

The Canadian Evangelist.

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

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The Canadian Evangelist

It 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.

Dr. Harper on Genesis.

We gave last week a brief note concerning the stir that Dr. Harper's recent lectures on Genesis, and especially the one on the story of Cain and Abel, had created in the religious world. We think the importance of the matter justifies us in giving in full Dr. Harper's letter of defense and explanation in regard to the lecture:

"The *Chicago Herald* of Jan. 29th, attributed to me the following language:

"The story of the murder of Abel by his brother is a myth. It is no more the truth, so far as we know, than the story of the capture of Troy by means of a wooden horse, or the founding of Rome by Romulus and Remus."

"This statement has been telegraphed far and wide and has served as the basis for articles and editorials in many of the secular and religious papers. I have always adopted the policy of saying nothing when misrepresented intentionally or unintentionally by statements published in the papers. It has seemed to me that little or nothing was gained by contradicting such statements. In this case however, acting upon the suggestion of friends, I took the opportunity to publish in the *Herald* of the following Friday, Feb. 2nd, a statement, in which, among other things, was the following extract from the lecture, which had been reported:

"When we compare the biblical material with that which resembles it on the outside, we find that it is free in its form from impurity of every kind; the myth is gone; the exuberant polytheism is gone; all that degrades and lowers is gone.

"The form is here (just as the form of the rite of circumcision was retained). It is only in the form that there is much if any resemblance, and this has been thoroughly cleansed and purified. You ask, Why did not God choose a different form, that there might be no possible joining of the sacred and the profane? I answer, God does not work in that way. Why did he allow slavery and polygamy to continue? Why did he allow Abraham to adopt the language of the very Canaanites from whom he wished to keep him separated? Why did he give to Israel practically the same table of clean and unclean animals as that adopted by other nations? He built upon the material that was at hand.

"The meaning given is altogether new.

It is the first crime; it is a crime; it is called a crime and punished as a crime. The real meaning of a thousand such stories as that of Romulus and Remus, the Cabiri, and the Corybantes, will not equal in force and in influence upon human life the story of Cain and Abel as we have it from the prophetic writer. The spirit of the story is entirely unique, being didactic and religious throughout. And what now was the purpose in it all? Why did our writer change so greatly the material he had at hand? Why and whence this purified form, this new idea, this unique spirit? Because he was moved by a desire to help his fellow-men, to show them by a story of the past the enormity of sin, the inevitable consequences which follow. Because, in brief, the writer was a prophet, a religious teacher, a man whose heart burned with zeal for a better life, and who, therefore, writes this, the prophecy of the past. Whence this purpose and the skill to give it execution? If it was merely natural genius, how shall we explain the total absence of such genius in nations of older civilization, of loftier intellectual acquirements? We may not deny that there is beneath and above all this the plan and the purpose of a mighty and beneficent God.

"As always happens, this statement, though published, was not telegraphed as the former alleged statement had been, and so the first stands practically without contradiction. It seems, therefore, proper to say,

"1. That no such statement as the first, quoted above, occurred in the lecture referred to.

"2. That a statement (see above) practically the opposite was made.

"3. That the lectures are published in full in successive numbers of the *Biblical World*, a monthly published by the University of Chicago Press.

"4. That criticism based upon newspaper reports is unfair and unjust.

"The writer is willing to be held responsible for the utterances which he made, but not for utterances the very opposite of those made. He is willing to be made responsible for the statements made in the articles published in the *Biblical World*, but not for brief newspaper reports made by men without any adequate knowledge of the subject they are treating. It seems only just to the interests with which the writer is connected to make these statements"—*Christian Evangelist*.

Who is Responsible?

ANNIE D. BRADLEY.

Frances E. Willard says—and she always investigates before she speaks—that there are many sewing women in Chicago who make one dozen shirts for 75 cents, who put the "finishing touches" upon coats at 4 cents each, and children who toil twelve hours a day for \$1 per week.

And as I read, I wondered if these facts did not throw some light upon the question as to why there is so much degradation in our larger cities? Is there no connecting link between hunger and sin?

May God in His tender mercy both pity and forgive. Forgive us who, in

our selfishness, spend so much where it is not needed, and so little where it is needed most. And may he pity—oh, so divinely pity—the weak, the tempted, hungry ones who sell their souls for bread.

What right have you or I to condemn our fallen sisters? Sheltered, protected, loved, with never the breath of heaven allowed to blow too rudely upon our cheek, what right have you or I to point the finger of scorn to yonder hungry, tempest-tossed one, even though she may have become deeply stained with the filthy mire of sin?

Instead of drawing our spotless robes the closer around us lest they should be brushed by some erring sister as she goes by, let us, on bended knee, thank God for the fate that allowed us to be nurtured under kinder skies. Let us remember that if they—the sin-stained outcast ones—had known the constant blessings vouchsafed to us they might now be nobler, grander women than you or I can ever make. And let us also remember—with a shudder if we will, yet with thanksgiving, too,—that if you or I had been "driven through the hell of their untold temptations, we might be less upright in our daily walk than they."

"Then, as we remember, let us inject into our whiter souls some of that divine compassion that called the Christ to bow in sorrow, write in the sand the woman's sin, and then with a forgiving love that only the Son of God could know, say to the fallen but penitent one, "Neither do I condemn thee, only sin no more."

I have sufficient faith in human nature to believe that almost every one would prefer a life of virtue and truth to one of sin and shame; but hunger and cold are giant powers that paralyze the nobler and develop the lower instincts of humanity.

Surely in a world so full of all good gifts as is ours, the Great Father and Giver never intended that his weaker children should be driven to sin that they might be enabled to appease their hunger!

I shrink from what I am writing, as does every other woman who has not mounted to far higher rounds upon the Christian ladder, and yet a power that I dare not disobey seems to be forcing me to plead that the "sinned against" shall receive from those who have known the Crucified a helping hand and a gentler pity.

An erring woman is no more beyond the hope of redemption than is the erring man; yet at the very first sign of repentance a thousand helping hands are eagerly held forth to uplift the fallen man. Aye, more, godly men and women go out into the haunts of sin, hold up Christ before the sin-smirched eyes and plead with the man, however depraved, to return to the paths of virtue. And then when he does return, as, thank God, he often does, no one remembers the sin except to love and respect him more because of the effort he made to conquer.

But the fallen woman—the woman, perhaps, driven to sin by want, or tempted and betrayed where perhaps she loved and trusted the most—no

helping hand is held out to her. If she remembers the days when she knelt at her mother's knee to pray, and longs to return to the forsaken paths of virtue—then may God pity and aid her, for in the fierce, unequal battle which she will have to fight she can look for help and pity from no other source. Whenever she goes she meets with distrust. If she dares to enter a church there is no pure woman sufficiently strong to brave public opinion by bidding her welcome. If she strives to secure honest work we all remember "what she has been" and, in our virtuous horror, turn coldly from her. In very truth, when she asks for bread as the return for faithful labor we give her a stone; and when she asks for meat we give her a scorpion that stings her back to sin and death.

Why should this be so? Why should we, like the father in the sacred story, "run to meet" the returning prodigal; put shoes, indicative of high social standing, upon his feet; the ring, symbol of returned authority, upon his hand; the robes of respectability upon his person; kill for him the fatted calf, and join in glad rejoicing, because the one who was dead is alive again, the lost is found.

We do all this, and I am so glad that this is so, because—simply because the prodigal son has come home again. But alas, alas, for the prodigal daughter that has wandered away from her home! Though she longs to return yet can she find no place of repentance, though she seeks it carefully with tears.

Do not mistake me. I do not argue that sin should go uncondemned. God speed the day when every form of sin will be openly and bitterly condemned and the higher the place where sin is discovered, the deeper and blacker let the condemnation be. But I do so earnestly plead that the avenues to sin be not so numerous, and that the avenues from sin be more easily found.

And these gates that lead from sin into a purer life must be unbarred by women. Woman with her face full of pity because her heart is full of love, with one hand clasping Christ's for safety and with the other extending honest, remunerative work, must prove her kinship with the skies by making it possible for the erring ones to believe that a Saviour, born of woman, came not to call the righteous but sinners to repentance.—*Christian Evangelist*.

"A Very Poor Sermon."

"What do you think of my sermon?" said a young preacher to a venerable minister in whose presence he had been delivering a discourse.

"A very poor sermon, indeed," said he.

"A poor sermon?" said the young man; "it took me a long time to study it."

"Ay, no doubt of it."

"Why did you not think my explanation of the text a very good one?"

"Oh, yes," said the old preacher, "very good, indeed."

"Well, then, why did you say it is a poor sermon? Didn't you think the metaphors were appropriate, and the arguments conclusive?"

"Yes, they were very good, as far as that goes; but still it was a very poor sermon."

"Will you tell me why you think it a poor sermon?"

"Because," said he, "there was no Christ in it."

"Well," said the young man, "Christ was not in the text; we are not to be preaching Christ always; we must preach what is in the text."

So the old man said:

"Don't you know, young man," said the minister, "that from every town, and every village, and every little hamlet in England, wherever it may be, there is a road to London!"

"Yes," said the young man.

"Ah!" said the old divine, "and so from every text in Scripture there is a road to the metropolis of the Scripture, that is Christ. And, my dear brother, your business is, when you get a text, to say, 'Now, what is the road to Christ?' and then preach a sermon, running along the road to the great metropolis—Christ. And," said he, "if I have found a text that has not a road to Christ in it, I will make one; I will go over hedge and ditch, but I would get at my Master; for the sermon cannot do any good unless there is a savor of Christ in it."—*Selected*.

Huxley's Tribute to the Bible.

We have Prof. Huxley's own testimony not only that he is agnostic, but that he is the author of the term. It is therefore especially interesting to hear what he has to say about the Bible.

"I have always been in favor," says the professor, "of secular education in the sense of education without theology; but I must confess that I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. The pagan moralists lack life and color; and even the noble stoic, Marcus Antoninus, is too high and refined for the ordinary child. Take the Bible as a whole, make the severest deductions which fair criticism can dictate, and there still remains in this old literature a vast residuum of moral beauty and grandeur. By the study of what other book would children be so much humanized? If Bible reading is not accompanied by constraint and solemnity, I do not believe there is anything in which children take more pleasure."—*London Public Opinion*.

Every man can help on the world's work more than he knows of. What we want is the single eye, that we may see what our work is; the humility to accept it, however lowly; the faith to do it for God, the perseverance to go on till death.—*NORMAN McLEOD*.

A soul that lives under the assurance of divine favor cannot but bear up patiently and quietly under the greatest sufferings that possibly can befall in the world.—*THOMAS BROOKS*.

Pride is as loud a beggar as want, and a great deal more saucy.

BENJAMIN FRANKLIN.

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, Wainston, Ont.

O. C. W. B. M.

President, Mrs. W. H. Malcolm, 89 Church St., Toronto; Cor. Sec., Miss L. V. Riach, 225 Main St., Hamilton; Treasurer, Miss Jennie Fleming, Kilsyth.

Programme for April Meeting of Auxillaries.

- Topic: Gentleness. Opening hymn, 554. Scripture lesson—Gal v Prayer by leader Hymn 580. 2 Cor. x. 1, Psalm xviii. 35, to be read by all the sisters in concert. Reading of minutes. Report of Cor. Sec. Report of Rec. Sec. Roll-call, each sister responding with an appropriate passage of scripture, or motto of Auxiliary. Hymn, 574. Two or three brief prayers for growth in spiritual life. Collection of dues. Literary programme. Hymn 125. Benediction.

The subject before us is one of those Christian graces enumerated by the Apostle Paul in his letter to the Galatians, where he groups together the fruits of the Spirit: Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Where could we find a lovelier picture? What a contrast to that black catalogue termed the "Works of the flesh." For a perfect exemplification of this virtue let us look at the earthly life of our blessed Saviour. It was uniformly characterized by gentleness. As the prophet predicted: "The bruised reed shall he not break, and the smoking flax shall He not quench." Notice the gentleness with which He treated the guilty woman who was accused by the self-righteous, sinful and equally guilty Scribes and Pharisees, when He says with the voice of a God, "Neither do I condemn thee, go and sin no more." This character of gentleness is not incompatible with the most perfect candor. There is nothing of the sycophant about it. Hear the same gentle Jesus say to the proud, boastful Jews, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it; and because I tell you the truth ye believe me not." "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." Could there be a plainer rebuke than the above? And still it comes from the gentle, loving Saviour. To the penitent, repentant sinner He is all gentleness and love. To the fawning hypocrite He speaks in the tones of offended justice. We would do well to study the character of our Master. We are always safe in following His example. Gentleness is a virtue—like all others, that will increase by cultivation. Just notice how the great apostle to the Gentiles, in writing to correct some evils amongst his Corinthian brethren, says, in all humility, "I beseech you by the meekness and gentleness of Christ." This is not the language of the persecuting "Saul of Tarsus," but that of "Paul the aged," who recounts his sufferings in the service of the Master. 2 Cor. xi. 24-29. What an experience! So our kind, Heavenly Father has placed us here with all our failings and weaknesses to be corrected by the means which He

has graciously given us. His holy word, access to a throne of grace and the discipline of life are all calculated to fit us for the companionship of the spirits of the just made perfect. May we improve them all to the honor of Him who redeemed us by His own precious blood. M. S.

O. C. W. B. M.

CONTRIBUTIONS SINCE LAST REPORT.

Table with columns for HOME MISSIONS and FOREIGN MISSIONS. Includes entries for Auxiliary at Guelph, Jennie Fleming, San Diego, Cal., and Mrs. S. O. Kilgour, Guelph.

The Future of Our Work.

No doubt many of the sisters have already turned their thoughts towards our approaching annual meeting and the work of the year that shall follow. I, too, have been thinking, looking backward somewhat, as well as towards the future. We all regret that our mission in the Northwest has not accomplished what we had hoped that it would. When the mission was undertaken about five years ago, it was represented to us that there was a reasonable and good prospect that it would develop into a self-sustaining church in about two years. The need was said to be urgent, and we were more than once requested to make all possible speed in sending a missionary to Minnedosa.

Time has proved that such representation was a serious error in judgment of those who made it, and while we do not attach blame to anyone in the matter, yet we cannot but deeply regret that we were so misled.

When Mr. Brown went to Minnedosa in May of last year, he wrote me in his first letter: "There is no church here." He said repeatedly while there that if he had known the state of affairs he never would have gone, as there was no reasonable prospect of building up a church there, or even of getting a hearing at all beyond the few—Bro. Darroch and family and three or four others—who attended. The point in the country, about six miles from the town, where meetings were held every Sunday afternoon, was much more encouraging, inasmuch as there were good audiences, there being no other preaching in that place. However, notwithstanding our disappointment in the comparative failure of our hopes, there is this comfort in it all: the work was undertaken with the sole motive of doing the Master's will, and work so done can never be lost. The seed sown may bear fruit that we know not of. Only the eternal years can show the results of work done here. The church property there is held by trustees for the use of the church, and it might easily be that the work would be revived by other Disciples moving in, who could assist the faithful few who remain there.

We expect to have a full statement from Mr. Darroch for our annual meeting in regard to present standing and prospects—financial and otherwise—and whether they meet on the Lord's day, keep up Sunday school, etc.

In regard to the future, I think I have frequently said that my sympathies were more strongly with those who are in heathen darkness than with any others, and I find that I am by no means alone in this. These are so utterly helpless and hopeless unless

"We whose souls are lighted With wisdom from on high," shall carry to them the lamp of life, that my suggestion is that the O. C. W. B. M. turn their efforts exclusively to

the foreign fields. That we do away with the separation of funds, and instead of having a Home Mission Fund and a Foreign Mission Fund as formerly, all contributions from every source shall be for foreign work.

Those sisters who wish to aid in any Home work outside of their own churches, can do so through the Co-operation or in any way they wish, but let all pledges and contributions to the O. C. W. B. M. be distinctly understood to be for the foreign work. I hope that all the auxiliaries, and all others who are interested in sending the gospel to the regions beyond, will duly consider this suggestion before our meeting in June. If it should be accepted we ought to be able to send out another missionary this year.

If any of the sisters see what they believe to be a more excellent way, or have any other suggestions relative to our work, we earnestly suggest that they speak of them through the EVANGELIST that they may be considered before we come together.

S. M. BROWN.

Special Notice.

It is now only two months till we meet in convention. In order that we may have a satisfactory report in June it is necessary that the annual report from each auxiliary should reach me not later than May 15th.

In making out your reports will you kindly state number of members on roll, usual attendance, amount contributed to O. C. W. B. M. this year, and any other items that will be of interest. Suggestions for programme for convention and for next year's work will be gladly received. It treats with each one to make this convention the most successful in our history. Shall we not acknowledge this responsibility and work and pray to that end.

L. V. RIACH, Cor. Sec.

Japan Letter.

TOKIO, Feb. 26th, 1894.

C. W. B. M. OF ONTARIO AND MARITIME PROVINCES.

DEAR SISTERS:—The report for this month does not differ materially from those of past months. The attendance of the Sunday school in connection with the chanty school has increased to about an average of seventy; that of the one held in our own home is becoming very encouraging. We have twenty pupils now. Of course, how long the priests will allow it to remain, so I cannot tell.

On account of hard times and the increasing dislike to foreigners, this day-school has decreased a little. You see, these people are so poor that just so soon as a child is 9 years old he is sent to work if any person can be found to hire him.

The meetings in our house are about the same as usual. All the members are faithful in their attendance.

This month I put another girl under Miss Wirrick to be educated as a Bible woman. The scholarship was received from the children of the Maritime Provinces. She is a quick, bright girl, already a Christian, with the one ambition of working for her Saviour. Will you remember her in your prayers, that she may in course of time meet all our expectations, and not only her, but my other four girls also.

My meeting for women on Wednesday afternoon is most encouraging. The women seem to take more interest in the story of the cross and come regularly. We had eight at our last meeting. That may not seem to you a great number, yet we think if we can get as many as two we are doing well so strong is the feeling against foreigners and Christianity.

My new Bible-woman has taken hold of the work in a wonderful way. Have hopes she may be as good as the last one. All the rest of my time is taken up with my studies and English classes. We thought when the girls went we should have a little leisure, but we seem to be busier than ever.

Your secretary writes me to tell you something of my charity school and its workings.

In the first place it was put under my care by the Board, but in September last, on account of lack of funds, it was to be closed, but I offered to carry the expense. Since then it has been going on just the same as ever under their direction and counted as their work.

The school is situated in one of the poorest sections of the city. What that poorest is few, if any, of my readers will have even a faint idea. The children who attend are those who would otherwise be on the streets learning all sorts of wickedness. The Government schools are expensive, so that none but the comparatively well-to-do can send their children to them. The advantage of reaching the children is apparent to all. It may be worth mentioning that this means of carrying the gospel to their people was considered the very best by all at our last convention held in Tsukiji. Oh, I wish I could tell you some of the thrilling stories some of the oldest missionaries on the field told us of how these poor children had brought the gospel to their parents by telling them what their teachers had told them, and not only of how they brought their parents to Christ, but how they loved and served Him themselves.

The school that you are particularly interested in is perhaps the poorest of its kind in Tokio. To get a suitable house in the desired location was an impossibility, so we had to content ourselves with an old tumbled-down dwelling-house, which we fixed up as best we could. The room is small, and on Sunday when seventy or more children assemble themselves, there is no room to spare.

In the day-school last session we had forty-five pupils, but this year so far only thirty-seven. They sit on the floor and use a long, plain board-bench as a desk. The furniture consists merely of wooden benches for desks, a blackboard or two, some chalk and a bell. The children supply their own books, ink, paper, etc. Those who cannot afford to do so are supplied, but expected to pay for them on the instalment plan—a rin (one-tenth of a cent) or so a day. We find this plan works well. We are willing to help those who help themselves. Of course, as you may see, there are only the few out of I may say hundreds that live within a stone's throw of the school who even care to learn to read and write. Most of them would rather never learn than go to that "foreign cat's school." But some are interested and thankful to us for teaching their children. Many times they thank me, and some will come to the women's meeting out of gratitude. Then my helper visits their homes sometimes, and talks with them, although she has little more time than simply to invite them to the meetings. She teaches every morning in the school. I can only afford to give her six yen (\$1) a month and ask a great deal of work from her for that. She is thoroughly educated and understands English well enough for me to teach her the lesson before we go to the meetings or Sunday school. The fact of her being the charity-school teacher gives her a hold on the parents that otherwise she would not have, though I sometimes wish I could have her visit more. For myself, I find it impossible to spare more than one afternoon a week from my

studies and other duties. When I have the language this will be very different. In the winter the school goes in at nine o'clock and is dismissed at twelve. Am thinking of extending it one hour longer.

The Bible is taught forty-five minutes every day. This month they are having a sketch of the Book of Genesis, and learning to repeat a Psalm. (On Sunday they have the New Testament. I find the picture charts I brought with me of great service.) The rest of the time is taken up in teaching them to read, write and cypher. Have already sent home some specimens of their writing. There are four divisions or classes. Those who have come regularly since the school opened read and write very well, indeed. From the amount of money (\$10 a month) spent on the work, it is very encouraging. The only rewards I give are a New Testament to the best boy and girl at the end of the year and a little feast for all of them.

Since last month am getting Sunday school papers for the Sunday school. This I thought would encourage them to read and perhaps by being read at home would do much good. They are rather expensive and unless I see some good results after a six months' trial shall discontinue them.

Last Sunday being the last of the month I gave away about forty pretty picture cards that had been sent to me from home, to those who had been present each Sunday in the month. Let me take this opportunity of thanking those who have sent them. The children appreciate them more than the ones printed here, and I am saved the expense of buying. The helper always writes a Scripture text in Japanese on them, so business cards do quite as well as those with Bible verses on them.

Am hoping that you in America are not feeling the financial crisis as much as we here. The Boards in America find it impossible to send out sufficient funds for the work and most of the missionaries have their salaries reduced. We are praying that better times may come or the work must be stopped. The native helpers are willingly doing their best on reduced stipends. But "The earth is the Lord's and the fullness thereof." With love to all, Your sister in the work, MARY M. RIACH.

Obstinate Cough Cured.

GENTLEMEN:—I had a very bad cough which I could not get rid of, but by using Hagyard's Pectoral Balsam I was cured in two or three days. It is the best and surest cough medicine I know of.

JOSEPH GARRICK, Goderich, Ont.

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

RUPTURE

No wise and listen to advice by a man of twenty years' experience in Canada, and prior in largest establishments in Europe and the U. S. Thousands of our producing people are compelled to give up farming, etc., and are miserable for life, all due to the use of unconstructed trusses after being ruptured. Ask your physician whom you all have to trust in time of need and whom I have served satisfactorily with appliances all this time. Send for my Order Sheet, answer questions carefully, and receive the proper article by return mail, perfectly reliable at moderate cost. Morn 11th Feet Straightened. Men 10 cent stamp for illustrated book. Valuable information. CHAS. CLUTHE, 112 King St. West, TORONTO. Will be found at Room No. 2, American Hotel, HAMILTON, from 9 a.m. to 1 p.m.

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How the Churches Might Unite.

The CANADIAN EVANGELIST, which describes itself as a paper devoted to furtherance of the gospel of Christ and of the union of all believers in the Lord Jesus Christ in accordance with His own prayer recorded in the seventeenth chapter of John, says the remarks of the Witness, with regard to the over-churching of the villages of the North-West, illustrates the sin of denominationalism, and adds: "We should like to ask the Witness to set forth a basis on which all the Protestant bodies in that region might unite. How would immersionists and affusionists manage?"

In reply, we may say that we are assured that what the EVANGELIST calls immersionists and affusionists have in Switzerland long dwelt together in unity in the same churches, and we have known the same phenomenon elsewhere. The Witness long ago recommended what would be an enormous step towards church union, namely, the union of the two great Presbyterian churches—one now called Methodist and the other Presbyterian—in one body with a new name. Neither body would, by such a union, lose any good thing, and each would gain much from contact with the other. As a first step toward such a union, a league between them for mutual aid in such regions as above referred to would be a heavenly thing. There has been some talk about the union of the Congregationalists and Presbyterians. Congregational churches could only act individually. The wiping out of a small body like the Congregationalists would perhaps have the very opposite effect to that desired. If a united church is to be real, and not a forced thing, it must involve the spontaneous agreement of the whole membership. It is necessary to freedom within the larger body that there should be cities of refuge for any who think themselves aggrieved or oppressed, and there would be Congregational churches whether the present Congregational churches continued their separate existence or not. But the development of individual and congregational freedom that would be a necessary part of the union of the two great churches would practically leave Congregationalism very little more to ask for. What may be done by individuals and by churches is to cultivate the spirit of good-will and unity in themselves. Dwell in thought upon those qualities and characteristics of others which you esteem, and ignore unessential matters of form or government which you do not like. As the spirit of love for the brethren grows it will be remarkable even to oneself how many matters of difference will come to seem unessential. When this spirit, now being cultivated in individuals and by churches, as exemplified by the Christian Endeavor unions, such united work as that of Mr. Rainsford at Toronto, of Mr. Mills in Montreal, and of Mr. Moody everywhere, does its work, that work will probably be found to include unity in Christian work, and will find a body for itself.—Montreal Witness

Disciples Y. P. S. C. E., International Bridge.

We are glad to say that our membership is thirty-nine—four honorary, eighteen active and seven associate members. Two of their members have recently been advanced to the position of active members. We are glad as they come these two young men take another step higher and have the best of associates as active members. February was our attendance fifty-five visitors and sixty-nine members.

itors—the honorary members included as visitors. Their special attendance will hereafter be checked. Nine active and one associate member attended all the meetings. Four active members have attended every meeting since the organization of the society and four have missed only one meeting. The missionary committee took charge of the meeting last Lord's day, and a very interesting, profitable and entertaining meeting was held. We took up Japan, and the secretary read a lengthy paper on the religions, manners and customs of these strange people. This was followed by a very excellent paper by the president of the society on the Introduction of Christianity, and Miss Bella Hall surprised your correspondent with her splendid presentation of the "Needs of the Work." Of course we had the singing of missionary hymns to keep up the spirit of the meeting, Miss Jackson singing a pretty solo. Mr. F. W. James, a visitor to the society from the E. L. of C. E., read a beautiful selection on the death of a needy one in Africa. Miss Maggie Hall described to us the earnest worship of the Japanese converts, and others helped in the service. I must not fail to notice the short but earnest paper on "Missionary Work in General," prepared and read by Miss Lucy Harris, the only colored active member in our society. This lady is offering herself as a missionary to Africa. The attendance was the largest we have ever had at any of our meetings, all of whom seemed to be very much interested in the service. We trust that a deeper sense of the great need of the work in Japan has been fastened upon the minds of those present. A map of Japan, giving population, number of islands, area, and the name of some of the principal mission points of the Disciples, was hung up in the room.

At the recent March offering for the missionary work. When we paid Mr. F. W. James our rent for the first four business meetings, he very kindly gave it back to us, to be devoted to our Foreign Mission Fund. Our very hearty thanks are due him for his kindness.

And now with the earnest mission band in Japan by "Grace, mercy and peace from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and love." Yours sincerely, A. H. COWHERD, Cor. Sec., Amagari.

Literary Notes.

TO PUBLISHERS.—All books, tracts, pamphlets,azines, 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.

STRIKE AT SHANE'S, George T. Art, Publisher, 19 Milk street, Boston; paper cover, 10 cents a copy. It is quite a delightful story, showing all the dumb animals on a farm went on strike and brought their cruel master to time.

THE HIGHER CRITICISM, by H. L. Hastings, editor of The Christian, about thirty pages, paper cover, 5 cents a copy, published at 47 Cornhill, Boston. This treatise is written from the conservative standpoint, and is a slashing attack upon the higher critics. Mr. Hastings carries the war into Africa with the confidence of a man who understands the ground and knows the weakness of the force he is pursuing. A reading of this little book will help to calm the minds of those disturbed by the higher criticism.

HINTS ON CHILD-TRAINING, by H. Clay Trumbull, editor of the Sunday School Times; John D. Wattles & Co., publishers, Philadelphia; 311 pages,

price \$1.00. This is a book which should be in every home that has a child in it, or expects to have one. Every father and mother should read it very carefully and then practice its precepts very diligently. Mr. Trumbull says: "Child-training probably begins at a child's birth." Mark that down, ye youthful parents, and do not forget it. But if you wish to know how to train your child from his birth, our advice to you is to invest \$1 in "Hints on Child-Training" before the child is born. It will save you, if you will heed it, from making a thousand mistakes and from doing your child unthought of and incalculable harm. It occurs to us to add that it would not hurt confirmed bachelors and spinsters to peruse this splendid book. They would find it very interesting, and it might cause them to lay aside the conviction they are reputed to entertain, that if they had children they would be paragons of perfection. They would discover that the training of children is a fine art which demands patience and love, and wisdom and the grace of God.

LITTELL & Co., Boston, for \$8.00 a year, offers a weekly magazine, LITTELL'S LIVING AGE, aggregating over 3,300 pages annually, forming four large octavo vols., filled with the choicest selections from the foreign periodical press, which could not be otherwise obtained except by an outlay of several times that sum. To the reader of cultivated taste it is little short of an absolute necessity.

We note particularly in the issue of March 10th, No. 2392, an article of great interest by Charles Edwards, entitled "Roman Society a Century Ago." A picture of the life of that date, it presents a striking contrast to that of the present time, showing the great changes that have occurred in the manners, the laws, and the customs of the people.

The same issue contains another valuable paper, "The Queen and Her Second Prime Minister," by Reginald B. Brett. "The Queen and Her First Prime Minister" appeared in the first issue of the current year, No. 2583. If this series should be continued it will form splendid material for the future historian of the Victorian era.

The Christy Knives.

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

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

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

"We received the Christy knives, and would say that we are well pleased with them. We find them just as you represented."

"It is a shame a card has not been sent you before this to let you know the knives got here in beautiful condition. What a shame your brothers and sisters cannot make an effort without such lovely premiums for a pur! They are all you claimed for them, and we wish to thank you. I do hope '94 will be a prosperous year for your paper"

"We received the Christy Knives all right, and are well pleased with them. We find them what you represented. They are a lovely premium."

The days are ever diting. They come and go like muffled and veiled figures sent from a distant friendly party, but they say nothing, and if we do not use the gifts they bring they carry them as silently away.—RALPH WALDO EMERSON

What the Engineer's Whistle Says.

An American railroad manager jotted down in dashes the engineer's whistle signals with their meaning: "One long blast (thus: —) is sounded when approaching stations, junctions or crossings; two long and two short blasts (— — — —) when crossing a waggon road; one short blast (—) is the call for brakes; two long blasts (— —) orders brakes off; two short blasts (— —) mean "all right, I understand;" three short blasts (— — —) means "I want to back the train when you are ready;" four short blasts (— — — —) is the call to switchman to go ahead; five short blasts (— — — — —) orders the brakeman to run back and display a danger signal for next train."

A BOON FOR THE LADIES.

Those Wonderful CHRISTY KNIVES

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



Worth their Weight in Silver but Sold for Less.

THE microscope has shown that every cutting edge is a saw edge, and that the keenest razor simply has the finest teeth—but it has been reserved for a new inventor to apply this well-known fact to practical use. The CHRISTY BREAD KNIFE has an edge running in a perfect 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, salad, 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 the 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: "These Wonderful Christy Knives do the work for which they were designed, in an admirable manner, and should have a place in every well ordered family."

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

This is our offer:

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

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

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

Send all orders to

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

Canadian Evangelist

PUBLISHED SEMI-MONTHLY

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HAMILTON, ONT.

Terms, \$1.00 per annum in advance.
GEORGE MUNRO, Editor and Publisher.

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Remittances sent by post office order or registered letter will come at our risk.

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

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

HAMILTON, APRIL 2, 1894.

In Those in Arrears.

We are sending out bills in this number to those who are in arrears on the EVANGELIST list. As the times have been dull we have not been pressing our delinquent subscribers much of late. Now we trust that everyone who possibly can will pay at once.

We direct attention to the standing notice on this page, that no paper is stopped until all arrearages are paid. We do not force the paper on anyone, but when persons continue to take the paper from the office we expect them to pay for it.

The May Collections for Home Missions.

Our minds have been fixed upon Foreign Missions for some months past by Bros. McLean and Rains, and we are glad to see that their appeals have not been in vain. The churches in Ontario are sending in very good collections, all things considered. Some people make a specialty of Foreign Missions, some of Home Missions, and some seem to care nothing for either. Our Saviour's command was to make disciples of all nations. He has never withdrawn those instructions. As His loyal followers we must seek to carry out His will. And so while for convenience or from habit we distinguish between Home and Foreign Missions, let us not forget that a soul is as precious in the Lord's sight in Ontario as in China, in China as in Ontario.

And it is well also to note that the arguments which justify the special work of the Disciples of Christ in foreign lands, justify their efforts in Ontario. We can see how earnest men and women may think in view of our comparatively weak position in this province we might be excused for relinquishing our separate work altogether; but we think that if they will refresh their minds with regard to the first principles of the gospel of Christ, they will feel that the noble plea made by the Disciples is worthy of being maintained even in adverse circumstances, and though in our country at present large numbers do not rally around it. It can never be right to abandon a good cause. Intelligent and conscientious Disciples will count it a joy to stand by the truth as they understand it, and would scorn for social position, or any other such reason, to identify themselves with a body whose doctrines they are sure are not in harmony with the Word of God.

Our contention therefore is that our Home Mission work is, at least, equally important with Foreign Missions. Loyalty to Jesus Christ is the motive and the supreme justification of both.

It is but natural that we should desire to see the work we are connected with prosperous, that we should be elated when it is flourishing, and be depressed if it is languishing. It is also highly proper that we should from time to time enquire whether we are sufficiently wise, zealous and scriptural in our

methods and our efforts. We think that the columns of this paper indicate in every issue that there is vitality, devotion and hope among the Disciples in Ontario. And even when we consider the condition of things in the churches, now receiving aid from the Home Mission Fund of the Co-operation, while, if we except London, we cannot say that our sanguine expectations have been realized, yet an inspection of the present condition and prospects of them all will abundantly justify the effort that has been put forth to establish churches in towns and cities, and clearly demonstrate that it is the part of wisdom to continue to support these missions. At all of those points there are devoted companies of Disciples who have entered into obligations for lands and buildings for church purposes, relying upon their brethren throughout the province to assist them in sustaining regular preachers. These faithful churches are exerting themselves in a way and to an extent known only to those of us who take pains to inform ourselves particularly of their circumstances. We shall not go into particulars further at present, but close with the expression of the hope that the foregoing considerations and others that will occur to our readers may have the effect of largely swelling the Home Mission Fund on the first Lord's day in May.

The Witness on Union.

On another page will be found an article from the Montreal *Daily Witness* in response to our query proposed in March 15th EVANGELIST. It will be observed that the opinion of the *Witness* is that as immersionists and affusionists get on well together in Switzerland and elsewhere, so should they everywhere.

We are aware that that solution of the question has been proposed and adopted in divers places. As we have now and again pointed out many so-called Baptists in England receive immersed people into fellowship. And the body sometimes called the Christian Connection, we understand, quite generally follows the same practice.

There is a very large number of believers who are not yet prepared to take that position, and do not think they ever will be. They are confident that the Lord Jesus desires and commands his disciples to be baptized (immersed) and they believe that loyalty to Him requires them to refuse to receive into their fellowship those who have not been scripturally baptized. They hold that as the immersion of believers is certainly the baptism appointed by the Saviour, it is manifestly the duty of all those who so believe to so teach and so practice. And they think that the signs of the times furnish ground for hoping that believers generally will everywhere by and by come to understand the subject in the same way. And therefore while they are very anxious that all believers should unite in one fellowship, they do not favor a union which would involve the compromise of essential truth.

"Subserviency to the Westminster Confession."

In connection with the third principle, the writer points out the singular and melancholy deficiency of Scotch Presbyterianism in divines of real eminence among truth-seekers, and finds the cause for it in the subserviency to the Westminster Confession. "What was originally a testimony was made a test. The flower of the soul of one age was converted by a strange alchemy into an iron bond for future generations."

An exchange gives the above in a report of a lecture delivered by Principal Grant, of Kingston, at Chicago last

summer. There is no doubt but that when an honest man solemnly declares that he believes a statement of doctrine prepared by uninspired men entirely in accord with the inspired Word of God, he places an almost insuperable barrier between himself and genuine growth in knowledge. Therein lies one of the most serious objections to man-made creeds. It is not reasonable to suppose that the best thought of the sixteenth century is equal to the best thought of the nineteenth, much less superior to it. And we have often wondered how intelligent and educated men by subscribing to the Confession of Faith virtually say that three centuries of Christian scholarship have added nothing to the sum of Bible knowledge.

That is very finely put by Principal Grant when he says, "What was originally a testimony was made a test. The flower of the soul of one age was converted by a strange alchemy into an iron bond for future generations."

It is not well to place the human creed between one and the Bible. The constant danger is that the Bible will be viewed through that medium. Once a prominent Toronto Presbyterian minister was on trial by his Presbytery for expressing a certain opinion with regard to the eternal destiny of men. He offered to discuss the matter by a direct appeal to the Scriptures, but he was told, "No, you have subscribed to the Confession of Faith and we try you by that." When men are so sure that their interpretation of Scripture is correct that they are unwilling to test it by Scripture, they are possessed of a very dangerous kind of assurance. The court of last resort—the Bible—is always open, and those who respect its decision should never hesitate to lay their case before it.

Is there a single Presbyterian minister in Canada who could now subscribe to the Westminster Confession of Faith without any mental reservation whatsoever? We very much question if there be. It is time that that famous document was laid on the shelf.

Our Omnibus.

In a Toronto item of Church News in last EVANGELIST, W. J. Shannon should have been W. J. Lhamon.

We beg to remind our friends that we cannot publish an article unless we know the name of the writer. Initials and assumed names will not do.

A private letter from Bro. W. G. Charlton informs us that he has just closed a very interesting meeting at Brilliant, Ohio, during which forty-seven were added to the church.

If you receive a bill in this paper and there is anything wrong about it, let us know, please. If it is all right, kindly send us the amount at once. We need the money.

We deeply feel for Bro. R. Moffett and his wife in the very sore trial to which our Toronto correspondent refers. They have followed the remains of six of their children to the grave.

We did not publish the story of Dr. Harper's saying, the Bible account of Cain and Abel is a myth; but we think it is due to him to give in his own words what he did say.

We are glad to note that the movement in favor of abolishing all exemptions of taxes to churches is making headway. Let the churches pay their way; it will increase their influence for good.

Occasionally we hear of subscribers who do not receive their papers regularly. We are careful to see that all are mailed. If anyone who does not

get his paper will let us know we shall send him another at once.

In looking over our subscription list we find a few names several years in arrears. As we have received no notice to stop these papers we presume they are taken out of the office. We are wondering if those people think the paper costs us nothing.

Nova Scotia, according to the most recent report we have seen, has given a majority of 16,562 in favor of prohibition, being over four to one of the votes cast. That is as expected. New Brunswick has spoken on the same side through her Legislature. Now let us hear from Quebec.

Bro. Thos. R. Butchart, whose address is 2822 Calumet avenue, this city is now preaching for the church at Gurnee, this state. He is at the same time taking a course in medicine at one of the medical colleges. He kindly paid his respects to the *Oracle* last week.—*Christian Oracle*.

Dr. Macklin is at Workhouse Hospital, Blackwell's Island, N. Y., becoming acquainted with the new developments in his profession during the nine years he was in China. He is very busy, but hopes to visit Ontario ere long. The Disciples in this country will greet him very cordially.

The *Christian Guardian* urges the Epworth Leagues to make themselves acquainted with the Methodist doctrine. We should like to have pointed out what are the specialties of Methodism in Canada to-day. We are very anxious that our young people should become familiar with the doctrine of the New Testament.

"Grip," Canada's comic paper, is revived, J. W. Bengough as conductor. We are very glad to have Grip visit us weekly, and hope it will, as it usually does, be liberally supported. The Phoenix Publishing Co., 81 Adelaide street west, Toronto, are now the publishers; and the price \$2.00 per year, 5 cents per copy.

The Dominion Council of the Royal Templars of Canada and Newfoundland held its annual meeting at Hamilton last week. The reports presented indicate that the order is prospering, and a determination was evinced to press the issue of prohibition in parliament by the election of a few independent, aggressive and able advocates of the reform.

Sir John Thompson did not give the delegation of prohibitionists that waited on him the other day much comfort. Let there be a dozen or two stalwart prohibitionists elected to Parliament—men who are prohibitionists first and something else afterwards, and then Sir John Thompson, if he be premeditated, will not need a delegation to impress upon him the propriety of passing a prohibitory law.

The editor of the *Northwest Baptist* has changed his mind and concluded that he must pay a little more attention to the Disciples and to the EVANGELIST. We acknowledge ourselves surprised, for we seemed so disgusted before that we feared he would not face the music again. We begin to hope that he may even yet be persuaded to attempt to prove his original charge. We have not space in this paper to let our readers see his latest attempt to evade the issue he himself raised.

"Who is Responsible?" That is a searching article we copy from the *Christian Evangelist*, written by Annie D. Bradley. When sewing women make shirts for 75 cents a dozen, it is clear that that is one wrong that should

be righted. Cheap shirts are well enough in their way, but he is a poor kind of a Christian who would enjoy wearing them, if their cheapness meant poverty and shame to the makers. Mrs. Bradley's touching appeal for the "prodigal daughter" should make us more tender towards the erring of "the weaker sex."

Rev. R. A. Burriss, of the Disciples' church, had a somewhat exciting experience on Sabbath evening last. While in his study, looking over the notes on his sermon, a few moments before church time, the oil in the lamp—a large student's—exploded and the oil was scattered all over his table and books. His first act was to run to the door with the lamp, but by the time he got back the entire book of Romans was burned from his Oxford Bible, and all his notes on the subject and other papers were destroyed. Fortunately he succeeded in extinguishing the flames, but not without burning his hands. By this time it was church hour, and the reverend gentleman had no time to compose himself, but hastily repaired to the church, where, without giving a hint of the accident to the congregation, he preached the sermon he had prepared in an able manner, which, from the state of his nerves at the time, was a hard thing to do.—*West Durham News*.

Esplen-Fleming.

An interesting social event in Derby took place at the home of Mr. John Fleming, sr., yesterday, when Miss Victoria R., youngest daughter of Mr. John H. Esplen of Burgoyne. The contracting parties are both popular young people in their respective vicinities, and Burgoyne has added to its society one of Derby's best daughters. The bride was beautifully attired in a travelling dress of fawn broadcloth, trimmed with brown velvet, and made a charming appearance at the marriage altar. Miss Esplen, sister of the groom, acted as bride's maid, while Mr. John Fleming, brother of the bride, performed the important duties of best man. The bride was the recipient of many handsome presents, which further attest to her popularity among her many acquaintances. About one hundred guests witnessed the tying of the nuptial knot by the Rev. James Lediard of Owen Sound. After the usual marriage festivities, the happy couple left for their home near Burgoyne, followed by the best wishes of a host of friends with whom *The Times* begs leave to join.—*O. S. Times*.

Church News.

HAMILTON, March 26th.—Bro. John Munro preached here yesterday.

GLENCAIRN.—We hear that Bro. C. J. Lister is holding an interesting meeting at Glencairn.

BOWMANVILLE, March 19.—Fine day yesterday. Splendid congregations. Our foreign missionary collection footed up to \$123.70. How is that for Bowmanville these hard times? Read the news item about my fire last Lord's Day week.—R. A. BURRIS.

BOWMANVILLE, ONT., March 29.—One confession last Lord's Day—March 25—at the night service. The head of a family, was reared a Catholic, has two sisters, nuns, in the convent. Immersed on Tuesday night. We go back to the apostolic Christ if we hope to realize apostolic conceptions and to win apostolic success in the ministry.—R. A. BURRIS.

TORONTO, CECIL ST., March 18.—Bro. Moffett preached morning and evening. He united by letter. Bro. Moffett preached Tuesday and Wednesday evenings. He was called home to the deathbed of his youngest daughter. We sympathize with him in his great affliction and loss. March 25.—Bro. Geo. Munro, of Hamilton, preached our anniversary services. There was a large audience in the

evening and one confession. Monday, 26th, we held our annual meeting and church social, at which encouraging reports from all departments of church work were read. We hope all these will be published. We expect Bro. Moffett back to continue the meetings Tuesday. Pray for us and for Bro. Moffett.

COLLINGWOOD.—We commenced special services with the church here on Feb. 4th and continued for two weeks, when owing to previous arrangements I had to leave. The interest from the first was good. Up to this time we had three additions by baptism. Bro. Lediard kindly took up the work and continued the meetings for one week with an unabated interest, and one confession.

March 19, 1894.—We had a confession and baptism last night, the first fruits from our mission point. God be praised.

March 26.—One more confession last night, baptism next Lord's day.

HARWICH, ONT., March 28.—In the last issue of the EVANGELIST it was announced that our meeting at Northwood was closed, but several of the young Christians came to me and expressed themselves as being desirous that the series should be continued. After waiting for over a week for the roads to dry and get in good condition, we began again on the 12th inst. and closed on the 23rd. Bro. R. M. Ainsworth kindly assisted me three evenings. There were 22 confessions during this meeting and one baptized believer took his stand with us. This makes 41 conversions and two from sects since we began our meeting in Northwood.

EVERTON, March 20, 1894.—The church here took a collection for Foreign Missions on the 4th of March as requested by the Foreign Board. The collection was smaller than the one taken last year. However, individual contributions added to this makes it larger by over \$10. It stands thus: Church collection, \$61; individuals paid since Chicago convention, \$25; cash, \$7; total \$93, as against \$74.26 from the same source for 1893. Our sisters, the S. S. and Children's Band have not made their offerings yet. These gave over \$25 last year and are likely to do as well this year.

Brethren Geo. Fowler and R. W. Ballah conducted our missionary rally. The writer was absent owing to a railroad accident. Evidently these brethren did their part well.

The collection at Mimosa was also larger than last year's. It was over \$11, probably the largest given by this church for this purpose.

Our Sunday School at Everton organized for the present year last Sunday. The names of the officers were suggested at a meeting of the Bible class and their action was endorsed by the church. It is thought by some that the church as a whole will be more interested in Sunday school work by having something to do in the appointing of the officers. Bro. H. Black is superintendent, and the school will open on April 1st, which is one month earlier than usual. The Bible class continued to meet all winter.

FAIRBURY, Neb.—The evangelistic meetings at Steele's Hall are likely to continue for some time. The interest in the meetings are increasing with each night's exercises instead of waning and the members of the Christian church cannot afford to let them close, as such great interest is being manifested. Some times evangelists deliver their best sermons at the beginning of

a series of meetings. Evangelist Putnam did not do this. His sermons this week were more enthusiastic and more entertaining than those delivered during the first three weeks of the meetings. He is a wonderful young man and the more we hear him the more we think his equals are few. He is eloquent and scholarly; has a fine command of language and an attractive delivery; is a word painter of rare excellence. Don't fail to hear him before the meetings close. Last Sunday was the big day. There were seven confessions after the morning services. In the afternoon Evangelist Putnam immersed five at the church and Rev. Kirk three at the river. That evening the hall, which will seat about 700, was jammed full and about 200 were turned away because there was no place for them to stand. The sermon on "Christ is Pleading" was one of the best ever delivered in this section. After there were eleven confessions, middle-aged men. A large number were immersed Tuesday, some at the church and some at the river. Standing room in the hall has been at a premium every evening this week. Additions have been made every night, and at the time of making up the paper ninety-one accessions had been made. A strange feature about the additions is that they are mostly grown men, being but a few women and children. About forty of the additions are railroad people. They are the most sociable and generous people on earth, and will prove a great help to the church and the church a great help to them. The meetings are self-supporting. A collection is taken each Sunday, at which more than enough has been secured to meet the expenses of the meeting. The subjects for the coming week will be as follows: to-morrow morning, "Solomon and Christ;" to-morrow evening, "Christ is All;" Monday evening, "In what sense is Christ the Son of God?" Tuesday evening, "No room for Jesus;" Wednesday evening, "Conscience;" Thursday evening, "Christian Unity;" Friday evening, "Their rock is not our rock."—Fairbury, (Neb., Jefferson County) Journal.

SWAMPSCOTT, Mass., March 5th, 1894.—Dear Bro. Munro,—I saw something yesterday that did my heart good—a something that I long have sought, and murmured because I found it not. Beach Bluffs is a place not far from Swampscott, where a goodly number of Boston people have their summer residences. It is a very pretty place, situated in a beautiful spot on the ocean shore. Quite a few of the people who have homes here remain during the entire year. As we would suppose they come from almost all religious denominations and not a great many from any one denomination. They have a church organization and have regular preaching every Lord's day. I was invited to preach for them yesterday afternoon, and as I took up the announcement of a meeting of the officers of the church to be held during the week, I was surprised that it did not read, the officers of the First M. E. Church, or the Coburg Baptist church, or the Knox Presbyterian church, but it read none of these things; it simply read, "The officers of the Christian church of Beach Bluffs." Here were men and women from at least four religious denominations gathered together laying aside all names that they carried, because they could agree on no one of them, and simply calling themselves Christians. They are a people cultured and intelligent, and it seemed to me as I stood before them and preached to them, taking for my subject, "The church," that the Master's

prayer in the 17th of John was nearer answered that I had ever found it. After the service they came and asked me what I was, and I was glad to answer, "I, too, am only a Christian," and they seemed satisfied. R. BENTLEY RAY. Jottings by the Way. We have recently rented a hall in the village of Duntroon, seven miles out of town, and opened up a mission, which we hope will result in much good. By invitation we conducted the anniversary services with the Harwich church on the 25th ult. It is just one year since this church was organized, and we found it all alive to the interests of the cause. The pastor, Bro. Bulgin, is much beloved by the church and justly popular with the people. We had not the pleasure of hearing him preach, but found him to be one of the most indefatigable of—from house to house—workers. He is doing a splendid work in this community. We had a grand meeting, which he will doubtless report. I had a delightful time in this my former field of labor. We had Bro. Ainsworth, of Ridgetown, with us anniversary evening, who assisted in the services. We spent a day in this town calling upon brethren and friends and heard nothing about their new pastor but that which is good. May the Lord bless his work and may he be the means of adding much strength to this church. Upon the 20th and 21st of Feb., by appointment as delegate, I attended the convention in Toronto in the interests of prohibition. The attendance was large and much enthusiasm manifested. One felt that prohibition must come. May God speed the day. C. SINCLAIR. Collingwood, March 15th, 1894.

It was hard for her to leave her dear children of tender years, yet to depart and be with Christ is very far better, and dearest friends would not long to have her back. P. BAKER.

SINCLAIR—Died of erysipelas after one short week's illness, Sister Teenie Sinclair, daughter of Bro. Archie Sinclair, of Lobo, Ont. Sister Teenie died upon her twenty-third birthday, thus a young and very promising life has gone out, and the hearts that knew and loved her for her worth are made sad by her departure. She was an earnest, unostentatious and untiring worker for Christ and His church. She had convictions of her own, with the courage to advocate them, but yet in that pleasant, winning way which, while commanding respect for the opinion held, does not give offense. You might not agree with her, yet still you thought that she was honest in those convictions, and you would esteem her very highly, carefully and thoughtfully considering it on all sides. The Y. P. S. C. E. will sadly miss her, as she was secretary for two years from its organization, and when she asked to be relieved from the arduous duties of both recording and corresponding secretary, she was still willing at the request of the committee to attend to the correspondence. She was so amiable and cheerful in her disposition that she had many warm friends in this community, where she was born and reared, growing into a noble, beautiful, Christian womanhood. In her home she will be most sadly missed. In that home the writer has sometimes visited and it seemed as though she could hardly do enough to make guests comfortable and happy while there. Her funeral was very largely attended, notwithstanding the dreadful condition of the roads, the church building not being large enough to hold the people who had come to pay the last tribute of respect to her who had fallen and to sympathize with those bereaved. The services were conducted by the writer, who spoke from Heb. xi. 4, presenting the thought that our deeds live after us, and making some remarks upon the various traits of her noble character. Bro. T. I. Fowler, of London, came out by request and assisted in the services at the church, and Bro. J. M. Smith, a Baptist preacher, upon invitation, made an appropriate prayer at the grave. Before lowering the body into its resting place a few voices sang that beautiful song, "Gone to the grave is our loved one," etc. The pastor said "Farewell, thou earnest worker, for Christ and the church," but

Remember the special collection for Home Missions the first Lord's day in May. As stated in last paper it is necessary that the friends of the Co-operation should give liberally in order that the mission year may be closed with all obligations paid. A circular letter will be sent to the churches regarding the May collection and the annual meeting. The annual meeting will be held at Hillsburg, beginning Thursday, June 7th. The prospect is that we shall have the most profitable meeting of recent years. The programme and particulars as to the best ways of getting to Hillsburg will be published soon.

CO-OPERATION NOTES. CONTRIBUTIONS. D. Harris..... \$5 00 R. Windatt..... 5 00 John Darroch..... 4 00 Miss B. A. Parkinson..... 5 00

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Obituaries. MCKINNON née HYNDMAN—Died, in Toronto, on the 1st day of Feb., 1894, Margaret Ann Hyndman, wife of Wm. McKinnon, Carnilla, aged 35 years.

The burial took place at the Union cemetery on the 5th line of Erin. The funeral services at the Union meeting house were conducted by R. W. Ballah and the writer. A large number attended the funeral services and thus gave evidence of the esteem in which Sister McKinnon was held by them.

vice of song in the church and teaching his scholars to sing. He was a finely-educated, highly-cultivated Christian gentleman. Nearly one year before his death he became much better than he had been for a short time, during which the writer spent an exceedingly pleasant afternoon and evening in his company, conversing upon scientific subjects, in which he was the best-informed man whom it was my privilege to meet for some time. A husband and father has been taken from the fond embrace of those who loved him to dwell forever, I believe, with God and the redeemed in that glorious land. A very large attendance at the funeral attested the esteem in which he was held by the people of this community. May the God of all grace comfort those who are thus called to mourn, "binding up their broken hearts, giving them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." They may mourn for him, but not as those who have no hope of meeting the loved and the lost who have gone before into the presence of their dear heavenly Father, whom they had tenderly loved and so faithfully served while they were upon the earth. May the exceeding great and precious promises of the Word of God be a source of sweet consolation to them in their sorrow. J. A. BRENNENSTUHL. Poplar Hill, Ont., March 14th, 1894. Is your indigestion weakened by "la-grippe?" Use K. D. C. CHRISTIAN UNION A TRACT BY JAMES LEDIARD. 16 pages, price, 5 cents. 10 copies to one address, 25 cents. 100 copies \$2.00 Send Orders to the Author, Owen Sound, Ont.

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Wood—Died of congestion of the lungs, Bro. John T. Wood, of Coldstream, Ont., in the fifty-fifth year of his age. Bro. Wood was an earnest, active Christian. He was a teacher by profession, having taught in his home school section for twenty-eight consecutive years, and when he resigned to go to London, Ont., the people thought so well of him that they presented to him a beautiful gold watch appropriately inscribed. He remained in London about three years, over-taxing himself with intellectual work, so that he was obliged to return to his home in Lobo and for about eight years a cloud hung over his mind. When himself he was a great lover of music, leading the ser-

vice of song in the church and teaching his scholars to sing. He was a finely-educated, highly-cultivated Christian gentleman. Nearly one year before his death he became much better than he had been for a short time, during which the writer spent an exceedingly pleasant afternoon and evening in his company, conversing upon scientific subjects, in which he was the best-informed man whom it was my privilege to meet for some time. A husband and father has been taken from the fond embrace of those who loved him to dwell forever, I believe, with God and the redeemed in that glorious land. A very large attendance at the funeral attested the esteem in which he was held by the people of this community. May the God of all grace comfort those who are thus called to mourn, "binding up their broken hearts, giving them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." They may mourn for him, but not as those who have no hope of meeting the loved and the lost who have gone before into the presence of their dear heavenly Father, whom they had tenderly loved and so faithfully served while they were upon the earth. May the exceeding great and precious promises of the Word of God be a source of sweet consolation to them in their sorrow. J. A. BRENNENSTUHL. Poplar Hill, Ont., March 14th, 1894. Is your indigestion weakened by "la-grippe?" Use K. D. C. CHRISTIAN UNION A TRACT BY JAMES LEDIARD. 16 pages, price, 5 cents. 10 copies to one address, 25 cents. 100 copies \$2.00 Send Orders to the Author, Owen Sound, Ont.

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Children's Work.

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

Jimmie State, and the Little Bird's Prophecy

BY AGNES,
CHAPTER V.

Yes indeed, he would mind his manners and be good. A boy who meant to get rich in two ways would have his hands full of business. If he only had that debt cleared off—he drew long breaths whenever he thought of it, as if it were a physical weight pressing on him. But a year would pay it, almost, and then—what? He would have money of his very own and could pay a tenth to the Lord's treasury.

Mr. Hastings was preaching a series of sermons to young Christians, and Jimmie was full of it and longing to begin. He didn't know that he had begun already, whatever he found to do, he did it "with all his might," and with the cheery sweet-tempered goodwill that makes work a pleasure.

As he turned away from the station that afternoon he felt quite down-hearted, as boys should feel when they part from their mothers—we can have only one mother, you know. Jimmie, looking through misty eyes, saw old Charlie flicking four ears instead of two, and every few minutes he had to disengage the lines from two scrubby tails instead of one; winking hard made all right again, but he had to keep on winking. Boy-like he was ashamed of his tears, and hoped to get away without meeting anyone he knew. He was fated to be disappointed as it was, perhaps, as well.

"Hullo, Jim, hold on a bit. I was on the look-out for you. I am going out to Mrs. Anderson's for a day or two," shouted James Mitchell.

Jimmie, hoping devoutly that his eyes weren't red, drew Charlie up by the pavement, and turned out as cheerfully as if James were a lady.

James laughed as he scrambled in. "You needn't have gone to all that trouble," he said gaily.

On their way out of town they overtook an old man who lived two or three miles out; he was such a grumpy old customer that most people hurried past him and never offered him a lift. Jimmie stopped and politely offered him a ride. Without a word of thanks the old man tossed in a bag of provisions he was carrying over his shoulder, and got stiffly in, snarling because the step was high and old Charlie was fidgety.

"What in the name of all that's disagreeable did you pick up that old curmudgeon for?" asked James disgusted, in a low tone.

"I'll tell you by-and-by," whispered Jimmie.

But the old man heard or guessed what had been said, and spoke at once.

"Yah-ah-you! Think because you're Lawyer Mitchell's son, you're a gentleman and can't ride with such like as me;" and with that he struck at James meaning to box his ears, but he only knocked his cap off; the boy caught it, clapped it on the back of his head and faced the old man in much less time than it takes to tell it.

"Confound you, you green eyed, ugly old—tom cat! If you weren't so old—!" The old man interrupted him with a string of oaths.

Jimmie stopped the horse and he, too, faced the old man.

"See here, Mr. Gray," said he, "no man that swears rides with me. If you can't quit, get out." He spoke with a dignity surprising in a child, and strange to say it affected this bad old man, for he subsided, muttering something about not wanting to make a fuss.

The two boys sat down again, James white with anger. Jimmie stopped when they got to the old man's corner, and he got out and walked off with his bag without a word. It was an unpleasant incident, the two boys looked at one another, Jimmie smiled, but James said with irritation:

"What did you pick him up for?"

"He is so cross no one likes him, and I thought if I was him I would like a ride," said Jimmie simply.

"The golden rule is wasted on that old beast," said James scornfully.

"Taint on me, though," said Jimmie.

This reminded him of what he had been very anxious to tell James; he told it by asking a question.

"Did you know I'd joined the church?" He was shy of using the word Christian yet, he was "such a little sap to set up for so much," he thought.

"No," answered James, then he gave a short embarrassed laugh. "I wanted to come out to see you when I heard about your father, but father thought I had better wait a while."

Jimmie did not risk a reply, the mist had come to his eyes again.

"What are you going to do, Jim?" asked James.

Jimmie held his mouth hard at the corners as he replied:

"I'm going to stay with Mr. Anderson till I pay off seventy-five dollars father owed him, and I'll stay after that as long as he'll have me. Grandfather—mother—she went there to take care of them; they're pretty old now, I guess. She just went to-day." The tears that were so near suddenly overflowed with a great deep sob.

James was full of sympathy, but he couldn't say anything. He rather wondered sometimes at the feeling he had for this boy four years younger than himself; he admired and respected his honesty and truth, but wondered cynically if it "would keep" till he grew up.

"And what did you join the church for?" he asked hesitatingly as they drove through the gate.

"I joined it to get rich," answered Jimmie promptly, and with a radiant smile.

James stared.

(To be continued.)

Lu's Banana.

I was sauntering along Broad street the other day, when I saw a pleasant little street scene worthy of being recorded.

Two ragged newsboys were trying to sell the earlier editions of the afternoon papers, while a bootblack, with his box slung over his back, was keeping a keen lookout for possible customers. Meanwhile the boys kept up a running fire of street chaff, such as these arabs delight in.

Presently a man, carrying a large bunch of fine bananas on his shoulder, passed close by. The motion of his body loosened one of the biggest and ripest, and it fell to the sidewalk.

The man kept on, not noticing or caring for his loss.

The banana lay on the pavement for about half a minute. Then the bootblack spied it, and, with a cry of delight, ran over and picked it up.

The two newsboys saw him in the act, and in a moment were by his side, eyeing the prize greedily.

I drew closer and watched the little comedy with interest. At first I expected to see the bootblack eat the banana himself, and triumph over his less fortunate companions, and I was greatly surprised to see him produce a pocket-knife and proceed to cut it into three pieces.

"Very generous," I said to myself. But then I noticed that one piece was considerably larger than either of the

other two, and my admiration was somewhat dampened.

The others also noticed it, and one of them said:

"Huh! Jerry's got the best of this deal!"

Jerry heard the remark, but he grinned good naturedly, and when the others had gone away with their share, he unsling his box, sat down on it, and looked slyly around him.

I followed the direction of his eyes, and presently saw a little girl, who looked to be about eight years of age, with a little faded shawl drawn around her thin form, and a most distressed look in her pinched face.

She had three or four boxes of matches in her hand, but appeared to lack courage to sell them.

"Say, Lu," said the bootblack in a low voice.

"D'ye like bananas?" The girl nodded her head vigorously.

"Then here's something for you." "For me?" she asked amazedly.

"Yes, I saved it for you." The girl took it in her hand eagerly, and then paused with a sudden thought.

"Where's yours?" she asked.

"I don't care for bananas," said Jerry, springing up suddenly. "Deed and double I don't. And I've had an apple, and a pear, and peach to-day. Black your boots, sir? Shine?"

He was off like a shot, leaving Lu with the piece of banana.—*Our Dumb Animals.*

Young People's Work.

FOR CHRIST AND THE CHURCH.

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

C. E. Notes.

GFO FOWLER.

APRIL 8.—*envy and covetousness. How to conquer them.*—John ii. 1-11, 15-17.

Among the lowest, basest and most contemptible passions that dominate the will, pollute the heart, poison the mind and demonize the whole man, are envy and covetousness. They are the enemies of all true enjoyment and peace. They soil, disturb and make turbid the lucid, sparkling stream of life. They are the offspring of Satan, and their purpose is to make men most miserably wretched by actuating them to look with grudging and insidious eyes upon those who have enjoyable possessions or who have attained intellectually, socially or otherwise to pre-eminence.

"Envy," says Errett, "leads to falsehood and slander, to the sacrifice of all generous feelings and sentiments, to all sorts of injustice and to a disregard of all laws, whether of God or man, that stand in the way of the gratification of a vile ambition."

Do we look upon the possessions of others with an evil eye? Are we jealous of the distinction, rightly and justly merited, of our friend, brother or neighbor? What evil have these passions wrought? We will notice a few examples in the Old and New Testament.

1. Envy committed the first murder. Cain's heart was pregnant with malice because his brother's sacrifice was accepted and his not. He was envious of Abel's distinction, and stained the ground with blood.

2. Eleven sons of the ancient patriarch, envious of the position their youngest brother occupied in their father's love and esteem, sold him to slavery. Joseph manifested the oppo-

sition of this pernicious spirit years afterwards, when his brothers came down into Egypt for corn.

3. Envy led Miriam to incite an insurrection against Moses. She was punished by God by being smitten with leprosy. This is a lesson for us to learn. Leprosy is as foul and loathsome a disease of the body as envy is of the soul.

4. Covetousness led Lot into Sodom, Ahab into discontent, and Jezebel into the murder of Naboth; Gehazi, Elisha's servant, into leprosy, Ananias and Sapphira to a sudden death, and the Jews into making God's temple a house of merchandise.

5. These evils are seen in their most Satanic form in the part they played in the tragic drama of our Saviour's trial, persecution and death. "For envy they had delivered Him up." Judas betrayed his Master for the paltry trifle of thirty pieces of silver.

From what we have seen we, as Christ's disciples, must overcome every appearance of these evils. All of us are more or less tainted with them; we can conquer them, not by our own strength, but in the strength of Jesus. With the "scourge of cords" He drove the defilers out of the temple, and if we serve Him faithfully He will cleanse and purify our bodies, the temple of the Holy Spirit. Christ is as able to cure this leprosy of the soul now as he was able to cure that of the body nineteen hundred years ago.

"A man that hath no virtue in himself, ever envieth virtue in others, for men's minds will either feed upon their own good or upon other's evil; and who wanteth the one will prey upon the other, and who is out of hope to attain to another's virtues will seek to come at even hand by depressing another's fortune."—BACON.

"If anyone finds himself possessed of these demons, he should never cease his humiliation and supplication before God until, however painful the exorcism, they are cast out. We must learn to regard the rights of others; in honor to prefer one another; and to find our own joy in sympathizing with the success of others."—ERRETT.

APRIL 15.—*Self-control and how to gain it.* Col. iii. 1-17.

That which makes the difference between the savage barbarian and the Christian gentleman is mastery over self. The Christian is as human as the savage; is of common ancestry, and created by the same God. The one gives free course to all his appetites and passions; his finer, nobler nature is choked out by the rank weeds of selfishness, the other has overcome to a great extent the carnal man and has cultivated his better self. He has learned the power of self-control. In the one case the passions are unbridled and the will unrestrained; while in that of the other the will is brought into subjection to the divine will. One is a slave, the other is a free man in Christ Jesus. John viii. 33.

Upon all sides of us are those who do not exercise any mastery over their passions and appetites. They are the slaves of temper, avarice, jealousy, lying, profanity, intemperance and numerous others of the same progeny. History relates to us the same condition of affairs.

A most notable example in the time of Christ was Herod. He knew no more of restraint than a wild beast. He let loose the reign of passion and drank to the dregs of every cup of pleasure and sin. He was cruel; tyrannous, cunning and malicious. He lived unto himself in the flesh and died under the condemnation of God—the death of the wicked.

That of Herod is an extreme case. What of ourselves? To how many of

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these fruits of the flesh are we slaves? A lady said not long since to a teacher of a Bible class, that it required more grace, and manifested a better character to refrain from speaking sharp and hasty in the home, than it did to spend one hour a week teaching her class.

How are we to gain the mastery? Christ at all times and under the most trying circumstances manifested perfect self-control. The secret was His perfect submission to the will of His Father.

1. We must mortify or make dead our members which are upon the earth—fornication, uncleanness, passion, evil desire and covetousness—the which is idolatry. This is not all. "But now put ye away all these: anger, wrath, malice, railing, shameful speaking out of your mouth."

This demands constant watchfulness. "Watch and pray."

2. "Let the word of Christ dwell in you richly in all wisdom."

3. "Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus."

"And he that ruleth his spirit is better than he that taketh a city."—SOLONOMON.

"For myself I lay no claim to any exceptional fineness of nature. But I say that beginning life as a rough, ill-educated, impatient man I have found my schooling in these very African experiences. I have learned by actual stress of imminent danger that self-control is more indispensable than gun powder, and that persistent self-control is impossible without real heartfelt sympathy."—STANLEY.

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Foreign Missions.

Table with columns for location and amount. Includes Ontario, New Brunswick, and Maritime Provinces.

Lessons on the March Offering.

We are in the midst of the annual offering to Foreign Missions, and far enough along to note a few lessons which may encourage those who have given, and prove helpful to those who have not done so.

1. A Work of Faith. The churches believe the gospel is the power of God unto salvation. And they ask with Paul, "How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?"

2. The Need of Overcoming Indifference. There is much missionary sentiment among us that needs only to be aroused. There are many preachers who believe in the work who are simply indifferent when the appeal is made.

3. The Value of Prayersful Interest. The offering has been the subject of earnest prayer in many churches. They have remembered the workers in heathen lands at a throne of mercy, and prayed for the grace of liberality that they might have some honorable part in sustaining them.

4. Hard Times Not Necessarily a Hindrance. Some of the most encouraging increases have come from sections where the financial depression has been the greatest.

5. The Value of Agitation. The preacher and the press have taken more than usual interest in acquainting the people with the facts of missions.

6. The Reflex Influence. Churches that have aided this work have already felt the quickening influence of a world-wide sympathy for the lost.

The importance of keeping the subject alive in the churches can hardly be over-stated.

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

It's Never Too Late.

A STORY WITH A MORAL FOR THOSE WHO HAVE GIVEN UP HOPE

A Mount Forest Man Thought His Case Hopeless—Urged by a Friend He Made One More Trial for Health—The Happy Result.

From the Mount Forest Confederate. Mr. George Friday is a well-known resident of Mount Forest, and among those acquainted with him it is known that he has been a great sufferer from chronic bronchitis, accompanied by a bad cough that used to leave him so weak that he would lie down for hours at a time. Mr. Friday's friends have noticed latterly that he has regained his old-time vigor, and in conversation with a representative of the Confederate a few days ago, he was asked to what agency he owed his renewed health. "To the same agency," said Mr. Friday, "that has accomplished so many wonderful cures throughout the country—Dr. Williams' Pink Pills. For the past three years I have been so ill I have been able to do but little work. I doctored and tried many remedies with but little or no benefit, and at last I went to the hospital at Brantford, where I remained for some time, and while there I felt somewhat better. The improvement, however, was only temporary, for scarcely had I returned home when I was again as ill as before. I had spent a great deal of money in doctoring without benefit and I felt discouraged and began to look upon my condition as hopeless. A friend advised me to try Dr. Williams' Pink Pills, but I had already tried so many alleged 'sure cures' that I did not feel like spending any more money on medicines. Finally, however, I was persuaded to give Pink Pills a trial, and as you can see have reason to be thankful that I did. I purchased a box and began using them with grim hope of recovery. To my intense satisfaction I noticed that they were doing me good, and you may be sure it required no further persuasion to continue their use. After I had taken a number of boxes, the cough which had troubled me so much entirely ceased, and I could eat a workingman's hearty meal, and before long I was able to go to work. I am now in excellent health, and I believe that Dr. Williams' Pink Pills have saved my life. I would not be without a supply in the house and I warmly recommend them to others who may be ailing."

The reporter called upon Mr. Wm. Colcleugh, the well-known druggist who said he was acquainted with Mr. Friday's case and had every confidence in the statements made. Interrogated as to the sale of this remedy at which everybody is talking, Mr. Colcleugh said that so far as his experience went, he knew the sales to be very large, and that the remedy gave general satisfaction. In fact, although he handled all the best proprietary medicines, he finds Dr. Williams' Pink Pills the best selling remedy on his shelves. Dr. Williams' Pink Pills have a remarkable efficacy in curing diseases arising from an impoverished condition of the blood, or from an impairment of the nervous system such as loss of appetite, depression of spirits, anæmia, chlorosis or green sickness, general muscular weakness, dizziness, loss of memory, locomotor ataxia, paralysis, sciatica, rheumatism, St. Vitus' dance, the after effects of la grippe, scrofula, chronic erysipelas, etc. They are also a specific for the troubles peculiar to the female system, correcting irregularities, suppressions and all forms of female weakness, building anew the blood and restoring the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of any nature. These pills are not a purgative medicine. They contain only life-giving properties, and nothing that could injure the most delicate system.

Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper (printed in red ink.) Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. The public are also cautioned against all other so-called blood-builders and nerve tonics, put up in similar form intended to deceive. They are all imitations, whose makers hope to reap a pecuniary advantage from the wonder-

ful reputation achieved by Dr. Williams' Pink Pills.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y., at fifty cents a box, or six boxes for \$2.50. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

The Cleveland Convention.

Interest in the Cleveland Convention is growing. It will be but a short time until every state in the union will have made application for accommodations. As has been announced, each state will have its headquarters at some church. The assignments have just been made and are as follows: District of Columbia—The Reformed Episcopal Church. Massachusetts—Calvary Presbyterian Church. Michigan—Franklin Circle Church of Christ. Tennessee—Cedar Avenue Disciple Church. Illinois—Plymouth Congregational Church. Pennsylvania—First Baptist Church. Connecticut—East End Baptist Church. New York—Woodland Avenue Presbyterian Church. Indiana—Euclid Avenue Baptist Church. Maryland—Pilgrim Congregational Church. Ohio—First Presbyterian Church. Nebraska—Willson Avenue Baptist Church. Iowa—Case Avenue Presbyterian Church. Rhode Island—Case Avenue Presbyterian Church. Delaware—Fourth United Brethren Church. New Hampshire—First United Presbyterian Church. Vermont—First United Presbyterian Church. Minnesota—Beckwith Presbyterian Church. Missouri—Euclid Avenue Presbyterian Church. New Jersey—Willson Avenue Presbyterian Church. Texas—Madison Avenue Congregational Church. West Virginia—First Congregational Church. Kansas—Bolton Presbyterian Church. Kentucky—Euclid Avenue Disciple Church. Virginia, North Carolina and South Carolina—Hough Avenue Reformed Church. Georgia and Florida—Miles Avenue Disciple Church. Alabama, Mississippi and Louisiana—North Presbyterian Church. Wisconsin—Euclid Avenue Congregational Church. Arkansas and Indian Territory—Superior Street Baptist Church. North and South Dakota—Etna Street Disciple Church. Montana, Wyoming and Colorado—Hough Avenue Congregational Church. New Mexico, Arizona, Utah and Nevada—Trinity Baptist Church—Washington, Oregon, Idaho and California—Miles Park Presbyterian Church. Canada—Dunham Avenue Disciple Church. Oklahoma—South Presbyterian Church. Maine—Scranton Avenue Baptist Church.

The Revised Version of the New Testament.

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

By way of aiding to distribute this version more widely and, at the same time, increasing our subscription list, we offer a copy of the Revised Version of the New Testament, bound in cloth, retail price, 20 cents, for one new yearly subscriber to the EVANGELIST; for two new subscribers, two copies; for three new subscribers, three copies, and so on.

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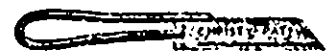
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Testing His Ability.

It is said that the late Mr. Spurgeon was in the habit of testing the ability and self-possession of the theological students under his care and instruction by sending them up into the pulpit with a sealed envelope in their hands, containing the text of the sermon or address each one was to deliver on the spur of the moment. On one of these occasions the student, on opening the paper, found this subject and direction given him: "Apply the story of Zaccheus to your own circumstances and your call to the ministry." And the student promptly delivered himself in the following way:

"My brethren, the subject on which I have to address you to-day is a comparison between Zaccheus and as to my qualifications. Well, the first thing we read about Zaccheus is that he was small of stature; and I never felt so small as I do now. In the second place, we read that he was up a tree, which is very much my position now. And, thirdly we read that Zaccheus made haste to come down; and in this I gladly and promptly follow his example."—*Guide.*

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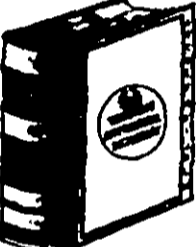
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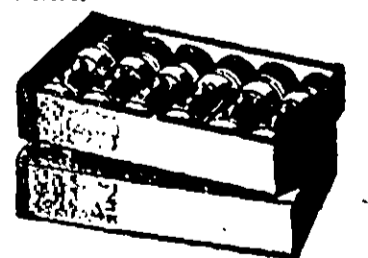
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AUTHORIZED BY THE BIBLE.

With an Answer to Same

By Rev. Jos. L. Tucker, D. D., Rector of Christ Episcopal Church, Mobile, Ala., to which is Appended a rejoinder by the Author.

WITH AN INTRODUCTION BY J. H. GARRISON.

12mo, Cloth, \$1.00.

"In 1891 Dr. R. P. Huger, Episcopalian, and Dr. E. C. Anderson, Disciple, both of Anniston, Ala., had some friendly conversations as to the Scriptural form of baptism, and the former submitted to the latter the following proposition: "I hereby offer one thousand dollars (\$1,000) for the conclusive evidence that immersion is taught as Christian baptism—that is, as the only form of Christian baptism taught by the Bible. The judges shall be composed of five clergymen of the Protestant Episcopal Church, to be chosen by me, and five men to be chosen by Dr. E. C. Anderson."
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. Du-luse, 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 162 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 Lexicographers. 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. Allusion to Baptizo in the New Testament. IX. The Voice of History. X. The History of Affusion. XI. Ancient Translations. XII. Objections Considered. XIII. Recapitulation, etc. The above thirteen chapters constitute the best compend on the subject of Baptizo 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 unavailing 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 (a 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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