

Wm. Robertson

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# The Canadian Evangelist.

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

Vol. VII., No. 2.

TORONTO, MAY 16TH, 1892.

\$1 PER YEAR IN ADVANCE.

## 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.

### Selections.

#### The City in Spring.

It is not much that makes me glad; I hold more than I ever had. The empty hand may farther reach, And small sweet signs all beauty teach.

I like the city in the spring, It has a hint of everything. Down in the yard I like to see The budding of that single tree.

The little sparrow on the shed, The scrap of soft sky overhead, The cat upon the sunny wall: There's so much meant among them all.

The dandelion in the cleft A broken pavement may have left. I like the star that, still and sweet, Shines where the house-tops almost meet.

I like a little; all the rest Is somewhere; and our Lord knows best. How the whole robe hath grace for them Who only touch the garments' hem. Mrs. Whitney.

#### A Sermon to Young People.

##### THE PRIVILEGES AND RESPONSIBILITIES OF YOUTH.

The following is a verbatim report of a sermon delivered in the Disciples church, Owen Sound, April 8, 1892, by Bro. James Leppard, as it appeared in the Sun newspaper. I feel sure it will be of special interest to the readers of THE EVANGELIST, as it was to the large audience who had the pleasure of hearing it. O. A. F. Owen Sound, April 21, 1892.

"Rejoice, O young man, in thy youth," Eccles. xi. 9. "Young men rule the world, young men always have ruled the world, and young men ought to rule the world," so says a modern writer. The statement is a startling one if true and may well arrest our attention, but whether this statement is true or not, it is true that young men and women have an important place in the world of to-day, and it is not the least of the peculiarities of this wonderful nineteenth century that it is prepared as never before to estimate, at its true value, the power of youth and to accord to them their rightful place in the world's activities.

We talk of the revolutions caused by the introduction of steam power, of the wonderful things made possible by the application of electricity, of the influence these things have on all phases of our social and national life; but there is a movement in progress more surprising than any of these powers, I mean the applied power of youthful lives, the application to the world's needs of the strength and wisdom and enthusiasm of the youth of to-day.

The Book of Job gives us a fine illustration of the wisdom of youth and of the possibility of the young possessing a wisdom quite equal to that of the aged and in this particular case superior to Job's more aged and experienced friends.

The youthful Elihu had long kept silent in the presence of these aged friends, but there was such an evident want of wisdom in their speech that he braves their displeasure and speaks. It was judged out of place no doubt because of the current belief that "days should speak and multitude of years should teach wisdom," but like many another current saying it was only partly true, and this young man manifests a truer wisdom than they when he realizes that true wisdom is not the exclusive possession of age, but that "the breath of the Almighty giveth understanding." It is not the great that are always wise nor the aged that always understand judgment. Youth then sometimes has a supremacy over age, and youth with its capabilities, opportunities and responsibilities is the subject of our thoughts to-night.

I note, first, that the world's attitude towards the youth of to-day is that of a royal welcome. It is a hearty call to come up higher. It is offering them its choicest and best things—its rewards and its thanks. Step for one moment into this home. From the books on the shelf to the costly piano or the sweet-voiced organ. From the pictures on the walls to the flowers in the window. The many comforts, the cheerful atmosphere. In the cottage or in the more pretensions mansions, each according to the ability of their owners, have laid their best on the altar of home.

It represents loving care. It tells of years of sacrifice and toil, and for whom are all these things? For the young, for sons and daughters who are destined to fill higher places and wield a larger influence for good than their fathers before them. It is the home's royal welcome to youth.

More than this, the nation with a youthful care for youth's best interests joins in this welcome. The nation comes to the help of the home in this work of preparing youth for its rich future, as witness our unequalled educational system. Step with me into this common school, this collegiate institute, this business college, this university. For whom were these costly buildings erected? These libraries stored with their wealth of knowledge, ancient and modern? For whom have all the educational appliances been gathered, these laws made, these conventions held, these training schools established, this noble army of teachers engaged? An army more

potent than any army of Greece, Rome or Europe, an army of which any land should be proud, winning victories over darkness and ignorance continually, an army not yet honored as they should be; men and women more worthy of the cross of the Legion of Honor than many who have won it by a doubtful kind of bravery on the battle fields of the world. For whom, I repeat, are all these things? To what does this colossal scheme of education point. It is the royal welcome of the nation. Nor is the church of Christ slow to welcome the youth of our day to a place of honor and usefulness. Youth has no warmer friend than the church of Christ and none who has put forth more wise effort to help and bless them. Do you doubt it? Come into this church. Do you say "it is a beautiful structure." It ought to be, its services full of warmth and life. Its very sermons are full of the present, and dry creeds and ancient formulas are giving place to a simpler story of Christ's love and Christian duty. Why is this? It is because of the church's love to the young. It is her welcome, and the youth of to-day value these blessings. Look in the pews, look in the gallery, look in the choir, in the Sunday school, the Bible class and in the prayer meeting, and what do you see? Youth everywhere. For whom does the pastor pray and think and plan and labor most? I reply, for the young, and every true Christian of riper years joins him in this; even the children are in these days on speaking terms with the minister, a significant fact; thank God for it.

Church and state, school and college, commercial life, political life and home life are all holding out their hands to the young and offering them its richest and best things. It is the royal welcome of the nineteenth century.

I note next the young people's response to this welcome. It responds by presenting, first, its past history as a proof of its ability, a history full of grand achievements. It matters little in what field the comparison is made. The historic evidence favors the supremacy of youth over age.

Alexander, of Macedon, was at thirty-two the world's ruler, through his personal force and energy. Hannibal was only thirty when he dealt a staggering blow to Rome's power. Charlemagne was master of France and Germany when he was thirty. The younger Pitt, one of the foremost men in Great Britain, was prime minister at twenty-five. Alexander Hamilton, one of the brightest of American statesmen, was a leading spirit in congress at twenty-five.

In art and science it is the same; Newton made his great discovery before he was twenty-five. Bacon had started out on the line of a new philosophy before he was twenty. Watt had the principle of the steam engine clearly before his mind before he was thirty. Dante, Shakespeare and Milton gave evidence of their poetic genius while quite young. Mozart, great among musicians, died at thirty-seven. Raphael, great among painters, died at thirty-seven. Michael Angelo was great at twenty-three.

In religion, Luther proclaimed his position in conflict with the current theology of Rome when he was twenty-nine. Calvin published his institutes when he was twenty-seven. Wesley and Whitfield were great early in life, and Spurgeon had a world-wide reputation when little more than a boy, and maintained it till his death. The names of men and women who may be added to this list are legion. In every walk of life youth has won its victories and influenced the world for good, and with reverence let it be said, "The Man Christ Jesus" completed his work of the world's salvation when he was little more than thirty.

One of the responsibilities of youth I would emphasize to-night, is this one of serving God and man with these fast flying hours of youth. "Rejoice, O young man, in thy youth."

But youth has more than a past history; it has present capabilities, and I believe it is offering its best to the century in return for its royal welcome. When Paul would describe his perfect willingness to be and do what Christ desires, he says, "I follow after that I may apprehend (that for which I am apprehended) in Christ Jesus." So I believe our youth to-day grasp the situation and willingly lend themselves to the demands of the times. So youth has to-day ready to devote to the world's needs an educated mind, such as youth has never before possessed; an enlarged knowledge, broad, full conceptions of the present, such as the more advanced in life seldom have. They live nearer to the future just as aged men stand nearer to the past; all their training has been given them to fit them for this future, and so no one can meet the world's need like the young. Then they bring enthusiasm to their work and its value in life's battles must not be underestimated. It is theirs by national right, it is God's gift to the young as experience and caution belong to the aged. Experience belongs to the past. Enthusiasm looks to the future, they rarely go together, yet the highest results are only reached when they go hand in hand. So youth and age both have their place. But the youthful habit of planning and acting without stopping to look at all sides of a question is not without its advantages, and is sometimes wiser than the habit of maturer minds, of so closely reviewing the past, and so carefully calling to mind its mistakes, that it fears to act at all. Youth makes mistakes, it is true, but youth is doing something, while it makes mistakes it is unimpeded by painful experiences. Age is less likely to make mistakes than youth because it does less to make mistakes over, being sometimes hindered by the very fullness of its experience. Youth has a supremacy over age too in this sense, that it has a better understanding of the times with which it has to deal, and this fact is being better understood every day; men and women are needed for the present and the future and are being chosen, not for what they have done, but for what they can do; so the youth of to-day are filling responsible positions once held exclusively by the advanced in life. But this is no re-

lection on the aged. Their experience is a valuable commodity and should be at the service of the young everywhere, and let no young man or woman despise or ignore it, for it is not in the divorcing of enthusiasm and experience, not in the separation of aged and young as though their interests were foreign to each other that good can come, but in the blending of both. The work of aged men is not at an end, but it is to be done in connection with and in addition to that of the young; so let the young man learn, "not to think more highly of himself than he ought to think," but let him reverence the aged and sit at his feet and learn from the rich experience of the past how best to improve the future.

I note in the third place, the equipment needed. It is threefold: Mental, Physical and Spiritual. Of mental training, let every young man secure the very best within his reach. Knowledge is power. There is no good excuse for ignorance to-day. Of physical fitness let a word or two suffice. Keep pure, avoid sin, be sober in all things. Remember that your body is the handiwork of God, fearfully and wonderfully made; it is the "temple of the Holy Spirit. If any man defile the temple of God, him shall God destroy."

But mental and physical equipment will not by themselves secure the highest good: pure noble actions can only spring from a pure and noble soul. Men must be not only clever but good, not only wise but Godly. Are you a Christian? If not you never can be a success. You are not what the world needs, it is Christ-like men and women, of honor, truth and purity. Men and women who can do right when to do wrong is both easy and pleasant, men and women who have convictions of duty built on the word of God, who love God and their fellows more than themselves.

Where can such lessons be learned? Only in the school of Christ. In the school of sin and self-indulgence you can learn no lesson that will fit you for life's duties and responsibilities. Keep sin out, it is easier than driving it out; yield your life to the Christ of God; let the Saviour take possession of your powers, and your life shall be an abounding success here, and be followed by the glory and reward of the life to come.

Love naturally beseeches, and does not command. The harsh voice of command is simply the imposition of another's will, and it belongs to relationships in which the heart has no share; but wherever love is the bond, grace is poured into the lips, and "I order" becomes "I pray."—McLaren.

"This is the thing which I know—and which, if you labor faithfully, you shall know also—that in reverence is the chief joy and power of life. Reverence for what is pure and bright in your own life; reverence for what is true and tried in the lives of others; for all that is gracious among the living, great among the dead, and marvelous in the powers that can not die."—Ruskin.

Contributions.

Thoughts and Acts of a Day.

AGNES. A.M.

Margaret Truo was a typewriter in New York, earning ten dollars a week. She lived not very far up in the city in an old-fashioned house, built long before "lots" were divided. The landlady and boarders were comfortable people who dispensed with so-called "style." In consideration of a good many evenings given to mending and making of household linen, Margaret paid only four dollars a week for board. To be sure, at one end of her room was the large clothes press, and sometimes in hot weather it smelled very "blankety," still, she was much more comfortable than any girl she knew. She had not an original mind, but appreciated and appropriated the beautiful in what she read; as her memory was good, her thoughts were largely colored by her reading and her talk was full of apt quotations.

One warm morning in spring she started out, her lunch of bread and butter and a banana in a little satchel on her arm. "What a well-mannered day," she thought, "Green things are growing" somewhere. What a fresh wind; it might be cold, but it is not; the sun might be hot, but it is not; the day is full of delicious possibilities—like a nice woman. Surely something delightful will happen to-day.

Just then a man who was carrying a valise and walking briskly along in front, was stopped by a friend—"Hullo! where are you off to?" "I am going away." She heard no more. "Going away," ordinary enough words, but they recalled part of a sermon of Spurgeon's she had read long before; the gist of it was: "The most commonplace acts in every day life can point to the Saviour; we go on a journey,—we are reminded that 'Christ is the way'; we drink water,—'Christ is the water of life'; we eat bread,—'Christ is the bread of life'; we enter our homes,—'Christ is the door.'" Here the traveller overtook her and was striding rapidly past; with an involuntary motion of her hand she stopped him; he lifted his hat slightly as he paused for her to speak, thinking she probably wished to ask an ordinary question relative to street or number, but she didn't; she looked up and said: "I heard you tell your friend you are going away; did you remember then that 'Christ is the way'?"

A pause of amazement. "Never thought of it." "Please think of it now; and he is not only the Way, but the Truth, and the Life."

"I'll not forget. Thank you for reminding me. Will you shake hands? Thank you. Good bye." Margaret turned away hot and quivering now it was over. "Who said that to him? I'm sure I didn't; something inside me possessed my voice and said it."

In spring, especially, this city-bred girl longed inexpressibly for rural sights and sounds, so she affected a certain street because it boasted an old poplar tree which yearly struggled, without much success, to show some leaves. This day it looked quite hopeful and beneath it was one dandelion poking up a spirited little golden head, between the stone flags and the treebole. It reminded her of Dol Dreo's kitchen crambo in Mrs. Whitney's story "The Other Girls." "Yes; the city does show a 'hint of everything' in spring; this is one little piece of the hem of the beautiful garment spread out for other eyes—spread out 'beyond the dusty, noisy city where

hills and trees are, and there is nothing in the way of the sky."

It was a very busy morning, lawyers with endless tongues" contradicted themselves and each other, brow beat and bullied their clients and witnesses, while Margaret industriously clocked away at her typewriter, eyes, head, and hands all occupied, but her heart was away soaring "as on eagles' wings," through the sweet air God keeps for the citizens of his country, and singing the quaint metrical version of David's sweetest psalm:—

The Lord's my shepherd, I'll not want; He makes me down to lie In pastures green; he leadeth me The quiet waters by.

My soul he doth restore again, And me to walk doth make Within the paths of righteousness Even for his own name's sake.

Yea, though I walk in death's dark vale, Yet will I fear none ill, For thou art with me and thy rod And staff me comfort still.

My table thou hast furnished, In presence of my foes; My head with oil thou dost anoint, And my cup overflows.

Goodness and mercy all my life Shall surely follow me, And in God's house for evermore My dwelling-place shall be.

(To be continued.)

Straggling Sprays.

"Aren't you glad? I'm just delighted!" "Oh! why should I care, it doesn't make any difference to me?" That was a question and its answer that set me wondering. The one who spoke first was brimful of joy over an unexpected piece of good fortune that affected her home especially, and, in giving expression to her happiness, felt stre of the sympathy of her friend.

How the apathetic manner, the tone of voice and the selfish words cast a shadow over the other bright face, and joy hid behind the cloud.

It made me think what an amount of pruning and trimming that dwarfed little "me" must receive from the great Gardener of souls before it developed into the noble tree he intended it to be. Such souls need to bask in the reflex rays of another's rejoicing; they need to be watered with the precious showers of another's tears, and let the world is kin humanity, is brother.

"What a sweet face! but that is all," was the thought uppermost in my mind as my eyes rested themselves on the placid features near me, and I said, "she has not yet lived." No one would seek counsel there, or unburden their sorrows to go forth able for the trial, hand in hand with sympathy.

That face was the crude marble—but another face near by had been chiseled and carved by those marvelous sculptors Time and Experience. There were tender lines round the lips, etchings of pain on the white brow, streaks of the marble dust on the brown hair; and peace with strength looked from the soul-fed eyes. Truly life is measured not in years, but deeds.

From the heart of chastenings flow never-falling springs of tenderness, almost divine; for only to the tried ones comes a faint knowledge of the sublime trials of the Man of sorrows, and of victories.

Man sets certain values on sin. God does, too, but sometimes the estimates are vastly different. The coinage of one does not always pass current with the other.

Man raises a thunder-storm of wrath, and from out the gathering clouds rolls out the sentence "no forgiveness," but in the "still small voice"

which some can hear above man's petty tempest is the Christ-message "God sin no more."

Life is in giving, not having. Life is loving, for "God is love," and every giver who gives gladly, spontaneously, keeping back nothing, receives the promised reward. Unfortunately, Ananias and Sapphira left too many descendants.

How the spring sunshine comes pouring down these April days, how the soft showers sink tenderly into the dark earth, waking the early flowers from their brown pillows, how the winds play among the leafless trees till the buds come out to listen, how the birds sing out of vory gladness that they live. Nature is all gift, all bounty. Let the hearts of humanity and nature shout together.

HEART'S EASE.

No Compromise.

The writer had the following incident related to him by the late venerable and much-esteemed Bro. Dugald Sinclair, a faithful minister of the Gospel, who invariably spoke and acted according to his convictions, a line of things much needed at the present time.

It occurred when he was Superintendent of the English Baptist Mission in the Highlands of Scotland, in which mission the Haldanes of Edinburgh were much interested. While on one of his tours, one of the Mr. Haldanes sent for Bro. Sinclair to come to the city to collect funds for the mission which was sustained by other religious bodies as well as by the Baptists. Having received the names of several prominent professional gentlemen upon whom he was requested to call, he was met with refusals and angry denunciations in some instances.

Mr. Sinclair, astonished and discouraged, returned to Mr. Haldane to inform him of the reception he had met with. Yes, says Mr. Haldane, that is the reason why I sent for you to come here and call upon the supporters of the mission, for bad reports have reached the city concerning the preachers;—we must have a meeting. In due time a meeting was called; at which Mr. Sinclair was arraigned to hear the complaints and to answer for the delinquency of his brethren.

One of your Baptist preachers denies the influence of the Holy Spirit, objects an orthodox lawyer; I will not give another penny to your work. May I ask from what point this report comes, says the superintendent. The place was named. O, yes! says Mr. Sinclair, I have learned the particulars of a frantic religious excitement in that neighborhood at which some most scandalous things have been said and done; such as one active worker declaring that a languishing penitent had a devil in him, and then vigorously slumping him on the back to drive the imp out; and other still worse, and most indecent proceedings which are not fit to publish, but which were, at Mr. Haldane's request, narrated at the meeting. The heresy complained of, says Mr. Sinclair, originated in the Baptist minister declaring that this work of confusion and shame, was not the work of the Holy Spirit!

But your preachers are all the time speaking on baptism, puts in a religious physician. Again the interrogation—whence comes this report? And again the place is stated. I am the man, then, says the unabashed respondent, for it was myself that labored there in a successful meeting, during which I only spoke on baptism when administering the ordinance. How many did you baptize there? Is the next enquiry. The number is named

(say fifteen). Then, is the response, according to your own words, you spoke fifteen times on baptism on that occasion. By no means, is the prompt reply, for several of them were baptized at the same time. At this crisis Mr. Haldane interferred, saying, do you not think, Bro. Sinclair, considering the ignorance of the people, that it would be better never to speak on baptism at all? Now come the brave words for the mention of which I have penned this anecdote. "I have a conscience, Mr. Haldane, the ordinance of baptism is a part of the Gospel message; and I must not and will not fail to be loyal and faithful in the discharge of my duty to my God and Saviour;" a resolution which he carried out when returning to his field of labor in the Highlands and afterwards in Canada, for many years before his death, uniting with us in our efforts to restore primitive Christianity, and closed his long and useful life in a peaceful and triumphant death. J. SHEPPARD.

Professor Totten on Baptism.

The following concerning Prof. Totten, of Yale University, who has become widely known from his writings on prophecy and the pre-millennial advent of Christ, whatever may be said in reference to the same, is pre-eminently sound in his views as to the symbolical import and importance of Christian baptism. He was recently immersed at Boston, by the Rev. Dr. Gordon of the Baptist church, and when asked for his reasons for so doing, said:—

The matter has been under long consideration, and after fully weighing it I have come to the conclusion that immersion is the only proper ceremony. It is a type of burial and resurrection. It is putting on the uniform. I am proud of it. Every man must pass through two deaths, the first and second. The Saviour has provided a type for the first, which is immersion. The second or natural death for the Christian thus becomes the second, over which the grave has no power. The unbeliever dies the natural death, and must enter the second, from which I know of no resurrection. I firmly believe that immersion is the "wedding garment" of the Saviour's parable, and each man must soon settle it in his own mind as to whether he will don it.

He is a communicant of the Episcopal church, and when asked what bearing it would have on his future belief replied:—

I was baptized in the usual method of the Episcopal church, sprinkled as a baby and confirmed later in their method. I have not gone over to the Baptist church. I have gone into the Christian church, which is the body of God's people. I am led to this act by a strong set of circumstances needless to be cited, but I chiefly submitted to it from a sense of absolute duty, personal concern as to myself and example to others. It is a solemn thing, and I beg of you to treat it as such in spreading its publicity. This I have not sought in any sense, and I dread its being treated as a pearl beneath unthinking feet. Immersion is the most concentrated emblem of submission that I can conceive of. A man's life is in the hands of him who immerses him. An over moment and real death might ensue. Faith is thus deeply symbolized, and fruition is beautifully consummated by the typical resurrection. It is an absolute rebirth by water.—Courier.

Dr. T. A. Stocum's OXYGENIZED EMULSION of Pure COD LIVER OIL. If you have Asthma—Use it. For sale by all druggists. 35c. per bottle.

"The Mode of Baptism."

We commend what a recent writer in the Christian Inquirer says in regard to "honoring baptism," though we reason somewhat differently in regard to the presence of the Triune God at the baptism of Jesus, for while he argues that the baptism was important by reason of the presence of the Triune God, we would argue that the Triune God was present because of the importance of the baptism. But differ as we do on this point, we agree in that the ordinance ought always to be observed with profound reverence and the deepest solemnity. He says:

This column has already borne witness to the importance of giving additional honor to the observance of baptism. On the occasion of our Lord's baptism all the persons of the blessed Trinity were either audibly or visibly present. So great honor is not given to any other appointment of the Lord or the apostles, so far as we know. It is almost inconceivable that any persons who profess and call themselves Christians could by word or act, and most of all by neglect, slight an ordinance so honored by the Triune God. We have been too thoughtless of the dignity and glory of this ordinance in the architecture of our churches. It is well known that associated with many of the great cathedrals of Europe as, for instance, those of Pisa and Florence, there are great baptistries as separate structures. Perhaps we could not follow this example fully; but we certainly might give much more prominence of the baptistry in the construction of our churches. This writer rebukes himself as he makes this remark; were a certain church to be erected now the thought emphasized in this article would certainly be incarnated in the structure. When one sees the prominence given to the font as the symbol of a rite regarding which there is neither command nor example in the New Testament, he cannot but mourn that in Baptist churches the baptistry, as the symbol of the great apostolic and catholic rite of baptism, is for so much of the time entirely hidden, and is when open ordinarily so inconspicuous. Architects should give this matter their ripest thought; there is here a great opportunity for them in the erection of Baptist churches. Thousands of such churches will be built during the next few years; and it is certainly to be desired that they may exalt this ordinance as the architectural design of their churches.

There ought also to be much more care taken in the observance of the ordinance itself. All the accessories should be carefully studied; the appropriate dressing of the candidates for the ordinance cannot be considered unimportant. Nothing can be more beautiful than that young women who come to the baptistry should be robed in white. The entrance to and exit from the baptistry should be so arranged that every part of the observance shall conduce to its impressiveness and solemnity. If it could be observed in the open river, so much the better; but where this is impossible, the baptistry in the church may be adorned with flowers, and the entire observance of the ordinance may be so managed as to make it aesthetically beautiful and religiously solemn. The chanting of Scripture, or the singing of hymns, by choir or congregation or both, ought to be so directed as powerfully to conduce to the same result. No pains ought to be considered too great to be taken by all our pastors that they may fittingly, and so with due solemnity, officiate at this most significant, instructive and divinely honored of the ordinances of the church. Our younger ministers ought to receive instruction in theological seminaries regarding their duty at this point; and they might supplement that instruction upon their graduation by suggestions from experienced pastors who know how to perform this service with great propriety. The ordinance so honored of God should be honored by the whole church of God. The Lord's baptism equally with the Lord's Supper should receive the wisest thought of the church, as it has received and still receives the marked approval of the Triune God.—Christian Evangelist.



**Let Mr. Spurgeon Speak for Himself.**

In our issue of February 25, speaking of the "Convention of Baptist Workers" which had then recently met in this city, we said: "Mr. Spurgeon was fitly eulogized. We do not blame our brethren for counting him and making much of him, though, with his views and practice on the subject of open communion, there is not a Baptist church in the United States that would have received him into fellowship."

To this statement our good friend and brother, Dr. W. R. L. Smith, preacher of the First Baptist church in this city, objected and wrote for publication in the *Advocate* a brief note containing the following paragraph:—

The open communion of Mr. Spurgeon extended to three services only, to the same individual. After that he must submit to Christian baptism as held by the preacher, or the privilege ceased. You and I, from opposite points of view, think this inconsistent, but such was the fact.

We felt sure at the time that Dr. Smith's information was incorrect; but as we could not at once put our hand on the proof, we kept silent. The delay has hurt nobody. We are now ready to make answer. In March, 1889, Rev. Dr. Z. T. Bennett, editor of the *Arkansas Methodist*, who has a habit of going to first sources for information, wrote to Mr. Spurgeon as follows:—

I enclose from our paper, the *Arkansas Methodist*, a quotation attributed to you, and also an editorial brevity, and ask of you the brotherly kindness to state in writing (or in printed matter), for my use, just what your practice is in the matter of inviting others to communion in your church; whether the privilege is limited to three or any definite number of times.

This inquiry brought from Mr. Spurgeon a prompt and courteous reply, of date May 18, 1889. We publish it in full, underscoring certain lines which have a special bearing upon the point at issue. Here it is:—

Members of other Christian churches are welcomed to the Lord's table with us as visitors; but if they come several times, it would be proper to inquire why they neglect to worship with their own church. The limitation is placed to prevent the formation of a class who are not under the discipline of any church. Good reason being given, there would be a continuance of the permission. —*Christian Advocate*.

The following from the pen of M. M. Davis, in the *Christian Evangelist*, shows that some of the leading Methodists love denominationalism with all their hearts. Bro. Davis says:—

"The Epworth League of the Southern Methodist church recently closed its first state convention. It was largely attended, was full of enthusiasm and strictly denominational, as the following will show. One of the most important sessions was devoted to the topic, 'Should our young people substitute interdenominational societies for the Epworth League?' Bishop Key said, 'From my observation of Methodism in Texas my conclusion is that we need to be more intensely Methodist. We have gone into school-houses, union churches and the like, so that in some places we are in danger of losing our individuality. I have almost come to the conclusion that interdenominationalism means non-denominationalism. Let us keep our young people in our own societies, and march to our own music, keeping step together.' This sentiment was so strong that a resolution to that effect was unanimously adopted." —*Christian Courier*.

**Don't Scold.**

Mothers, don't scold. You can be firm without scolding your children; you can reprove them for their faults, you can punish them when necessary, but don't get into the habit of perpetually scolding them. It does them no good. They soon become so accustomed to fault-finding and scolding that they pay no attention to it. Or, which often happens, they grow hardened and reckless in consequence of it. Many a naturally good disposition is ruined by constant scolding, and many a child is driven to seek evil associates because there is no peace at home. Mothers, with their many cares and perplexities, often fall into the habit unconsciously; but it is a sad habit for them and their children. Watch yourselves, and don't indulge in this unfortunate and often unintentional manner of addressing your children. Watch even the tones of your voice, and above all, watch your hearts; for we have divine authority for saying that "out of the abundance of the heart the mouth speaketh." —*Exchange*.

The *Independent* notes that Prof. Totten, of Yale, "has been immersed," although "he was baptized as an infant in the Episcopal church." Passing by all Prof. Totten's other reasons for believing that he had never been baptized, the *Independent* says: "He is convinced that immersion is the wedding garment of the flaviour's parable," and sneeringly and flippantly remarks: "That is a surprising bit of exegesis; but if it is true, then everybody had better hurry and be immersed if he wants a seat at the marriage supper. But what a travesty such an explanation is on the whole Scripture, which makes the condition of salvation something within a man and not something outside of him." It may be a little presumptuous to differ from the *Independent*, but we would like to know if when Jesus said, "Except a man be born of water and the Spirit he cannot enter into the kingdom of God," he was referring solely to "something within the man." Again, when he said, "He that believeth and is baptized shall be saved," did he simply mean that he that believeth shall be saved, and baptism is of no consequence because it is "something outside of him," and that can have nothing to do with salvation? "What a travesty on the whole Scripture," according to the *Independent*, are these teachings of Jesus; and those nonsensical notions of Paul that men are "baptized into Christ," and that he somehow "washed away his sins" when he was baptized. It is a pity Paul could not have had the *Independent* man teach him the way of—of— independence more perfectly. —*Standard*.

It is now generally known that many cases of consumption of long standing as well as advanced cases of catarrh and asthma have been permanently cured by SLOCUM'S OXYGENIZED EMULSION OF PURE COD LIVER OIL. This famous medicine is manufactured at 186 West Adelaide St., Toronto, Ont., and every druggist in Canada has it for sale. 35 cents per bottle.

**Gems and Jewels.**

This is the latest and one of the best *Sunday School Song Books* yet published by Fillmore Brothers. It is the only one we now keep in stock. Any others ordered we will get on short notice, but we would suggest to all schools ordering *New Hymn Books*, that they get *Gems and Jewels*. Single copies 85 cents. Per doz. \$8.60, not pre-paid. EVANGELIST PUB. CO., Toronto.

**Come Prepared.**

When can you find a better time to buy some good books than at the Annual Meeting? A number bought books last year; many more should this year. There have been more books bought this last year than in two years previous; and this coming year there should be four times as many sold as last year. Buy good books and get the people reading them. We will never exert ourselves as we might until we realise the power of the press. While we feed the body we should feed the mind. Look over our lists and come to Bowmanville prepared to give us an order. EVANGELIST PUB. CO.

**Valuable New Books.**

EVANGELISTIC SERMONS, with an Essay on the Scriptural and Catholic Creed of Baptism. By Robert T. Mathews. 8vo., cloth, \$1.50. This volume met with an immediate and hearty welcome, and so great has been the demand that it passed to a second edition before the advance orders were filled. Brother G. B. Lamar says of the work: "You find that you are in a 'big meeting,' with its nightly-gathering crowds, its warm prayers, its inspiring songs, its sweet fellowship of love, and Brother Mathews is the preacher. And how well he preaches! Do you want a protracted meeting in your own home? Send for a copy of 'Evangelistic Sermons.' The following is the list of subjects: 1. The Place and Power of Prayer in Evangelism. (Text, Acts vi. 4.) 2. Hearing the Gospel. (Text, Isaiah lv. 8.) 3. Repentance. (Text, Luke xxiv.) 4. Faith and Life. (Text, Galatians ii. 20.) 5. The Good Confession. (Text, I Timothy, vi. 12.) 6. The Baptism of the Believer. (Text, Acts viii. 12.) 7. Conversion of Young People. (Text, I Timothy, iii. 15.) 8. The Penitent Thief. (Text, Luke xxiii. 43, 48.) 9. Glorifying God in the Name Christian. (Text, I Peter iv. 16.) 10. The Fear of Hell. (Text, Matthew x. 28.) 11. The Self respect and Salvation of Young Men. (Text, Mark x. 17-22.) 12. The Possession and Practice of Righteousness. (Texts, Matthew v. 6, I John iii. 10.) 13. Crisis of Decision in Conversion. (Text, Acts ii. 40.) 14. The Gospel, a Mission and Culture. (Text, Matthew xxvii. 19, 20.) 15. The Scriptural and Catholic Creed of Baptism. (An Essay.) Sent by mail, postpaid, on receipt of price.

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11 RICHMOND STREET WEST, TORONTO.

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BY THE  
**Evangelist Publishing Co.**  
11 RICHMOND ST. WEST, TORONTO.

Terms \$1 00 in advance.

GEORGE MUNRO, Editor.  
DONALD MCNEIL, Business Manager.

All matter intended for publication, and all exchanges to be addressed to George Munro, Erin, Ontario, Canada.

All business communications and remittances to be sent to the EVANGELIST PUBLISHING CO., 35 Yonge St. Arcade, Toronto.

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

TORONTO, MAY 16th, 1892.

CHANGE THE ADDRESS.

Our Business Office has changed from 65 Yonge Street Arcade to 11 Richmond Street West. All correspondents will please govern themselves accordingly.

### Important Notice.

Owing to recent changes in the business management of THE CANADIAN EVANGELIST, agents, subscribers, and advertisers are requested to send to me all remittances of money intended for payment of subscriptions to THE EVANGELIST, or of advertisements therein. My address will be Erin, Ont., until May 28th inst., after that 85 Wellington St. North, Hamilton, Ont. Careful attention to the notice by all concerned will greatly oblige,  
GEORGE MUNRO.

### Special.

It is desirable that all who attend the Annual Meeting in Bowmanville, should arrive on Thursday afternoon or evening, as important matters come before the Convention on Friday forenoon. But there is a very special reason why all who expect to be present at the Convention should arrange to reach Bowmanville not later than Friday afternoon; on Friday evening, beginning at eight o'clock, Bro. Z. T. Sweeney will deliver his magnificent lecture, "Going up to Jerusalem." It would be a great pity for any of the delegates or visitors to miss that.

### The Annual Meeting.

The Annual Meeting of the Co-operation of Disciples of Christ in Ontario is to be held this year with the church in Bowmanville, June 2nd to 6th. Bowmanville is a fine town on Lake Ontario and only about forty-two miles east of Toronto. The church extends a hearty invitation to the brethren and sisters everywhere, and is ready to entertain, and hopes to have the privilege of entertaining, the largest Annual Meeting of Disciples ever assembled in Ontario. The interest in, and attendance at, the Annual Meetings have been increasing steadily during recent years. We had a grand meeting at Toronto last year, and we should have one better still in Bowmanville this year. The Board of Managers has secured for chief speaker one of the best preachers and lecturers among the Disciples in the United States, viz., Z. T. Sweeney, of Columbus, Indiana. He is a brother of the famous debater, John S. Sweeney. He has preached for the church in Columbus, Ind., we understand, about twenty years. An idea of his power as a preacher may be gained from the fact that he has just closed a protracted meeting there with upwards of two

hundred additions. James Small, himself a very successful evangelist, writes of Bro. Sweeney's meetings in the Columbus Evangelist as follows:—

I have been enjoying immensely some of the powerful sermons of Z. T. Sweeney in his great meeting now in progress at the Tabernacle. Truly, it is a feast to listen to him, and to hear some one else's voice, other than your own.

The meeting altogether has done an immense amount of good. It is a grand and happy meeting all through, prepared for in prayer, and conducted throughout in the sweetest atmosphere of prayer and song that I have ever heard. Nothing has struck me with more delight than the concert of supplications to God each evening before the regular services, led frequently by those who were never known to engage in public prayer before, and never have I heard fuller or heartier congregational singing. And the special solos by Mrs. Blanche B. Schleppey, Mrs. John Cobb, J. D. Emmons and M. O. Reeves are edifying, helpful and inspiring.

What a power there is in song! Every preacher in a good meeting feels like giving more than half the praise to the faithful band of singers who sing with such a sentiment as this in their hearts. "I never get up to sing but that I offer a silent prayer, that the sentiment of my song may reach some heart and do some good." Such is the language of one that I doubt not has sung many a poor soul into the kingdom of God.

Bro. Sweeney is preaching largely the "first principles" of the Gospel, and we all rejoice that his physical condition keeps up to the very highest attainable point, and we rejoice, too, to think that never in the history of the Tabernacle has such large audiences flocked to hear the pure, sweet, simple Gospel of Jesus Christ. Grand audiences, grand attention, grand singing and grand preaching seem to be the order of the day.

Bro. Sweeney is also an eloquent and brilliant lecturer. We are happy to announce that he has promised to deliver one of his best lectures, "Going up to Jerusalem." The following clipping will give an idea of what may be expected in the lecture, and make our readers very anxious to hear it.

Everyone who heard him the day before desired to listen to him again, and for that reason not only the main auditorium, but the room adjoining it as well, was crowded.

A pleasant journey, indeed, was that upon which the speaker took his auditors, and gracefully did he describe the various scenes by the way. General Sweeney, who is a rather tall, well-built man, with a face expressive of much rugged force and native ability, drew his pictures with a skill that is almost indescribable. He culled the choicest things from England, France and Italy before he even touched upon life in the far-away East, and his humorous anecdotes and superb illustrations added zest to the enjoyment of his listeners.

Beginning at the great English seaport, Liverpool, he deftly drew his audience toward London, the metropolis, not only of the empire, but of the world. London life in its multifarious phases, the foibles, fads and follies of its aristocracy and the poverty of its lower classes were dwelt upon with fine emphasis. Then came Paris—magnificent Paris, with its art galleries, its boulevards, its hosts of vain men and fashionable women. With consummate skill he painted the fervent Frenchman, always the same vehement enthusiast no matter what the subject. Italian beauty and beggary together came in for their share of attention, but the chief interest centred in that part of the lecture wherein the speaker described the scenes and incidents with which he was most familiar. He touched lightly on Alexandria, Cairo and the Pyramids, and then to Palestine.

General Sweeney is not a stranger to the Holy Land. He has visited it often, once making the journey to Jerusalem as an U. S. official and guest of the Turkish government. His periods, too, were those of a student, and though many laughable incidents were related and witty sallies made, never-

theless his word pictures took on the greater beauty and interest because his hearers felt them to be real. The lecture was one of the ablest and most enjoyable that the people of Jacksonville have ever been accorded the pleasure of listening to.—*Jacksonville (Ill.) Daily Journal.*

The general programme is of an interesting and practical character. The mission work will be carefully considered; the Sunday school committee has prepared a good bill of fare; cheering announcements relative to our educational enterprise will probably be made; and papers on four subjects of great practical importance will be read and discussed.

And last but not least, the sisters of the Ontario Christian Woman's Board of Missions hold their Annual Meeting at Bowmanville, beginning one day earlier than the Co-operation. We are informed that Miss Mary Graybiel, of Buffalo, N. Y., for some years a missionary in India, has been invited to be present. To see and to hear this devoted Christian lady will be well worth a trip to Bowmanville. We have not seen a copy of our sisters' programme, but we doubt not it will be interesting as usual.

We scarcely think it necessary to urge our brethren and sisters to go to the June Meeting. The place of meeting; the object of it; the Christian fellowship to be enjoyed at it; and the good to be received from it—all unite to incline our people to attend this Anniversary if they possibly can. We shall be surprised, as well as disappointed, if there be not a large representation of the Disciples of Christ in the Province.

### "The Lord's Table for the Lord's People."

J. S. Lamar, of Georgia, is writing the "Life of Isaac Errett." It is appearing in weekly instalments in the *Standard* and is very interesting reading. In the April 30th *Standard* he deals somewhat largely with "The Great Communion Controversy" among the Disciples in 1862. He shows that Errett, Pendleton, Richardson and others were decidedly of the opinion that the Disciples should permit the pious unimmersed to commune with them at the Lord's table. Bro. Lamar makes it very clear that he is altogether of the same opinion. And he also intimates in a way that indicates that he thinks it a matter beyond controversy that in the "great communion controversy," Errett and his supporters were the victors. We quote here a sentence or two from the April 30th *Standard*, page two, column three:—

"The argument had been exhausted. The minds of the brethren generally had been made up. They were satisfied that the course which they had been pursuing was right—namely, to spread the Lord's table for the Lord's people, and then leave every man to examine himself, and to eat or refrain upon his own responsibility."

We wonder those great men of 1862 did not proceed a little further on this wise, "The Lord's church is for the Lord's people. We should therefore leave every man to examine himself and decide whether he is entitled to membership in the Lord's church or not. We should not think of insisting upon what seem to us to be clearly scriptural conditions of fellowship, but let every man be his own judge, and receive every one who might desire to have fellowship with us. We should not be so unchangeable as to require an individual to be immersed before receiving him into our fellowship, if he considered immersion unnecessary, and so on in like manner."

We should like to have some one point out the difference in principle between stating the scriptural conditions of church fellowship and the scriptural qualification for sitting at the Lord's table. Is the one any more presumptuous than the other? And are the Scriptures not as clear on the one point as on the other? Do we hear some one say that the Scriptures are silent on the question as to whether the pious unimmersed should sit at the Lord's table or not and that we should also be silent? We reply that the Scriptures are silent on the question as to whether or not the pious unimmersed should be received into the Lord's church, and ask on what ground we may receive them to the table but exclude them from the church. We believe that the Scriptures plainly indicate who are qualified to enter the Lord's church and sit at the Lord's table, and we do not think that to declare and act upon the New Testament instructions are either narrow, superficial, or uncharitable.

### The May Celebration.

The first Lord's day in this month was a rainy day, which as a matter of course interfered with the size of the audiences in the churches, and of the special collections for Home Missions that day. A number of churches heard from held the collection until the second Lord's day to give all an opportunity to assist by contributing. As some of the churches that always take part in these collections have not yet reported, there is reason to believe that they are waiting for the third Lord's day's returns. So far the number of churches reported and the amounts given are quite encouraging, all things considered, and indicate that the taking up of special collections for Home Missions is generally approved of. It is very important that the Co-operation should close the year free from debt as usual. Let all the churches who have not yet made offerings this year do so before June 1st, and all the brethren and sisters whose subscriptions are not yet paid kindly pay them at once if possible, and the Treasurer will have the pleasure of reporting at Bowmanville that all accounts have been paid and that there is a balance in the Treasury. The friends of Home Missions are respectfully asked to clear off the present deficit.

This number is somewhat late; should the next number be also late, our readers may attribute it to the removal of the Editor to Hamilton, and may expect in it a full report of the Annual Meeting.

C. A. Kloeberger, now acting as State Evangelist for the Disciples in the State of New York, has an interesting letter in the April 30th number of the *Standard*. He has a good deal to say of the trouble and confusion caused by the variety of names by which our brethren are known in different parts of the country, and declares, "For the sake of one name, and a distinctive name, I vote with Bro. Philpott and A. Campbell, and say, let it be *Disciple*." Our recollection is that A. Campbell favored "Disciples of Christ," and as so amended we vote for the brother's motion.

Here is a candidate in Toronto offering himself for the Ontario Legislature upon the issue of annexation to the United States. He announces himself in favor of annexation upon the conditions that the Canadian Provinces shall go in as States of the Union, and that the United States shall assume all debts, national, State and municipal. We do not see how

Uncle Sam could assume the State and local debts without establishing an awkward precedent. They might be lumped together, however, as a sort of bonus to be paid for so great possessions. But wouldn't this be a whopping big country with Canada annexed! My!—*Standard*.

Canada is not yet ready to be sold even to that great country the United States. The aforementioned candidate only got one hundred and seventy-one votes in Toronto. Make a note of that, Mr. "Around-the-World-Man."

### Our Omnibus.

NANKIN HOSPITAL FUND.

Previously reported.....	\$55 25
Mrs. S. M. Brown.....	1 00
A Sister, Glencairn.....	1 00
Mrs. Edward Tolton.....	1 00
Y.P.S.C.E., Blenheim.....	2 00
In Memoriam.....	1 00
Miss Asenath Way.....	1 00

This fund is growing nicely. We thank the young people of Blenheim for their aid. Send all gifts for this fund to the Editor, Erin, Ont.

In place of our usual selections our readers will be pleased to find, in this issue, a sermon by Bro. James Lediard.

An article by "W. A. S." intended for insertion some time ago has passed out of our jurisdiction in some way. It was a good article; we shall be sorry if THE EVANGELIST is unable to publish it.

The *Church Mirror* is the name of a four-page weekly paper recently started at Hopkinsville, Ky. W. D. Humphrey is editor, and J. W. Grant and T. D. Moore associate editors. Its special field is South Kentucky. Judging by the number now before us, we would say that, if well supported, it will do much good. The price is only one dollar a year—a small price for a weekly.

### "GOING UP TO JERUSALEM."

Bro. Z. T. Sweeney, pastor of the Church of Christ at Columbus, Ind., Ex-U. S. Consul-General to the Ottoman Empire, delivered his lecture, "Going up to Jerusalem," to our people last night, and we want to join others in expressions of greatest satisfaction. He will give dignity and strength to every congregation that he visits, and no lecture bureau can do better than to secure his services.

E. B. SCOFIELD.

Shelbyville, Ind., April 19, 1892.

—*Standard*.

Chicago, April 18.—Thirteen additions yesterday. Packed house, and many turned away last night. We are cramped for room, and the brethren are talking tabernacle. Forty-two to date—15 days. J. W. Allen and his congregation deserve their great popularity, for the West Side Church of Christ is a bee-hive of Christian industry if there is one in this country.—HALL and HURRO.—*Exchange*.

There are indications that the coming season will be marked by more than ordinary evangelistic activity among the Disciples of Christ in Ontario. The summer and fall are the best times for protracted meetings in country churches. Let every church have a good gospel meeting.

H. Macdonald, of Hopkinsville, was in our city (Louisville), Saturday and Sunday last, on his way to Washington City, Norfolk, and various Eastern points. He is looking well and hearty. We do not know just what his plans for the future are, but greatly enjoyed his company. Macdonald is a first preacher and a good man.—*Guide*.



The St. John Christian says that, "Bro. H. Murray reports a good interest in Halifax, N. S. The brethren are looking for a site to build on."

Friends tried and true are falling on every hand. One very dear was John B. Wallace, of whose death Bro. Ford kindly informed us. We will remember when first we saw him, a blooming boy on a visit home from teaching in a neighboring settlement. He was eagerly asking his father's opinion on Bible questions which had been put to himself so that the cause of truth might not suffer at his hands. His honest anxiety to know and skillfully handle the word of truth kindled a feeling for him that only deepened on further acquaintance. It was in the midst of his family we last saw him, when a son had just started on the "narrow way" and a cheerful daughter was near home. That visit and our intercourse will not easily be forgotten. It was good to be with him anywhere, but there was no place like home. We learned that Bro. Wallace and family felt Edith's death very severely. We could not see how it could be otherwise. And this stroke, unexpected as it was, must fall on Sister Wallace and children with crushing weight. May her Husband and their Father be all in all to them in this time of need.—*St. John Christian.*

**Programme for the Annual Meeting.**

BOWMANVILLE, JUNE 2ND TO 6TH, 1892.  
*Thursday, June 2nd.*

8 p.m.—Devotional Exercises; Appointment of Committees on Enrolment and Order of Business; Social Meeting.

7.30 p.m.—Song service.  
8 p.m.—Preaching, Z. T. Sweeney.  
*Friday, June 3rd.*

9 a.m.—Devotional Exercises.  
9.30 to 11 a.m.—President's Address; Report of Board; Reports of Standing Committees, Education, Statistics, Obituaries.

11 to 12 a.m.—Address:—"The Prayer Meeting."—A. W. Conner; Discussion.

1.30 to 3 p.m.—Public Session of Ontario Christian Woman's Board of Missions.

3 to 4 p.m.—Address:—"Young People's Work."—E. B. Barnes; Discussion.

4 to 5.30 p.m.—Consideration of Reports of Committees; New Business.  
8 p.m.—Lecture by Z. T. Sweeney; Subject, "Going up to Jerusalem."  
*Saturday, June 4th.*

9 a.m.—Devotional Exercises.  
9.30 to 10 a.m.—Business Session.  
10 to 11 a.m.—Address:—"Our Attitude towards the Denominations."—T. L. Fowler; Discussion.

11 to 12 a.m.—Address:—"Church Finances;" Discussion.

1.30 to 4 p.m.—Sunday School Work.  
(1) Annual Sunday School Report.  
(2) "The Use and Abuse of Sunday School Helps."—A. O. Gray.  
(3) "Opened doors."—Miss Clara Reid.  
(4) "The Teacher's Opportunity."—Mrs. Wm. Angle.  
(5) Question Drawer—James Lediard.

4 to 5.30 p.m.—Treasurer's Report and Unfinished Business.  
7.30 p.m.—Song Service.  
8 p.m.—Sermon by Z. T. Sweeney.  
*Lord's day, June 5th.*

9.45 a.m.—Young People's Meeting.  
11 a.m.—Preaching—Z. T. Sweeney.  
8 p.m.—Preaching and the Lord's Supper.  
7.30 p.m.—Preaching—Z. T. Sweeney.  
*Monday, June 6th.*

9 a.m.—Devotional Exercises.  
9.30 a.m.—Unfinished Business; Social Meeting; Adjournment.

**Church News.**

St. Thomas.—The church building is being beautifully frescoed.

ERIN CENTRE, May 9.—One young man made the good confession yesterday morning.

ACTON, May 11th.—Another young man made the good confession to-night and will be baptized Sunday night.  
W. G. CHARLTON.

LONDON, May 9.—Six more have confessed the Saviour and have acknowledged his authority in the ordinance of baptism.  
T. L. FOWLER.

AYLMER, May 9.—We began a protracted meeting yesterday; Bro. E. R. Black is the preacher. All are highly pleased with his words. We expect to have a grand, good meeting.  
J. D. STEPHENS.

PORTAGE LA PRAIRIE.—An item of church news, informing us of the re-engagement of Bro. A. H. Finch at Portage la Prairie, has, we regret to say, been mislaid, or lost in the mails. We hope to have particulars for next issue.

MIMOSA, May 9.—The Sunday school here has begun under very favorable circumstances. As at Everton so here the special collection was announced and the amount received was a pleasant surprise, \$19.50, making a total for the year of \$40 as against \$9.18 last year.  
P. B.

WALKERTON.—On Sunday, May 1st, I changed appointments with Bro. George Fowler of Guelph. Our brethren at Walkerton were well pleased and highly edified by his scriptural and well-delivered discourses. I was glad to learn that Bro. Fowler is well appreciated in Guelph.  
E. S.

EVERTON, May 9.—Sunday school has started off very nicely. Success is ours with Bro. H. Black at the head. May collection was announced and taken in due time. Amount raised \$64.05. We will contribute this year for Home Missions over \$200; for Foreign over \$100; and the sisters in their work \$35; a total of not less than \$350.  
P. B.

LENHEIM.—The first public entertainment given by the Children's Mission Band of "Little Gleaners" took place on Tuesday evening, 8th May.

The whole programme was arranged with the object in view of keeping the missionary idea before the mind of the people; we wanted to let the grown-up people know what the children are doing.

The house was well filled, and a collection of \$6.85 was taken up in aid of the children's work. Altogether they have raised over \$11.00 since last October. We have been using the mite-boxes for a couple of months and a couple of dollars extra realized from this source, thus showing that pennies saved make the dollars.  
B. S.

ACTON, May 9.—Our hearts were made glad last night because of two young men making the "good confession" before a goodly number of witnesses. Baptisms Wednesday evening. More expected soon. We are prospering. Everybody active and in earnest. We are gaining a little all the time and by faithful continuance in well-doing look forward to victory. Brethren, you do not know Acton's position and great needs. "The effectual, fervent prayer of a righteous man availeth much." We are incessant in our petitions. Will you not join

hands and hearts with us? Our collection for Foreign Missions was \$12.00 and for Home Missions \$9.00, beside which we added forty-two beautiful volumes to our Sunday school library. This is my first report for Acton but we have not been sleeping. I hope to have other favorable reports to make soon.  
W. G. CHARLTON.

**Co-operation Notes.**

CONTRIBUTIONS.

A Brother.....	\$200 00
J. E. Farwell.....	25 00
James Lediard.....	5 00
Mrs. F. McMillan.....	1 00
Mrs. James Lediard.....	5 00
J. M. Hyatt.....	5 00
Mrs. O. McDonald.....	5 00
Miss Aenath Way.....	5 00

THE MAY COLLECTION.

Church, St. Thomas.....	\$28 85
Acton.....	8 00
Warton.....	9 00
Erin Centre.....	39 18
Erin Village.....	18 77
Toronto (Cecil St.).....	17 50
Walkerton.....	11 40
Mimosa.....	19 50
Everton.....	64 05
Guelph.....	10 45
Orangeville.....	8 15
Collingwood.....	7 50
Aylmer.....	13 00
Y.P.S.C.E., Guelph.....	5 00
Church, Blenheim.....	2 50
Stayner.....	7 47
Welland.....	11 00
Georgetown.....	2 00
Aurora.....	10 00
S. S., St. Thomas.....	1 02

The Board is thankful for the response to the appeal for a special collection in May and takes it as an evidence of the confidence of the Disciples in the work supported by the Co-operation.

No doubt other churches will yet be heard from. The envelopes distributed allow the brethren to put their offerings for Home Missions on the plate from Sunday to Sunday without interfering with the regular collection.

It will be noticed that one brother is reported as giving \$200 for Home Missions. He prefers that his name should not be published and of course we defer to his wish. May we not present his example to our wealthy brethren as one worthy of imitation? The rich as well as others should give according to their ability.

A pleasing feature of this collection is that the Y.P.S.C.E., of Guelph, and the S. S., St. Thomas, have sent contributions, although no appeal was made to such societies at this time. It is the second offering for the St. Thomas S. S. this year. These spontaneous gifts are much appreciated.

The Board does not desire to seem to be pressing the friends of the work above measure, but it really is a matter of urgency that all unpaid subscriptions should be paid now. We are sure our friends will understand us and acquit us of the charge of being domineering or disagreeable.

A goodly number of brethren and sisters who usually aid the Co-operation have not yet done so this year. We would remind them that the obligations of the Co-operation are greater this year than ever before, and therefore the Home Mission work appeals more strongly than ever to their liberality.

Send all contributions to the Corresponding Secretary, Geo. Munro, Erin, Ont.

All contributing churches are entitled to send two delegates to the Annual Meeting, and contributing Sunday schools one delegate. We trust that all such will be fully represented.  
Geo. Munro, Cor. Sec.

**By the Way.**

WELLAND.—The work here was never in a better condition, from several points of view. The writer spoke for the brethren on May 1st and 8th. Special services commenced on the 11th. The church is losing three families by removal.

TONAWANDA, N. Y.—There are two churches in this place, and on Monday, 9th inst., work was started at Gratiwick, two miles from town. On Wednesday evening, 4th, Bro. Fannon baptized Mr. Morse who was the Methodist minister at this place, and now Bro. Morse is going to preach for the Disciples, so meetings were started at once. Our position was no new idea to Bro. Morse, but he had never met any people who advocated them, nor had he heard of them, till he met some of them in Tonawanda. He is an earnest man with force of character, who speaks in no uncertain sounds. The Tonawanda church will stand by the work. There are several prominent ex-Canadians in this town. Canada is large, but does not seem to have the holding power.

SUSPENSION BRIDGE, N. Y.—Bro. Geo. O. Black is doing an excellent work here. We should have him in Canada. Two families from Welland are likely to join this congregation. The Canadian churches in the Niagara district seem to be feeders to the churches of New York State.

The following from the *Welland Tribune* will be good news to many:—

INTERNATIONAL BRIDGE.—The Disciples of Christ have engaged the Gospel hall on Courtwright street for a series of evangelistic services, to commence on Tuesday evening, May 10th. Song service at 7.30 and preaching at 8 o'clock. All are cordially invited to attend.

John Hall has completed the re-erecting of the Gospel hall on Courtwright street, and it was opened last Thursday evening by a prayer service, which is to be continued regularly every Thursday evening at 8 o'clock. On Sunday morning a Sabbath school was commenced at 9.30 o'clock, which will be continued regularly at that hour.

The people of Buffalo are going to aid in this work, also Bro. R. B. Ray of Wainfleet and Bro. G. D. Weaver of Hamilton.

WAINFLEET.—Five confessions in the meeting at this place up to May 6th. Bro. Ray is continuing the meetings with good interest. He has done a grand work with this church. Few churches in the Province are doing more work this year than this church is cheerfully doing.  
D. MUNRO.

**Educational.**

The Committee on Education desires the students (Disciples, and studying for the ministry) who will be in attendance at Toronto University next October, and also any (preachers and others not in attendance at the University) who will attend the courses of lectures proposed to be given during the next academic year, to write before June 1st, 1892, to

JOHN MUNRO,  
West Toronto Junction.

To the boys.—We want a smart, live boy, in every city, town and village in the Dominion to sell *Grip* for us every week in the year. There is money in it for such a boy, and the work can be done after school or on Saturday morning. It doesn't cost a cent to start, and if you make it go your eyes will furnish the capital. Write to the Grip Printing and Publishing Co. for particulars. Older readers can send us the name of a good boy and get *Grip* free.

**Reduced Rates on Railways to Bowmanville.**

We may safely leave it to our friends to select the best route to Bowmanville from respective homes. Bowmanville is on the Grand Trunk Railway, about forty-two miles east of Toronto. The Board of Managers of the Co-operation has made arrangements for reduced rates on the railways. If there be from fifty to 200 delegates, they will be returned for one-third single fare; if there be 300 delegates or over, they will be returned free. To secure the reduced rate the delegate must pay full fare on the way to Bowmanville, tell the agent he is going to the Disciples' Convention at Bowmanville, and ask the agent to give him a certificate stating that he has paid full fare one way. When this certificate is properly filled in and signed by the Secretary at the Convention the holder of it will be entitled to purchase a ticket at the Bowmanville station at the reduced rate. "No refund of fare will be made on any account whatever, because of failure of the delegates to obtain certificates or to observe the requirements of same." Those travelling over two or more railways will require to procure a certificate for each railway, in other words, with every ticket bought on the way to the meeting. "Certificates procured from the agent at starting point more than three (3) days prior to commencement of meeting or committee meeting (if any), and certificates presented more than three (3) days after date of close of meeting will not be honored for tickets for return trip." To accommodate the sisters it has been arranged to have the meeting date June 1st to 6th. So that the sisters may leave home three days prior to June 1st, and have the benefit of the reduced rates. By attending to the points here noted, delegates will have no trouble so far as reduced rates are concerned.

**Obituaries.**

STEVENSON.—At her home, 51 McKenzie Ave., Toronto, April 20th, 1892, Mrs. Martha J. Stevenson, wife of Wm. Stevenson, at the age of thirty-two years, eleven months and twenty days, after a protracted illness, passed peacefully away. Her body was taken to Aurora for interment. Sister Stevenson became a Disciple when fifteen years of age, and was married three years later. Until about two years ago she lived in Aurora; since leaving Aurora she has attended the church at Toronto Junction. In her death Bro. Stevenson has lost an industrious, faithful and loving wife, and her children (a daughter and two sons), a kind and indulgent mother.  
J. M.

**The Annual Meeting.**

**BOWMANVILLE'S INVITATION.**

We extend a cordial invitation to all our brethren and sisters to be present at the June meeting held with this church from Thursday, June 2, till Monday, the 6th. Persons west of Toronto will take the G. T. R. from that city; arriving here you will take any of the hacks in waiting and proceed to the church, where you will be received and assigned homes during your stay. Will all who intend coming kindly send me their names as soon as possible!  
E. B. BARNES.  
Bowmanville, Ont.

**Books.**

Don't you want to read some of the good books that have been written of late by leading Disciples? Send to us for them and save yourself fifteen per cent. duty.

**Woman's Work.**

Conducted by Mrs. S. M. Brown and Miss Jennie Fleming, 572 Shaw Street, Toronto. Everything intended for this column should be sent to Mrs. S. M. Brown, Wharton, Ont.

O. C. W. B. M.

President, Mrs. W. B. Malcolm, 59 Church St., Toronto; Cor. Sec., Mrs. E. McClurg, Ivan, Mid. Dist., Co.; Treasurer, Miss Jennie Fleming, Kilsyth.

**O. C. W. B. M.**

CONTRIBUTIONS SINCE LAST REPORT.  
Auxiliary at Wharton.....\$0 00  
O. J. Lieter, Owen Sound..... 5 00

**FOREIGN MISSIONS.**

Mrs. Wm. Angle, Wainfleet.... 1 00  
Mrs. J. W. Kilgour, Guelph.... 2 00  
Mrs. S. M. Brown, Wharton.... 5 00  
Miss Jennie Fleming, Kilsyth...10 00  
JENNIE FLEMING,  
Kilsyth, May 5, 1892. Treas.

**Programme of the Annual Meeting of the O. C. W. B. M.**

WEDNESDAY, JUNE 1ST.

1 o'clock p.m.—Preliminary meeting of the Board.  
2 p.m.—Devotional exercises; minutes of last meeting.  
2.35 p.m.—Greetings.  
2.45 p.m.—Address of Welcome and Response; appointing committees.  
3.15 p.m.—President's address.  
3.30 p.m.—Report of Cor. Secretary; report of Treasurer.  
4 p.m.—Report of Superintendent of Children's Work. Paper: How to interest boys—Mrs. T. B. Knowles. Paper: How to interest girls—Mrs. Baughman. Paper: How to interest small children—Miss A. Kilgour. Paper: Best mode of conducting Mission Bands—Miss L. Whitehead.  
5.15 p.m.—Song and benediction.

THURSDAY, JUNE 2ND.

9 a.m.—Devotional exercises, by Mrs. J. A. Brenestuhl.  
9.30 a.m.—Minutes of previous meeting; unfinished business.  
10 a.m.—Report of committees; discussion.

FRIDAY, JUNE 3RD.

1.30 p.m.—Praise meeting, led by Mrs. S. M. Brown.  
1.50 p.m.—Hymn, "Go ye into all the world"; a general outline of the work, by Mrs. J. A. Brenestuhl.  
2.10 p.m.—Address by Mary Graybiel; appeal.

In thinking of our column for this issue of THE EVANGELIST, the question came to me, "What can I say that will be cheering, or comforting, or in any way helpful to even one sister who reads this column." And for answer this thought came, "What you need, some other soul needs, what has strengthened or helped you in a time of weakness or temptation will help some other feeble, footsore pilgrim who finds shadows as well as sunshine along the way." For after all we are very much alike, we are all very human and very weak when tried by the little vexations and cares and annoyances that form a part of almost every day's experiences. And feeling conscious of our failures, and that our besetting sins often gain the mastery for a time, we feel a longing to be assured over and over that "Jesus loves us, notwithstanding all." A dear sister who lives near me, and whose words and manner of life are a great help and strength to me, was speaking lately of her little boy, who, for some time had been suffering from an irritating disease. The dear little fellow realized that he was fretful and troublesome, and many times daily would ask the question, "Does you love me mamma?" The little heart longed for the assurance to be often repeated that his mother's love would stand the strain, that she was not growing weary of him because of the care and patience he needed from her. The child's feel-

ings touched a sympathetic chord in my heart that brought the tears, for I too have been there so often. "As one whom his mother comforteth, I, even I, am he that comforteth you. I, the Lord thy God, will hold thy right hand; I will strengthen thee, yea I will help thee, for I have loved thee with an everlasting love." "Like as a father pitieth his children," so the Lord pities us. We all feel the need of a Father who cares; of a sympathetic Brother who has gone over the road before us, testing to the uttermost every spot where trial or temptation or grief can come to us; and because he himself has suffered, being tempted, we know his love will endure the strain of all our failures and sins, if we bring them to him, and honestly try to overcome them.

"No one knows the resolves I make,  
No one knows but Jesus;  
To be pure and true for his dear sake  
No one knows but Jesus;  
No one knows how oft and again  
My feeble attempts seem all in vain,  
I succeed in naught but giving pain  
To the patient, loving Jesus.

"No one knows what comfort I find,  
No one knows but Jesus;  
In calling his precious words to mind,  
No one knows but Jesus;  
No one but Jesus can ever know  
The inner life of all below,  
Whate'er we hide, whate'er we show  
Is only known to Jesus."

We are very glad to again welcome "W. A. B." to this column, and hope she will not allow her pen to lie idle in future. Her resolve to "make a more earnest effort" to live for Christ in the coming year than in the past one, is worthy of all imitation, and the reason she gives, is worthy of all consideration—the time is short, and is so swiftly growing shorter; I shall never forget the words of a Christian man, who, a few years ago, in the prime of life, was called to "rest from his labors." He had been more active and faithful in the Master's service than many of us are, but as the realities of the unseen world drew near, and his eyes were opened to see and understand them as never before, he said: "Oh, if I had but seen as I do now, while I had strength to work, the utter insignificance of everything but the service of Christ, how much more I could have done!" It is a fact that is worthy of our earnest thought, that thousands of our dying Christians have borne similar testimony, and thousands of dying men and women who were not Christians have testified, in agony of soul, that their lives were wasted and their opportunities gone, and vainly wished they could have them back again. And it is a fact that is equally worthy of the consideration of all, that there is not a case on record, by either the friends or foes of Christ, of one who had spent life in his service ever regretting it in a dying hour, or wishing that they had chosen the pleasures of this life instead.

Is there no significance or lesson for us in these things?

Just a word or two concerning the proposed enlargement of our C.W.B.M. Doubtless the sisters all realize that it is a matter demanding wisdom and consideration from every point. If it is proposed to co-operate with the sister provinces only in regard to work in the Foreign field, the difficulties will be greatly lessened, as each province will then continue to hold its Annual Convention, in connection with the brethren, as at present.

Unless our brethren of the Ontario Co-operation should at the same time enlarge their borders, so that we might follow their lead in locating our yearly Convention, much additional expense would be entailed.

I think it quite possible and practicable for the sisters in the various provinces of the Dominion to co-operate in Foreign work without merging the O.C.W.B.M. into a National Board, which would necessitate the moving of the Annual Convention from province to province. We can all readily understand now, the length and expense of such journeys would debar many from attending the meetings who now enjoy that privilege. However, I hope the matter will be fully considered by the Auxiliaries, and their views upon it laid before the Convention through their delegates, or by letter, if no delegates are sent. The desire of all is so to work that the greatest possible good may result, that we may the more exalt Jesus as Lord by our own fidelity to him, and by winning souls for his Kingdom. S. M. BROWN.

**They Rest from Their Labors.**

One bright beautiful morning in the first week of April, I stood with a company of weeping friends beside the lifeless form of one whom I had known intimately since her earliest childhood. I knew her as a merry little school girl, as a bright and winning maiden, as a warm-hearted Christian young lady, and, finally, as a loving and devoted wife and mother. And as she lay "resting from her labors" with a smile of serene peace on her face, and a fragrant lily in her white hands, her husband and three little sons stood gathered together a forlorn and disconsolate group, and her babe of tender age carried in the arms of a sympathizing neighbor. Truly, "his ways are not as our ways," and it is very hard for us to sometimes realize that "his" way is always the best.

I think we all missed Woman's Work from THE EVANGELIST of March 15th, and wondered what was wrong, and were very glad to welcome it back again, and hope that Sister Brown will be long spared to take charge of this part of the paper. And I think there is not the slightest appearance of this work dying a sudden and unnoticed death, for it is strengthening and expanding in a wonderful manner; and I hope that in the coming year we will all be circumstanced so that we will leave this year's record far behind. We should all make a more earnest effort for this end. I for one intend to try and to do it with my "might"; for who can tell how soon they may be called to "rest from their labors" and to leave their works to follow them?

How the human heart craves to be remembered by old friends and acquaintances. How often we hear asked of people who have been visiting among former friends, "did they ask about me?" or "were they asking for me?" And friends going away where they expect to have a very pleasant and enjoyable time, are often assailed with "O, you will forget all about us when you get there." How well our Saviour understood this longing to be remembered, and how lovingly he assured his Disciples that; amid all the glory and majesty of his Father's house, he would not forget them, but told them he was going to prepare a place for them, and would come again and take them home with him. When we go from this world, after a time our friends appear to forget us in a measure, although in reality they do not, but the necessities of this life are so pressing that the gaps made by the hand of death have to be filled, and it is well that it is so, for what a dreary old world it would be if all the gaps remained unfilled? If time did not wear off the sharp edge of our sorrow we could not bear it and live. But whether our friends forget us or not

we have the blessed assurance that our God will never forget us, no, though we slumber for ages in the tomb, he will never forget where our dust is laid, and he will not leave our flesh forever with the dead nor lose his children in the grave. W. A. B.

**Children's Work.**

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

DEAR MRS. LEDIARD,—Thank you very much for the kind letter you wrote us. I saw in THE EVANGELIST that all the bands but two had written to you, so I concluded that ours was one of them. I am very glad that the bands are getting along so well. We are not going to send very much money because we have only eight members. When you wrote us we were getting along nicely and hope to continue so. We cannot enlarge our band very much as there are a great many Roman Catholics around us, and two of our number have given up coming, and two have gone away. If nothing happens to prevent, we will write you again before the June meeting. We will always be glad to hear from you and get some of your good advice. Please excuse us for not writing before, but I suppose, as you said in your letter, "It is better late than never." I will now conclude, hoping that all the bands will continue to do well. I remain, yours truly, ALICE E. TOLSON.  
Walkerton, April 23.

I certainly hope the brave little band in Brant will not fail to let me have their annual report in good time, as it would be such a pity for them to be missed, especially as they appear to be doing so well.

I have much pleasure in telling the bands that I heard from Dr. Macklin just too late for the last EVANGELIST. He says, "I am sorry I have given you so much distress about 'Our Boy,' but I really did not think the matter was so urgent as you seem to. I send by this mail his photo. He is a pleasant, bright, little fellow, and perhaps in answer to the prayers of the children of our churches he may eventually become a Christian, but of course this is not certain. My aim is to have him taught medicine, if he shows the requisite ability and application as he grows older. His name is Wang Wan Hai. His brother, Wang Wan Bing, is now a student of medicine and is bright. I like the thought of having our boy educated and having a calling in which he can support himself rather than of his being certainly a preacher and the church expecting him to preach. If he should become a preacher and the native church support him, alright, but I rather object to many of the preachers at present preaching as employees of foreigners. We must teach the native church a manly self-support and keep them out of the idea that they can get money from foreigners. We will be blessing this boy greatly in giving him a good education and then allowing him to support himself or have the native church support him if he has ability as a preacher. May the Lord bless you and all the good workers of Canada."

Now I can fancy the dear children wanting to ask me fifty questions about "Our Boy," but you know all I do about it. The Doctor forgot to tell us how old he is, and whether he was an orphan or not; but he will perhaps tell us something more about him next time. I will tell you something which will please you, and that is, that I am having some copies taken by a first-class photographer and will have them at the June meeting. I

think they need not cost more than twenty cents each, and every band should have one. He is a funny little fellow; I should think him about five or six years old, but he may be more or less. I think you will all learn to love him more when you see him. I think we must shorten his name and call him "Little Wang" when writing or speaking of him. Now, dear children, please don't forget your reports, and tell me how many boys you have in your band if you can remember. Good bye. J. E. L.

**Monthly Prizes for Boys and Girls.**

The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 10, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers; 1st, \$10; 2nd, \$5; 3rd, \$3; 4th, \$1; 5th to 14th, a Handsome Book; and a pretty picture to those who send no less than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 48 Scott St., Toronto, not later than 20th of each month, and marked "Competition"; also give full name, address, age, and number of wrappers. Winners' names will be published in THE TORONTO MAIL on 1st Saturday in each month.

**CONSUMPTION.**

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Send no money to my office, but I will send you TWO BOTTLES FREE, with a VALUABLE TREATISE on this disease to any person who will send me their EXPIRES and P. O. address. T. A. SLOOUM, M. C., 188 ADELAIDE ST., WEST, TORONTO, ONT.

**TOKOLOGY.**

A BOON FOR EVERY WOMAN.

TOKOLOGY, by Mrs. Dr. Stockham, is really and truly a complete Ladies' Guide, and is a household word in thousands of families. It teaches that under the proper conditions motherhood need not be accompanied by pain and sickness, and it shows how to confer on children the priceless blessings of health and happiness. Preston, a niece of Dio Lewis, says: "No book has come into our home filled with more wholesome advice to married people than 'Tokology.'" No woman CAN AFFORD to do without it. Handsomely bound in morocco covers, \$3.00. Agent, HELEN R. LITTLE, Box 127 Owen Sound, Ont.

**Fagged Out!!**



THAT tired, worn-out feeling, of which so many women complain after a day's washing, is done away with by those who use that great

Labor... Saving  
**Sunlight Soap**  
Which makes the Dirt drop out Without Hard Rubbing Without Boiling Without Washing Powders

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WORKS: PT. SUNLIGHT NEAR BIRKENHEAD LEVER BROS., LIMITED TORONTO



Foreign Missions.

Contributions.

Ontario. Church, Gainsboro'.....\$1 50 Wm. Elliott, Toronto.....24 76 P. E. Island. Ermina Morrow..... 2 00

Official News from the Foreign Society.

The Executive Committee met in regular monthly session, in Room 55, Johnston Building, Cincinnati, Ohio, April 15, 1892. Devotional exercises were conducted by C. J. Tannar.

FINANCES. -- The receipts for the month amount to \$14,208.41; the disbursements to \$5,890.48. The receipts are unusually large. Their responses to the call for offerings in March are far more general and far more generous than they were a year ago. Thus the receipts for two months last year amounted to \$11,195 55; for the corresponding period this year they amount to \$18,872.95--an increase of \$7,177.40. The offerings have not all been received yet.

CONVERSIONS.--The following were reported: 1 in Birdjek, Turkey; 5 in Liverpool; 9 in India; 2 in Denmark.

NOTES FROM THE FIELD. -- G. N. Shishmanian writes: "Our school in this city moves on as usual. We have over sixty boys and girls in attendance. We labor patiently, hoping and praying that the time may soon come when our brethren will be able to give us a suitable building."

Dr. Holck sends the following encouraging statement: "I have long had a desire to extend our plea over the whole of Scandinavia, Denmark, Sweden and Norway, but until now I have not seen my way clear. However, I have now on my own account engaged a Swedish brother for one year, and I hope for good results. I shall keep you informed of the work."

John G. McGavran, of India, reports the new school-chapel completed and dedicated. "It is a neat and commodious building, and makes us a home much needed. Three of our schools are consolidated there, and we hope to gradually make it a place where we shall train our own workers, and prepare them for lives of great usefulness. We confidently expected help from the brethren in Australia to finish this building, but the money has not yet come. We have finished it under great difficulty, and owe \$800 upon it. They may send it in a few months, but we need it immediately to pay for work already done. We have hundreds of brethren at home who could make us right with the stroke of a pen, and gain for themselves more genuine happiness than by any other investment. This house is to be the centre of evangelization of thousands of our fellow men." Mrs. Ellen Levermore Jackson writes of her work among the women: "The zenana work is progressing, and the Lord is blessing his own work. I feel the more sure of this because the devil seems to be a bit scared, and is trying to make trouble for us. He knows when his kingdom is in danger. Lalto, a young woman whose heart seems opened to the truth, made a special request at Christmas, through Kimibai, that I should give her a Testament. 'Tell Mem Sahib that I want nothing else, only a Bible.' I sent a New Testament, and, as she is able to read, she began at once to draw water from the well of salvation. Kimibai visited her every other day, explained what was beyond her comprehension, and taught her to sing our Christian hymns. These happy times, however, have been rudely interrupted. The

landlord of the house in which she was living flew into a passion, and accused her of harboring Christian people, and not content with ruining herself, must spoil the rest of the women. He then told her that she must be prepared to leave the house at once, and the consequence is that she and her people have retired into a garden just a few miles out of Hurda."

T. J. Arnold writes from China as follows: "The work has now gotten into full swing again after the New Year holidays. The people are more willing than ever to listen to the good tidings, and our itinerant trips are seasons of great blessing to ourselves. The good seed scattered broadcast or dropped quietly into good and honest hearts, will surely be seen again after many days." W. P. Bentley writes: "The cablegram announcing the death of Mrs. Williams sent a pang of intense grief through every heart. We could not realize that death should choose for its first victim in our mission one so prominent and indispensable. When we bade her farewell on the homeward bound boat, she seemed so bright and hopeful! Every one says: 'How can we ever do without her?' She was at once the mother of the mission and the sister of every one in it. She was honored, esteemed and loved by all who knew her. She was cut down at a period when she felt prepared to begin more systematic work among the women of China. Words fail to express our grief, or to tell our loss."

NEW WORKERS.--W. E. Cooper was employed to help E. M. Gordon in the work at Mungeli, India. His salary will be \$40 a month. One of the missionaries in that field says: "We must have reinforcements. This is a critical time in reality, not theoretically. If we are ever to accomplish anything it is now, for the people will soon begin to drift. We must have two or three more ladies to work among the women. We need these to go among the low caste women in their homes, and teach them the truths of the Bible." The work in India is in a critical condition. Thousands are being won to Christ. Dr. Durand writes: "We have made some changes in our work--giving more attention to village preaching than heretofore. We now have three men in different sections of the district on tour all the time, and expect to start a fourth next week and at least a fifth man after the rains. These men go to the villages at night when all the men are at home, sitting around out of doors, and ready to listen."--In England, Messrs. Spring and Hogg have been employed to take the work at Cheltenham and Gloucester.

F. E. Meigs sailed on the 16th for Nankin. Mrs. Meigs is gaining strength, and expects to follow in the autumn. The Committee expect to send out a group of missionaries to Japan before the year closes.

ONE HUNDRED THOUSAND DOLLARS THIS YEAR. -- The desire that this amount be raised is quite general. If the friends of the Society determine to do it, it will be done. The sum is within the limit of our ability. The indications are that Children's Day will yield much more this year than it did last. There are signs of hope and promise all around the sky. We are surely on the eve of better days. All along the line there are expressions of enlargement. With a little extra effort and sacrifice on the part of the friends of the work, we will see the whole amount raised, and more.

A. McLEAN, Cor. Sec.

"J. K. Hester gives promise of success in his new work at Ames, Iowa," so says the Standard.

The Origin of Children's Day.

In an address made before the Foreign Society in Louisville, Ky., in 1880, J. H. Garrison spoke as follows:--

"Has not the time come for pushing our advance column into some pagan land, where the people know not God, nor his Son Jesus Christ whom he has sent? If what we have said of the reflex influence of our foreign missions on our home work be true, it will be true in a much larger sense when we shall have come in direct contact with those who have never before heard the sweet, old story of the cross. Nothing would so touch the heart and develop the missionary spirit of our people as to go to them and say: 'We want means to send the Gospel to those who have never heard the name of Jesus. Some of them, through the efforts of our missionaries, have learned of him, and are rejoicing in his love, while many are crying, 'Tell us more about Jesus.' We want you to help us with your dollars and dimes to tell them of the Saviour of sinners.' Such an appeal as this would open hearts and purses that never otherwise would be reached. Even little children would pour out their hoarded pennies in response to such an appeal. The night before I left home, when my little ones learned that I was to leave the next day for the missionary convention, went and brought their little jugs and emptied out all the pennies and nickels, amounting altogether to \$1.18, representing the savings and self-denials of many months, and brought it to me, saying: 'We want this to go to the children who know nothing about Jesus.' I accepted with gratitude, and brought it with me, and will turn it over to the secretary of this Society,--and it must be held sacred for the purpose for which it was given. Need I remind you that, as yet, we have no mission where this little child offering can be applied? God grant that these few pennies may be a precious seed from which shall grow a Children's Heathen Mission Fund, that shall carry the Gospel of him who loved the children so tenderly while here into many a dark corner of the earth."

The Foreign Society was organized in 1875, but in 1880 we had no missionaries in heathen lands. The work was done in Europe. The suggestion made was referred to a special committee. After duly considering the whole matter, it was recommended to ask the Sunday schools to contribute funds for work in heathen lands. The first offering was made in 1881, and amounted to \$750. The offerings year by year since are as follows: 1882, \$2,175; 1883, \$3,205; 1884, \$4,125; 1885, \$5,125; 1886, \$6,085; 1887, \$10,518; 1888, \$15,662; 1889, \$19,123.68; 1890, \$17,765; 1891, \$21,411. The present missions in India, Japan and China were started and in large part sustained by the offerings of the children in Sunday schools. Work began in India in 1882; in Japan in 1883; in China in 1886. According to the last annual report there are seventy-six missionaries and helpers in these three fields; and the expenditures last year aggregated \$42,444.10. We want to raise \$50,000 on Children's Day this year; we must do this if we are to do the work projected at the Allegheny Convention. A. McLEAN.

Only one spring is sent us to sow the golden grain, Only one summer lent us to reap in joy or pain. The autumn dawns not slowly; white hairs too soon will come; We lay us down with the lowly, and all life's work is done.

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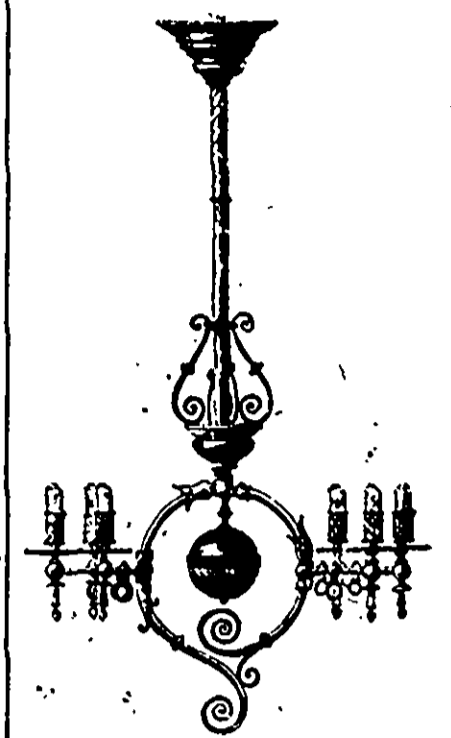
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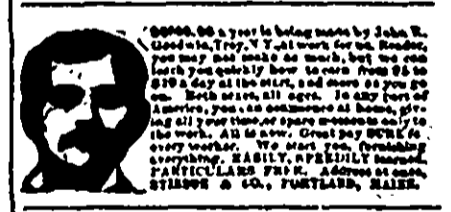
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