

The Canadian Evangelist.

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

Vol. VIII., No. 1.

HAMILTON, MAY 1, 1893.

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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.

The Bible.

There is so much flippant criticism of the Bible nowadays, that I feel like telling my readers what some of the ablest men have said about it.

"In this book," said Ewald to Dean Stanley, "is all the wisdom of the world."

"That book," said Andrew Jackson as he lay on his death-bed, "is the rock on which our republic rests."

"Bring me the book," said Sir Walter Scott, when about to die.

"What book?" asked Lockhart, "The book—the Bible—there is only one."

Said the great chemist, Faraday: "Why will people go astray when they have this blessed book to guide them?"

"If we be ignorant," say the translators of 1611, "the Scriptures will instruct us; if out of the way, they will bring us home; if out of order, they will reform us; if in heaviness, they will comfort us; if dull, quicken us; if cold, inflame us."

Hooker said: "There is scarcely any part of knowledge worthy of the mind of man, but from Scripture it may have some direction and light."

Theodore Parker said: "The literature of Greece, which goes up like incense from that land of temples, has not half the influence of this book of a despised nation. The sun never sets upon its gleaming pages."

Heine, the infidel, said: "What a book! Vast and wide as the world, rooted in the abysses of creation, and towering up behind the blue secrets of heaven. Sunrise and sunset, promise and fulfilment, birth and death, the whole drama of humanity, all in this book."

Prof. Huxley writes: "I have been seriously perplexed to know how the religious feeling, which is the essential base of conduct, can be kept up without the use of the Bible. The pagan moralists lack life and color, and even the noble Stoic, Marcus Aurelius, is too high and refined for an ordinary child. For three centuries this book has been woven into the life of all that is best and noblest in English history. It forbids the fiercest hind, who never left his village, to be ignorant of the existence of other countries and other civilizations, and of a great past stretching back to the farthest limits of the oldest nations in the world. By the study of what other book could children be so

much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a temporary interspace in the interval between two eternities, and earns the blessings or the curses of all time, according to its efforts to do good and hate evil, even as they also are earning the payment for their work?"

Canon Farrar says: "After all these thousands of years of the world's existence, after all the splendors of literature in all nations and in all ages, there is no book that can supersede it as an instrument for the education of the young. Alone of all books it is circulated in hundreds of millions of copies in every tongue. Its eclipse would be the return of chaos; its extinction the epitaph of history."—Selected.

Place of Scripture Testimony.

It is a curious thing that there is a great deal written about making Christ the center of our religion, and having in the experience wrought in our hearts by the Holy Spirit sufficient evidence of his Messiahship, by those who ignore or push aside the testimony of the sacred records respecting the fulfilment of prophecy by Christ and the work of the Holy Spirit. It is quite true that Christ is the central truth of Christianity; but the knowledge of his character and work of our Redeemer is obtained from the records of those who were chosen "eye-witnesses of his majesty," and saw the mighty works which vindicated His claims to be the Christ of God. We would not in any degree disparage the assurance of the truth of Christianity, which is given by a personal experience of Christ's saving power. But who are the men and women who have the experience of salvation which gives this assurance? Those who have received the records of apostles and evangelists, and believed "the word of their testimony," respecting the deeds and words of Jesus and the work of the Holy Spirit. In every age and clime, faith in Christ has been attained by this means. The apostles and first preachers went forth to make known to the ignorant multitudes the truth concerning Christ. They showed that Jesus of Nazareth had fulfilled the prophecies of the Old Testament, and they proclaimed the dispensation of the Spirit. They evidently deemed the knowledge of Christ and of the Holy Spirit an essential thing. St. Paul says: "Faith cometh by hearing, and hearing by the Word of God." At Ephesus he found certain disciples who had not so much as heard whether there was any Holy Ghost, until Paul made known to them that it was their privilege to be baptized by the sanctifying Spirit. Without the knowledge of their privilege they would not have had the experience. In all this we see that the testimony of these primitive preachers of the Gospel to the facts of the work, character, death and resurrection of the Lord Jesus was the ground of their appeal to the people to believe in Him as the promised Messiah who had come to redeem and save the world. They believed that this evidence was ample and conclusive.

These first Christians received the truths of the Gospel from the lips of living witnesses. The New Testament records of their testimony are for us what the oral utterances were for them. Without this preaching they would have been ignorant of the work of Christ and of the Holy Spirit. Christians in our day know Christ by the records of the apostles and evangelists. The truth of these records is of vital interest to us. Religious experience does not supersede the testimony of the Holy Scriptures. It is the result of a saving knowledge of the truth. The New Testament records present the evidence that Jesus Christ was the Son of God—the Saviour of the world. St. John tells us the purpose of writing his gospel. He says: "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life in His name."—*Christian Guardian*.

The Two Elements in Prayer.

Every true prayer has its background and its foreground. The foreground of prayer is the intense, immediate desire for a certain blessing which seems to be absolutely necessary for the soul to have; the background to prayer is the quiet, earnest desire that the will of God, whatever it may be, should be done. A picture is the perfect prayer of Jesus in Gethsemane! In front burns the strong desire to escape death and to live; but behind there stands, calm and strong, the craving of the whole life for the doing of the will of God. In front, the man's eagerness for life; behind, "He that formeth the mountains and createth the winds and declareth unto man His thought that maketh the morning darkness, and treadeth upon the high places of the earth." In front, the teeming plain; behind, the solemn hills. I can see the picture of the prayer with absolute clearness. Leave out the foreground—let there be no expression of the wish of him who prays—and there is left a pure submission which is almost fatalism. Leave out the background—let there be no acceptance of the will of God—and the prayer is only an expression of self-will, a petulant claiming of the uncorrected choice of him who prays. Only when the two, foreground and background, are there together—the special desire resting on the universal submission—the universal submission opening into the special desire—only then is the picture perfect and the prayer complete!—PHILLIPS BROOKS.

Practice to make God thy last thought at night when thou sleepest, and thy first thought in the morning when thou wakest; so shall thy fancy be sanctified in the night, and thy understanding be rectified in the day; so shall thy rest be peaceful and thy labors prosperous.—QUARLES.

Nearness of life to the Saviour will necessarily involve greatness of love to Him. As nearness to the sun increases the temperature of the various planets, so near and intimate communication with Jesus raises the heat of the soul's affection towards Him.—SPURGEON.

A Woman's Face.

The lines on a woman's face are the tracings of her life history. Temper, emotions, principles, are plainly written there. A woman who exists like an oyster can keep her face unlined. The woman who lives must expect to show the march of years. There are rare women whose natures are so perfectly balanced that the surface emotions that play upon the average woman, like the wind on telephore wires, do not disturb them; such women possess the poise that makes them a tower of strength to weaker mortals. They have faces which in old age are benedictions, and, like the innocence of a baby, bring us nearer heaven. The inner life shines through, blotting out the lines that record the life history in the face of less spiritually developed women.

It is a pity that women do not more fully realize the reaction of the spurious emotions that wear life and health away. Too many women play with their emotions; they cater to nervous excitement. When reality fails to furnish the necessary potion, fiction, sensational reports of disasters—commercial, social, accidental—become the basis of supply. To thrill becomes as necessary as to breathe, and every emotion leaves its tell-tale mark, and becomes the enemy that deprives life of power. Constant demands upon vitality are drafts upon youth. If they are drawn to build character, they become a bank that is never exhausted; if drawn to furnish nervous excitement, to kill time, or for the furtherance of social ambitions, the life-current runs dry, and art must supply the transient beauty to age that character makes permanent.

The woman beautiful in old age is the one who lives beautifully, unselfishly, through youth and middle life. Beauty, like education, social grace and influence, is to the great majority a growth, and there are no royal roads to its acquisition. A beautiful face in old age represents the results of the uncounted moments, the life of the unconscious minutes.

One thing deprives any face of beauty, and that is studied expression. Like set phrases in conversation, they may arouse the attention when first seen, but they become weariness to the flesh, and blots and blemishes in social intercourse. Every true woman wishes to be beautiful; she realizes beauty's power; but she knows its valuelessness when unsupported by that force which we know counts above all forces in the world's development—character.—*Christian Union*.

Mormonism 'Possuming.

Many of your readers have doubtless seen a good deal in the papers about the bills before Congress which propose to admit Utah into the Union as a State, and not very long since my brother Darsie had a neat little paragraph on the first page of the paper, which was a sort of obituary on polygamy. That paragraph reminded me of an incident that occurred while I lived in Harrodsburg, Kentucky. A very eccentric old darkey, Hampton White by name, was lying at the point

of death. The editor of the weekly paper heard that he had died, he wrote a most excellent obituary notice of him, in which he said more kind things about the worthy negro than had ever been said before. The next morning, when the paper appeared and "Uncle Hamp's" death was announced, a gentleman called to see if he could be of service to the afflicted family in helping to arrange for the funeral, when, much to his surprise, "Uncle Hamp" himself invited him to enter when he quietly knocked at the door. He expressed both surprise and pleasure to find "Uncle Hamp" alive, and finally told the old man of the kind words the editor had printed of him. He at once asked to have them read to him, when he remarked, "Dat is mighty purty and nice, but he is too previous." And just so we have to say about polygamy. The obituary came too soon. Polygamy isn't dead yet. She is only "possuming." True it is, President Harrison granted amnesty to those Mormons who had disobeyed the Edmunds-Tucker law, and that he based his action upon the profession of the Mormon church to have abandoned polygamy. As a matter of fact, this was a political move. It was done in the hope of winning the Mormons over to the Republican party. The politicians saw how the Democrats had been struggling to win this vote, and they fell upon this plan to beat their enemies. President Harrison was asked to do this over a year ago, but did nothing until he was defeated in November last, since which time Statehood talk has been red hot among politicians. It will be a misfortune for this section of the country, for either party to admit Utah into the union. The Mormons are strong enough now, not only to control the election in Utah, but also to decide who shall be the Senators from Idaho, Wyoming and probably Colorado and Nevada, and if Arizona and New Mexico are also admitted, can control the Senatorship in both of those States. Is this a pleasant thing to contemplate? Not when you know what Mormonism has been and is to-day. Only this afternoon I met a lady who has been living here thirty-three years. She was once an earnest Mormon. She said to me: "I know that Polygamy is not dead. I am acquainted with families that practice this now. They are my friends and I will not give them away." They never intend to give it up, for they honestly believe it is from God."

This is a critical period in Utah history, and it behooves the patriots in Congress to go slow. Let well enough alone for four or five years, and we will have one of the grandest Commonwealths ready for admission into the union that has ever knocked at the door.—B. F. CLAY, in *Apostolic Guide*.

If your cup seems too bitter, if your burden seems too heavy, remember that the wounded hand is holding the cup, and that He who carries the cross is helping you to bear the burden.

We must lend an attentive ear, for God's voice is soft and still, and is only heard by those who hear nothing else. Ah, how rare it is to find a soul still enough to hear God speak.—FENELON.

Contributions.

A Breath of Spring.

PETER ANDERSON.

How old shall we be when the breath of spring
No quickening beat to our hearts shall bring?
How hopelessly old and how stonily cold
When we catch no glow from the warming mold,
No conscious gleam of an answering birth
In the new-born joy of the waking earth.

Soft wind of the south; over many a scene
Of verdure and bloom has your journey been,
Since you idly lay where the sunlight smiles
And the currents play round the Indian isles,
Till the subtlest dream of those slumbering seas
Was woven in woof of your unborn breeze.

You have toyed with the bloom in the woodland shades
And the sun-flecked nooks of the everglades,
And on sandy ridges and surf-washed coast
Have the whispering plumes of the pine trees tossed,
Till you blend the perfume of resinous pine
With the delicate bloom of the mustardine.

You have caught the tones of the sounding rills
That are flashing down on a hundred hills,
As you passed where the wooded mountains be
And the sun-kissed vales of Tennessee.
You have strayed where the blossoming peach trees stand
A vision of beauty in Maryland.

And there comes in your train the clash of wings,
And the first sweet strain that the wild-bird sings;
And you blend their songs with the music of streams,
With the Southern ocean's murmured dreams,
With the whispering tones of the pine trees tall
And the roaring bass of the waterfall.

And you echo their music softly and low
In a requiem sweet for the vanishing snow.
You waft all your incense of odors sweet
To the Northland, old winter's last retreat.

And you breathe in his face such a balmy breath
That he joyfully sinks at your feet in death.

O balmy breath of the budding south,
You come o'er the snow on your breezy wings
As pure as the kiss of a sinless mouth,
Where the fragrant breath of an infant clings.

You come with a breath of our own lost youth
That still to the time-worn spirit brings
The fragrance of purity, love and truth,
That seemed so fair in those far off springs.

And the visions and dreams of the springs long ago
Still reach us across all the years that are gone,
Although heads black and brown may be sprinkled with snow
From the winter that comes so relentlessly on;

Like an odor of spring that our senses beguile
They come up from our youth on the breezes that blow,
From the slumbering seas, round the beautiful isles,
Where the currents of childhood forever shall flow.

The fair visions and dreams—they shall fade not away,
Nor the loves and the hopes find an end in despair,
Although heads black and brown may be blending to gray,
And time groove our faces with furrows of care,
Our hearts shall be young though our heads have grown old,

And the childhood of age but more certainly bring,
That the frost-blighted buds of our lives shall unfold
Where the flowers never fade—in a winterless spring.
Hepworth, Ont.

The Commission vs. Denominationalism.

XIII.

T. B. KNOWLTON.

Before dismissing the action of baptism, several other important facts sustaining the commission are worthy of mention.

1. It is an undisputed fact that the almost universal practice for the first thirteen hundred years of the Christian era was immersion; as Dean Stanley says: "That for the first thirteen centuries the almost universal practice was that of which we read in the New Testament, and which is the very meaning of the word *baptizo*; that those who were baptized were plunged, submerged, immersed into the water." And he further adds, "Baptism by sprinkling was rejected by the whole ancient church, . . . as no baptism at all." Whitby also says: "This immersion being religiously observed by all Christians for thirteen centuries." In harmony with this, G. T. Stokes, D. D., Prof. of Ecclesiastical history in the University of Dublin, says: "The method of sprinkling is completely unknown to the church, ancient or modern, and should be absolutely rejected, as tending to a disuse of the element of water at all." And Moses Stuart says: "Thirteen hundred years was baptism generally and ordinarily performed by the immersion of a man under water." The testimony of Catholic scholars is to the same effect, as, for instance, Dr. Dollinger, "Baptism by immersion continued to be the prevailing practice of the church as late as the fourteenth century." And so says F. Brenner in his learned work, and adds, that sprinkling and affusion "were called in question and even prohibited."

2. The Greek church, which now numbers some 84,000,000, and in whose language is the word *baptizo*, used in the commission, has never practiced anything but immersion, as Mr. Stuart remarks, "The mode of baptism by immersion, the oriental church has always continued." Nor does that church allow sprinkling or pouring to be the meaning of *baptizo* at all. "The Greek and Russians," says Bishop Patton, of Moscow, "always use the term *immersion*." And Prof. N. Bonwetsch, of Dorpat University, said as late as 1890, "As far as the ceremony of the Greek-Russian church is concerned, immersion is the only method used in baptizing." They even look upon the "Pope of Rome as an unbaptized heretic." And, let it be remembered, furthermore, that so strong is their prejudice against sprinkling, that even Protestant pedobaptist churches drop the practice of affusion and practice immersion in Greece. Dr. W. D. Powell, writing from Athens says: "I found that all churches in Greece—the Presbyterians included—are compelled to immerse candidates for baptism, for, as one of the professors remarked, 'the commonest day laborer understands nothing else for *baptizo* but immersion.' . . . I asked a professor what *baptizo* meant, and he said: "It has but one meaning—to submerge, to immerse. Why do you ask?" And we are informed by Dr. Powell, in the *Western Recorder*, Jan., 1891, that "once they," the Presbyterians, "sprinkled some children, and it created such a scandal that it came near breaking up the church, and they

were compelled to have a small baptistry made." It is certainly a fact of much weight, that the very people in whose language is found this word, and who have the best right to know its primary use and meaning, should constantly practice immersion, and stoutly reject sprinkling and pouring. It is true, as Moses Stuart says: "They maintain that *baptizo* can mean nothing but immerse, and that *baptism* by sprinkling is as great a solecism as immersion by aspersion; and they claim to themselves the honor of having preserved the ancient sacred rite of the church, free from change and from corruption, which would destroy its signification." But once more—

3. If the statements of scholars and critics are to be credited, there is not a version of the New Testament, either ancient or modern, in which *baptizo* is translated by either sprinkle or pour! So testifies Gotch of Trinity College, Dublin, and A. Campbell. Likewise, Prof. E. D. Barclay in his "Hand-Book on Baptism," after a careful examination of every occurrence of the words *Bapto* and *Baptizo* in the New Testament, says: "Neither sprinkling nor pouring is, in any case, a translation of *Bapto* or *Baptizo*." And when Mr. Campbell in his debate with Rev. N. L. Rice confidently asserted that "no translator, ancient or modern, ever rendered *Bapto*, or any of that family of words, to sprinkle," Mr. Rice thought he had found one exception, in the rendering of Rev. xix. 13, in the Syriac version; where, he asserted, *bebannemon* was rendered, "Sprinkle with blood." It is now known to every scholar that the oldest and best MS. yet discovered, the *Codex Sinaiticus*, by Dr. Tischendorf, in 1859, has *periteranmenon* from *rains*, to sprinkle, in Rev. xix. 13; and the new revision correctly renders it therefore, "And he is arrayed in a garment sprinkled with blood."

4. It is an undisputable fact, furthermore, that the allusions to baptism in the New Testament all present the idea of immersion, rather than of affusion, and, while the environments are all necessary to the act of immersion, they are not necessary at all if that act was mere affusion. For example, "And they were baptized of him in the river Jordan," would be required for immersion, not so for sprinkling. "Jesus came from Nazareth of Galilee, and was baptized of John into (eis) Jordan," fills the requirements of immersion, and is impossible in the case of affusion. So too, "And straightway coming up out of the water," etc. "Except a man be born of water" (a body cannot be born of anything smaller than itself). "And they both went down into the water, both Philip and the eunuch, and he baptized him. And when they came up out of the water," etc., this was not necessary in sprinkling. "We were buried therefore with him through baptism." "Having been buried with him in baptism, wherein ye were also raised with him," etc. This was impossible in a case of mere sprinkling. "He saved us through the washing (laver) of regeneration," etc. "Having our hearts sprinkled from an evil conscience, and having our body washed with pure water," and John also was baptizing in Aenon near to Salim because there was much water there," etc., etc., all of which was necessary to immersion, but not to affusion. Here, then, are fourteen incontrovertible facts sustaining the proposition, that the baptism commanded by Jesus Christ in the commission was immersion; and proving also that affusion is simply an innovation, "brought into the church by Popish schoolmen, and English dissenters adapted it from them," as says *Gill's Part and Pillar of Popery*. In brief,

these facts are: (1) The Church of Rome has always admitted that immersion, and not affusion, was the original, apostolic baptism. (2) The Roman Catholic church frankly admits that she has altered the original action of baptism from immersion to sprinkling and pouring, but charges Protestant churches with doing the same thing. (3) The Catholic church has never attempted to justify the practice of affusion by an appeal to the Scriptures, but relies simply upon the church's right to change ordinances. (4) The first law sanctioning sprinkling and pouring was given by the Pope of Rome. (5) Some of the most scholarly men in the pedobaptist ranks testify that immersion was the baptism commanded by Christ and practiced in the primitive church, and that sprinkling was introduced at a much later date. (6) The scholarship of both the Catholic and Protestant churches gives immersion as a primary meaning of *Baptizo*, the word used in the commission, and many declare that sprinkling and pouring are altogether out of the question. (7) There is no controversy over immersion. All religious bodies accept it as genuine and Christian baptism. (8) There not only is, but always has been, strong opposition to affusion, and it has been condemned from its first introduction by a large portion of the Christian world as a transgressive and wrong. (9) All Greek lexicons, of any note, Greek and English lexicons of the New Testament included, give immerse, dip, plunge, as the primary (and the New Testament does not differ from the classical use of this word in this respect) meanings of *baptizo*, while none give sprinkle or pour as a primary meaning of this word. (10) Pedobaptist critics and commentators show that immersion and not sprinkling was the New Testament baptism, and the primary meaning of *baptizo*, used in the commission. (11) Immersion was the almost universal practice of the church for the first thirteen hundred years of the Christian era. (12) The Greek and Eastern church has always practiced immersion only, and affirmed that this is the only correct meaning of *baptizo*. (13) No version of the New Testament, ancient or modern, has translated *baptizo* by sprinkle or pour. (14) The allusions to baptism in the New Testament are all in favor of immersion, and against affusion. In every case immersion makes good sense and perfectly fills all requirements, which is not true of affusion.

Now, I venture the assertion that, if the Christian world would act on this whole question, according to business principles; if the professed children of light were to act as wisely as do the children of this world, sprinkling and pouring would everywhere be rejected as spurious, and there would not be another case of affusion in the whole Protestant church. What responsible business house or bank would receive, without challenge or protest, either note or coin, against whose genuineness could be offered one hundredth part the evidence that is brought against affusion? Not one! Men, acting along true business lines, carefully avoid and reject the doubtful. Why do men act, with respect to their salvation and the ordinances of God, as they would not act in the mere matter of dollars and cents? Would either church or preacher receive as payment of subscription or salary, paper bearing such evident marks of spuriousness? Truly, "the sons of this world are for their own generation wiser than the sons of the light." I am aware that the claim is sometimes rather boastfully made, in support of this denominational practice, that immersionists are greatly in the minority. Even were

this true, it would in no wise show that the practice of affusion has any divine sanction. But, in the light of the facts in the case, such an assumption will hardly be accepted by the well-informed, even among the pedobaptists. When this question came up in the debate between A. Campbell and Rev. N. L. Rice, already referred to, Mr. Campbell showed that the number of those immersed since the beginning of the Christian era, compared with those sprinkled and poured, would be as seven to one! "In making this statement," said Mr. Campbell, "we have given all that have been immersed in the western half of Christendom for the last five hundred years, to compensate for all the clinics that were sprinkled during the first thirteen centuries. After making the most reasonable deduction which can be demanded, we have an immense majority of immersed professors, compared with the sprinkled, . . . so that the question is not, where shall we find a Baptist church (immersed believers) in any century, but where shall we find a church of sprinkled Christians?"

Let me say, that more space has been given to this great question, the action of baptism, than to some others, for the reason that denominationalism has paid the more attention to it by persistent efforts to maintain a mere Popish rite, in place of the commandment of Jesus Christ as given in the great Commission.

St. Thomas, Ont.

There has been much said pro and con concerning the Parliament of Religions which is to be held in this city as one of the auxiliaries of the World's Columbian Exposition. That it will result beneficially, if wisely managed, we have no doubt. Certainly the Christian religion, as revealed to the world in the New Testament, has nothing to fear in such a friendly conference as is proposed in the Parliament of Religions. Christianity should not hesitate to give a reason of its hope before such a world-assembly. The *Advance*, in its leading editorial in its issue of last week, among other interesting utterances says: "Representatives of the great historic faiths from all parts of the world will come together, simply as men, in frank and friendly conference over the common facts and problems of man's spiritual nature. The conference will be one which Christians of all others can afford to welcome. The existence and the transcendent importance of the religious instincts, needs, cravings, fears and hopes of mankind will be taken for granted. All will admit that 'deep calleth unto deep,' and that nothing short of the truth can ever satisfy the deep cry of the human heart. Each form of religion, from whatever land, will be asked and given freest opportunity to tell what answer it has to give."—*The Oracle*.

The love of Christ is like the blue sky, into which you may see clearly, but the real vastness of which you cannot measure. It is like the sea, into whose bosom you can look a little way, but the depths are unfathomable.—Mc-CHRYNE.

In one single quiet hour of prayer, the soul will often make more progress than in days of company with others. It is in the desert that the dew falls freshest and the air is purest.—H. BONAR.

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THE Canadian Evangelist

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HAMILTON, MAY. 1, 1893.

The Canadian Evangelist.

VOLUME VIII.

It scarcely seems possible, but it is even so, that this paper is entering upon its eighth year of publication.

It is a peculiar gratification to an editor to have the privilege of introducing talented writers to the public.

Our platform remains the same, our motto is unchanged, our policy is unaltered.

Our Omnibus.

Bro. E. Sheppard is slowly improving.

About a page of "copy" is crowded out of this issue.

Remember, friends, the May collection. If you can't be at church the first Lord's day in May, don't make that an excuse for not giving.

"On the Rock" is called for nearly every day now.

PORTAGE LA PRAIRIE, April 18, 1893. -DEAR BRO. MUNRO: I leave by train to-day for Silverton, Oregon.

Our young folks will find "Agnes" on page seven.

We receive many compliments for the EVANGELIST and appreciate them.

Did you ever think, friend, what it means when you neglect to pay your subscription to the EVANGELIST until half or more of the year is gone?

TO THE AGENTS OF THE EVANGELIST: A great many subscriptions expire May 1.

WALKERTON, April 11, 1893.—REV. E. SHEPPARD: We the members of Walkerton Council No. 340, R. T. of T.

The Co-Operation of Disciples of Christ in Ontario.

ANNUAL MEETING, JUNE, 1893, PROGRAMME

Thursday, June 1.

- 3:00 p.m.—Devotional exercises. 3:30 p.m.—(a) Reading of minutes. (b) Appointing special committees. (c) Social meeting. (d) Adjournment. 7:30 p.m.—Devotional exercises. 8:00 p.m.—Preaching by Z. T. Sweeney.

Friday, June 2.

- 9:00 a.m.—Devotional exercises. 9:30 a.m.—(a) President's address. (b) Report of the Board. (c) Report of committee on Statistics. (d) Report of committee on Education.

- 11 a.m.—Address, subject—"The Relation of Young People's Societies to the Church," by J. A. Brennenstuhl. 11:25 a.m.—Discussion thereon. 12—Adjournment. 1:30 p.m.—Devotional exercises. 1:45—Report of committee on Young People's Societies and discussion. 3:00—Report of committee on Sunday schools and discussion. 4:15—Ladies of O. C. W. B. M. 5:30—Adjournment. 7:30—Devotional exercises. 8:00—Lecture by Hon Z. T. Sweeney.

Saturday, June 3.

- 9:00 a.m.—Devotional exercises. 9:30—(a) Report of committee on Enrollment. (b) Report of committee on Nominations. (c) Unfinished business. (d) Report of committee on Time and Place. (e) Report of committee on Obituaries. 11:00 a.m.—Address, subject—"What is our duty on the question of Christian Union," by J. Lediard. 11:25—Discussion thereon. 12:00—Adjournment. 1:30 p.m.—Devotional exercises. 2:00—Treasurer's and auditors' reports. 2:30—(a) Report of committee on Mission Fields and discussion thereon. (b) Unfinished business. 5:30—Adjournment. 7:30—Devotional exercises. 8:00—Preaching by Z. T. Sweeney.

Sunday, June 4.

- 11:00 a.m.—Preaching by Z. T. Sweeney. 1:00 p.m.—The Lord's Supper. Adjournment. 7:00—Devotional exercises. 7:30—Preaching by Z. T. Sweeney.

Monday, June 5.

- 9:00 a.m.—Devotional exercises. 9:30—(a) Report of committee on Resolutions. (b) Unfinished business. (c) Social meeting. 12:00—Adjournment. 8:00 p.m.—Lecture—Hon. Z. T. Sweeney.

The Annual Meeting.

WALKERTON'S INVITATION.

To the brethren and sisters throughout the province, to all members of the Co-operation, delegates from sister churches, Sunday school workers, young people's societies, mission band and C. W. B. M. workers, a cordial invitation is sent out by the church to be present at the annual meeting of the Co-operation of Disciples of Christ in Ontario, to be held with the church at Everton from Thursday, June 1, till Monday, June 5.

While the church invites all thus heartily, it is important that all who intend coming should kindly send me their names as soon as possible, so that they may be assigned homes during their stay. By order of the church.

DUGALD ROBERTSON, Clerk. Everton, May 1, 1893.

Church News.

ST. THOMAS, April 20.—W. had one addition by baptism last Lord's day—a lady who had been a Presbyterian for several years.

BLENHEIM, April 19.—The work here has been going forward steadily and I think there can be a great deal accomplished for the Master and for the benefit of the people.

TORONTO, Ont., April 26, 1893.—On Tuesday evening, the 21th inst, the annual business meeting of the Toronto Cecil St. church was held.

Christian Endeavor and Harwich church are moving along encouragingly. If you want to buy or sell a farm, advertise in the Toronto Weekly Mail.

Rev. Mr. Stewart spoke hopefully of the outlook for the church, and the chairman brought the meeting to a close with a few encouraging words.

J. E. Powell (lately from England) to be with us next Lord's day, and if we are mutually satisfied we shall engage him.

JAMES D. HIGGINS.

HAMILTON—Bro. G. W. Jackson delivered his lecture here, April 18. The subject, "India: her backbone, head, heart, and religions," is happily conceived.

The children enjoy hearing and seeing Bro. Jackson, especially when he dons the holiday costume of one class in India.

RIDGETOWN, April 26, 1893.—It is now about two months since I have reported progress from Ridgetown, and no doubt the brethren will be cheered to know that the cause of the Redeemer is being built up here steadily.

Shortly after Bro. Bulgin came he took in hand the training of the children in singing and recitations.

On Easter Sunday, in the evening, the children had a beautiful Easter service. The church building was prettily decorated with flowers and mottoes.

Christian Endeavor and Harwich church are moving along encouragingly.

If you want to buy or sell a farm, advertise in the Toronto Weekly Mail. That paper reaches 100,000 farmers homes every week and your advertisement should meet the eye of some one who wants to purchase.

Co-operation Notes.

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

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

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 witness a 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

CONTRIBUTIONS.

Table with 2 columns: Name and Amount. Includes W. H. Wooldridge \$1.00, T. B. Knowles 5.00, J. H. Hanns 5.00, S. E. McKee 5.00, Lena McVicar 5.00, A brother 100.00, John Black 5.00.

All those intending to go to the annual meeting should notify Dugald Robertson, Everton, Ont., by May 24 at the latest. Let none neglect this.

The Everton people are preparing to entertain a large crowd. We expect the largest gathering of Disciples that has assembled in Ontario for many years.

The friends of the Home Mission work are requested to take notice that in order that all accounts may be paid by June 1, the May collection must be large.

Some of the most liberal givers are in the habit of not paying their subscriptions until they go to the annual meeting. If they would pay now, they would relieve the mind of the Treasurer. He never feels comfortable unless payments can be made promptly to the mission points.

Geo. MUNRO, Cor. Sec.

Literary Notes.

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

Souvenir, Montreal, '93.

The Endeavor Herald Publishing Co., of Toronto, Canada, are issuing a beautiful little booklet descriptive of Montreal and vicinity, to be illustrated with about forty handsome half-tone engravings.

The New Christian Quarterly for April, 1893, is to hand, and offers a tempting table of contents, as follows: "The Restoration of Primitive Christianity," B. B. Tyler; "The Bible Personality of Satan," J. A. Dearborn;

Woman's Work.

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

O. C. W. B. M.

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

Notice.

By the time this appears in print the auxiliaries of O. C. W. B. M. will only hold one meeting before Convention. Immediately after this meeting will the corresponding secretary of each band send in the report for Annual Meeting that I may have it not later than 15th May? Some have been very prompt in sending in quarterly reports. To be able to give a satisfactory account of the present condition of our work, and to plan for the coming year, these reports should state what each auxiliary has done in the past year, the present membership and pledge for the future. If possible let each band send representatives to Convention—we need the wisdom of all that we may take counsel together—but if you cannot, be sure to send a "letter of greeting" that you may be represented in this way.

There may be sisters who are not working in an organized way who rejoice that the C. W. B. M. of Ontario and Maritime Provinces have combined in reaching out a helping hand to the "regions beyond," who would like to have a share in supporting our sister who has, in loving loyalty to the Master, gone to "far Japan." If so, we invite you in His name to do so and also to write something for the report.

What a privilege that we may share in so glorious a work! The only way in which many of us can help this work is by giving of our means, and thinking, planning and praying for it. If we are often at a throne of grace asking for Divine guidance and help, our King will open up the way that we may "enlarge our borders," and we will have our own souls refreshed.

B. S.

Are We Heeding Christ's Command?

Our blessed Lord's command to His disciples was to "Go into all the world and preach the Gospel." And although this great commission was hundreds of years ago, it has extended down to each generation, until the present day the same can be applied to the followers of Christ. But the question is, Are we heeding those precious words or slighting His urgent command? It is certain we cannot be true Christians unless having the missionary spirit dwelling within us, for this should be our chief aim in bringing others to Christ. We each have a small world of our own where we can work for our Master. We cannot all be foreign missionaries, but we can all give of our means towards supporting those who are willing to go and proclaim the glad tidings. Let each ask ourselves this question, What am I doing for my Master? Am I telling souls of Christ? Do I in word or action lend some aid in His behalf? Am I giving of my means as the Lord hath prospered me? If not, then my life is empty like the sounding brass or tinkling cymbal. If no denial is made, no self-sacrifices practiced, no pleasures abandoned to promote the good work, we may look for condemning and those words, "Depart from me," and our talents taken from us in that great hereafter. God has placed us in this world with different responsibilities, and are we not responsible for those in lands of heathenism dying without any hope of the future? Certainly, there is nothing we

should work with greater than for missions, even though our efforts apparently be unsuccessful, we shall be rewarded according to our work. Indeed, we have a great work to do, for the "harvest truly is plenteous, but the laborers are few." We are not only to send our means and those in heathen lands, but our prayers should go up daily to God for those who have consecrated their lives to such a noble work in bringing souls into His fold. Our dear Sister Rioch, on leaving her home (by obedience to Christ's command) asked as a request not to forget her at the throne of grace. So may our prayers ascend in behalf of all that have made this great sacrifice to save souls that are without the knowledge of our blessed Saviour. Could we realize a life without Christ, as in these far off lands, and picture their degraded condition, I know of a certainty there would be greater sacrifices and self-denials for the purpose of supporting our missionaries. May we think more earnestly of the words of the blessed Lord, in teaching all nations, and consider the words of the poet:

"Only five and a half million For the whole great mission field I Will a miserly sowing Bring a bounteous yield?"

"How shall we reap where we have not sown? Must we enter the gates of pearl alone? Must we in the presence of the Master stand With a downcast eye and an empty hand?"

"When the grand new song Makes the heavens ring, Shall we think of the song We used to sing, 'I gave, I gave my life for thee, What hast thou given for me?'"

Trusting that the time may soon come when all may feel it their duty to heed this great command in sending abroad the glad tidings, and that we may be more consecrated in the future, I am your sister in the work,
ANNIE A. COLLIE.
Milton, N. S., April 17, 1893.

ENOKI MACHI,
USHICOME KU,
TOKIO, JAPAN,
March 12, 1893.

To the C. W. B. M. of Ontario and Maritime Provinces, Greeting:

DEAR SISTERS: I do hope this letter finds you all as well and happy as it finds me. You will notice by the heading of this letter that I have again changed my place of abode. It is my sincere desire that it is the last time while I am in Japan, I shall need to ask you to direct my letters differently, for there is nothing I detest more than moving. Miss Oldham and I have at last found a home for ourselves. It is in the same "ku," or district, as Miss Harrison's. As the Board has written us to continue on with her work, it was desirable for us to live close to the work. Ushicome is a poor and densely populated section of this immense city of Tokio, and there is no lack of opportunity for working, indeed, there seems so much to do, it is hard to decide, which portion to start with. We are fairly surrounded with heathen temples, one of the largest of which is our next door neighbor, the continual hammering of whose big bell is ear-splitting, and the continual stream of people who come to worship is heart rending. To us, indeed, this is one of the hardest things to bear in this country, knowing that you could teach them better; but your tongue is tied, and that it may be years before you are able to talk to them.

Miss Harrison's work consists of the care of seven girls and the charge of two charity schools. Both of her schools are prospering finely, averaging 50 and 43 respectively. The Bible is

taught every day, besides the regular school studies. On Sunday she holds Sunday school. In the same buildings she has preaching one night in the week for the parents and whosoever desires to come. These last meetings, however, are not well attended and impresses us with the fact that it is the children we must reach and train up to be good Christian men and women. The most promising work, so it seems to me, is the holding of charity schools. More than one-fifth of the children of Tokio do not attend school. Generally poverty is the cause. The government provides some charity schools, but not a sufficient number to accommodate all who desire to attend.

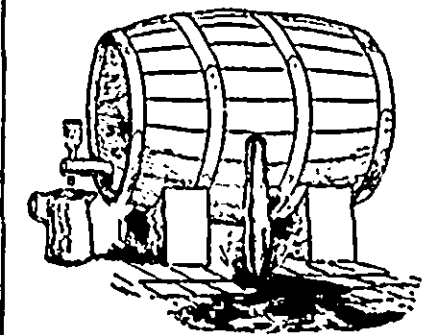
Now let me describe as best I can our home in Japan. It is Japanese of course and therefore not very proof against the weather, but the house is almost new, which is quite a consideration. Now a Japanese house is so entirely different from anything you have at home, it is difficult to compare it with anything. Should you see our house just before dark it would remind you of a large oblong wooden box surmounted at one end by a cubical box, which last box goes by the name of "upstairs" and consists of one small room. Then these boxes have the regular tiled roofs for which Japan is noted, which give the whole a quaint, picturesque appearance. Should you come again, say at daybreak, the house has entirely changed its appearance. What appeared last night as nothing but a plain, solid, wooden wall, with no visible means of exit or entrance, has entirely disappeared, and you see a narrow porch or verandah or aisle, or whatever you might call it, running around three sides of the upstairs box and also on three sides of the lower one, while back of the porch appears a white wall made of paper like what I am writing on, and you would think a white paper box had been set inside the wooden one. If you were to enter I should either give you a pair of soft cloth shoes to put on over your boots, or else you would have to take off your boots and come in in your stocking feet, for it would be a dreadful breach of etiquette to scratch the polished floor of the porch or dig holes in the straw mats, which the floor of the house is covered with, with the heels of your boots. You would notice that the paper wall is divided into sections and is really a succession of panels which slide back and forward. You have entered, and you will see that the whole house is divided into rooms by sliding paper panels, only these panels are made of thick paper and colored generally very pretty. Should you want to make the house into one large room all you would need to do is to take out these panels and put them away. The room I am sitting in just now has just twelve sliding doors or panels and only, one plastered wall; our middle room has sixteen panels. Some houses will not have even one plastered wall in the whole house, and when all the panels are taken out look like a large platform with a few posts to hold up the roof. The floors of these houses are covered with straw mats one inch thick and two yards by one yard wide. These sit closely together and make one solid mat. They are nice to walk upon, but gives one a peculiar, springy gait. They are inconvenient to us foreigners, to say the least of it. One is required to wear woollen shoes and have strips of wood under the legs of tables, chairs, etc., to keep them from sinking into the mats and making holes in them. The ceilings are planed bare boards overlapping each other, with narrow strips of the same running the opposite direction to keep them in place. So you see that at night all

that is between us and the weather is a board about one-eighth of an inch thick and one thickness of the thinnest of paper. The wind whistles merrily through the cracks of the panels, and you can little guess how we appreciate the stove you so kindly gave me. Indeed, everything I brought has been of so much comfort, of which the mattress and carpet stand in no second place. What with these and the pretty things Miss Oldham brought, our home is as pretty and home-like as any person could desire.

Let me tell you a little about our first week in house-keeping. The first night Miss Wirick came over and stayed with us, bringing us our breakfast. She also brought a coal oil lamp, dishes, etc., in order to cook and eat it with. After this, for one week, till we were thoroughly settled, with our stove up, etc., she came like Elijah's avens, with our meals cooked and ready to eat. She lives in the next "Ku," and took a kurisma to bring it. What we would have done without her I should hardly like to guess, for it is no joke supplying one's house with necessary articles when one cannot talk. She was our right-hand man in everything, and may God bless her as she deserves, is our earnest prayer. Before we had our stoves up we used a Japanese stove, a one-foot cubical box, filled with ashes, with a bed of red-hot charcoal on top, and one would have taken us for regular Japs to see us sitting on our heels, crouched over our little hibachi, and before the week was up we grew to be quite expert at using the iron chop-sticks the Japanese use to fix the charcoal, so that it will burn easily. Not having any tables it was as natural for us to get down on the floor to do anything as it was for the natives. Only having the chairs we brought with us, when we have callers, ourselves are compelled to kneel—that is, if it is a foreigner who calls; if a Japanese, we all kneel around a hibachi, pass tea and quashi and turn into regular Japs. I like their tea and cake, but it is comical to see Miss Oldham trying to look pleasant while she is partaking of hers; she says it is like so much medicine. We are now, however, settled a little, and every day as necessity directs adding a little to our house-keeping. The carpenter has been our next best friend, leaving out the missionaries, for he has, as much as it is possible, made our house secure from robbers. These outside panels are easily taken out, and even if that fails a penknife is sufficient to make a way through them. Some of you will laugh I know at the thought of missionaries being afraid of any such thing. So might I had I not learned from experience to be a little fearful. While we were living at Hongo a robber entered our room. He woke us up sliding back the panel doors. Miss Oldham, who is as brave as a lion, jumped up, asking, "Who's that?" By the time she had a match and the lamp lit the man had disappeared, leaving every door open after him. We aroused the house, discovered how he had gotten in, and finding nothing missing retired again, but to sleep no more that night. In the morning, however, we found that the only thing that was missing was my ulster, an old thing, but the most useful thing I had, which can be of no possible use to him, which is a little satisfaction at least.

The first week in March in Japan is doll week, or a holiday for the girls of Japan to make much of their dolls. The older girls, or young ladies, also observe the holiday. Each household fixes up one room for the dolls; they have these arranged in tiers. The first tier has the Emperor and Empress and courtiers, the next the musicians, next come the

SAVING AT THE SPIGOT AND WASTING AT THE BUNGHOLE IS A POOR KIND OF ECONOMY



It is on a par with buying lots of rubbishy soap for little money. Poor soaps are the "bung-hole" through which time and labor are wasted, and by which the clothes and hands are raised.

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warriors and other callings in life, next two tiers consist of the furniture of the dolls household, and the last tiers have the food, consisting of candies, mochi, tea, etc. All the girls dress in their holiday clothes and exchange calls. Presents also are exchanged and feasting and merry-making go on, everything in that quiet, lady-like way that the Japanese ladies do everything with.

In May the boys have their holiday. Their pets are fish. However, I will be able to tell you more about it after it has come and gone. I am still hard at work on the language. My Sunday school is increasing so rapidly that we shall not be able to accommodate all who come. There were 55 last Sunday and 62 this Sunday. If you compare this with the last report you will notice quite a change. Let me thank, through this letter, all those of your number who have so kindly written me. I will write in answer as soon as possible, but please do not wait; keep on writing, I do enjoy your letters so much. Hoping again that this finds you all well, I remain your loving sister in Christ,
MARY M. RIOCH.

REPORT FOR MONTH OF FEBRUARY. Received last mail my check for \$50, for which many thanks. It came in quite opportune, we being put to so much expense moving, etc.

We have made nine calls on Japanese lady friends. We either had an English-speaking person with us, or the ladies themselves spoke a few words. We got along in a sort of way. They were ladies mostly who attended Mrs. Stevens' woman's meeting. Now that we have moved we shall not be able to call on our neighbors till the Board grants us a woman helper, as Mrs. Stevens has. We were so sorry to leave Hongo; we were getting acquainted with the people very quickly, and besides Mr and Mrs. Stevens were like a father and mother to us.

MARY M. RIOCH.

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West Lorne, Miss Bella McKillop.
West Lake, Ont., Mrs. Catherine McDonald.
Warton, Ont., Mrs. S. M. Brown.

The Card Party.

The card party in the private parlor may be but a harmless evening diversion to the young lady who gives it, an innocent refuge for the emptiness and stupidity which can not converse because it will not take the trouble to think, but to some of her guests be fatal food for a passion which grows to an insanity not second to the appetite for strong drink, and which its victim will gratify at any cost.
The whole interest of a game of cards, in the parlor or the saloon, turns upon the chance involved, whether it be the mere delight of winning or the more substantial stake, and what essential difference is there between playing for five dollars in a saloon and playing in the parlor for the prize bought with five dollars? Do you say, a difference in the demoralizing surroundings? But the passion acquired and encouraged in the one case has led many a young man to the other.—The Golden Rule.

The Highest Expression of Joy.

Jesus Christ calls you to happiness—not through self-indulgence, but through self-sacrifice. The cross that He bears, He bids you bear; the sufferings He took for love's sake He lays on you, or asks you, rather, to lay upon yourself. There is higher happiness than indulgence in self; it is sacrifice of self for the sake of love. Is there any happiness in this world of ours like the delicious happiness of a mother? Is there any sorrow in this world of ours like the exquisite sorrow of a mother? In this strange symphony of our human life, the minor and the major keys are twined together, and life passes from one to the other with transition so rapid as to be bewildering. Did you ever think that the highest expression of joy is a tear, and the highest expression of sorrow is a tear?—REV. DR. LYMAN ABBOTT.

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