

The Canadian Evangelist.

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

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The Canadian Evangelist

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

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.

EDMUND SHEPPARD.

The subject of this notice was born in Newark, England, seventy-one years ago. He came to this country when a young man, twenty years of age. During his minority he had educational advantages which he improved by laying the foundation of a good education and acquiring a literary taste.

Upon coming to this country he identified himself with its educational interests, and became one of the few to whom this Province is indebted for its splendid educational system.

Although he enjoyed the advantages of a collegiate drill for only a short time, yet by close and constant attention to study, he made for himself a reputation as a scholar of which he might justly be proud.

He taught school in the township of Markham and in other places from 1844 to 1850.

Upon the recommendation of Judge Elliott, of London, who recognized his splendid abilities, he was appointed to the office of Local Superintendent of Schools in North and South Dorchester. This was in the year 1850. In 1859 he was appointed Superintendent of Schools in East Elgin, and subsequently he was made Superintendent of the entire county, which position he held until compelled to resign on account of failing health in the year 1867.

Of his labors, his devotion to duty and his sacrifices during these years we cannot write. They would fill a volume.

Bro. Sheppard was married in 1848 to Miss Nancy Bentley, who preceded him to the land of rest about ten years ago. Too much could not be said in praise of her many virtues. The work accomplished by him could not have been done but for her help—her patience and cheer under difficulties, at times well-nigh overwhelming. She knew all about the trials and joys, the disappointments and triumphs of a pioneer preacher's life; neither was she a stranger to sorrow. No less than nine times did the dark angel cast his shadow athwart the home, leaving but three children out of a family of twelve.

On January 29th, 1887, Brother Sheppard was united in marriage to

Miss Marjory Stevenson, of Michigan, a gifted and accomplished lady who, with two bright little boys, mourn the loss of husband and father.

The subject of this sketch was born into the fold of the Episcopal Church and nurtured upon Episcopal diet. There was in the doctrine and service of this church, which he always respected even to the day of his death, something wanting.

They failed to satisfy the demands of his earnest nature. His efforts in the search of the truth seemed in vain, and the assistance of those who would be his spiritual advisers only served to confuse. In after years he has been heard to say, after listening to a plain gospel sermon, "O! what would I not have given at one time to hear a sermon like that!"

Immediately after emigrating to Canada there fell into his hands the writings of Alexander Campbell. His was a heart like good soil prepared for the seed. His prejudices, however, were all in favor of the English Church, and up to that time he thought it was the church, and that there was salvation in none other.

The change of religious views and affiliation was not without a struggle. Peculiarly there was nothing to gain, but probably much to be lost.

It meant separation from an old established society to be identified with a small body, at that time despised and persecuted.

It was not till after careful investigation and earnest wrestlings of spirit that he repudiated the authority of an unauthorized creed and took his stand with those who recognize no authority but that of Christ, and no creed but the divine word.

Realizing what the gospel had done for him in lifting him out of the bondage of doubt and narrow prejudices into a state of sweet peace and confident assurance, he found himself possessed with an irresistible desire to proclaim to others this gospel which had so recently, by a vision of its full orbed beauty and glory, irradiated his own heart. That this was no spasmodic religious fervor but the decision of an enlightened mind—the product of a noble but renewed heart—was evidenced by the zeal and activity of his after life.

South Dorchester was the field of his early efforts, where a church was established from which hundreds of earnest Disciples have gone out to form the nucleus of many other organizations.

In subsequent years it could be said that this whole western country was his field of labor. Almost every church in this section is more or less indebted to him for its existence.

For a number of years he was associated in labor in this field with the late Dugald Sinclair, whom he always held in the highest esteem for his ability, piety, and learning.

Bro. Sheppard's splendid pulpit abilities were soon recognized and

his services were in demand for yearly meetings and evangelistic purposes all over the Province.

I suppose we would be safe in saying that there is scarcely a place in Ontario where the name Disciple is known that his voice has not been heard.

As a preacher it is no exaggeration to say that Edmund Sheppard had few equals. He was the peer of any preacher in the land, and qualified to stand before any audience. Intellectual people were attracted and charmed by his originality of thought and the richness of his language. In his palmist days he was a powerful and eloquent proclaimer of Christ's gospel. His earnest and stirring appeals to the heart and conscience were always through the understanding.

He was the most conscientious preacher I ever knew in his appeals to the people. No one ever heard him make use of an unworthy motive. He strove by the grandeur of the gospel theme and the beauty and richness of the Divine life to stir the nobler impulse of the human heart.

He had the qualifications in a high degree of a great preacher. He was serious in his deportment, devout and reverent by nature, and thoroughly in earnest. His voice was melodious, his utterance rapid, his language always choice and rich, and his conceptions original and lofty.

He had his moods. Sometimes he was on the mountain top, at other times in the valley. This, however, was less an indication of weakness than an evidence of genius. But while he experienced a fluctuation in feelings, in his religious experience he was always the same—he never entertained a doubt.

The sacrifices made by our departed brother during a ministry of nearly half a century cannot now be told. His superior ability, natural and acquired, fitted him for the most responsible and lucrative positions. These he conscientiously declined. He considered himself a servant of Christ, and Him he served to the end.

He was an outspoken opponent of everything that was evil, and an ardent supporter of everything good. He deplored the existing traffic in intoxicating liquors and was consequently a warm advocate of temperance, as he was of every cause which ameliorated the condition of society.

He finished his work. In doing it, all who knew him can testify, that he spared not himself. Though in much affliction, he labored to the end. He died at his post in the midst of his activities. He missed but one Lord's day from the pulpit.

He has gone over the border. We have bidden him adieu till the morning. Though dead he yet lives, and the influence of his noble, active, life will not be fully known until the last wave of time breaks upon the golden shores of eternity.

T. L. FOWLER.

The little loving charities of daily life preach loudly for Him who went about doing good.

Conference on Union.

ST. THOMAS, ONT.,
June 25, 1884.

DEAR BRO. MUNRO:—The meeting called by Mr. Spencer, pastor of the Central Baptist Church of this city, to consider the union of those evangelical Christians who practice immersion for baptism, was not large, but all present seemed to be quite in favor of bringing about Christian unity. All the prayers and speeches had this ring. I took occasion to present a few items on which the Disciples and Regular Baptists are agreed, as I think. These points were:

1. The divine authority and authenticity of the Holy Scriptures as a revelation from God to man.

2. The divine authority and sufficiency of the New Testament as a revelation of salvation through Jesus Christ, and as a rule of faith and practice.

3. The revelation of God therein in the manifestation of Father, Son, and Holy Spirit, in the great work of redemption.

4. The divinity of Jesus as the Son of God, and His Messianic offices of Prophet, Priest and King, to enlighten us by His teachings, to redeem us by His sin offering, to rule over us by His kingly authority.

5. The mission of the Holy Spirit to convince the world of sin, of righteousness, and of judgment, and to abide with the saved as an indwelling guest and comforter—the earnest of the heavenly inheritance.

6. The Gospel of Christ, the power of God unto salvation, to every one that believeth.

7. The necessity of "repentance towards God, and faith toward our Lord Jesus Christ," in order to admission to baptism, and through baptism to membership in the church.

8. The immersion of every penitent believer, into the name of the Father, Son and Holy Spirit.

9. The obligation of all thus baptized to walk in all the ordinances and commandments of our Lord Jesus Christ.

10. The competency of every church to manage its own affairs, free from any outside ecclesiastical power.

11. The desirableness and expediency of union and co-operation among the churches of Christ for missionary and benevolent purposes.

There seemed to be substantial concurrence in these eleven items.

It was not deemed wise to uncover the disagreements. A committee was appointed to arrange time and place for another meeting at which the disagreements may be discussed. I hope there will be no discussion of the differences—at least not directly—but rather this question: "Are the differences sufficiently vital to keep these religious bodies separate?"

I was prepared to give some of the differences between the Disciples and Regular Baptists as follows:

1. The Disciples believe that the Spirit of God and the Word of God

co-operate in conversion—that in this work the one is not separated from the other—that the gospel is the power of God unto salvation—that the sinner can hear the truth, understand the truth, love the truth, obey the truth, and that the truth will make him free. In other words that the faith which justifies is faith in Jesus Christ, and that this faith comes by hearing the word of God.

The Baptists believe that there is an influence of the Spirit, internal, mighty, efficacious, differing from moral suasion, by which the sinner is turned from the love and service of sin and made a new creature in Christ Jesus, and that it is only this direct agency of the Holy Spirit working in the sinner's heart that convicts him of sin, and so reveals Christ to him that he is made willing to forsake sin and rely on Christ for salvation.

2. The Disciples believe that regeneration covers the entire process of that change by which the sinner is delivered from the power of darkness, and translated into the kingdom of God's dear Son. It includes all that is comprehended in faith, repentance and baptism; and so far as it is expressive of birth, it refers to baptism more than to faith or repentance; for birth is not life, it is only the transition from one form to another. Faith and repentance betoken the quickening of the Spirit, and baptism is the "birth of water," in which he who has already been made alive in God is introduced into new relations to Father, Son and Holy Spirit.

The Baptists believe that regeneration is the sovereign act of the Holy Spirit, and conversion logically the result and consequence of regeneration. They do not consider baptism as in any sense the completion of the new birth, but rather that the new birth must be a completed thing before the believer has a right to be baptized.

3. Growing out of these views, there is a marked difference in practice, viz.:

The Disciples preach Christ and promise the Spirit.

The Baptists preach the Spirit and promise Christ.

The Disciples exhort sinners to turn to the Lord.

The Baptists pray the Lord to send His Spirit to convert sinners.

The Disciples preach the word in order that men may first believe, then repent.

The Baptists place repentance before faith.

4. The Disciples believe when one solemnly affirms that he believes in Jesus as the Christ, the Son of God, with all his heart, and has resolved to forsake sin and follow Jesus, that this is sufficient evidence of fitness for baptism.

The Baptists believe this is not sufficient; but that there must be also evidence of an "inward experience," which in all cases is necessary to admission to baptism.

5. The Disciples believe that Jesus Christ has ordained Faith, Repentance and Baptism for remission of

sins, in the words of His commission: "He that believeth and is baptized shall be saved," and in the words of His inspired apostle, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins."

The Baptists believe and teach as if Christ said, "He that believeth and is saved shall be baptized"—and that Peter, on the day of Pentecost, rightly understood, taught "repentance for remission of sins," and "baptism because of remission of sins"—that baptism is a declarative act, indicating that remission of sins has already taken place.

6. The Disciples are neither open nor close communionists. They say the Table is the Lord's—and the Lord invites His people—let every one examine himself and so let him eat; and if under these circumstances a good man or woman—a lover of the Lord who has not been immersed—partakes of the emblem, the responsibility is his own.

The Baptists believe that *close baptism makes close communion necessary*, that the church, made up only of baptized believers, should admit only such to the Lord's Table.

7. The Disciples believe that the Church should be called by a name that honors Christ, the living Head, and therefore should be called the *Church of Christ*.

The Baptists do not think the name important; and prefer Baptist because it has stood for God and His truth so faithfully and so long.

I think these seven items cover the chief differences; and great as they may seem, it seems to me the cloak of charity, which covers even a multitude of sins, is large enough to hide a multitude of errors. I do not think these differences will keep us apart when we come to love one another as Christ loved us all.

R. MOFFETT.

How to Cultivate a Spirit of Self-denial in Mission Bands.

Patiently and unceasingly, year by year, the tiny coral insect builds a continent under the waves of the Southern seas. The growth of character is as patient, as slow, as unseen. It was a complaint, often heard, that those engaged in service as overseers of character building, becoming impatient for the harvest, were prone to pull up the seeds of endeavor to see if they sprouted, and feeling disheartened with the slowness of nature's processes, left their work dangling at loose ends, forgetting the injunction and promise, "Cast thy bread upon the waters, thou shalt find it after many days."

But with better training in the school of Gospel light and discipline and privileges, and with larger opportunities, good, conscientious, patient, hopeful workers may be found, who work upon the foundation stones of this new edifice, who toil low down, doing, perhaps, what appears as drudgery, in the best spirit, laying the hidden stones and the mortar, and in time the glorious super-structure rises in the air to be revered by coming generations.

The religion of Christ embodies a principle, which revolutionizes the ordinary practice of mankind.

It is that the higher ought to serve the lower; in other words, strength, wisdom, virtue and superiority of any kind carries with it the obligation that it is to be used for the benefit of the weak. The greater our privileges and advantages, the greater is our debt to others less fortunate.

Such is the principle Christ laid down—if we have such as others have not, we are to use such for their benefit; if we are stronger, it is that we may help the weak. By just so much as we are above another, by just so much ought we to do him service.

Such are the truths that Christ would have us know; it was the embodiment of these in His own life that gave Him His power over humanity. We must enter His school, and recognize care for others a duty, and act in obedience to the law of grace, "Let every man serve another."

It is in early years that the true use and consecration of superior power has to be sought, so as to become of second nature, and for this reason children cannot too early enter the school of Christ's teaching, cannot too early study the spirit of Christianity—a necessary denial of self. The child should be taught that strength or power is given, not to oppress, but to defend the weak, "Him that is chief among you, let him be servant of all," is the chivalry of the Bible.

The organization of a Mission Band suggests the idea of "doing something for Christ," rather than "doing something for the heathen," aiming, as it should, to include all the teachings of Christ, believing that whatever brings a soul nearer to Him helps the missionary cause; whatever educates and instructs mind and heart in His life while on earth, draws out the desire for service toward his fellow creatures; whatever tends to enlighten the intellect with the knowledge of others' woe and suffering will arouse to action the already inborn love and sympathy of the heart to help and aid, and will as surely call forth the question, "What can I do?"

The true success of a worker among children lies not only in patient endeavor and steadiness of purpose, but in earnestness and conviction. A truly consecrated Christian life should be the leader of a band of little workers who are willing and ready to be taught how to be builders. Where some only see drudgery, she will discern glory; where others have met a cross, she will find an opportunity and noble experience. "Blessed are those," says Emerson, "who believe their work is necessary to the gods." How much more blessed is that one who realizes that by this work she is assisting God, the great and loving Master of the universe! for we are laborers together with God.

Upon the leader most, if not all, depends. A praying, punctual, prompt, practical person, one who is a competent, capable, clever and consecrated worker; one who is active and attentive, earnest, energetic, enterprising and enthusiastic, and who can devise and suggest simple, sensible, sparkling, spiritual stirring programmes of work.

"Knowledge is power," and as the adult Christian grows in grace as his spiritual wisdom increases, so must we look for actions in the child worthy of a helper in Christ's vineyard only when his mind has fully grasped the pitiable condition of heathendom, and when his sympathies have been awakened to a realization of the heathen's sad lot in comparison with his own happier one, and the vast contrast and difference accounted for only by the possession of the glorious light of Christian civilization.

Facts relative to the condition of the heathen world must be dwelt

upon, ere a truly self-denying or missionary spirit can be manifested. The child's mind must surely be stirred when he realizes that, were the heathen world ranged in line four abreast, and marched at the rate of four groups every minute, 127 years would be thus occupied in the march. A device, illustrating this in part, might be adopted to form a number on a programme; or if one were to count day and night at the rate of 10 per minute, one would consume fourteen years in the process of counting. Some idea of the vast multitude of darkened lives may thus be gained, and a sympathy aroused and love for the unsaved deepened into a longing desire to go, or send, or pray. The study of their lives in direct comparison with ours will bring home most forcibly the fact that nothing but the love and knowledge of Christ has made our lot different to theirs.

Dwelling continuously, by interesting incidents, upon the wonderful results of missionary efforts cannot be without its beneficial effects.

The difficulties and discouragements of the missionaries by anecdotes culled from any of the missionary publications must eventually dispel any apathy with regard to the foreign field. Do not expect a successful working band interested in the heathen, without just such knowledge being given them continually and impressively.

Leaflets for mission bands, mission band magazines containing programmes, hints and answers to questions relative to the work, are essential. Might not the column in the EVANGELIST be used for that purpose, where leaders may communicate with each other, or make enquiries for methods and programmes used by other leaders placed in more favorable circumstances with respect to the obtaining of such publications? We would suggest the plan of thus passing around news of interest gleaned from all available sources.

Methods for practical work are innumerable, and depend on surroundings and circumstances. This part of the work may be commenced too soon, ere the spiritual seed work has sufficiently germinated, and it may thus be choked out by the lighter thoughts of how to replenish the treasury. The actual practical work of a band need not necessarily begin for the first six months or year, for, with a heart full of gratitude, the hands and feet run gladly in the way of work for the Master and the purse-strings ever loosened for His creatures' needs. Given the mind such a store of interesting information and a heart overflowing with gratitude for all the mercies they realize, aroused enthusiasm will cry out for something to do, to stay the pleading cry of saddened lives afar, and means of producing funds will present themselves, and only then can the spirit of self-denial truly be called into action.

While watching for results in the daily life of the children, be content to wait for the full fruit, being assured of the promise that in due time "ye shall reap if ye faint not."

Our sincere hope is that in the coming year the children's bands may increase their efforts, enlarge their aims, diffuse still greater aspirations and earnestness into each individual member to use his talent or talents in any direction which presents itself, believing that the sowers of good will have sweet surprises when the glad harvest is gathered in, when they that sow and "they that reap will rejoice together." By

such a life of service, and such acts of loving attention to our fellow beings, we are laying up for ourselves a character of kindness and affection, which, when we rise into the presence of God and the communion of the saints above, will be ten thousand times more than remuneration for all the acts of self-denial on earth.

There is no kindness, no forbearance, no generosity, no charity, that springs from the right motive (disinterested benevolence) done in His name, which has not its reward here, for it works backward and makes one better essentially in this life, and in the Hereafter the harvest of all these ten thousand endeavors for good (which spread a light and sunshine on some one's pathway) shall indeed be plentiful.

Go, make thy garden fair as thou canst;
Thou workest never alone.
Perchance he whose plot is next to thine
Will see it and mend his own.

And the next may copy his,
Till all grow fair and sweet;
And when the Master comes at eve,
Happy voices His coming will greet.

Then shall thy joy be full,
In the garden so fair to see;
In the Master's words of praise for all,
In a look of His own for Thee
L. P.
London, Ont.

Twisting Commands.

ANNA D. BRADLEY.

Sometimes it seems to me that I get things sadly mixed, even at times when I am the most anxious to live the nearer to my Lord. And when a light begins to dawn upon my darkened mind I can see how, but for my own blindness or dullness, I might have long ago, been blessed.

We are all so much alike. Whatever our nationality, religion or color; under whatever disguise fortune or fate may hide us; still the same heart beats in every breast; the same longing, the same heart hunger, the same anxieties come to us all alike. And when I look in my own soul and see there, notwithstanding my failures, still an eager reaching after the better way, I know that this same longing beats within the breast of every one whom I may meet.

And this feeling of kinship emboldens me to doff the tone of ceremony and formality which I am expected to wear, so I enter the home of strangers and ask you to forget that I am a stranger while you grant me a nook in your cheery home circle. I think that reader and writer can draw very near each other, clasping the other's hand in sympathy and love, while each can give to the other something of strength and courage.

And, now that the ice is broken, and we are better acquainted, I am going to carry you back with me to the day when I first looked up and knew my Saviour. And I must confess to you that I could have known him long before I did if I had only read aright my Father's commands, and had not changed their beautiful import by placing my own clumsy construction upon them.

I wonder if there is one in any of the homes where this page will go who has never yet stood face to face with Jesus? If so, that is the one to whom I am talking. Ah, how I once longed to be a Christian! Not merely to be a member of the church; not just to obey the outward forms of religion. Not this. Deep within my soul I felt there was something better for me than all of that. I wanted to know Christ just as I know my daily, intimate

friend. I wanted to feel the clasp of His hand. I wanted to understand what He meant when He said, "I will go in and sup with him, and he shall sup with me."

When I read of "knowing the truth" and of the power of this truth to make me free I was painfully conscious that reference was here made to some "truth" of which I had never learned, and therefore could not be "free."

I heard happy Christians talk about "resting in Christ," but well I knew I did not "rest." I knew they held a "something" which was not mine, yet which I would give my life to possess.

The words "Look unto me and be ye saved" were read over and over again, but they brought no comfort nor light to me, yet I am glad to say I never once doubted that these words were true.

"Look unto me." Why, I had looked, or thought I had, but "looking" brought me no sweet assurance of salvation, no blessed rest of faith.

But later I found that I was not at all obeying the command, "Look unto me." Most eagerly had I been looking; but, at the time, I had been looking not at the Christ, but at myself; looking at my own sinful, selfish nature, at my own anxious, weary heart. Then did I strive to look away from myself, so full of evil, and look only upon the cross. At first I could see nothing. My eyes, so long accustomed to the darkness, could distinguish nothing in the light, and I began to be again discouraged because I could not see.

But I read of the Israelites in the wilderness dying of the plague. The command which came to them was not to see the uplifted serpent, that might, to their diseased eyes have been impossible. They were simply told to do all that lay in their power; they were to turn their eyes upon it. It was God's place to give them sight, and "As many as looked were healed." God does not command the sinner to see Christ. He only commands us to "look unto Him," and if we look we are saved.

Next, I heard and read of the blessings which followed upon those who "trust in the Lord." But even then I did not understand. "I do not feel as Christians say they feel" was my soul's sad thought. But I learned, as every child of God must learn, that His command is not to feel, it is only to "believe." I was like many another honest searcher after truth. I was trying to trust to feeling, when I was commanded to trust alone to CHRIST.

I made the incomprehensible blunder, which, perhaps, others make, of trying to feel like a Christian before I was a Christian. Of course, in no other relation of life could I have been so foolish. I would never have expected to feel like a child, sister or friend, until after I was a child, sister, or friend. I did not feel like a teacher until I had been a teacher. By no possibility could I feel like a wife and mother until I became a wife and mother.

Well, step by step, still trying to look upon Christ, though I could see but very little, I gradually realized that I had been twisting the commands of God, and had been trying to give them a meaning which He had never designed they should have. I learned that my own will was between me and the cross, and this was why I could not see my Saviour. I learned that I could not rest in Christ because I had not obeyed the commands of Christ. Jesus had said, "Cast thy burden upon the Lord." I had taken my burden to Him in prayer, but, forgetting to leave it with Him, I had, as I arose from my knees, again pressed it upon my own aching, weary heart. How could I rest so weighted with my burden?

As reason began to assert itself, I solemnly determined that it should be no fault of mine if I did not have this "rest of faith," which Christians told me always followed upon one standing with surrendered will before God. On my knees I asked God to accept me in His service. I acknowledged to Him my cold and unresponsive heart, without any reservation, and even without any love to God, I yielded myself wholly in His hands.

Then, lo! my mystery was solved. The command was to "Look unto Me." I did look, and God had given me power to see my Saviour.

The injunction was, "Trust in the Lord." For years I have been trusting, and a sweet experience has proved to me that I am trusting to a Power that will not fail me.

The command was, and is, "Cast thy burden on the Lord," and when I had really and truly cast my burden away from me and left it with my Lord, then, and not till then, did I know what it could mean to rest.

Feel? Oh yes; I felt like a child of God after I had become His child.

Love? Ah yes, indeed. It was possible not to love my Saviour once I had become to know Him.

Rest? I had the promised rest; the moment I had yielded my burden to the great Burden Bearer.

And now I always grow very suspicious of myself whenever I become anxious or uneasy. I begin to fear that I am looking at the rough, uneven way I am to journey instead of looking at Him who is my leader, and who—because he loves me and can see the end from the beginning—is guiding me in the very way that is best for me and mine.

Whenever I grow weary or heavy laden, I know that the fault is all my own. I am carrying a burden which I do not need to carry; I have the right to rest if I will go where, alone, perfect rest is found.

In brief, I know, though I often act as if I had forgotten, that if I will only obey the sweet invitation, "Follow thou Me," everything will unite in working together for my good.

Some of the Possible Dangers of C. E. Work.

READ BEFORE THE CHRISTIAN ENDEAVOR CONVENTION HELD IN TARA, JUNE 17, 1894.

I think it was wisdom on the part of the committee to place this subject on the list for this convention. I think it was an additional proof of their wisdom to give it to a minister of the Gospel. Moreover it is an evidence of a wholesome and healthful condition in the ranks of C. E. when the young people themselves recognize that there are "Possible dangers" even to so good a work, and to a movement on the whole so wisely planned.

It was wise I think to give this subject to a minister, because, first, the Christian Endeavor movement has no truer friend than the ministers of the Gospel, and if the movement was looked on by any with something of doubt or received with hesitation, it was only the doubt and hesitation which grew out of a loving anxiety lest such an apparently radical movement should in the end prove a hindrance, rather than a help; and in the second place you have done well in this selection, because the minister is a man of large experience, of both men and movements, and he has formed the habit of looking below the surface. Below the attractions of large gatherings, of elaborate organizations, of glowing reports, of thorough con-

ventions, to the results—the fruit of all this.

So if to-night I shall sometimes point out a danger, or condemn a tendency, you will see that the aim is not to pull down, but to build up, and you will not doubt my sympathy or interest in this work, because I tell you of dangers to be avoided.

You will see at once it is not a desirable subject, while it may be a very useful and profitable one. So I will erect a few danger signals along the road of Christian Endeavor, trusting that they may be found helpful:

1. There is the danger growing out of the society idea—of allowing societies to usurp the place of the church, or to lessen our conceptions of the all-sufficiency of that church.

The formation of societies, within or without the church of Christ, is one of the peculiar dangers of the time. Everything to-day is organized and officered, till there is no rank and file in the army. We have Y. M. C. A., W. C. T. U., Y. P. S. C. E., Woman's Auxiliaries, Ladies' Aids, Junior Endeavors, Boys' Brigades, Children's Mission Bands, Andrew and Philip Societies, Young Women's Christian Associations, and no one knows what beside—not one of which finds a place in the Bible, and not one of which Christ or His apostles thought necessary to place on the list of Divinely appointed instrumentalities. Christian association for young men—why not for old men? For young women—why not for old women. A Y. P. S. C. E.—why not an O. P. S. C. E.

Now, the danger is, that the one Divine organization which Christ appointed for the salvation of the world, and for the edification of His people, may be buried under this avalanche of organized societies, with its multitude of officers, its varied constitutions, its pledges and laws. Now, Christian Endeavors, we cannot afford to say or do anything that in any sense or in any measure minimizes or disparages the church of God. We must not, expressly or by implication, concede that the church of God is in any sense or in any measure insufficient, or that her divinely appointed instrumentalities are in any measure insufficient for the purposes of their appointment. We must stand for the supreme authority of Christ. We cannot be too careful here—the church is God's appointment for the conversion and salvation of the world, and is divinely complete. This danger is a real one. Guard against it by standing in and for the church, and working in and by the church.

I love Thy church, oh God,
Her walls before Thee stand
Dear as the apple of Thy eye,
And gracious as Thy hand.

2. The second danger is that consequent on sudden elevation and rapid growth.

Religious movements are ordinarily slow of growth. The Sunday-school idea took years before it obtained a place among the recognized instrumentalities of the church, and had to fight its way most persistently. But this appeal to young people, not to the church, mark you, but to the young of the church, was met in a manner that must have been a surprise to the originators themselves, and, in a few years, it

of Bible truth, few ripened convictions and necessarily a limited Christian experience, yet these young people are holding monster conventions, publishing papers, agitating political and moral reforms, and in a score of ways pushing themselves to the front. They are speaking with authority and with power. They are making themselves heard for good or ill. Is there no danger here, think you? Elevated to a position and an importance for which they were but poorly prepared (for it must be admitted that the Church was not meeting the needs of the young as they should have been met, and so in no sense prepared them for working alone); so the danger is a real danger, and can only be met by a cultivation of that royal grace, humility; so remember that, as Endeavorers, your danger lies in this: That since Christ came into the world, no young people have stood in as dangerous a place. You are elevated to an attitude that may produce dizziness, and when an Endeavorer's head gets turned, the fall from so great a height is apt to be fatal to their work as Christian Endeavorers. Only as true humility is cultivated, and Christ's example followed, can you avoid this second danger to Christian Endeavor.

3. A third possible danger is that of separation between the society and the church. There is a strong tendency on the part of the young to stand alone, not that they ever think of withdrawing from the congregation or ceasing to be members, but they feel like going their own way and allowing the rest of the church, that is to say the older people, to go theirs. If they work, it is alone. If they meet, it is alone. If they plan, they plan alone, and almost the only link of connection between the society and the church is the minister himself. He tries to hold the two elements together. He is Y. P. S. C. E. and he is also O. P. S. C. E. If he should be unpopular with the young, or an opponent of the society, then there is next to nothing to link these two ends of the church together. The tendency of the Y. P. S. C. E. is, I have no hesitation in saying, towards division in the congregation rather than towards union. It emphasizes the difference between youth and age, a thing that should never be done. We can work and worship better without you than with you is the unspoken feeling of not a few Endeavorers here to-day, so it is a not uncommon experience that the Young People's Weekly Meeting is more largely attended than the church Prayer Meeting. They rarely miss their own meeting. It has a peculiar charm for them; it is theirs, not ours. The uncharitable say that its charm does not lie exclusively in the spiritual enjoyments, but rather in the social-delights of home going; but, be that as it may, in spite of duty and in spite of pledge, the church Prayer Meeting has not been benefited by the Endeavor movement as it gave promise of being.

Now, youth and age need each other. We are told that we must have Christian associations exclusively for the young. I don't know but young men might be better associated with old men, and all of them with women, as in the church of God. If we are to organize and associate for every special Christian work and for every sex and for every age, what will become of the Church? Avoid this third danger by being true, first of all, to the Church of God, and by keeping close to the

aged and experienced in that church and remembering that the best interests can only be secured by allowing no separation between age and youth. Make no rent in the Body of Christ. Keep close to Christ yourself and you will keep close to His people.

4. The fourth and last danger to which I refer is the danger of a loss of spiritual power in the individual. That Christian Endeavor should lead to a loss of spirituality is the very opposite of what might be expected. Surely you will say there can be no danger here: no not to "Christian" Endeavor, but, practically, is there not a danger of "Endeavor" which is not Christian. Of activities, which are simply fashionable or emotional, or gratifying to our pride or satisfying to a nature which craves some excitement of a kind more mild and harmless than the world offers. Is there not a danger that the young Endeavorer may be much less spiritual than he thinks himself, and much less than he desires to be. So-called Christian activities are sometimes the result of a low rather than a high spiritual condition. There may be a rush for the weekly Prayer Meeting which bears no very near relationship to true prayer or to the soul's real need, and may be no proof of a hungering and thirsting after righteousness, and this danger can only be realized by self-examination.

Let me ask you a question: Is this movement anything more to you than a pleasant weekly prayer-meeting. Think of that right now, will you? It is not worth while to effect a special organization simply to hold a good prayer-meeting; and to many Endeavorers, I fear, it simply means this and no more. For I have heard its advantages quite frequently summed up as follows: Bro. So-and-so can read a verse very nicely now; or, Sister So-and-so can begin to pray quite well—all good results in their way, I admit, but not necessarily a proof of larger and deeper piety. Now, how many of you are as ready to go to the sick and dying, and to pray with them, as you are to go to the prayer-meeting; or to plead with a companion to come to Christ, to help the poor, or comfort the sorrowing, as you are to attend a convention and read a paper? How many of you have become diligent students of God's holy word, and are growing strong by this "bread of life"? Is your heart more pure? Your faith more robust? Your spirit more humble? Your whole life more in accord with Christ and His will? Have you clearer convictions than you had a year ago? Or are you simply an Endeavorer with much of the Christian left out, your name on the roll of the society, and your interest confined to the weekly prayer-meeting?

I trust you have avoided this last danger. It is a real one, and the most serious of any I have mentioned. The form without the spirit, is a danger common to all forms of religious work, and the young are especially exposed to it; so, if you would avoid this danger, look well to your spiritual condition—be prayerful and watchful, and grow in both grace and knowledge by all those means which God has provided for this end. Do these dangers render Christian Endeavor unnecessary? Far from it. But it does make it of the highest importance that it should be an Endeavor that Christ can bless both the Endeavorer and the Endeavorer.

May God bless the work, and may the army of workers remember that



FRANK LEAKE
Oshawa, Ont.

Pains in the Joints
Caused by Inflammatory Swelling

A Perfect Cure by Hood's Sarsaparilla.

"It affords me much pleasure to recommend Hood's Sarsaparilla. My son was afflicted with great pain in the joints, accompanied with swelling so bad that he could not get up stairs to bed without crawling on hands and knees. I was very anxious about him, and having read

Hood's Sarsaparilla Cures

so much about Hood's Sarsaparilla, I determined to try it, and got a half-dozen bottles, four of which entirely cured him." Mrs. G. A. JACK, Oshawa, Ontario.

N. B. Be sure to get Hood's Sarsaparilla. Hood's Pills act easily, yet promptly and efficiently, on the liver and bowels. 25c.

Christian Endeavor of the right kind and enough of it, is a power that can win the whole world for Christ.
J. L.

Herbert Spencer Out.

In Herbert Spencer's "Education, Intellectual, Moral and Physical," Appleton & Co., N. Y., A. D. 1863, page 55, the author, in arguing for the need of a scientific education, says:—

"Not many years ago £20,000 was lost in the prosecution of a scheme for collecting alcohol which distills from bread in baking; all of which would have been saved to the subscribers had they known that less than 1/100 part of the flour is changed in fermentation. Numerous attempts have been made to construct electro-magnetic machines, in the hope of superseding steam, but had those who supplied the money understood the general law of the correlation and equivalence of forces, they might have had better balances at their bankers. Daily are men induced to aid in carrying out innovations which a mere tyro in science could show to be futile. Scarcely a locality but has its history of fortunes thrown away over some impossible object."

Mr. Spencer ought to know science if anything, and this terrible blunder in his scientific foresight must make him feel sad in this day of electric motors. When he rides on an electric car, or is cooled by an electric fan, or eats a pancake fried on an electric griddle, perhaps he may feel that as he missed in prophesying about electricity he should have investigated more deeply that science. Should he not now look again into his religio-philosophic theories? As he might have known more about electricity, he can know more about God and a future life, and if he is wise he will not be content with his present ideas, but by searching find out God.
W. E. MACKLIN.

Malaria is one of the most insidious of health destroyers. Hood's Sarsaparilla counteracts its deadly poison and builds up the system.

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

HAMILTON, JUNE 15-JULY 16, 1894.

Special.

Take notice that Bro. T. L. Fowler is now Corresponding Secretary of the Co-operation, that consequently all communications relative to the work of the Co-operation, and all subscriptions and contributions to its funds are to be sent to him, and that his address is 386 Adelaide St., London, Ont.

Our Premium Picture.

The Premium Picture of "Pioneer Preachers" is meeting with great favor, as was expected. Some friends are complaining, however, we hear. Old subscribers, who are a little in arrears, have always paid for the EVANGELIST, and intend to do so, feel that they should have had a picture sent them as well as those who were paid up when the picture was issued. We acknowledge we did not feel altogether comfortable with regard to the discrimination against such old "stand-bys," but we did not see how it could be helped. We had to draw the line somewhere. And we thought the best we could do was to send the picture to all who were paid up, and promise it to all who would pay up. And we are glad to say that a goodly number of pictures have been sent to those who have paid up arrears and renewed since the last number of the paper was issued.

And our offer still holds good, of course, so that none need be disappointed. Also all new subscribers will receive the Premium Picture and a copy of the Annual Meeting number of the EVANGELIST. Will our friends kindly make this known? We should have many added to our list on this offer.

"If it Only Were."

In the May number of the *Protestant Churchman*, Bishop Campbell of the Reformed Episcopal Church of Canada, asks the question: "Is the Reformed Episcopal Church necessary?" Our lively contemporary, the CANADIAN EVANGELIST, of Hamilton, answers the question thus: "No, Mr. Campbell, it is not; the only necessary Church is the undeformed Church of Christ." Would it not be well if some of the numerous churches around us, including that of our friend of the EVANGELIST, which calls itself "the Disciples," we believe, were to take to heart this truism of our Hamilton contemporary and join the undeformed Church?

So says the *Catholic Record* of London, Ont. And we must allow that our reply to Mr. Campbell's question is not badly turned. Nevertheless we are bound to say that the Roman Catholic Church does not appear to us as the undeformed Church of Christ. When we compare it with the New Testament we find several deformities. The Church of Christ we read of in the New Testament has no Pope, no Cardinals, no Archbishops, no

special priests, no monks, no nuns, no confessional, no infant baptism; it did not forbid to marry nor command to abstain from meats; nor did it in the communion withhold the cup from anyone to whom it offered the bread. All these things, as we understand it, the Roman Catholic Church has or does, and therefore to our vision it is a deformed church, and we cannot accept the invitation to join it. If it were the undeformed Church of Christ, we should be happy to have a place in its fold.

So far as the people known as "Disciples of Christ" are concerned, we beg to inform our friend, the *Record*, that their object is to establish undeformed churches of Christ—churches which shall in doctrine and in practice faithfully represent the churches of the New Testament. And they urge that all deformities should be cut off and laid aside, "that nothing should be a test of fellowship, or a condition of membership in a church of Christ for which we have not a 'Thus saith the Lord,' in express precept or approved precedent," and when they apply that good rule to the Roman Catholic Church they find it faulty in many respects, and so are compelled to remain outside of its fellowship.

A Criticism.

BOWMANVILLE, July 3, 1894.

MR. EDITOR:

DEAR SIR AND BROTHER: I notice what you say in your issue of June 15 and July 1, regarding your appeal to the brethren, in the name of truth and righteousness, in the name of freedom and fairness, in the name of the golden rule and the gospel of love, to help snow under the P. P. A. or C. P. A. Now, sir, I do not wish to intrude politics into the church paper, but I cannot help saying that I do not think you know whereof you speak, unless you have been initiated into the order, and, if so, what then? You must be breaking your pledge. I try to govern my conduct by the Golden Rule and the Gospel of Love, and I do my little endeavor to make of men one brotherhood, with special privileges to none, be they who they may, and I do believe no one should usurp the power of the State, neither should the State support any one church, let the claim be never so extravagant. Without offence, but in peace and good-will, I remain,

Yours, etc., JAMES WIGHT.

With reference to the above we beg to say that we do not think Bro. Wight has got us in a corner when he intimates that either we did not know what we were writing about, or else we had been initiated into the P. P. A. and had broken our pledge. We have not been initiated into the P. P. A., but we do know something about that society, and of that something we have an opinion. For instance we have it from the highest authority in the P. P. A. in the country that it is the purpose of the organization to drive Sir John Thompson from the Premiership of the Dominion because he is a Roman Catholic. Now when we know that much about the P. P. A. we know enough to be able to form an opinion concerning that association. We strongly object to any such society that declares its purpose to take from any of our Roman Catholic fellow citizens the rights they enjoy in common with us under our constitution. If Romanism needs to be withstood, let it be done in a lawful, but not in an unlawful way.

Notes.

At the recent examinations of Toronto University, the following young Disciples took honors: In

the fourth year, F. D. Fry; in the third year, R. L. McKinnon; in the second year, A. C. Gray, and in the first year, R. B. Page, and H. Trout.

We receive many expressions of interest in the EVANGELIST, and many good wishes for its prosperity. To all our friends we beg to say that we cannot publish it for less than a dollar a year, and that in order that it may be properly self-supporting, we need about 200 additional subscribers at that price. It should not be difficult to procure that many. Can't you add one to the list?

We need not commend Bro. Moffett's article to our readers; it commends itself. Note that he hopes the next meeting of the conference will not discuss the points of difference, but will rather enquire whether the differences are sufficient to keep us apart. That is the point, friends.

We are rapidly becoming metropolitan in Hamilton—Sunday street cars, Sunday R. R. cars and Sunday steamboats. And we have not heard that the livery stables are closed on Sundays, nor that private rigs and bicycles are allowed to rest on the Lord's day. The Telephone Exchange is open too on the first day of the week, and domestic servants at their posts as usual. Where is the "Christian Sabbath" going to at all? Will our Presbyterian friends say?

We have a quantity of copy on hand which we cannot find space for in this issue. Those expecting to see papers read at the Annual Meeting must be patient. We expect Bro. Geo Fowler to resume his notes on the 'C. E. Lessons, too. We find they are much missed.

In the death of Bro. B. W. Johnson, Co-editor of the *Christian Evangelist*, of St. Louis, Mo., our brotherhood has lost one of its ablest and best men. His praise is in all the papers of our people, which we take to be a significant and hopeful thing. It suggests that if such a spirit as Bro. Johnson exhibited, and such a course as he pursued, were more general, there would be more of "the unity of the spirit in the bond of peace" among us. He is reputed to have been one of the best scholars among the Disciples, and to read after him was to discover that he was one of those conservative men, who, according to our view, it is a blessing for a religious body to have in its fellowship in these days, when so many are apt to lose their heads by reason of the assumptions of some of the higher critics.

From Bro. Macklin.

Petrolia, June 27th, '94.

DEAR BRO. MUNRO:

Please publish the following collections at various churches:

Hillsburg.....	\$12 00
Toronto, Cecil St. (sent by)	18 35
Toronto Junc. (churches)	10 16
Hamilton.....	5 68
Rainham Center.....	4 68
Guelph.....	5 80
Mrs. Stewart.....	5 00
Lobo Y. P. S. C. E.....	16 30
J. McKillop.....	1 00
	\$78 97

which will be accounted for to A. McLean. Travelling expenses will be about \$18 or \$19, leaving \$60 balance for the work. Pretty good, as I did not come to collect money.

Yours sincerely,
W. E. MACKLIN.

Our Premium Picture.

WHAT OUR FRIENDS SAY ABOUT IT AND THE ANNUAL MEETING NUMBER.

"Thanks for the supplement. I shall have it framed."

"I am very much pleased with the picture, which came all right."

"Please find enclosed \$1.00 for your valuable paper. I am thankful for the picture."

"I received the Convention Number of the EVANGELIST and the picture with thanks. I think they are just fine. We enjoyed the convention very much. I was impressed with the discussions and with the reports of the committees. Also enjoyed the good preaching and the religious exercises, and the brotherly kindness manifested."

"I do not wonder that you have sent me your circular, 'Last call.' I guess I appear to have needed it. We do not want to do without the EVANGELIST, its fortnightly visit is like a long letter from home, every word of which is read. We want to have one of the pictures of 'The old Pioneers.' So please keep one for me."

"I thank you for the full report of the Annual Meeting, which I read quite through before laying the paper down. I also thank you for the picture sent. The likenesses are excellent, and should be on the walls of every Disciple household. Many a sermon old Elder Sinclair preached in my father's house, coming from Lobo on horseback, a distance of about twenty-five miles. Elder Sheppard also did not spare himself in the least, but underwent an amount of labor that would tire many a man of stronger physical frame. I often remember of my father's telling of his coming here many times by night or day, no difference which, before the M. C. R. went through."

"I was much pleased with the pictures of the Pioneers. The group stirs up almost hallowed recollections. I think it was a fine thought to present the fathers of the cause in Ontario to the readers of the EVANGELIST. I hope it will mark an era in the prosperity of the paper."

"The CANADIAN EVANGELIST says that the Annual Meeting held at Hillsburg, Ont., June 7 to 11, was one of the largest and most successful June meetings of the 'Ontario Co-operation of Disciples' ever held, 'about 175 delegates and visitors being present from other churches throughout the province.' Almost the entire paper of June 15, which is enlarged to ten pages, is taken up with Convention matter, reports, addresses, etc. In addition there is a very handsome supplement containing pictures of five of the pioneer preachers among the Disciples of Christ in Ontario, viz., James Black, Dugald Sinclair, Alexander Anderson, James Kilgour and Edmund Sheppard. This supplement will doubtless be valued as a very precious souvenir by the Disciples in Ontario.—*Christian Evangelist.*

Married.

Church News.

HARWICH, July 9th.—Yesterday we had the pleasure of taking one confession at the morning services at Northwood, and another at the Harwich appointment in the afternoon. R. BULGIN.

INTERNATIONAL BRIDGE.—Bro. W. C. McDougall, of Guelph, is spending his vacation with the church at this place.

WELLANDPORT, ONT., July 3, '94.—Last Sunday was a red letter day for Winger church. We held a basket meeting. A large number came from near and afar. It was an overflow; more than could be seated. Seats were provided outside after preaching and breaking bread. A lunch was served at 2.30. An afternoon service; evening a full house. The writer did the preaching. We have had three additions since I came here, two by letter, one by obedience. We are having a good influence in this community. We have begun work on our new house, which will be pushed forward. Any brother or sister who would like to assist us in our work can send their gift to J. Forrester, Winger, Ont. J. H. MUNDY.

AYLMER, June 25th, 1894.—Two more baptisms in Dorchester since last report. Both Aylmer and Dorchester are more promising now. The work among the young is most encouraging. E. R. BLACK.

LONDON, July 9th.—Since last report two have been baptized. One—a young woman—took membership with the Methodists. The other—a promising young man—was received into the church yesterday morning. T. L. F.

MARSHVILLE.—Bro. Amos Tovell preached at Marshville, morning and evening, Lord's day, July 8th.

HILLSBURG, July 7th, 1894.—In consideration of the request of the churches at Erin Village and Erin Centre, Bro. Ballah has decided to continue his labors with us. M. MCKINNON, Hillsburg.

Co-operation Notes

BOARD OF MANAGERS.—Pres., Hugh Black, Rockwood; Vice-Pres., John Campbell, Erie Mills, St. Thomas; Rec. Sec., J. W. Kilgour, Guelph; Cor. Sec., T. L. Fowler, London; Treas., John McKinnon, Everton; J. H. H. Jury, Bowmanville; Thos. Whitehead, Walkerton; John Black, Rockwood; A. J. Thomson, Hillsburg; S. E. McKee, Erin; Geo. Munro, Hamilton.

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

FORM OF BEQUEST.

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

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

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

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

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

CONTRIBUTIONS.

Church, Priceville.....	\$1 00
Mrs. F. D. McMillan.....	1 00
John Clark.....	1 00
Mrs. D. Clark.....	2 00

The only note here this time is that Bro. T. L. Fowler is duly installed as Cor. Sec., and that he may be expected to conduct this department hereafter. Remember his address, 386 Adelaide St., London, Ont. G. M.

The Bible School.

DEAR BRO. MUNRO: Since the meeting of the Ontario Co-operation I have thought a good deal about the proposed school for preachers of the Word. The last issue of the *Christian Standard* contains an article entitled, "The Curriculum of Higher Ministerial Education," by J. W. McGarvey, of Lexington, Ky., which in several points is so thoroughly to my liking that I make bold to call the attention of your readers to them by way of liberal quotation. He says, "The church needs a few thoroughly trained scholars, who shall be able to discuss any question affecting her welfare and progress which may spring up in the learned world . . . who shall be able, indeed, to spring upon the world any advance in human knowledge which may promote her power and prestige. I say a FEW such men, not because a large number would be an incumbrance, for she cannot have too many, but because at least a few are indispensable to her progress.

But she needs even more than she does these few a host of men who are not profound scholars, who are only preachers, but preachers suitably educated for their work. It is this class of men, chiefly, though not always suitably educated for their work, by whom sinners have been turned to the Lord, and congregations multiplied, throughout the whole history of the church. . . . It is a well known fact that very few of the great preachers of the world are ranked among the world's great scholars."

Following this the writer pleads for what he terms "the English course," because it necessitates a knowledge of the English only, for this by far the larger class of useful preachers. The course should be such as will constitute them "educated" men, and it should be thorough, and thoroughly pursued so far as it goes. Permit me to say that some months ago the *Standard* published an article over my name in which identical sentiments were expressed. It is gratifying to me now to find one of our most experienced educators working the same vein of thought. We need men such as Bro. McGarvey has described, men thoroughly educated in English and the English Bible; men trained to the shepherding of flocks, and in whom there is the spirit of the "Chief Shepherd;" men who are lovers of souls and lovers of God; men full of faith and fervent in prayer and wholly consecrated, and who, counting not their lives dear unto themselves, are determined to stand by the cause till they see something come of it. I understand that such an ideal, however feebly I have given expression to it, is cardinal with the promoters of the proposed Ontario school. If so, may God in His providence hasten it, and God in His benedictions be with it, and the Spirit of Christ be its ruling, guiding spirit always.
W. J. LHAMON.

Obituaries.

FERGUSON.—Died, at his residence Township of Egremont, County of Grey, brother Daniel Ferguson on 30th day of April, 1894. of a very painful disease of over a year's duration, which he bore with Christian patience, being supported in his affliction by his confident trust and assurance of hope through Jesus Christ. Our brother was born on

the Island of Islay, Scotland, in the year 1842, and was married to Lydia Ferguson, 1862. The fruits of this union were eleven sons (two of whom died in infancy) and three daughters. He was baptized by Robert Macintyre, a Baptist minister, at the age of 16 or 17 years. It was the writer's privilege to be intimately associated in Christian work and fellowship for a period of over ten years with this true and faithful friend and brother.

And never while memory lasts, shall I forget his genuine piety, honesty and faithfulness which he manifested in all the affairs of life, both secular and religious. I do not exaggerate when I say that our brother was no ordinary man. He was endowed with more than common capacity of mind, and although his educational advantages were limited, by his love for knowledge, and zeal for the truth, he attained to a high standard as a teacher in the church at Priceville, over which he presided for a long period of years. Brother Ferguson was well acquainted with the scriptures of both Old and New Testaments, which he studied with a devout spirit and critical eye, and also with the literature of the brotherhood. He was bold and courageous in maintaining as well as able in defending the truth, and yet full of humility and gentleness. In short, he possessed the Spirit of the Master in an eminent degree. Brethren and sisters who knew him and had the privilege of listening to his faithful teaching, wise counsel, and fervent exhortation, loved and honored him. He will live in their memories. Our brother labored in word and teaching from the time he was baptized faithfully and earnestly to the extent of his opportunities, till laid on a bed of sickness, a period of about 34 years, without the desire or expectation of any earthly reward, but he now "rests from his labors and his works do follow him."

A large concourse of friends, relatives and brethren followed the remains to the little burying ground west of Priceville, where his weary, corruptible body rests until the trumpet shall sound and the dead shall be raised, but his spirit is with God who gave it.

To the faithful widow and family we extend our heartfelt sympathy, and commend them to Him on whom their faithful, devoted and indulgent husband and father depended through all the vicissitudes of life, and also through the valley of the shadow of death. May God help you to live the life of your dear departed, that your death may be like his.

HENRY KING.
Orangeville, Ont.
(*Christian Standard* please copy.)

BEECROFT.—At Flesherton, Co. Grey, Mary E. Beecroft, wife of Bro. George Beecroft and daughter of the late Bro. John McKechnie, elder of the Church of Christ at Priceville.

The subject of this notice was born at Priceville, Co. Grey, Feb. 14th, 1857. Twenty years ago she was immersed in Toronto by the late Bro. Scott, and from that time until death took a deep and lively interest in Christianity; was an active member of the church at Priceville, and although in failing health for years (with bronchitis) and living over six miles from the church, she, with her husband, tried to be present when opportunity permitted. She was of a loving and gentle disposition, full of affection, making everybody feel happy in her company. But although she left a devoted husband, three affectionate children, an aged and

feeble mother, five brothers and two sisters to mourn her departure, she died without a tear, and having her reason and the use of her speech until a few minutes before she expired. She spent her last words in giving comforting advice to those around her bedside. It was said by those who witnessed her last moments that it was one of the most affecting and beautiful death-bed scenes ever witnessed. Her esteem was manifest by the unusually large crowd that attended her funeral. Her remains were laid in the family burying ground near Priceville, where she awaits the resurrection of the just. "Blessed are the dead who die in the Lord."

"Dearest sister, thou has left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

"Yet again we hope to meet thee,
When the day of life is fled,
Then in heaven, with joy to greet thee,
Where no farewell tear is shed."
D. McKECHNIE.

Literary Notes.

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

THE TREASURY OF RELIGIOUS THOUGHT for July is, like its predecessors, filled with excellent, suitable matter for all preachers, Christian workers and families. Its frontispiece is a portrait of the Rev. Dr. Thos. W. Anderson, of the First United Presbyterian Church, New York City. His sermon on The Advancing Kingdom is a strong, sensible presentation of the truth. A view of the church building is also given, with a lengthy biographical sketch of the pastor. Other full sermons are by Drs. John Hall, J. H. Duryea, G. P. Mains and A. C. Dixon. There are also several excellent Leading Thoughts of Sermons. The Creation of Air is discussed by Prof. J. Murphy, D. D. A suggestive and helpful article is on Choosing a Minister. Light Holders, by Dr. T. L. Cuyler, is presented in an attractive style, well adapted to interest and benefit its readers. How to Improve the Church's Spiritual Life should be read by both pastor and people. Several short articles on Family Life will amply repay careful reading. Excellent brief, pithy articles are given, helpful for Young People's Devotional Meetings. There are also Thoughts for the Hour of Prayer, Light from the Orient and from Mission Fields, Thoughts on Secular and Religious Issues, a Survey of Christian Progress. Also Beautiful and Illustrative Thoughts, with Reviews of Books,

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Annual subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents.
E. B. TREAT, Publisher,
5 Cooper Union, New York.

We have pleasure in calling attention to Volume XII of "The American Church History Series." The first 162 pages contain an account of the "Bibliography" prepared by Samuel Macauley Jackson, D. D. The work is published by the Christian Literature Co., Clinton Hall, Astor Place, New York City. This volume will be sold separately for \$3. Canvassers are desired to sell the book in all our churches. We are assured that good terms will be given.

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, Warton, Ont.

O. C. W. B. M.

President, Mrs. W. B. Malcolm, 29 Church St., Toronto; Cor. Sec., Miss L. V. Riech, 225 Maria St., Hamilton; Treasurer, Miss Jennie Fleming, Kilsyth.

Auxiliary Programme For Aug., 1894.

Hymn 301.
Scripture reading, Matt. xxv. 14-30.
Prayer.
Minutes.
Roll Call, with scripture quotation bearing on subject. 1 Cor. vi. 19, 20; 1 Jno. ii. 28; Jno. xv. 2; Heb. xii. 2; Matt. xiii. 10, xxii. 13; 1 Peter iv. 10; 2 Tim. ii. 12; 1 Cor. xv. 10; Luke viii. 18.
Business.
Reading of paper on subject, or interesting missionary items, or papers.
Hymn 734.
Prayer.

In this parable Christ is evidently speaking of Himself "as a man travelling into a far country." By the "servants," he means those who profess to take him as their master. His "goods" means all their gifts and endowments. When one becomes a servant of Christ Jesus, all that he is, and all the gifts and talents he possesses, are offered up to Him. Christ gives them back again to be used in His service. He does not give to all the same gifts and talents but requires the same fidelity.

The one to whom the Lord gave five talents, and the other to whom was given two talents received the same commendation—"Well done, thou good and faithful servant," because both had been equally faithful. The one whom He rebuked was not condemned for not having had five talents, or two talents, but because he failed to make use of the one he had. Just here let us take this lesson to ourselves and ask—

1. What is my talent?
Is it good house-keeping, hospitality, conversation, music, painting, visiting or nursing the sick, caring for children, teaching children in the home or in Sunday-school? Or is it the gift of dressing and making "auld claes look maist as guid as new," so that thereby the poor and destitute may be helped? Perhaps it is conducting a mission band, helping to carry on an auxiliary, or adding to the interest of a prayer meeting.
2. What use am I making of my talent or talents? Is my talent for good house-keeping wrapped up in a napkin? Do I forget to be

hospitable? Are my powers of conversation used to curse and not to bless? Is the piano or the organ allowed to be silent weeks at a time, and is the voice that once was wont to charm the home, now only heard to scold and to repine?

These are some of the plain questions we should all ask ourselves. May the Lord help us so to live that they may be answered in such a way as may not put us to shame.

A. M.

Notes.

According to the report in the daily papers, the C. E. Convention at Cleveland was the largest and most successful in the history of the Endeavor Society.

We are glad to have Bro. Lhamon write up the Bible School. We hope to be authorized to make in next number an important announcement concerning it.

LAST CALL.—We have received a number of responses to the "Last Call" sent to those a long way in arrears. We trust to hear from many more of them soon.

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Children's Work.

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

Children's Day.



This annual festival is proving a success. Already as many schools have given as during all last year, and there are hundreds to hear from yet. Some have made larger offerings than ever before. Many have made encouraging gains. Many have given for the first time. And all are giving with delight.

We hope no school will be deprived of the privilege of participating in this uprising in our Sunday-school host. What our schools do now is a prophecy of what our churches will do in the future. And the needs are great and the demands are urgent now. Have your school remit, if it has not already done so. We must reach 2,000 schools this year. It will be done. See that your school is in the number.

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

DEAR MISSION BANDS AND JUNIORS: The Convention of 1894 is a thing of the past, and now we are standing on the threshold of another year, and its work. Before we say anything of that, however, let us take a look at the year that is past, and in the first place let me say, that I am exceedingly pleased with the work done, especially by some of you. Your reports show that a great amount of pains-taking, persevering labor had been expended, while no band was quite unrepresented. The year closed with the sum of \$206.88 on hand. Of this sum \$150.00 has been paid to the O. C. W. B. M. towards Miss Rioch's salary, and \$40.00 has been sent to China for our boy, Wang Wan Hai (pronounced Won Hi), and leaving us a balance in hand of \$16.88 towards next year's work. I am telling you this so that you may all understand clearly just how much money has been raised, and what has been done with it. In the past five years we have raised about \$766.00, which is very good to think of.

I think the convention this year was the best yet, but would you like to know what was the best meeting of the best convention? It was the session devoted to Children's Work. I think every one will agree with me who was there, and those who were not would not be able to judge. We had a good representative meeting, plenty of singing, and a warm interest shown. All the papers asked for were on hand, well-written, well-read, and to the point. An additional interest was added by an address from Bro. Macklin, which we did not expect, and we heard a great many things which pleased us, while some of it made us sad, but all united to make us more in earnest than ever. A unanimous vote was passed that the money necessary for Wan Hai should

YOUNG PEOPLE'S SOCIETIES.

NAME.	MEMBERSHIP.				MONEY RAISED.							
	NO. OF ACTIVE MEMBERS.	NO. OF ASSOCIATE MEMBERS.	NO. OF HONORARY MEMBERS.	TOTAL MEMBERSHIP.	ACCESSION TO CHURCH FROM SOCIETY.	TRANSFERRED FROM ASSOCIATE TO ACTIVE.	FOR HOME CHURCH.	FOR HOME SOCIETY.	FOR HOME MISSIONS.	FOR FOREIGN MISSIONS.	OTHER PURPOSES.	TOTAL.
1 Acton.....	9	1	4	14				\$ 1 89			\$ 8 11	\$ 10 00
2 Bowmanville.....	49	6	9	64	12	12		13 70			2 00	38 05
3 Dorchester.....	11	9		20			\$ 56 85					56 85
4 Gainsboro.....	11	7		18	1	1		3 18			50	3 68
5 Guelph.....	25	1	4	30	2	2	125 00	14 72			12 50	151 92
6 Glencoe.....	17	2		19	3	3					1 67	1 67
7 Georgetown.....	51	2		53	12		10 00	3 19	\$ 1 00			14 19
8 Grand Valley.....	14	2		16	2			3 65				3 65
9 Hamilton.....	15	10	2	27		3	19 61	1 45			1 48	22 54
10 Harwich.....	13	5		18								
11 International Bridge.....	24	13	4	41	11	5		5 62		15 00	3 00	23 62
12 London.....	36	10	4	50	1	2	50 00	6 28	2 00		2 00	60 28
13 Lobo.....	28	35	14	77	6	6	64 05	85	3 22	3 22	25 70	98 04
14 Owen Sound.....	23	4	1	28	2	2	25 00					25 00
15 Orangeville.....	7	12		19	4	4		1 03	6 62	2 00	4 18	13 83
16 Ridgetown.....	27	5	7	46	4	4	19 00	12 00				31 00
17 Rainham.....	7	10		17				2 27			5 85	6 35
18 Rainham Centre.....	21	5		26	8	1	22 59	2 50	1 00		3 10	28 06
19 St. Thomas.....	16	8	5	29	4	1		14 35	10 00	2 60	45 73	72 68
20 Selkirk.....	22	25		47	8	5	30 09	9 75		1 00	10 00	56 84
21 Toronto.....	66	8	2	76	4	3	177 60	5 70	3 00	12 00	5 72	206 02
22 Wainfleet.....	24	32	8	64			41 44	4 24				45 68
23 West Lorne.....	13	4		17			6 35	1 05			2 00	9 40
24 Wlarton.....	20			20								
25 Kilsyth.....	42	13		55								
26 Collingwood.....	14	2		16								
Totals.....	610	229		839							72 88	163 88
Totals.....					2 12		\$28 84	\$38 17	\$212 42		\$1,144 13	

JUNIO

1 Guelph.....	33	3
2 Rainham Centre.....	10	19
3 St. Thomas.....	28	5
4 Toronto.....	25	
Totals.....	96	27
Senior Societies' Totals.....	610	229
Grand Totals.....	706	256

be sent immediately, which has been done. It was agreed also that the bands should all make it a subject of earnest prayer, that he may become a Christian this year. Do not let a meeting go by without doing this. As a Christian he will be a power for good, whatever else he may choose to be, for a converted Chinaman, Dr. Macklin told us, makes a grand Christian, and the same may be said of a boy.

Do you want to know why there is a note of interrogation in the report of the Bowmanville "Coral Workers"? It is just this, they waited to send their last instalment of money to the convention. I left a space in my report until I knew just how much it would be, and then handed it to Bro. Munro without filling it in. The moral is, send in all your money before the books are closed, and then no mistakes will occur. The sum raised by the Coral Workers is \$35.50, constituting them the Banner Band for last year.

So that we may obtain the largest amount of help from the papers read at the convention, they will appear in the Children's Column in the order in which they were read. By this means those who were not there will be benefitted by them. I think a change of work is often beneficial, and it may be that these papers may present just the idea you need to make your band a greater success than ever. Let us go forward into the coming year with thankful hearts for the success of the past, and with a determination to do our very best to win the world for Christ. Let us never forget that our work is for Him, and must be done by His help and blessing.

There may have been questions you would like to have asked at the meeting. Why not send me those questions now, and I will answer them in our column, and so all will get the benefit of them. I think it will be a good plan, and let us help one another all we can.

J. E. L.

K. D. C. prevents indigestion and should be in every home.

and Sister Bella Sinclair, The president's address was listened to with much interest. Committees were appointed on Nominations, Resolutions and Future Work. Misses Pitcher and Kilgour were appointed auditors. A lengthy discussion took place on the future of our work, and resulted in the following motions being carried:

That the Sunday-schools in future be asked to send their collections for Foreign Missions to our Treasurer, to aid in the foreign work.

That each auxiliary send collections to Miss Fleming, and that the disposal of such funds be subject to the decision of our delegates met in convention each year, foreign work to be attended to first.

That our committee on future work meet with the committee on Home Missions of the Co-operation, with a view to uniting our forces for purposes of home work.

Our open meeting was held on Friday afternoon, Mrs. Malcolm presiding. Mrs. Lediard, the Superintendent of Children's Mission Bands, presented a most encouraging report.

The report of the Corresponding Secretary was very interesting. It included a report of the work in which our missionary, Sister Mary Rioch, is engaged in far away Japan, also reports from auxiliaries in Maritime Provinces and Ontario.

The Treasurer's report showed a considerable balance on hand for both home and foreign missions.

Dr. Macklin's address on China

LETIES.

34	\$1 00	\$ 8 00		\$16 34
32			\$1 45	32
47	1 37	11 94	1 00	24 23
46		4 00		15 96

59	\$ 2 37	\$23 94	\$ 2 45	\$ 56 85
12	28 84	58 17	212 42	1,144 13

71	\$31 21	\$82 11	\$214 87	\$1,200 98
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was both interesting and instructive. He outlined the different religions of that country, showed the capabilities of the Chinese, and impressed the great need of Christian workers to lift them out of the degradation always the lot of those who worship the work of their own hands.

Bro. Moffett made an appeal for foreign missions. The collection, including cash and pledges, amounted to \$64.

On Saturday, devotional exercises were led by Mrs. Coulter.

The Committee on Resolutions submitted the following report: Whereas God, our Heavenly Father, through His infinite love and mercy has spared our lives another year to again meet in convention to devise ways and means for the furtherance of His work, therefore be it resolved:—

1. That we, through the coming year, redouble our efforts in both our Home and Foreign Mission Work.

2. That we tender our heartfelt thanks to Dr. Macklin for his interesting address, to Bro. Moffett for his appeal in aid of our work, and to the ladies of Hillsburg and vicinity for their kindness during the convention.

3. That we return our thanks to the officers of the Presbyterian Church for the use of their building, and also to Mrs. Skippen, who so generously opened her home for our first meeting.

4. That we regret the absence of Sisters Oliphant and Fowler, of London, also Sisters Annie Kilgour and Bella Sinclair. We trust that it may be the will of the Lord that they again meet with us, and aid us by their wise counsel.

5. That we desire to thank the Children's Bands and Junior Endeavor Societies for help received from them in the past, and for their pledge of \$150 for the coming year, and wish to express great confidence in the superintendent, Mrs. Lediard.

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Provinces for the encouraging reports prepared and their valuable assistance in the work of sending the gospel to the dark lands.

7. That we express our entire confidence in our beloved missionary, Sister Mary M. Rioch, who is laboring so earnestly to bring the light of the Gospel to the hearts of those who know not the Master, and that we record our appreciation of the interesting and comprehensive letters she has sent us from time to time, and that our prayers shall daily ascend for God's richest blessing to rest on her every effort.

Mrs. A. E. Trout,
Convener.

The auditors reported having found the financial statement correct.

The Committee on Nominations submitted the following report:

In view of the efficient manner in which our wishes have been carried out, we see no good reason for changing the officers, therefore we submit the following names:—

President, Mrs. W. B. Malcolm.
1st Vice President, Mrs. Brown.
2nd " " Mrs. McClurg.
3rd " " Mrs. Munro.
4th " " Mrs. Oliphant.
Corresponding Secretary, Miss B. Sinclair; Asst. Cor. Sec., Miss L. V. Rioch; Recording Secretary, Miss Kilgour; Asst. Rec. Sec., Miss Parkison; Treasurer, Miss Fleming; Superintendent of Children's Mission Bands, Mrs. Lediard.

The Committee on Programmes was also re-elected.

Two papers, "What is an auxiliary?" and "How to interest auxiliaries," were read by Mesdames McClurg and Baughman. These will be published in the EVANGELIST, and merit careful reading.

The remaining business of the Convention was the passing of the following motions:—

That O. C. W. B. M. day be observed the first Sunday in January.

That the auxiliaries be urged to send dues quarterly to the Treasurer and that the Treasurer report quarterly, through the EVANGELIST, the state of the Treasury.

That the sum of one hundred dollars be devoted to the mission in Japan.

That the O. C. W. B. M. unite with the Co-operation in Home Mission work.

That the Board of Co-operation be intrusted with the expenditure of the amount (\$300) now in our treasury for Home Missions.

B. A. P., Rec. Sec.

Indigestion is stubborn, but K. D. C. overcomes it.

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Foreign Missions.

Contributions.

Ontario.	
S. S., Acton.....	\$ 4 25
" West Lorne.....	9 00
" Georgetown.....	1 00
" Glencairn.....	28 00
" Owen Sound.....	3 25
" West Lake.....	2 25
" Wainfleet.....	5 00
" Blenheim.....	1 40
" Hamilton.....	5 00
" London.....	5 50
" Marsville.....	4 00
" Toronto (Cecil St.).....	18 61
" Collingwood.....	5 00
Church, Aurora.....	8 00
" Guelph.....	5 80
" Hamilton.....	5 68
" Rainham Centre.....	4 68
Y. P. S., Lobo.....	16 30
Hillsburg Convention.....	12 00
J. McKillop.....	1 00
D. F. Kilgour.....	5 00
Mrs. M. A. Stewart.....	5 00

O. C. W. B. M., Ontario and Maritime Provinces. . . . \$150 00

THE RECORD FOR NINE MONTHS.
The comparative statement of the Foreign Christian Missionary Society receipts for nine months are:

	1892-3.	1893-4.
October,	\$4,016.89	\$4,760.93
November,	1,660.08	2,146.04
December,	1,597.92	1,370.24
January,	2,251.84	2,175.51
February,	2,177.87	3,053.70
March,	13,916.26	18,110.96
April,	7,235.29	8,962.59
May,	3,512.66	3,331.60
June,	14,307.06	17,003.55
Total,	\$50,684.87	\$58,917.13
Gain		\$8,232.26

Remit to A. McLEAN, Cor. Sec., Cincinnati, Ohio.

The Helplessness of Heathenism.

During a recent visit to the island of Tsung-ming, an old gentleman named Tsun, having heard us preaching in an adjoining street, invited us into his house to tell him more of the Gospel. Upon entering a large number of his friends and neighbors surrounded us, when the old man, standing up in the midst, and with despair depicted upon his countenance, said, "I am 76 years of age; my eyes are dim, my hands are paralyzed, my whole system is breaking up, and soon, I know, I must die. I have worshipped all the idols and performed all kinds of meritorious deeds, and yet my heart is not ready, I am not prepared to die."

Such is the confession of a conscientious idolater, nor can idolatry offer any other testimony, being absolutely "without God and without hope in the world."

Contrast this hopeless cry of the heathen with the triumphant song of the aged Christian:—O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ.

Having therefore this glorious hope, Shall we whose souls are lighted With wisdom from on high, Shall we to men be lighted, The Lamp of life deny?
Salvation! oh salvation! The joyful sound proclaim, 'Till each remotest nation, Has learnt Messiah's name.

JAS. WARE, Shanghai, China.

A. E. VanGieson,

Chief Inspector of New York Board of Fire Underwriters, writes: "I have taken your K. D. C. with satisfactory results; I can freely recommend it to any suffering from dyspepsia; I think I had it as bad as anyone could well have it, but I am now free of it. I gave your goods a fair trial, and shall always have a bottle on hand for use to correct indiscretions in diet."

Free samples of K. D. C. mailed to any address, K. D. C. Co., Ltd., New Glasgow, N. S., and 127 State Street, Boston, Mass.

A. Huron Co. Miracle.

AN OLD LADY'S STORY OF DEEP INTEREST TO OTHERS.

Mrs. Robert Bissett, Who Was Crippled with Rheumatism for Nine Years. Despite Advancing Years, has found Relief—She Relates Her Experience that Others May Profit by it.
From the Goderich Star.

For upwards of three years the *Star* has been republishing articles from various papers in Canada and the United States recounting miracles in healing, wrought, often in forlorn cases, by the use of the preparation known as Dr. Williams' Pink Pills for Pale People. A more or less intimate acquaintance with the publishers of several of the newspapers warranted us in believing that the cases reported by them were not overdrawn or exaggerated advertisements of remarkable cures from human ills worthy of the widest publicity, that other sufferers might be benefitted also. For some time past we have heard the name of Mrs. Robert Bissett, of Colborne township, mentioned as one who has experienced much benefit from the use of Dr. Williams' Pink Pills after years of painful suffering. Curious to know the particulars, a representative of the *Star* called upon her son at his flour and feed store on Hamilton street, and asked how far the story was true. Without hesitation or reserve Mr. Bissett launched into praise of Pink Pills, which he said had a most wonderful effect in relieving his mother from the suffering of a bed-ridden invalid, crippled by rheumatism, and restoring her to the enjoyment of a fair degree of health and activity for a person of seventy years of age. "See her yourself," he said, "I am sure she will freely tell you all about her case, and you can judge how much she owes to Pink Pills." "I am sure that it is owing to them that she is alive to-day."

Acting on this cordial invitation, the reporter drove out to the well known Bissett homestead. Mrs. Bissett was found enjoying an afternoon's visit at the residence of a neighbor, Mrs. Robertson. She laughingly greeted the reporter with the assurance that she knew what he had come for as her son had told her the day she was in town what was wanted, and although she had no wish to figure in the newspapers she was quite willing to tell him the facts in her case. "It is about nine years," she said, "since I was first taken down with rheumatism, and for seven months I lay helpless in bed unable to raise or turn myself. I doctored with local physicians, and I suppose the treatment I received must have helped me, for I was able to go around again for quite a long while, until another attack came on, and for two years I was again laid up, never being able to put a foot under me, or help myself in any way. I tried everything, bless you—doctors, baths, liniments and medicines, and of course suffered a great deal, being troubled also with asthma. But although I finally got on my feet again I was not able to do anything, and could get across the room only with the help of someone and leaning on a chair which they would push before me. By and by I was advised to try Dr. Williams' Pink Pills, and though of course I had no faith in anything, I bought some at Wilson's drug store and began their use; and when I had taken two boxes I felt they were helping me. I continued them quite a while, improving gradually until now I am as you see me, although I have not taken them for a couple of months. I can now go around alone, and although I always keep my stick with me to guard against an accident or mis-step, I can safely say I am wonderfully improved from the use of Pink Pills. I am no longer a helpless burden and care on my children that I was, and Pink Pills did it."

Mrs. Bissett has been a woman of great activity and industry, and is possessed of an unusually bright and vivacious mind; she is a great reader, and talks with all the charming interest of one of the old time mothers in Israel. In her long residence of 48 years in this county she has seen many changes, and to her patient toil and untiring labors may be attributed much of the prosperity and beauty which is characteristic of the old homestead. This medicine contains in a condensed form all the elements necessary to give new life and richness to the

blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, that tired feeling resulting from nervous prostration, all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. In 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 wonderful 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.

53rd Commencement of Bethany College, W. Va.

The week opened with perfect weather—balmy days and pleasant nights. Then perfectly satisfied with the weather—a subject for universal conversation—the thoughts of every visitor were turned upon the college, its sacred history, its excellent work done during the past year, its large graduating class, its prospects for better work, and the many excellent features exhibited each moment in the social, literary and classic atmosphere of this old and tried institution. Bethany fully meets the demands of the times in its courses offered. With the study of French and German so well taught in the college, in connection with the regular classical course, a graduate leaves her walls to enter the senior classes of Yale and similar institutions, without being asked to take an examination. No college can give a better showing than this. It is sufficient (saying nothing of the many other advantages here) to recommend Bethany to the most careful who, year by year, choose institutions of learning in which to educate their friends, relatives and children.

Of the thirty-one graduating this year, twenty-three are worthy, trained young men, and eight are young ladies of latest culture and refinement. They represent eleven States, West Virginia, Ohio, Pennsylvania, Missouri, Kentucky, Michigan, Indiana, North Carolina, Virginia, Kansas, and Colorado. The student body at Bethany represents the entire U. S., and some foreign countries.

Of the graduating class, nine have chosen the ministry; eight teaching; five business life; four medicine; three law; two the mission field. One of Bethany's peculiarities is that she so inspires and stimulates the individual that he is enabled, early in life, to decide upon his mission, and to proceed to its accomplishment.

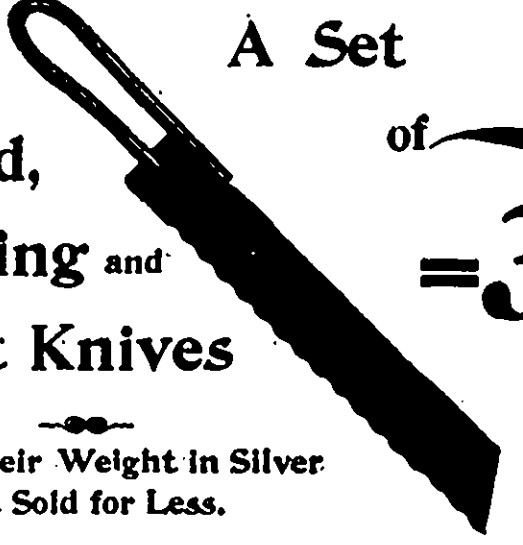
In verification of the statement, so often made, that Bethany sends out such noble and well-equipped young men and women, one had only to attend the many interesting, spicy, spark-

ling performances, in which sister and brother made themselves conspicuous in individual thought and expression. Bethany College is surely not a cage for parrots, but one institution in which the mind is not hampered, but heightened; not bewildered, but broadened; not degraded, but developed; not trammelled, but trained. This is and should always be the real aim of true education. Fathers, mothers, friends, educate your children. Do not be afraid of improving the mind and heart, for in this way alone are you appreciating your sons and daughters as carrying with them a new power of individuality which will be the one source of their blessing. Then let us turn the eyes of the South, East, North and West to this grand institution. Send for catalogues and educate your sons and daughters in Bethany College.
J. T. T. HUNDLEY.

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The benefit to be derived from a good medicine in early spring is undoubted, but many people neglect taking any until the approach of warmer weather, when they will like a tender flower in a hot sun. Something must be done to purify the blood, overcome that tired feeling, and give necessary strength. Vacation is earnestly longed for, but many weeks, perhaps months, must elapse before rest can be indulged in. To impart strength, and to give a feeling of health and vigor throughout the system, there is nothing equal to Hood's Sarsaparilla. It seems perfectly adapted to overcome that prostration caused by change of season, climate or life, and while it tones and sustains the system it purifies and renovates the blood.

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One Touch of Nature.

'Truly "one touch of nature makes the whole world kin," and charity is not so rare a virtue after all. Some three weeks ago a Courier Journal reporter, while stumbling along on the river bank below Shippingport, early one night, entered a shanty-boat to inquire his way. As he went in, a neighbor also entered to beg some medicine for a sick baby. Neither the fisherman nor his wife could help her with either the medicine or money, but their little daughter, only nine years old, gave the woman a twenty-five cent piece, which some kind-hearted man had tossed her one day with the suggestion that she buy a doll. The child had not been asked for help, but she gave the little silver coin with such simple generosity that her gift seemed as worthy of exciting reward as the charity of the widow whose blessed mite was glorified by the Saviour himself.

The reporter was so struck with the story that he wrote it up on his return to the office, telling it very simply and just as it occurred. It has been republished in scores of papers, and has brought forth half a score of letters offering some substantial reward to the fisherman's child. The first letter was a business man in New Albany, who inclosed a silver quarter for the little girl. The next came from a woman, who sent a beautiful doll and a silver dollar to be divided between the sick infant and its benefactor. Others asked for the shanty-boatman's address, and several women offered to dress dolls for the little giver. The last letter came yesterday from a generous woman in far-off Massachusetts. She had read the story, copied in a Boston newspaper, and wrote that she wanted to forward the child a box.

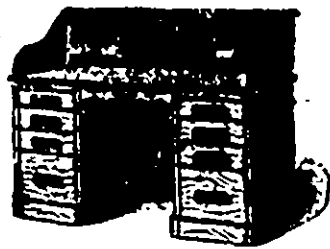
I am only sorry the fisherman and his family have gone on down the river, and I may not be able to reach them again. How far yon little candle throws its beams, So shines a good deed in a naughty world.

—Courier Journal.

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