnest and hearty support? GEO. FOWLER.

Annual Address.

BY REV. FRANCIS E. CLARK, D. D.
President of the United Society of Christian Endeavor.

Delivered at the Thirteenth International Convention, Cleveland, July 12, 1894.

A picturesque scene is that which the Scriptures record as occurring near the close of the life of the Prophet Elisha. The dying seer places his hands upon the hands of King Joash, which hold the royal bow and arrow, and he tells him to shoot. The King obeys, and out of the open window the arrow speeds, while the prophet cries out, "The arrow of the Lord's deliverance and the arrow of deliverance from Syria."

Then said the prophet, "Take the arrows, and smite upon the ground." and he smote thrice, and stayed. "And the man of God was wroth with him and said, "Thou shouldst have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it, whereas now thou shalt smite Syria but thrice."

Some such message comes to us, Christian Endeavorers, on the occasion of this our thirteenth Convention.

"Strike. Strike in the name of the Lord."

"Strike again for the principles that have made you strong."

"Strike once more for converted loyalty and outspoken devotion and definite service."

"Strike again for Christian Citizenship and for the Extension of the Kingdom in all lands, and for your World-wide Fellowship."

"Do not be content with one, two or three blows for the right. Strike, and strike, and strike again until the day is won."

If I can read aright the times, this is the message for to-day.

1. Strike once more for the principles that have made Christian Endeavor strong.

As an organization becomes popular and vigorous, it sometimes forgets the principles that gave it strength and vigor.

Let that never be said of the Society of Christian Endeavor.

What are our principles? If I know anything about them, they are the ideas involved in the Pledge, the Consecration Meeting and the Committees.

We have struck with these arrows three times, but let us not excite the just wrath of God's prophets by staying our hands. Four, five, six, perhaps sixty-six times do we need to reiterate the truth involved in our pledge; that it is reasonable to vow and to pay unto God our vows, that there is nothing in the Christian Endeavor pledge that the weakest and obscurest young Christian cannot fulfil; that this, more than all other things, gives lasting power to our Society, and that without it, in its substance, no Endeavor Society is worthy of the name.

So for the Consecration Meeting. This is our land of Florida, where we not only seek, but find the fountain of perpetual youth. Our hour of consecration is our hour of rejuvenation. Antæus touched earth with but one

foot or one finger, and was revived and quickened for a stronger fight. At the monthly roll-call meeting we touch heaven, and are revived for a further journey and conflict in the world.

So with the Committees. They are essential. They mean Christian work. They stand for individual service. All these are not mere methods or crutches or helps over hard places; they involve principles that go with the name "Christian Endeavor," and with which the name should always go. Upon the maintenance of these principles depends, I am confident, the future success of Christian Endeavor. Do not think that the time has come when we can ignore these ideas or treat them lightly.

Do not suppose that the public has so fully accepted them that they can be safely dropped out of sight.

At union meetings and conventions, in your own society and in more public gatherings, by print and by speech, let us strike not three times, but five or six times, until all the world knows for what Christian Endeavor stands.

May I suggest that more of the money raised in our State conventions might be profitably spent in circulating this fundamental literature rather than in any other way? Sow broadcast this seed. Show that Christian Endeavor has principles—definite, reasonable, workable principles; principles in which we believe; principles that we can defend; principles that constitute the strength of the movement.

2. Again, Christian Endeavorers, strike once more for Good Citizenship. Right nobly have you rallied around this standard during the past year.

From East and West and North and South has come the good news, "Christian Endeavor stands for the election of good men, for the enactment of good laws, for sturdy and steady opposition to the saloon, the gambling-hell, the lottery, the violation of the Sabbath."

It stands by such men as Charles H. Parkhurst, and every kindred spirit in every political party that seeks to purify politics and to make this Immanuel's land.

I congratulate you that none of you have been cajoled into making our organization the tail of any political kite. To be a Christian Endeavorer does not mean that one is necessarily a Republican, or a Democrat, or a Populist, or a Third Party man, a Blue or a Grit, a Tory or a Liberal.

It does mean that he is necessarily a good citizen, and that he will exact every ounce of his influence, to which ever sex he belongs (if the young men will excuse the generic pronoun), for the right.

While Tammany flourishes in New York, and open gambling in Chicago, and licensed prostitution in New Orleans, and the Louisiana lottery has moved only across the street to Honduras, the outlook is dark.

It is dark, but not hopeless.

This last year has seen Boss McKean sent to Sing Sing, and Brooklyn redeemed. It has seen Croker fly to Europe. It has heard Woolley speak in Chicago and Indianapolis, and Murphy in Boston, and has witnessed a score of other good-citizenship campaigns. It has seen thousands of Endeavorers go to the primaries who never went before. It has seen a splendid verdict pronounced against the saloon in Canada, a verdict that Endeavorers have made emphatic in a hundred towns.

Thank God for the year's work! But you have only struck once, Endeavorers. Strike again and again and again, until, if Christ should come to Chicago or New York or Toronto or San Francisco, he would find clean streets, and clean city halls, and clean men in them, with never a brothel or a dive to pollute the air that he should breathe.

(To be continued.)

A Reminiscence.

The sight of some loved names of faithful brethren gone to their reward—in a recent number of your paper—recalls some early memories which may perhaps interest some of your readers.

In the fall of 1832 my eldest brother and I arrived in New York—our intended destination being the then great western city of Cincinnati. We visited Niagara Falls, crossed to Toronto having letters from father to some Scotch Baptist brethren in Canada. Railways were but begun, that from Albany to Utica not yet finished, about two-thirds of the way to Buffalo. Canal boats were best for emigrants. Wm. Lyon McKenzie was then the active political reformer in Canada. The Leslies were quite prominent in Toronto. The Oliphant family had removed from Dundas to Eramosa, and their log shanty, after our weary walk, was a revelation to us—not in itself attractive, but our hearts were filled by their most cordial welcome; and we bought two hundred acres near by. But we found other employment, and after chopping a few trees and cutting into one of my boots and toes, we let the lot grow until it sold for eight times its cost.

The "Sabbath" meetings are worthy of record. The members were few and scattered, but did not neglect their assembling together to remember their Lord. Then the good Fathers Black and Oliphant were leaders. The Bible was the book, and devout instruction and exhortation were given from it, others sharing in the services. The "meeting house" was in Father Black's home—a good example for brethren in thin settlements, and which has had good fruit. Family worship was a matter of course, in which parents and family shared. David Oliphant, afterwards a Bethany student, the youngest, who died some years ago in London, became a preacher and editor of the *Banner*. William was one of the best, most lovable young men I have ever known. The eldest was also exemplary and cordially co-operated on the farm. The one loved daughter and sister attracted and became the wife of a worthy brother in the faith. In that log shanty I first saw the *Millennial Harbinger*, and found the near relationship of the Scotch Baptists to the good Disciples of Christ. Hence never any prejudice against the "Campbellites," whose lights then shone in the woods of Canada. Years afterwards I became acquainted with Elder R. S. Bentley and E. Sheppard. Fond memories arise in connection with both names. The first smoothed the way, and the last led me into and out of the river.—Rom. vi. 3-4.

Father Bentley was born in 1800. When he was in Chicago in 1893, I had the pleasure of visiting with him a married grandson, whose mother was then visiting him and family. Here were four generations, and all heard the venerable *Great Grandfather* offer grateful thanksgiving and earnest prayer for the divine blessing on all as we knelt in heart-felt reverence. We can rejoice that such prayers are answered. Blessings are promised to the third and fourth generations, and Father Bentley had such comfort in the characters of the scores of his descendants and some orphans whom he also raised. Truly "the memory of the just is blessed." Yes, and is a more precious legacy than can be left by any mere millionaire. Such early Disciples as Oliphant, Black, Kilgour, Anderson, Bentley and Sheppard have been great blessings to Canada and also to the United States. "Blessed are the dead who die in the Lord, that they may rest from their labors, for their works follow with them."—Rev. xiv. 13. May our desire ever be to follow those who through faith and patience inherit the promises. T. H.

Check your indigestion with K. D. C. the Great Checker.

A Group of Pioneer Preachers.

The *Canadian Evangelist*, the representative newspaper of the Disciples of Christ of Ontario, publishes as a supplement to its last number a remarkably fine group containing portraits of the pioneers of their movement in Ontario. Of these venerable patriarchs, only one is still living, namely, Alexander Anderson, formerly of Eramosa, now of Hamilton. Three of them, Edeas James Black, James Kilgour and Alexander Anderson, were residents of this county and were well known to many of our readers.

James Black, father of Messrs. John and Hugh Black of Eramosa, is the oldest member of the group, and was the earliest pioneer in Ontario of the cause his life and works so eloquently pleaded. He was a man of extraordinary powers, intelligence and zeal, and his memory and the record of his works will be handed down as a grand legacy.

The second of this trio, Elder James Kilgour, is another and not less notable figure in the history of the Disciples of Christ in Ontario. Mr. Kilgour's name has been moreover closely associated with the moral, spiritual and intellectual interests of our own city, of which he was for many years, up to the time of his death, a little more than a year ago, a resident. He was a charter member of the church of the Disciples in Guelph, and was, till within a few years of his death, their minister and moving spirit. He was also for many years a member of the Board of Education, and always took a keen interest in the advancement of education in the city.

Among the other notable personages in this group is the late Elder Sheppard, whose death was recorded a few weeks ago. Though his labors were for the most part confined to other points of the Province, he was well known to many in and about Guelph, having made frequent visits in the course of his labors, both here and in the township of Eramosa.

The remaining member of this venerable group, Elder Dugald Sinclair, lately gone to his rest, did the work of a pioneer in the western part of Ontario, and to his zealous efforts may be traced much of the success of the Disciples of Christ in the South-western counties.

We congratulate our contemporary on the excellence of this supplement which is issued with a double number of the paper containing a very full account of the late convention at Hillsburg. This number, containing as it does this unwritten but eloquent history of the past, as well as a very complete summary of the work of the present, and indicating the prospects of the future, must be of more than ordinary value to its readers.—*Guelph Mercury*.

Our Premium Picture.

The above very kind reference to our Premium Picture is highly appreciated. There is an error in it with regard to Elder Sinclair; it is twenty-four years since he died.

Don't Put It Off.

The necessity of a spring medicine is universally admitted. This is the best time of year in which to purify the blood, to restore the lost appetite, and to build up the entire system, as the body is now peculiarly susceptible to benefit from medicine. The great popularity attained by Hood's Sarsaparilla, owing to its real merit and its remarkable success, has established it as the very medicine to take in the spring. It cures scrofula, salt rheum, and all humors, biliousness, dyspepsia, headache, kidney and liver complaints, catarrh, and all affections caused or promoted by low state of the system or impure blood. Don't put it off, but take Hood's Sarsaparilla now. It will do you good.

Obituaries.

James Menzies.

On Monday, June 18th, at 228 Richmond street west, Toronto, Bro. James Menzies, one of the pioneer settlers in Ontario, reached the close of a long, earnest, Christian life, and passed from earth's scenes into the rest awaiting the people of God. He was born in Dull, Perthshire, Scotland, in 1808, hence he died in his 86th year. The family came to Canada in 1817, remaining near Montreal about a year, from thence they removed to Toronto in 1818, where they dwelt two years. In 1820 they went to Esquesing township, Halton Co., and settled near the village of Norval in what was then the wild unbroken forest. Here with his father, farms were cleared and homes provided, a church of Disciples of Christ was also started—one of the first, if not the first, in Canada—the place of meeting being erected on his father's farm. Brethren Anderson, Trout, Stephens, White, Madden, and other well-known pioneer Disciples met and worshipped here long ago.

In 1878 Bro. Menzies removed to Toronto, where he resided until his death. He became a Disciple of Christ in 1838, and lived an exemplary life, keeping his "begun confidence steadfast until the end." He was a man of strong faith, sterling worth, and upright character. Like his father, he was a great student of the Bible, which was his constant companion, hence his knowledge of the word was broad and clear. He was eminently qualified for the active service he so cheerfully rendered to the work of the church, where he steadily advocated the maintenance of the FAITH, the ORDINANCES, and the LIFE of the church of the New Testament. It was at all times profitable to listen to his expositions of the Word of God, especially when he presided at the Lord's table in the assembly of the saints.

Bro. Menzies was a man whose friendship and counsel were highly valued by all who knew him; his excellent memory being richly stored, together with his genial temperament, made him a most agreeable and helpful companion. Not only was he familiar with the scriptures, but he possessed a very extensive knowledge of the literature of the Disciples of Christ, particularly of the writings of Alexander Campbell, whom he knew personally. For many months prior to his death, such was his love for the communion of saints that he was present at the Lord's table when he had to be conveyed to and fro by carriage, being unable to walk the distance from his home. He was one of the charter members of the church established in Occident Hall, Toronto, in 1882, by the late Bro. Kilgour, of Guelph. He enjoyed very much the fellowship of the church in Broadway Hall, Toronto, of which he was a devoted active member, frequently saying his happiest church life was there. His brethren loved him and esteemed him highly for his faith and life. His closing years were full of enjoyment and peace, being happy in his home in the care of two of his daughters, who were with him ministering constantly and tenderly until the end. He was confined to his home since November last, suffering much pain, which was borne without complaint. His intellectual vigor and mental power remained to the end. A few days before his death he spoke of his departure, quoting the words of Paul (and Tim. iv. 6-8) with a calm strong faith. He leaves to mourn his departure, four daughters and one son, surviving members of his family.



As Well as Ever

After Taking Hood's Sarsaparilla

Cured of a Serious Disease. "I was suffering from what is known as Bright's disease for five years, and for days at a time I have been unable to straighten myself up. I was in bed for three weeks; during that time I had leeches applied and desired to benefit. Seeing Hood's Sarsaparilla advertised in the papers I decided to try a bottle. I found

HOOD'S Sarsaparilla CURES

relief before I had finished taking half a bottle. I got so much help from taking the first bottle that I decided to try another, and since taking the second bottle I feel as well as ever I did in my life." Geo. Mearrett, Toronto, Ont.

Hood's Pills are prompt and efficient, yet easy of action. Sold by all druggists. 25c.

The funeral was on the 20th June to Norval, where the earthly tabernacle was placed beside that of Sister Menzies, who died some seven years ago. A large concourse of relatives and friends, with representatives of the York Pioneers, of which society he was a member, attended the funeral both at the home and at Norval.

"Life's labor done as sinks the clay, Light from its load the spirit flies, While Heaven and earth combine to say, How blest the righteous when he dies."

Geo. J. Barclay, Toronto.

McARTHUR.—To day we laid away all that is mortal of our dear Bro. Peter McArthur, who fell asleep in Jesus on the morning of the 21st, after a lingering illness of about a year's confinement to the house, and which he bore with Christian fortitude and without a murmur. He was one of those who largely reflected in his life the life of Christ. We hoped he would have been spared to a life of great usefulness in proclaiming the gospel in which he so much delighted, and which he presented in such simplicity and tenderness that all who loved the truth were delighted in listening to his presentation of it. He indeed lost sight of himself and held up Christ to the people. Before passing away he selected hymns to be sung at the funeral, and requested that the writer should take the "Faithful saying," 1 Tim. i. 15, as the subject of discourse upon the funeral occasion. Humanly speaking, we feel that we have sustained a great loss, but He who sees the end from the beginning knows best, and we humbly bow to his will. The bereaved family have the sympathy of the community, and better still, the blessed consolation of the gospel. C. SINCLAIR.

Collingwood, July 23rd, 1894.

BUTCHART.—In Toronto, July 28th, 1894, of infantile cholera, Arnold, son of Reuben and Annie Butchart; aged one year and ten months. We join with many friends in extending deep sympathy to the father and mother. May the Lord comfort them.

Use K. D. C. for indiscretions of diet.

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

HAMILTON, AUG. 1, 1894.

Notice to Students.

We are desired to say that all young men intending to go to college or prepare for ministerial work, and all who have been considering the propriety of attending our proposed Bible School in Toronto, are requested to communicate at once with the Chairman of the Educational Committee, John Munro, care of 85 Wellington St. north, Hamilton, Ont.

And further, that brethren or sisters interested in the project and desiring information thereon, are cordially invited to direct their enquiries to the same person and the above address.

B. Y. P. U. A.

The above letters stand for "Baptist Young People's Union of America," and the occasion for referring to that association now is the fact that its fourth international convention was held in Toronto, July 19th-22nd. It was a large gathering of well nigh 6000 people, over half of whom came from the United States. The principal place of meeting was the new Massey Music Hall, which by the way is a magnificent hall and worth a trip to Toronto to see, especially if it should be filled with a respectable audience bent upon a good object.

The B. Y. P. U. A. Convention was not entirely composed of young people, unless the definition of one of the speakers be accepted, that all who were young in heart were eligible for membership. There gray hairs and bald heads were not a few, and no doubt the long heads of the Baptist denomination were represented too. We notice in these great movements of young people in these days that while the young produce the enthusiasm—the steam, so to speak—the older ones are the throttle of the engine, and stand by the brakes; and that appears to be the case with the B. Y. P. U. A.

The writer attended a number of the sessions of the convention and heard some of the finest speeches; and esteemed himself particularly fortunate to have heard what was pronounced by good judges the masterpiece of the occasion, the address of Dr. McArthur of New York on "The Elements of True Success."

It was a Baptist Convention. The heartiest applause was all given in response to a declaration of loyalty to Baptistism. We noticed a very perceptible lessening of the weight of applause when once a speaker made an attack upon man-made creeds which would gladden the heart of a Disciple. It occurred to us these young Baptists are not yet ready to give up the New Hampshire Confession of Faith, notwithstanding their motto, "Loyal to Christ in all things at all times." But when expressions were used which to an outsider would seem an assumption that Baptists have a corner on regenerated church membership and a monopoly of loyalty to the Lord Jesus, then did the hands of those young Baptists go together in a way that

made the air vibrate and blow around your head in a manner that was far from unpleasant on a hot day.

From our point of view the notable feature of the convention was the evidence it furnished, of what we have known for a good while, that the Baptist denomination is determined to remain Baptist. The Educational Plans for 1894-95 contemplate a course of reading and study in Baptist history; the plan is skilfully elaborated, and those who follow it throughout will learn what influences and ideas, what discussions and what conflicts have contributed to make the Baptist denomination what it is to day. The lines will be drawn as between Baptists and Pseudo-baptists, and also between Baptists and all other immersionists who do not rally round the Regular Baptist flag. We note that Dr. Jeremiah Jeter is to be resurrected to tell what he thinks of the Disciples of Christ, under the heading a "Pseudo-Reformation." This may, we presume, be taken as a pointer as to the feelings of the B. Y. P. U. A. towards the Disciples.

Ah! well, the Disciples will just go on on New Testament lines, refusing to be bound by man made creeds, and holding an open door as usual to such Baptists, old or young, as become sufficiently intelligent in the Scriptures to be unwilling to remain in bondage to the traditions of men.

We note that our Pseudo-baptist exchanges are not pleased with the out-and-out and outspoken denominationalism of the B. Y. P. U. A. It means trouble for the Pseudo-baptist no doubt; for the Baptists are a mighty people, and when they begin to press the issue in favor of believers' immersion and a regenerated church membership, then the Pseudo-baptists feel not as comfortable as they would like to in the company of their Baptist brethren, and when the Baptists lift up the bar of close communion against them, they wonder if notwithstanding all their professions of fraternity they are brethren after all.

Yes, that was a remarkable convention, and the student of the religious situation would do well to keep his eye upon the B. Y. P. U. A.

Notes.

TO AGENTS.—Will all agents please exert themselves to collect arrears and secure renewals and new subscribers? If any subscribers are not able to pay the whole of their account now, get them to pay what they can, and send that to us. Do not neglect this, please.

The Editor of the EVANGELIST, being now relieved of the office of Corresponding Secretary of the Co-operation, is at liberty to hold some protracted meetings, and invites correspondence with churches desiring the services of a preacher for such work in the near future.

Some Methodist brother has been sending rather unfavorable accounts of the Methodist Union in Canada to an Australian newspaper. He thinks the Union was "a sad thing for this country." After describing some of its bad effects he pathetically adds, "and yet for all this many are trying to consummate a union with the Presbyterian Church." If this brother is not nearer the facts with regard to Methodist union than he is with regard to union with the Presbyterians, the Australian Methodists had better pay no attention to him. There is a little platform oratory here about union between the Methodists and Presbyterians, chiefly by men who wish to "bring down the house," but that is all. Nobody seriously thinks of amalgamating the Arminianism and Calvinism of the country. We are a reasonably progressive people in Canada, but we have not gone quite so far as to think that our fathers were fools.—*Canada Presbyterian.*

The Editor of the *Canada Presbyterian* reminds us of the famous farmer who would not lengthen his whiffletree although the poor horse's legs were being badly chafed, giving as his reason that the whiffletree was long enough for his father and it would do for him. And, by the way, was it not Principal Grant who said not very long ago that he knew no reason why Presbyterians and Methodists might not unite? And as for amalgamating Calvinism and Arminianism, what do the rank and file care for either?

Church News.

COLLINGWOOD, July 23, '94—We had one confession and baptism last night; also one not before reported.
C. S.

CINCINNATI, 165 Barr St., July 21, 1894.—Dear Bro. Munro: We received supplement picture some time ago. Were very much pleased with it indeed. Work goes on nicely here, five additions since we came. Have also started a mission with 107 in S. S. and good audiences at preaching services. Expect to accomplish much in this mission and contemplate starting two more soon. Intended to thank you for the "Pioneer Preachers" before, but have been very busy. Bro. Barnes was with us this week. Sister Barnes has gone home to visit.
Yours, W. T. CHARLTON.

CHICAGO.—The Disciples in Chicago have a "City Mission Board," which meets monthly. It has started several preaching stations, or churches. The two largest churches are those of which Prof. Black and J. W. Allen are the respective pastors. Some are older, one of which holds rather to the practical feature of plurality of elders than to the "one man system" visible to the congregations. It is therefore seldom ranked in the list. The visible plurality of two or three elders is rather a feature of the old Scotch Baptists, and if I am not mistaken predominates in Australia in "Disciple" Churches. The great Chicago University, although still called Baptist, is now so richly endowed and available to all students of any faith who conform to the rates of the University, that a broad and so-called "liberal" spirit has been developing, which some regard as dangerous to sound doctrine regarding the gospel of our Lord Jesus Christ. Disciples perhaps share in similar sentiments, and have already got their "Dean" in anticipation of their "house" or school to be established. In view of which, a building to cost a hundred thousand dollars, is intended to be built this fall, and a church also to be organized. The Disciple School or "House" will share in all the advantages (and disadvantages) of the environment of such a vast and wealthy establishment. Learning of the head has superiority for good or evil over ignorance always, but the Great Teacher in His divine wisdom taught the supreme importance of the education of the heart first unto righteousness, and held up the child as the best illustration of the spirit in which to receive His gospel and all other truth. To let our students beware of vanity in mere knowledge, and not begin to imitate those who are prone to introduce the names of heathen philosophers and teachers as equal or superior to those who in our Bible prophesied of our Redeemer, and alone are acknowledged by Him.

Let us hope, however, that our own BETHANY and BIBLE and SIMILAR COLLEGES shall continue to be well sustained, and that ere long there shall be the visible union of all as "one body," who believe in the "one Lord," and are loyal observers of the "one

baptism." Then shall the names and clouds of "divisions" be dispersed. Then shall the world believe and the prayer of our Lord be answered in the conversion of the world. No longer shall the Romish Wafer displace the loaf and cup, nor the wetting by sprinkling, pouring, touching, ignore "the born again form" of that burial and resurrection of our Lord without which resurrection there could have been no gospel (1 Cor.), for "If Christ hath not been raised faith is vain, and all are yet in their sins, 1 Cor. xv. 12-20. If loyal Americans shed their blood to preserve their stars and stripes, why should Christians cowardly surrender the gospel banners to sprinkling and the Wafer? No good answer can be given—for surely it is a truth that we should fight the good fight of faith in the divine armour (Eph. v. 13-18), for—

The Wafer is a sin,
And sprinkling its twin.
But the happy day shall come when
all shall be one, and Jesus shall reign
on earth as in heaven. Amen.
T. H.

Building Note.

WAINFLEET.—We have completed the foundation for our new church house. The contract is let, and we are now looking forward to the completion. Our congregations are large for summer. Peace and harmony prevail. We are having an influence for good which must triumph in the salvation of souls and the advancement of the Master's cause in this vicinity.

We are wondering how many of our brethren will help us in our building fund. Will you? We are worthy of your confidence.
J. H. M.

Our Premium Picture.

"I was really delighted with the Premium Picture. I would not begrudge five dollars for it."

"The Premium Picture is a treasure."

We remind our friends that all new subscribers will receive a copy of "The Pioneer Preachers." Also all who pay up arrears and renew.

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., T. L. Fowler, London; Treas., John McKinnon, Everton; J. H. H. Jury, Bowmanville; Thos. Whitehead, Walkerton; John Black, Rockwood; A. J. Thomson, Hillsburg; S. E. McKee, Erin; Geo. Munro, Hamilton.

All contributions to the funds of the Co-operation should be sent by Registered Letter or Post Office Order to T. L. Fowler, Cor. Sec., 386 Adelaide St., London, Ont.

FORM OF BEQUEST.

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

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

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

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

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

The first Board meeting of the Co-operation for the current year was held on July 2nd in the school-room of the Church of Christ in Hamilton. Every member of the Board was present.

The question of general evangelistic work was considered. It was decided to ask the pastors of churches in the province to do this work for the Board.

If we would make this year a memorable one for great progress in the work, let us pray constantly and

carnestly for the mind of Christ, and begin discharging our obligations at once. Much is lost by allowing the greater part of the year to pass before any money is raised.

Will all those who at the Annual Meeting took pledge cards to distribute please report to the Cor. Sec. what success they have had in securing subscriptions?

SUNDAY SCHOOL SUPERINTENDENTS are reminded that the first Lord's day in September is the time for the special collection for Home Missions in the Sunday Schools.

T. L. FOWLER,
Cor. Sec.

Heed the Exhortation.

"My word of exhortation is, that we shall all push forward our work of missions with all our might, doing our very utmost to enlist in the work every disciple of the Lord. Let us stimulate to far greater liberality those who are co-operating with us; and let us enlist others as fast as possible. As yet there is but an infinitesimal number of our brethren who are doing anything at all for the evangelization of the world beyond the bounds of their own congregations; and there is a very small minority of our churches engaged in any kind of co-operation for this divinely appointed work. Let us not rest day or night until every church, and every individual of every church, is doing something. When once they are enlisted in the work, it will be an easy task to induce them to give more liberally."

J. W. MCGARVEY.

This exhortation has the right ring. Let every preacher and every church heed it at once. Since the last convention 1,850 churches have made offerings to Foreign Missions. Shall we have 150 more by October, or 2,000 for the year? This would give us a gain for the year of 786 contributing churches. Is not such a victory worth laboring for? We must not fall short of the 2,000. Let every one that sees those lines feel himself, or herself, especially called upon to secure at least one additional contributing church. Act promptly.

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

TOKIO, June 27, 1894.—DEAR BRO MUNRO: It just struck me the other day that perhaps the friends at home might be anxious about me when they heard the accounts of the big earthquake we had last Wednesday. When the shock came I was in the up-stairs room writing. As this room shakes quite a bit when one descends the stairs, you can slightly imagine how it shook then. At first I was too frightened to run down stairs, and expected every minute to hear the heavy roof come down on me. When I did think to escape by the stairs, the house was shaking to such an extent I was afraid to go near the wall by the stairs, as it is the weakest; however, I did venture, and luckily for me the shock was from right to left, or I should have been thrown headlong. Was out standing by a neighboring bamboo grove (the safest place in an earthquake), looking at the houses swaying backward and forwards before we could take a breath. In Tsukiji, the foreign concession, where all the houses are foreign, there is but one house, a cottage, that did not receive severe damage. Many were the hair-breadth escapes among the missionaries, but God's hand was over us all, protecting us. There is not a foreign house or garden in the city that has not received severe injury. A Japanese house, though far from being com-

fortable in the winter, is certainly the best in times like these: they give, rock, and settle down in place again, very little injured. The latest reports give 32 killed and 82 wounded, some not expected to recover.

Yours, safe and with grateful heart,
M. M. RTOCH.

Christ Hospital.

NANKIN, MAY 15, 1894.

To The CANADIAN EVANGELIST.
Dear Friends,—Though I have often wanted to write to you, pressure of work has prevented me from more than meeting a small private correspondence; but I would like now to report to you our Convention, which met in the Christian Hospital reception room on May 3, and lasted three days. You may be sure we came together with a certain amount of fear and trembling, as during the past year we have not failed to feel the financial depression. We rejoice, however, that it was one of the most inspiring conventions we have ever held.

The President's address, by Bro. Williams, was filled with suggestions for improvements in our methods of work and greater economy of means. A few of the subjects discussed will give you an idea of our programme. After reports from the field we had a paper by Bro. Bentley on Social and Political Problems in Relation to our Converts, also a symposium on Work Among the Women, led by Mrs. Saw, and participated in by other ladies of the mission. We also had a general discussion of projects for improving the industrial condition of our converts and neighbors. One of the most encouraging features was the interest taken by our native brethren in the work against wine; tobacco, opium and foot-binding. The reports from the field showed encouraging progress in every direction in spite of the retrenchment in some places owing to the scarcity of funds. In Shanghai several very staunch converts were made, and a splendid opening effected in the work at Tsung Ming Island, while the liberality of Bro. Coop and the British S. Schools will enable them to have a boat of their own to visit the island and points on the river. Nankin has had some eight additions, with two cases in which a Bro. Feug and a Bro. Chu suffered considerable persecution.

The little church at Yu-hontas in the Chu Cheo district has made good progress with several additions. Much good work has been done at both Wuhn and Lule Hob, at which last place Bro. Saw did much faithful preaching.

The boys' school in Nankin is full, having 28 boys, and though funds are scarce, Bro. Meigs hopes, in the coming year, to open an industrial department, where the boys may be trained to learn the dignity of labor and means of making an honest living.

The hospital has, during the past year, had 355 in-patients, including 119 opium breakers; in the dispensaries were treated 3206 new cases, and 5273 subsequent visits, and we have had many instances of the importance of the work in meeting the people and in talking to them of Christ.

When the fort opposite to us was burned we took in 110 of the soldiers and treated them as our neighbors, with the result of a much better feeling and less of suspicion.

In spite of the financial difficulties which beset us here and which have often been a source of such anxiety to all of us, we enter on the coming year with brighter prospects and higher hopes than ever before. We have this year more or less to be responsible for the money expended in the work in our charge, which exceeds the reduced

remittances from the Board, until such time as the Board can come to our relief, or else we must give up the results of years of labor and in some instances cripple the work in such a way that it would not recover for years. We are full of faith, however, that God has a purpose in all this and in the end we will see that

"It always comes—God's help to human need,
In measures often that our hope exceed;
God's answer to the prayer our lips repeat,
In common blessings or surprises sweet.
Does He not see how doubtful the heart is?
How fearful even the hand we reach to His!
So if to us His presence were not near,
Nor could be found, yet it is always here."

Yours truly,
JAS. BUTCHART.

Literary Notes.

TO PUBLISHERS.—All books, tracts, pamphlets, magazines, etc., intended for notice or review in this department must be addressed to the Editor of THE CANADIAN EVANGELIST, 85 Wellington Street North, Hamilton, Ont.

THE TREASURY OF RELIGIOUS THOUGHT. Its midsummer number (August) comes well laden with the sincere meat of the Gospel. In the Sermonic department, the initial sermon is found in full by the Rev. William Hervey Albright of the Pilgrim Congregational Church, Boston, with which his portrait is given, a biographical sketch, a view of the church and history of the same. Other sermons are by Drs. M. V. Macduffie, J. B. Whitford, J. Robinson and James Stalker. Under the heading, "Thoughts of Eminent Educators," are given extracts and outlines from baccalaureate sermons and addresses from a number of our leading college presidents and educators, including Yale, Harvard and Brown Universities, Amherst, Williams and Allegheny Colleges, also Moody's Training, and the Michigan State Normal Schools. Leading Sermonic Thoughts and Bible Themes are outlined from Drs. Barrows, Bristol, Stone, Burnett, Mansfield and Storrs. The departments of Pastoral Work, Christian Edification, Home and Family Life are given their usual space by Drs. John Hall and J. H. Barrows and others. Current Religious Thoughts and Thoughts on Secular Issues are carefully edited and fill an important place, and there are also Illustrative Thoughts, with Points of Wisdom and Bits of Humor.

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

It is difficult to realize in examining a single weekly issue of *Little's Living Age*, so unpretending does it appear in its modest drab covers, that this magazine far surpasses all others in the actual amount of matter given to its readers every year, as well as in the quality and permanent value of its articles. Yet this is the case. So varied and catholic are its contents, that all readers will find abundant entertainment and instruction in its pages. No department of literature is neglected.

The following are a few only of the many interesting and valuable papers which have appeared in its July issues. "Lord Wolseley's Marlborough," by Gen. Sir Archibald Alison, G. C. B.; "The Proposed Nile Reservoir," by J. P. Mahaffy and Frank Dillon; "In the River Pei-do," by Wm. Laird Clowes; "The Queen and Lord Palmerston," by Reginald B. Brett; "The Problem of Constantinople," by Frederick Harrison; "Marlborough," by Andrew Lang; "A French Ambassador at the Court of

Catherine II," by Mrs. d'Arcy Collyer; "Some Great Churches of France," by Walter Pater; "Handel: Man and Musician," by Frederick J. Crowest; and "The Art of Dying," by I. A. Taylor.

Fiction is well represented by an instalment in each number of an extremely interesting serial, translated from the French, "The Dean of Kill-erine," and by some short stories. Each issue also contains a page of choice poetry.

Published weekly at \$8.00 a year by LITTLE & Co., Boston.

HANDBOOK ON BAPTISM, or Testimonies of Learned Pedobaptists on the action and subjects of Christian Baptism, and of both Baptists and Pedobaptists on the design thereof, by J. W. Shepherd, with an introduction by J. A. Harding, professor of Classic and N. T. Greek in the Bible School, Nashville, Tenn.—Gospel Advocate Publishing Co., Nashville, Tenn., 1894—486 pages, price \$1.50.

The discussion of baptism will not down, it goes on, and in fact there are indications of a revival of the old-fashioned, general and earnest, not to say fierce, argumentation. A leading Presbyterian paper in the States is defending infant sprinkling, and we fully expect that the engagement, so to speak, will become general ere long, and for our part we hope it may. No question is ever settled until it is settled right, it has been wisely said, and it is certain that the baptismal question is not settled at all. We mean that those who profess to be Christians have not arrived at any common ground, right or wrong, in the matter. It behoves all believers to seek common ground and to exert themselves that that common ground shall be the ground on which the Saviour and His apostles stood. As a contribution to this very desirable end, we have great pleasure in heartily commending the book described at the head of this notice. The author of the book was fully competent to undertake the work; he placed himself in circumstances to obtain the necessary means, and he spent the time and gave the labor needful for the accomplishment of the arduous task he set before himself. We feel that it is but simple justice to him and that it is a real service to our readers to do what we can to induce them to purchase the book before us.

We are especially pleased with part third on "The Design of Baptism." It simply pulverizes the Baptist position. We urge our friends to buy the book; study it thoroughly and thus be prepared to lend a hand in hastening the day when Christian baptism will be universally practiced by those who call themselves Christians.

A LIE NEVER JUSTIFIABLE, a study in ethics, by H. Clay Trumbull, editor of the *Sunday School Times*; Philadelphia, John D. Wattles & Co.; cloth, pp. 237, price \$1. The title of this book at once suggests that it has been largely maintained that a lie is sometimes justifiable, and a little observation will convince any one that many people who would fiercely resent the imputation of being liars, do, in fact, lie a great deal, and what is more, do justify their lies.

The last paragraph of the book before us is quoted as showing the position of the author:

"To-day, as in all the days, the chief need of men, for themselves and for their fellows, is a likeness to God in the impossibility of lying; and the chief longing of the community is for such confidence of men in one another as will give them assurance that they will not lie one to another. There never was a lie uttered which did not bring more of

harm than of good, nor will there ever be a harmless lie while God is truth and Satan is the father of lies."

We could wish that every boy and girl might read this invaluable book.

ERRORS OF THE ROMAN CHURCH, and its insidious influence in the United States and other countries, by the most profound thinkers of the present day, and the History of the American Protective Association (A. P. A.), by Scott F. Hershey, Ph. D., and associates, including the sufferings and deaths of the Protestant martyrs under Popish Persecutions; illustrated with 48 full page engravings: St. Louis, Mo., J. H. Chambers & Co.; sold by subscription.

This is the book advertised in this paper for some little time past. The list of contributors gives assurance of a valuable book. Our own well known and able brother, Thos. P. Haley, has an article on "Some Things Catholics do Believe." The Hon. Thos. J. Morgan, commissioner of Indian affairs in the U. S. under Pres. Harrison, contributes a paper on "The Poman Catholic Church and the Indians," in which the hand of the "Pope in Politics" is very clearly exhibited. This book contains a body of information concerning Roman Catholic doctrines, practices, ambitions and methods, which will assist much those who wish to be posted on the true character of the church of Rome.

We should not only see the hand of God, but the hand of our loving Heavenly Father, full of mercy and loving kindness in all that befalls us, whether affliction or otherwise, and therefore we should believe it to be the best for us, because it is his will.—G. W. Bethune.

The marvelous success of Hood's Sarsaparilla is based upon the corner stone of absolute merit. Take Hood's throughout the spring months.

"How sweet 'twill be at evening
If you and I can say:
'Dear Shepherd, we've been seeking
The lambs that went astray.'

"Heart-sore, and faint, and weary,
We heard them making moan,
And lo! we come at nightfall,
Bringing them safely home."

K. D. C. Pills tone and regulate the bowels.

Church Directory.

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

ONTARIO.
HAMILTON.—Church, corner of Cathcart and Wilson Streets.
Lord's Day Services
Public worship, 11 a. m. and 7 p. m. Sunday-school at 3 p. m. Y. P. S. C. E. at 8:15 p. m.
Prayer-meeting, Wednesday evening at 8.
Strangers and visitors to the city are always welcome.
GEO. MUNRO, Minister.
Residence: 85 Wellington St. North.

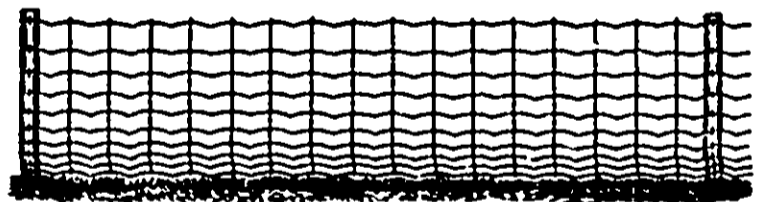
EVERY one in need of information on the subject of advertising will do well to obtain a copy of "Book for Advertisers," 328 pages, price one dollar. Mailed, postage paid, on receipt of price. Contains a careful compilation from the American Newspaper Directory of all the best papers and class journals; 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.

CINCINNATI BELL FOUNDRY
Selling the BEST BELL FOUNDRY BELLS
FOR CHURCHES, SCHOOLS, FIRE ALARMS, ETC.
Catalogues with 2000 bell-tone marks, prices and terms free.
No duty on Church Bells. Please mention this paper.

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

Vomiting caused by Indigestion is prevented by K. D. C.

LAND'S PERFECTION SPRING-STEEL WIRE FENCE

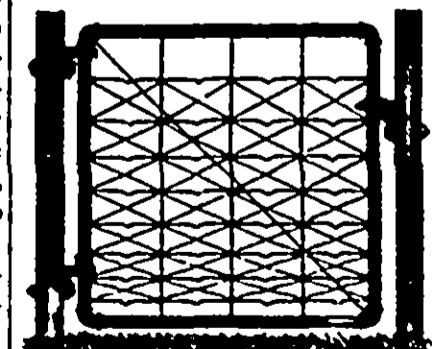


A SMOOTH, EXTRA HARD STEEL WIRE FENCE.

FARMERS,

We beg to draw your personal attention to our Perfection Fence, which will commend itself to the judgment of all intelligent and enterprising men. We claim for it superiority over all other fences made. This may seem a surprising as well as a sweeping statement, but a careful examination will convince you of its merits. It is correctly named the Perfection Fence, fulfilling the old condition of being Horse High, Bull Strong and Pig Tight, as well as being light and practically indestructible. Its points of superiority:

- 1st.—It is made of the best material known for fencing, viz., extra hard steel wire.
- 2nd.—The horizontal wires are crimped every foot to allow for contraction in winter and expansion in summer; whilst frost and heat have always been so destructive to all other wire fences.
- 3rd.—The upright wires are composed of No. 14 Galvanized Annealed Wire; this is wound three (3) times around each horizontal wire alternately in opposite directions, thus making it absolutely impossible for the horizontal wires to sag or shift.
- 4th.—It will not injure your stock in the least. It is needless to mention instances in which valuable animals have lost their lives, while others have been nearly ruined, and thousands are scarred, by the barbarous barbed wire fence. We claim that the object of a fence is not for mutilation or destruction of live stock, but simply restraint. This our fence secures.



Price of Gate (Complete) from \$3 to \$8

Farmers, please call and examine this fence at Jas. Hrazley's wrought iron works, Nos. 58 and 60 King William St., or at 58 1/2 King William St., where you can see the fence in the different stages of manufacture and be convinced of its merits. You can save 50 per cent. on posts, as only one-half (1/2) the posts used in ordinary fencing are required. This fence is guaranteed to turn stock with posts from 16 to 20 feet apart.

- 5th.—No wind can blow it down; no fire can burn it up.
- 6th.—It is the cheapest and most durable fence made.

Price of ten (10) bar, 5 feet high, or ten (10) bar, 50 inches high, 75c. per rod, hung on farmer's posts (if galvanized, 80c. per rod); six (6) bar fence, 50c. per rod, which makes a very good, cheap horse and cattle fence only (if galvanized, 55c. per rod).

LAND & CO.,
(LAND'S PATENT)
58 1/2 King Wm St., Hamilton, Ont.

P. S.—Any person desiring any further information, please send for circulars and Testimonials. (Please mention this paper in answering advertisement.)

Children's Work.

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

The Ideal Mission Band.

The aim and object of the "Mission Band" is primarily to develop a missionary spirit, and secondarily to raise funds to send the "Gospel" to the heathen. With this thought before us, our hearts must utter a song of praise that our young people are being prepared in a systematic and intelligent way to carry on the grandest work the world has ever known.

This work of preparation has been undertaken none too soon, for two decades hence, upon the youth of to-day will be laid the Christian work of this land. In organizing, it is well to have all the officers, except their leader, chosen from among the children; these should be elected by ballot if possible. The president should be wide-awake, practical, prayerful and prompt, looking well after the interests of the "Band," feeling the responsibility resting on his or her shoulders, for unless that responsibility is felt, there will be very little accomplished—do not make an ornament of your president—and above all, neglect not to pray to God for guidance. Capable officers are needed, a secretary and treasurer upon whom you can depend. Most of us have experienced the commotion caused by the absence of the secretary; let each little officer be in place at the opening of the meeting and strict attention to the work in hand. Much also depends on the Look-Out Committee. It is a good plan to appoint four on this committee, two boys and two girls; these are expected to take the names of absent members as the roll is called, see them and report cause of absence at the following meeting. But the most important feature of the Mission Band is earnest, energetic, enterprising members, those who will do for the meeting whatever they are asked to do. If the leader comes beforehand and asks a service, a paper or something of that kind, how much more encouraging it is to receive the hearty affirmative, "I will try" or "I will do my best," than the cowardly negative, "I can't." All have ability, and the leader usually is a better judge of what each child is capable, than the child itself. After having gathered the children together, the first problem is: How shall we make our meetings interesting? If possible, do not have two meetings alike, children love variety; train each member to hear his or her own voice by taking part; sentence prayers are helpful, embodied often in a verse of scripture uttered reverently. The following suggestions may be useful:

1. A question drawer is a good idea. Choose two members at each meeting to answer, and if unable, the leader must supply deficiencies.

2. Ask the school boys and girls to watch the papers for missionary items and cut them out; appoint one of the members to classify and paste them into an old copy book, lettering the top of each department or country. It will furnish useful information to fall back on when questions are asked.

3. Select as many members as you have mission fields, and one for "The Field is the World;" let each one watch his or her field for the month and be prepared to report the latest news at the next meeting. This exercise can be continued with profit during the whole year.

4. Appoint four who are interested in missions, each to prepare as strong a plea as possible for foreign work; appoint judges to decide which has made the strongest appeal.

5. Leave the meeting occasionally in the hands of the president and Look-Out Committee; it has been tried with excellent results.

Give the children an abundance of work—work and worship must join hands, not to sing "Throw out the Life Line" and then wind the string around the bobbin, put it down, go out and do nothing; the motive power of doing must be Christ. Let us stand still and think, before we enter upon another year's work, of the amount of our debt to Him, and determine to be more earnest in the future, believing that God will fulfil His promise, "Ask of Me and I will give thee the heathen for thine inheritance." Let us thank God that we have the privilege of helping in this great work of bringing the heathen to Christ, a work in which angels would gladly share, but are not permitted. God has left the wonderful message for man to deliver, and the very smallest can help. Each member in our Mission Bands is a link in the chain that is binding the ends of the earth to Christ, and hastening that happy day when all shall know the Lord. The basis of all successful missionary work is earnest prevailing prayer; pray about your plans, pray for your missionaries, pray for yourselves, and the promise will be realized, "Lo, I am with you alway."

The above paper on Children's Work was prepared by Miss Minnie Manning, and read by Mrs. Baughman at the convention, and will be found rich in instruction and suggestions. By a mistake, one of the papers intended for our column found its way into the last *Evangelist*, out of its turn and in the wrong place. I hope we shall lose nothing through the mishap. Miss Rioch has sent me some more specimens of Japanese writing done by her scholars; I will send one to any Band that would like one.—J. E. L.

Changed the Subject.

One of the most difficult things to do gracefully is to change the current of an unpleasant conversation; but the small boy can do it if circumstances make it necessary.

"Thomas, will you please tell me why you pulled up the onions from my Danvers onion-bed? How many times have I told you to keep away from the garden?"

Thomas grew red in the face, and his grandfather went on to depict the evil fate that was sure to befall boys who went around destroying what their elders had planted.

Meantime, Thomas had pulled himself together, and, as the harangue was concluded, he said, with a smile, referring to an event of the previous week:

"Pity our old rooster died, wasn't it, grandpa?"—Selected.

One Better than Thirteen.

Wm. F. Goetchins, Esq., contractor and builder, office 552 Seventh Ave., New York City, writes: "I have suffered from dyspepsia for a number of years and was confined to my house for five months. Have had thirteen New York and Mount Vernon doctors (will name them if necessary) attending me but failed to get any benefit, I tried K. D. C., and am pleased to say the effect was magical. I have tried probably every known remedy for dyspepsia, and found none to benefit me, until I took K. D. C. I recommend K. D. C. as the dyspeptic's best friend. Try it and prove what I say."

As sugar is not only sweet in itself but sweeteneth other things wherewith it is mixed, so love is not only in itself delightful, but maketh all the ways of God both light and delightful, light to bear and delightful to embrace.—*Hayward.*

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, Winton, Ont.

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

Auxiliary Programme For Sept., 1894.

Subject—"What to think about."
Hymn 551. "He leadeth me."
Scripture reading, Heb. ii.
"Dominion of the world given to Christ."

Prayer.
Hymn 634.
Minutes of last meeting.
Roll Call, with Scripture quotations bearing on subject.

Business.
Lesson text, Phil. iv. 8.
Speeches on lesson by four of the sisters.

Hymn 740.
Collection.
Hymn 734.
Prayer of dismissal.

In Phil. iv. 8, we find this language: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Here is food given us for thought. And, naturally enough we would conclude that if the subject of our thoughts be pure, our every thought would be in harmony with that subject. Then as our thoughts are, so will our natures be. The more Christ-like—the more we learn of him.

We have a natural life and a spiritual life, and as our natural life is sustained and nourished by light, air, warmth and food, so is our spiritual life enlarged and developed by the spirit and word of God.

"The spirit giveth life," 2 Cor. iii. 6. It awakens to God and Divine things, removing guilt, hardness, depravity, and moral death, and brings light and higher life. H. A. B.

Ontario Christian Woman's Board of Missions.

CONTRIBUTIONS SINCE LAST REPORT.

Auxiliary at Bowmanville.....\$25 00
" " London..... 8 00
" " Toronto (Cecil St.) 15 00

Foreign Missions.

A. H. Finch, Portage La Prairie, Man.....\$2 00
Miss Ella Currie, Erin Centre... 1 00
R. W. Ballah, Hillsburg..... 2 00
Dr. Macklin, China..... 1 00
Mrs. W. B. Malcolm, Toronto... 5 00
Mrs. Dunn, Cecil St., Toronto... 1 25
Mrs. Butchart, Toronto..... 1 00
Miss E. Malcolm, Toronto..... 1 00
Mrs. Weeks, Toronto..... 1 00
Miss M. A. Frame, Collingwood 1 00
J. A. Aikin, Orangeville..... 5 00
Mrs. Geo. Fowler, Guelph..... 2 00
Mrs. Ashcroft, Winton..... 1 00
S. Woolner, Marsville..... 1 00
M. A. Stephens, Glen Cairn... 5 00
W. H. Jacks, London..... 1 00
Mrs. Amelia Dixon, Grand Valley 1 00
Mrs. Ann Gier, Grand Valley... 1 00
James Tolton, Walkerton..... 1 00
Michael Rose, London..... 50
Miss Annie W. Fleming, Kilsyth 25
Mr. and Mrs. D. Currie, Belwood 5 00
Collection, Hillsburg meeting... 9 50
S. S., Portage La Prairie, Man.. 7 50
Aux. at Portage La Prairie, Man. 5 00
S. S., Galt..... 6 55
S. S., Kilsyth..... 2 25
Infant Class, Cecil St., Tor., S. S. 2 00
A Friend, Cincinnati, Ohio..... 5 00

Children's Work.

"Coral Builders," Bowmanville. \$10.50
JENNIE FLEMING,
Treasurer.
Kilsyth, July 24th, 1894.

Married.

HAINER-THOMPSON.—At the residence of the bride's parents, Wainfleet, Ont., on June 27th, 1894, Jesse Hainer, of Duplain, Michigan, and Rosa L. Thompson, were united in holy matrimony by J. H. Mundy. About sixty guests were present to witness the ceremony. Bro. Hainer has won and taken away one of Ontario's fair daughters, and also one of the active workers in the Church of Christ, Winger.

The wishes of all go with them that, as they journey down the stream of time, in life's canoe, there may be but few breakers ahead, and guided by the spirit of love may they safely sail on in peace, until their work is complete. Then to anchor on the shore of bliss, to receive the divine approval. While Winger Church has lost, Duplain has gained.

J. H. M.



AN ACHING HEAD.

DEAR SIRS.—I had severe headache for the past three years, and was not free from it a single day. I used doctors' medicines and all others I could think of, but it did me no good. My cousin said I must

TRY B.B.B.

because it is the best medicine ever made, and I took three bottles of it, with the result that it has completely cured me. I think Burdock Blood Bitter, both for headaches and as a blood purifier, is the BEST IN THE WORLD, and am glad to recommend it to all my friends. Miss FLORA McDONALD, Glen Norman, Ont.

Our best lessons have been learned in connection with our failures.

A BOON FOR THE LADIES.

Those Wonderful **CHRISTY KNIVES**

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

Worth their Weight in Silver but Sold for Less.

THE microscope has shown that every cutting edge is a saw edge, and that the keenest razor simply has the finest teeth—but it has been reserved for a new inventor to apply this well-known fact to practical use. The **CHRISTY BREAD KNIFE** has an edge running in reflex curve, and sharpened from one side only, and when the edge is used on warm or light bread it divides it without crumbling or crushing it. This not only adds much to the neatness of the pantry and the table, but it saves a good deal of the refuse in cutting bread for sandwiches, toast, etc. The **CHRISTY CARVING KNIFE** is as much superior to any other carving knife as the bread knife is superior to the bread knives heretofore in use.

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

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

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

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

"Those Wonderful Christy Knives do the work for which they were designed, in an admirable manner, and should have a place in every well ordered family."

We have been looking for a Premium that would suit our lady friends, and we think we have found it, as described above, "A set of the Christy Knives." They are all that is claimed for them, and no woman who has ever used them would willingly be without them.

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

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

Now, friends, let us hear from you soon and often. Send all orders to

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

Foreign Missions.

Contributions.

Ontario.

S. S., Erin.....	\$ 3 00
" Everton.....	11 11
" Erin Centre ..	4 00
" Warton.....	3 25
" Welland	2 00

David Livingstone.

W. J. WRIGHT

The spirit of the Lord was upon this man. He was anointed to preach to the poor, proclaim release to the captives, recovering of sight to the blind, to set at liberty the bruised, and proclaim the acceptable year of the Lord.

Denied the ordinary opportunities of education at ten years of age, he carried books with him to the spinning factory, and while at work managed to read much. His evenings and holidays likewise were spent in acquiring useful knowledge.

What his hand found to do he did with his might. At twenty years of age he heard an appeal for missionaries for China, and decided that it was the duty of every Christian to go into the field or send a substitute. He felt that woe was his if he preached not the gospel, and so he responded, "Here am I, send me." "I am a missionary, heart and soul," he said. "God had an only Son, and he was a missionary and a physician. A poor, poor imitation of Him I am or wish to be. In this service I hope to live, in it I wish to die."

To be a medical missionary required years of preparation and a large outlay of money. He and his parents were poor, yet he cheerfully shouldered the great burden and entered college, saying that poverty and toil are not to be looked down upon, but that wickedness is the only thing for reproach in any man. He endured the cross, despising the shame, and in frugality, privation and toil completed his preparation.

The London Missionary Society nearly rejected this jewel, as the Pearl of Great Price is rejected by the multitudes, but finally, because the opium war made it impossible for him to enter China, his chosen field, decided to send him to Africa, and so on December 8, 1840, he, the greatest missionary since the days of the Apostles, started toward the thick darkness to kindle the light toward which to-day Ethiopia stretches out her hands.

Once in South Africa, he decided that stations must be opened farther north. The scant population and the lack of rain made it unwise to make South Africa the center of missionary enterprise. A more populous and prosperous country lay farther north. It must be reached. The Society must enlarge the place of her tent, stretch far her curtains and lengthen her cords. The whites must open stations, train native workers and send them into the harvest, or the great continent could never come into His marvelous light and sit in heavenly places with Him.

His only care being that he might live in God's glory, he was willing to go into the desert and wilderness and seek out the proper places for stations. "My life," he said, "may be spent as profitably as a pioneer as in any other way." His own great question, "Who will penetrate through Africa?" is already answered in his heart. He will go before and prepare the way of the Lord.

With this in view, he made a journey seven hundred miles northward while awaiting instructions from his Society, preached to the perishing, healed the sick and selected a place two hundred and fifty miles beyond the stations for his field of operations. Again he plunged into the darkness, explored the

country, sought out healthful locations, studied African fever and its remedies, healed the sick, preached the gospel and was confirmed in his opinion of the necessity of a native ministry.

Soon we find him opening a station at Mabotsa, hundreds of miles from a white settlement or missionary. While here, he married Mary Moffatt, daughter of Robert Moffatt, the famous missionary to South Africa. Their stay at Mabotsa was shortened by the jealousy and false reports of a fellow worker. Livingstone, though in the right, could suffer for the sake of peace. He gave up his house, garden and mission work with all the toil and money they had cost him, merely remarking that "Paradise will repay us for all toil and privation endured here."

Their residence at Chouanane, the next station, was of short duration. Drouth was fatal both to agriculture and the mission, making a removal necessary. Kolobeng was the next station. Here they lived five years and several of their children were born, and here was found the only home Livingstone says he ever had in Africa. By every means within their power the gospel was made known; by preaching, exhortation, conversation, instruction of the young by the introduction of the arts and sciences of civilization, ever striving to commend Christianity to the hearts and consciences of the negroes. Livingstone desired to open a way to the sea that commerce might be made profitable to the natives. The Dutch Boers who, though claiming to be Christians, murdered and enslaved the Africans, would not permit him to pass through their territory, but threatened his life.

Mrs. Livingstone took the children and went to England to permit her husband to go to the north, and then turning to the east or west, open a way to the sea. The trip was soon undertaken. It was a wild region, the home of wild beasts and savage men, untroubled by a white man's foot, temperature ninety degrees in the shade, yet with no stores or food supplies, a trifling amount of cloth and beads for the natives, fording rivers, wading swamps, climbing hills, many times without food of any sort, suffering no less than thirty-one attacks of fever, besides dysentery of the most distressing sort, he made the journey requiring more than six months' time to Loanda, on the west coast.

This journey fairly illustrates all the others of this great and good man in behalf of Africa. The journey back from Loanda to Linyanti, and on the Guilmane on the east coast occupied almost two years more, making more than four years since he had parted with his family. In his various journeys in Africa he traveled twenty-nine thousand miles, mostly on foot, added to the known part of the world about one million square miles, discovered several of the great lakes and many of the rivers of Central Africa, gave accurate information regarding the structure of the continent, its healthful portions, its wonderful resources, the language, belief and habits of its many tribes, the character and products of its soil, and noted its climate; he showed the world the horrors of its open sore—the slave trade of Africa—and really gave the infamous traffic its death blow. Besides this he was the missionary-general of Africa. He showed the most advantageous places for planting missionary stations, and awakened an interest that, by God's help, will never die out.

He was a man of such faith that he endured as seeing the Invisible. He started on long, perilous journeys without stores or provisions, insisting that, because it was God's work, he would provide. Perhaps no man ever showed more patient, determined perseverance

in his work. It appeared in his struggle for education, in remembering and fulfilling promises made to friends at home to collect and send specimens, in penetrating the continent, no matter whether sick or well, whether friends would bear or forbear, whether in want or abounding, whether his goods went with him or were lost, stolen or destroyed, whether he lived or perished. On his last birthday he wrote, "Nothing earthly will make me give up my work in despair. I encourage myself in the Lord, my God, and go forward." No failure could be permanent. His motto, "Try again," would urge another trial, and generally bring success.

He prayed without ceasing that he might imitate the character and works of Christ. He considered prayer more efficacious when it could be said, "One thing have I desired of the Lord." His letters urged friends to pray for him; the natives learned to reverence prayer, and they, too, prayed for him and the success of his great work. And at last, when worn out by long years of toil, exposure and sickness, his attendants found him dead in the heart of the great African forest, they found him kneeling at the bedside. He had died in the act of prayer.

David Livingstone denied himself daily. To exchange England for Africa was something, but even then he gave part of his meagre salary to his people at home, and much of the remainder he spent upon the natives. He gave up his home at Mabotsa, sent his family to England that he might open the way to the sea, denied himself a visit to England in order to return his men to their homes, gave to the men the valuable presents bestowed upon him by chiefs, and, like his Master, gave himself for the sake of His cause.

He endured hardships as a good soldier of Jesus Christ. From the breaking up of the home at Kolobeng in 1852, until the time of his death in 1873, he had no abiding place, not even where to lay his head. The Boers persecuted him, and sought his life; he walked thousands of miles in hunger, fatigue and pain, he had a hundred attacks of African fever; he had been without water for three days at a time; a lion had torn his flesh and crushed the bone of his arm, so that it was always lame and painful; in the rivers and swamps leeches sucked his blood and alligators imperilled his life; in the wilderness savages threw spears and darts which threatened his destruction; his wife died and was buried in the wilderness; he was alone, not seeing a white face in six years, or hearing of the outside world in three years. In journeyings often, in perils of rivers, in perils of robbers, in perils in the wilderness, in perils in the sea, in perils among false brethren, in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. And yet, *dictu mirabile*, he said: "I never made a sacrifice."

He has passed from the scene of his labors, but his works follow him. Africa has been opened, and first among those who there "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty" in the war of the Lord, and "turned to flight the armies of aliens," stands the name of David Livingstone.

His life adds fuel to our faith, gives new strength to hope, and revives our zeal for this great work. "And we desire that each one of you may show the same diligence unto the fulness of hope even to the end: that ye be not sluggish, but imitators of them who through faith and patience inherit the promises."—*Missionary Intelligencer*.

A Remarkable Case.

THE STRANGE EXPERIENCE OF WM R HALL, OF ALDERSHOT.

He was Thought to be at Death's Door, and the Medicines of a Continent had Failed—A Final Effort to Regain Health was made, and he is to day Alive, Strong and in Good Health.

From the Hamilton Herald.

One of the most attractive places in the county of Wentworth is the little village of Aldershot, situated on what is known as the Plains road, about five miles from the city of Hamilton. One of the best known residents of the village and surrounding country is Captain Hall, who has represented the Township of East Flamboro in the municipal council for a number of years, and who, with his family, is held in the highest esteem by all who know them. Recently a reporter of the *Herald* visited the home of Captain Hall for the purpose of investigating a story to the effect that one of the captain's sons had been restored to health in a wonderful manner after having suffered since boyhood from apoplectic fits. On arriving at his destination, the reporter found the genial captain, his wife, daughter and three sons constituted the family. Of the three stalwart young men it was impossible to pick out the one who had for so many years been such a sufferer, but the captain settled all doubts by referring me to "Will," William R. Hall, more familiarly known as Will, presented the appearance of a hearty young man about thirty years of age. His story is briefly related as follows. He had been a sufferer from fits from his sixth birthday, a childish fright being supposed to have been the original cause. For years he would fall down anywhere without being in the least able to help himself, and the doctors from Hamilton and various distant points were in vain called in attendance. Medicines were procured from numerous sources in Canada, the United States and even from England, without avail. The boy became so utterly helpless that seven years ago he was compelled to keep his bed, and until a year ago was completely helpless. The fits sometimes came on him so severely that he would suffer from as many as fifteen in one day, and at such times it was so difficult for him to catch his breath that his nurses had to wash him in liquor. At this time he was so low that the neighbors who dropped in to see him expected to hear of his death any moment. This continued until about a year ago, when the newspaper articles relating the wonderful cures by the use of Dr. Williams' Pink Pills induced Mr. Hall to give them a trial, and to the great satisfaction of himself and his friends he began to mend not long after beginning their use, and in three or four months was sufficiently recovered to be able to get out of doors. He continued taking the pills, and for the past six months has been as strong and about as well as either of his brothers and has attended to the stock and done his share of the work on his father's farm and fruit garden. Before Mr. Hall began taking the Pink Pills he was so thin and light that one of his brothers could carry him upstairs without the least difficulty, but he has since gained fifty pounds in weight. He has not taken any other medicine since he began taking Dr. Williams' Pink Pills and, although a fit of a very mild nature occasionally comes on him now, he is so nearly cured that his father took great pleasure in giving the information here recorded. "It is over a month since I had a spell," said William as the reporter was leaving, "and even when I do have one now it is not nearly so hard as before I began to take the Pink Pills. The neighbors look surprised to see me drive over to Hamilton as I frequently do, for they all thought I would die long ago. I am pleased with the wonderful progress I have made, and am very glad my experience is to be published, as it may be of value to somebody else."

Every statement in this article may be verified by a visit to the home of Captain Hall, ex-councillor of East Flamboro, who has resided on the Plains road for the past eighteen years, and whose word is a good as his bond among those who know him. The reporter also had a conversation with several of Captain Hall's neighbors,

and the story of William Hall's recovery was verified to his full satisfaction.

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Before this proposition was submitted in writing, Dr. Huger suggested that six men (three on each side) constitute the judges, and Dr. Anderson proposed that the six select a seventh man. This reasonable proposition Dr. Huger positively declined. Whereupon Dr. Anderson suggested that the number be increased to ten (five on each side), thinking that possibly among five Episcopal clergymen, one such man as Dean Stanley, Dean Goulburn, Bishop Lightfoot, or Bishop Colenso might be found. Dr. Huger selected T. F. Gallor, W. P. DuBose, E. W. Spaulding, T. L. Tucker, and W. D. Martin; Dr. Anderson selected J. W. McGarvey, B. W. Johnson, W. J. Loos, H. McDiarmid and B. B. Tyler. After these ten men had been selected, Dr. Anderson proposed that the number be increased to fifteen by the addition of five lawyers or five learned Jews. This proposition was rejected. After Dr. Tucker sent in his review of "The Form of Baptism," Dr. Anderson proposed that the whole matter, including the "review" and Bro. Briney's rejoinder, be referred to three or five lawyers. This proposition was also promptly rejected. Thus all reasonable prospect of anything more than an evenly divided verdict was persistently shut out from the start, and the expected evenly divided verdict has been rendered. "The Form of Baptism" includes 13 chapters and covers 163 pages of the work. The headings of the various chapters are: I. Laws of Language and Rules of Interpretation. II. Baptizo in Greek Literature. III. Baptizo as Understood by Leviticographers. IV. The Voice of Scholarship as to the Meaning of Baptizo. V. The Meaning of Baptizo as shown by the Hebrew word Tabbal. VI. Baptizo in the New Testament—Its Literal Use. VII. Baptizo in the New Testament—Its Metaphorical Use. VIII. Allusions to Baptism in the New Testament. IX. The Voice of History. X. The History of Afsion. XI. Ancient Translations. XII. Objections Considered. XIII. Recapitulation, etc. The above thirteen chapters constitute the best compend on the subject of Baptism ever published. It leaves absolutely nothing to be said, and the "review," occupying about fifty pages of the book, by Dr. Tucker, shows how utterly unsalable are its positions, and unanswerable are its arguments. No wonder his brethren were afraid to have one purely disinterested man on the jury. Bro. Briney's "reply" to this "review" is overwhelming. Though courteous (as hard thing to be under the circumstances), he is unsparing in his exposure of Dr. Tucker's fallacies. Bro. Briney in his reply is seen at his best. As a fine piece of controversial writing it has never been excelled. The volume is supplied with an excellent index, and has an Introduction written by Bro. J. H. Garrison.

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