

The Canadian Evangelist.

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

Vol. VII., No. 24.

HAMILTON, APRIL 15, 1893.

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THE Canadian Evangelist

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

Of What Shall We Think?

PETER ANDERSON.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

I once heard a sermon in which the speaker said that the things which we say and the things which we do are those that of all others chiefly affect our characters and have the greatest influence in moulding them for good or ill. This is, I am satisfied, a very superficial view of the matter. A little reflection will be sufficient to show that what we say and do are the direct result of what we think. "As a man thinketh in his heart, so is he."

But it may be thought that, although the words which are deliberately spoken and the actions that are deliberately performed, flow from preceding thoughts, as effects from a cause, still the words and actions which are known as unpremeditated cannot be regarded as having the same origin. I am convinced that they have, and that they are a safer index to the predominating habits of thought of the individual than those that are more deliberately spoken or taken.

The man who on a sudden temptation will lie or steal, is always the man who has allowed his thoughts to dwell on untruth or dishonesty with some degree of allowance, and not he who has dismissed all suggestions of doing an untrue or dishonest thing with the loathing which they merit. On the other hand the words and actions of a man who has got upon the down grade way, for some time, indicate nothing wrong, although he is allowing untrue, dishonest or impure thoughts to find a lodgement in his mind and to honey-comb his whole moral nature. These are the cases in which some one having a long record of truth and morality behind him suddenly shocks the community in which he lives by doing some thing which shows that his whole moral and spiritual nature is thoroughly corrupt and abandoned. We see then what an all-important thing it is to

watch our thoughts, to think about the right thing. And Paul has here given us a very comprehensive list of things upon which we may profitably think—whatsoever things are true, honorable, just, pure, lovely and of good report—if there be any virtue or praise, *think on these things.*

He commences the list with truth. It seems to be an invitation to seek for truth in all things, to make that the foundation upon which you build, the very first qualification a thing must possess to be worthy of thought. And he is right. Truth, absolute truth, is the only thing that will endure, that can be eternal. The man who honestly mistakes error for truth is making a blunder that will ruin his life work in so far as it is practically influenced by his mistaken beliefs. Still, he may have a truthful and honorable character and be a man of pure and good intentions. But he who deliberately chooses error, or who refuses or neglects to seek for truth in every matter that comes up for his consideration, is destroying that integrity of soul upon which alone a worthy character can be built. We may trust and have a degree of respect for the passionate man, or even for the man who has acquired the habit of profane swearing, or who sometimes gets drunk, but the man whose word you cannot trust, whose actions are intended to deceive, who "needs watching," is of all men the one with whom you must have nothing to do. There is scarcely a moment of our waking lives in which our minds are not active, in which some thought is not flitting across our mental vision. I believe that most of us allow our thoughts to wander from one subject to another in a most haphazard way and without taking care to see that they are dwelling upon proper or profitable matters. This is a bad habit, a kind of mental dissipation. By a simple effort of the will, which any one can make, and which by practice becomes more and more easily made, we can at any moment lift our thoughts off the trivial, unprofitable or injurious things upon which we may find them employed and fix them upon what is true, pure, honorable and lovely. The whole field is open and free of all that is known below the stars and all beyond them. Thought, and not hope, is the true "angel of life," whose glittering wings explore earth's farthest bounds and ocean's loneliest shore.

The man or woman whose education has proceeded no farther than to enable him or her to read the English language intelligently, never need be at a loss for subjects upon which to think. What an inexhaustible supply of material for thought there is in the books that may be had almost for the asking. We are in this respect literally "the heirs of all the ages." What an infinite pity it is that so few of us have ever claimed any considerable part of our inheritance. There is of course some discrimination necessary in the selection of books. The best and brightest thought of all the ages is preserved to us in them, and it is pitiable to see the eagerness with which average humanity will drop the best book—containing the grandest thought, clothed in the best language—as a weariness, and solace

themselves with the silliest sentimentalism or mere gossip.

We cannot always choose our associates amongst living men. We seem to be held by inexorable circumstances in companionship or association with a certain limited number of people, amongst whom there may be a few—how few—with whom we have anything with which we really value in common. To me it seems to be a priceless privilege to be able to form the acquaintance of so many grand men who have passed to the other shore. In entering into fellowship with their thoughts and lives we feel that we have added to our list of dear personal friends and that we shall recognize them when we meet beside the river of life.

Prof. Drummond tells us that every man can, to some extent, choose his environments, but he does not tell us just how we are to do it. For many of us the only way is to create an environment of our own by filling our minds with thoughts of the true, the just and pure.

Mrs. Hemans says:

"In our daily paths lie cares
Which ofttimes bind us fast,
While from their narrow round we see
The golden day fleet past."

But what if our daily work does confine us to one little spot, we have access to all the accumulated stores of knowledge to be had from books, and our thought has the freedom of all the universe of God. I have spoken of forming friendships with some of the authors of the pure and beautiful thoughts bequeathed to us by such men as Tennyson, Whittier and Oliver Wendell Holmes; but the one friendship above all others that we cannot afford to miss making, without a fatal loss, is the friendship of Jesus, the world's Redeemer. Of whom shall we think—of what shall we think?—"Whatsoever things are true." No guile was ever found in Him. His harshest word of stern rebuke was always for the untrue.—"Woe unto you, scribes and Pharisees, hypocrites"—"Whatsoever things are honorable and just." All the best and highest ideas of honor and justice in the world to-day are derived from Him, and no man can give surer proof of being no friend or follower of His than by doing what is unjust or dishonorable. Whatsoever things are pure and lovely. Not the faintest accusation of impurity was ever attached to His name by His worst enemy. He remains forever our spotless ideal—the fairest among ten thousand, and the one altogether lovely, the fairest and purest this world ever knew, and yet the last to cast a stone. "And of good report." Men who have been classed as His enemies, as infidels, have, all through the ages, vied with each other in reporting good of Him—in pronouncing the most glowing eulogies on His character—"If there be any virtue, and if there be any praise." Who, like Him, the incarnation of every virtue, and to whom the strongest terms of praise which we can employ, the most glowing words we can utter, are poor, inadequate and beggarly.

"O could I speak the matchless worth,
O could I sound the glories forth
Which in my Saviour shine,

I'd soar and touch the heavenly strings
And vie with Gabriel while he sings
In notes almost divine."

I am afraid many of us have been putting Jesus too far away from us to be all to us that He ought to be, that He desires to be; that we have been looking too much at His divinity, which we are incapable of fully comprehending, and too little at His spotless, loveable humanity, which, in many points, is yet so like our own that it goes straight to our hearts. "Looking unto Jesus," the patient, gentle, loving and pitying Son of Man, whose compassion compassed the whole human race, and whose patience never failed save in the presence of dishonesty, untruth and self-righteousness. It is through the Man Christ Jesus that we feel our hearts glow with love to God. "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father."

Manitoba Public Schools.

DEAR EVANGELIST: Your issue of the 15th inst. to hand this morning, containing a marked item asking me as to the stock yarns of some members of parliament that the "schools of Manitoba are Protestant schools." The statement is a pure fiction. I believe there is only one journal in Manitoba which keeps repeating the false charge, and it is the paid organ of the hierarchy.

It was not "Catholic" schools that were abolished, but sectarian schools of every kind. Heretofore Catholics, Episcopalians, Presbyterians, Methodists, or any other body of people could, and most of the above-mentioned did, establish schools and receive state aid. The law simply abolished, not the schools, but the principle and practice of paying for sectarian teaching, either Catholic or Protestant or Pagan, with public money. Any party is yet at full liberty to establish all the schools it sees fit, but it need not look to the public treasury for financial aid. They separated "church and state" and said, "we will pay for secular education, but not sectarian."

Nothing Protestant about the schools has as yet been pointed out. No religious doctrine is allowed to be taught in the public schools, and the religious exercises which may be used at the option of the school board are entirely non-sectarian. They consist of the same prayers, and of practically the same Scripture readings used in Ontario schools, and which have been sanctioned by the Archbishop of Toronto. These Scriptures teach no doctrine held by Protestants and not by Catholics, and teachers are not allowed to make any comments thereon.

To bear out the above, I refer you to the Presbyterian assembly, which has distinctly pronounced that the schools are purely non-sectarian. So also has the Methodist conference expressed itself. And the Bishop of Rupert's Land has gone so far as to state it as his opinion "that the schools were asserted to be Protestant, not because those who asserted this really believed it, but because they desired to create prejudice against the schools and the government."

The Privy Council is particularly clear on this point. They say: "They cannot assent to the view, which seems to be indicated by one of the members of the Supreme Court, that public schools under the act of 1890 are in reality Protestant schools. The legislature has declared in so many words that the public schools shall be non-sectarian and this is carried out throughout the act." (Italics ours.)

Here is the only semblance of a peg on which such a charge can be hung. For many years past we have had non-sectarian schools, and these were called Protestant of late simply to distinguish them from Catholic separate schools, which had been almost the only ones so conducted for years, the others having merged into the public system. But because these non-sectarian schools "were nominally Protestant," "therefore" we are told with all solemnity "unless the present national schools are entirely different, they are Protestant in reality." Such nonsense is too silly for serious attention. We only laugh at it in Manitoba, and it is only in Ottawa that any one has the brazen effrontery to repeat it. They will tell us next that as we taught the "rule of three and the multiplication tables" in the old nominally Protestant schools, "the teaching of them now makes our national schools Protestant in reality." Hoping the above answers your query,

I am yours faithfully,

A. H. FINCH.

Portage la Prairie, March, 20, 1893.

Essentials and Non-Essentials.

There are certain things which Christian people call "non-essential," there are others they call "essential." What these essentials and non-essentials are, is a matter concerning which they differ. Many things which are counted essential are doubtless "trifles light as air," while others which may be regarded as non-essential are the mountain peaks which rise from eternal depths, and are only seen as a hidden rock is seen breaking the surface of the rippling waters: a raft of slabs may be a hundred times as imposing in appearance, but on that rocky peak around which only a few ripples play, the navies of the world might be dashed to ruin, and leave it unmoved and unshaken.

The true distinction between the "essential" and the "non-essential" things seems to be this: what God commands is essential, what man commands is non-essential. God's requirements are essential, man's interpretations are non-essential. Man's vast heap of wood, hay and stubble will be blown away by hurricanes or consumed by flames; but though the grass withereth, and the flower thereof falleth away, yet "the Word of our God shall stand forever;" and though heaven and earth shall pass away, not one jot or tittle of that Word shall pass till all be fulfilled.—*The Armory.*

Opportunity is the flower of time; and as the stalk may remain when the flower is cut off, so time may remain with us when opportunity is gone.—*Bond.*

Contributions.

Waiting For the Roll-Call.

Thus spoke an aged Christian
As he neared the other shore,
Calmly waiting for the summons
That would call his spirit o'er.

C. R.

The Suicide.

PETER ANDERSON.

What fatal meshes—who shall say—
Their coils had round him spun;
What shadows falling on his way
Had into darkness turned his day

Summerside Letter.

In my last letter I told you about
P. E. Island. I also told you something
about our work and our workers.

and wherever it is being carried on.
What a benefit can be derived from an
exchange of experiences, both for the
individual and for the church.

The second hindrance I want to tell you
about in this letter is Infidelity.
Christianity has been opposed and misrepresented
in all ages. Still it has grown and
flourished.

when you show what Christianity has
done... enlighten and elevate and moralize
the world—what lessons of humanity
it teaches us—these are the
points infidels cannot get over.

During this winter I have delivered
weekly lectures on the Bible when
practicable to highly pleased audiences.

W. H. HARDING.
Summerside, P. E. Island.

The Critic's Corner.

Arrangements have been made for the
underground to occupy a small space in each
issue of the CANADIAN EVANGELIST, in criticisms
upon important and difficult passages of the
Word of God, and he will be pleased to
receive any suggestions or queries in regard to
such from any of its readers; with the understanding,
however, that only such questions as
relate to what is practical and useful will
receive attention, and that subjects of mere
speculation or idle curiosity will be discarded.

E. SHEPPARD, Walkerton P. O., Bruce Co.

"Do the Scriptures require the Christian
to pledge or promise anything?"
READER.

I understand, from an explanation
accompanying the above question, that
it is in regard to the pledge of the
Christian Endeavor Society—a query
put by one whose scruples deserve an
unprejudiced and scriptural answer.

Certainly the profession of Christianity
implies a promise or pledge to
do the will of Christ, and surely it is
His will that the Christian should make
it "the rule of his life" to pray, to read
the Bible every day, to attend the
regular Lord's day and mid-week
services and to lead a Christian life;

The Israelites, after hearing God's
commands from Moses at Sinai to keep
His Covenant, made a promise or
pledge in the following words:
"And all the people answered together
and said, all that the Lord hath
spoken we will do," Ex. xix. 8; and
the commission given by Christ to the
apostles, not only requires that those
who believe and obey the gospel are to
be taught to observe all things that
were commanded, but also that those
who are thus instructed are pledged,
as His disciples, to do, in mutual
integrity, His holy will.

I say in "mutual integrity," for every
true believer is required in union with
his fellow disciple not only to do all
that is required in the C. E. S., but to
assist and strengthen him in the discharge
of duty and the enjoyment of
privilege—this can be done, not only
in the regular meetings of the church,

but in social visits in the home and by
coming together in such meetings as
those held by the organization in
question.

Again, it is evident from the following
promise of Christ, that His followers
should agree together to obtain religious
benefit. "Again I say unto you, that if
two of you shall agree on earth as
touching anything they shall ask, it
shall be done for them of my Father
who is in heaven; for wheresoever two
or three are gathered together in my
name, there am I in the midst of them."
Matt. xviii. 19, 20.

A mutual agreement certainly
requires a mutual pledge as to the
subject, time and place to meet for this
prayer; and so this society which is
doing so much to advance the cause of
Christ is a holy and pious acquiescence
in the Saviour's purpose.

E. S.

BLOTTING OUT OF THE BOOK OF LIFE.

DEAR BRO. SHEPPARD—Please turn
to John x. and read the 27th, 28th and
29th verses, and then see if it is possible
for the name of any Christian to be
blotted out of the Book of Life.

Yours fraternally,

J. W.

The verses referred to are: "My sheep
hear my voice and I know them, and
they follow me: and I give unto them
eternal life; and they shall never perish,
neither shall any man pluck them out
of my hand. My Father, who gave
them me, is greater than all; and no
man is able to pluck them out of my
Father's hand."

This is indeed a blessed and comforting
promise, to give assurance that
all those who hear the Saviour's voice
and follow Him shall have eternal life;
but, like all the promises made by God
and the Saviour, this one is conditional,
and though the conditions are not
always stated, they are, as in this case,
always implied; and the same is true of
God's threatened judgments (see 1
Samuel, ii. 30, and Jonah iii. 4). A
distinct promise with condition only
implied, on one hand reserved through
disobedience and a positive threat not
executed on account of repentance on
the other. A continuance in well doing
in order to be saved is stated or implied
in all cases in the N. T.

Take for instance the figure of the
vine: "If a man abide not in me he is
cast forth as a branch, and is withered.
. . . If ye abide in me, and my words
abide in you, ye shall ask what ye will,
and it shall be done unto you." John xv.
The whole tenor of this metaphor, used
by the Saviour, is intended to teach
that only those who keep His commands
abide in His love, ver. 10;
while it is also certain that no one can
be cut off who was never a branch of
the true vine.

Be it noticed that in this passage
given by our brother, it is not said that
the sheep cannot desert their Shepherd's
care, but that no man can pluck them
out of His hand or out of His Father's
hand; which is undoubtedly true and
positive.

And so if a Christian's name is
blotted out of the Lamb's Book of
Life, it is because he apostatizes from
the faith. "He that overcometh the
same shall be clothed in white raiment,
and I will not blot out his name out of
the Book of Life, but I will confess
him before my Father and before His
angels." Rev. iii. 5.

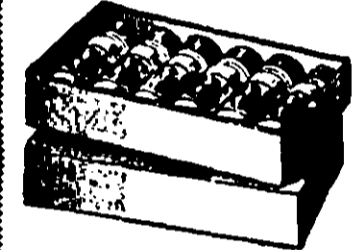
Dare any one say that this is only an
intimidating threat which could not be
executed, that Jesus Christ knew that a
name once written there would always
remain, for it would be idle nonsense
to affirm that it was never written there;
and the promise is given that it shall
remain as a guarantee of eternal
blessedness for those who "overcome."

In Exodus xxvii. 32, Moses says in
prayer to God, "Yet now, if Thou wilt
forgive their sin—; and if not, blot me,
I pray thee, out of thy book which thou
hast written. And the Lord said unto
Moses, whosoever hath sinned against
me, him will I blot out of my book."
Can anything be more decisive than
this?

To prove that salvation is conditional,
not only for those who
come to Christ by faith, repentance,
confession and obedience, but also that
those who were purged from their old
sins and adopted into the family of God,
will be eventually saved only by a
patient continuance in well doing, by
faithfulness unto death, after enumerating
Christian virtues Peter says,
"Wherefore the rather, brethren, give
diligence to make your calling and
election sure; for if you do these things
ye shall never fall." Let us not for one
moment cease to watch and pray for
the divine guidance to lead us safely to
the paradise of God, and then is our
salvation sure. E. S.

Ripans Tabules.

Ripans Tabules are compounded
from a prescription
widely used by the best medical
authorities and are presented
in a form that is becoming
the fashion everywhere.



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dyspepsia, habitual constipation,
offensive breath and headache.
One tabule taken at the
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biliousness, dizziness, distress
after eating, or depression of
spirits, will surely and quickly
remove the whole difficulty.

Ripans Tabules may be obtained
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are easy to take,
quick to act, and
save many a doctor's
bill.

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Young People's Work.

C. E. Prayer-Meeting Topics.

April 23—Praying for friends—Job xlii. 8-10; Philemon i. 4-10.

Job's three friends advocated a false principle when they urged that affliction always proved that the sufferer was a sinner.

It was an honor put on Job and likewise a testimony of his meek and loving spirit, that he prayed for his friends.

If you are discouraged, down-hearted, go to work for others. In trying to aid your friends you assist yourself.

Let us be thoughtful about the erring, kind and loving to the lowly, sympathetic to the afflicted, and in all things use charity.

"He prayeth well who loveth well Both man and bird and beast; He prayeth best who loveth best All things both great and small;

While we are praying for our friends, let us remember that we have a Friend interceding for us.

April 30.—My choice: What is it?—Prov. i. 29; Matt. vi. 19-24. Solomon, the son, and successor of David, is the author of Proverbs.

Proverbs are the crystallized thoughts of a nation. Every race has its proverbs.

"They hated knowledge and did not choose the fear of the Lord." My choice: What is it? One of the greatest thoughts that can ever awaken our interest or attract our attention is our personal responsibility to God.

Upon my choice depends my future weal or woe. Should not this arouse us to action, instant and enduring? Would that that thought might be impressed in indelible letters upon the hearts of the unconverted.

"They hated knowledge and did not choose the fear of the Lord." They had an opportunity of choosing wisdom which would have abundantly blessed them.

Christ says: "Lay not up for yourselves treasures upon earth," but "Lay up for yourselves treasures in heaven." My choice is to accept or reject Christ.

To say yes is to make this life a success, glorious and enduring, even if our worldly accumulations are meagre.

Associate members of our C. E. and all others still out of Christ, I want to ask you, Why not choose Christ now?

"The wise man, says the Bible, walks with God, surveys far on the endless line of life; Values his soul, thinks of eternity; Both worlds considers, and provides for both;

There are two roads upon which we are all traveling. On which road are you? Wisdom points to the narrow way that leads to life everlasting; folly to the broad way that ends in death and despair.

GEO. FOWLER.

"It Cured Mother."

GENTLEMEN,—My mother was suffering from dyspepsia and had no appetite. Everything failed to cure her until one day, while visiting a friend's house, I saw a bottle of B. B. B. on the table.

If you have catarrh, we call your attention to the "honest offer" of the Medical Inhalation Company found on another page.

Our Pioneer Preachers.

Their Services, Successes and Sacrifices.

PERSONAL REMINISCENCES.

HUNTSVILLE, April 6, 1893.

DEAR BRO. G. MUNRO: Noticing your suggestion in the last EVANGELIST, received last night, with reference to the pioneer labors of our late lamented and much loved Bro. James Kilgour.

On the other occasion, I think in 1886, in July, Bro. Kilgour, on being invited by brethren who knew him, made us a visit at Ridout, Raysville, and Macaulay, preaching a few times with much acceptance, but had to leave on account of sickness at home sooner than he intended.

I remember on one of the first occasions of my preaching at Everton, Bro. K. being present, I had a good subject and brought out some good ideas, but I had not the skill to connect the different parts well together.

I always enjoyed his company, his instruction, conversation and preaching.

I remember on one of the first occasions of my preaching at Everton, Bro. K. being present, I had a good subject and brought out some good ideas, but I had not the skill to connect the different parts well together.

STRATFORD, April 6, 1893.

EDITOR CANADIAN EVANGELIST: Permit me a few lines regarding our late faithful and loved brother, James Kilgour. I heard of his death about two weeks ago and felt it very much.

Wm. STOVEL.

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

For colds use Slocum's Emulsion, 35c.

A Premium Puzzle.



THIS HANDSOME LADY has two companions. Can you find them? If you mark faces as directed below...

PREMIUM LIST.

To the first person solving puzzle we will award an elegant Rosewood Piano, valued at \$200; the next will receive a solid Mahogany table...

ADDITION.—Each contestant must mark face in puzzle in ink or pencil, cut advertisement out and forward to us with Thirty Cents for 3 months subscription to the Ladies' Companion. Address: "D" LADIES' COMPANION PUB. CO., 166 King St., West, Toronto, Can.

Literary Notes.

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

INTERNATIONAL JOURNAL OF ETHICS, devoted to the advancement of Ethical Knowledge and Practice; issued quarterly; yearly \$2 50, single numbers 65 cents.

Obituaries.

DELMAGE.—On Sunday last we were called to the sad task of burying the eldest daughter of Bro. Alex. Delmage.

There was present a large gathering of friends. For a short time I pleaded with them to carry faithfully on to the end "the work of God" by truly "believing on Him whom He hath sent," and thus "labor for that meat that endures unto eternal life," because God has sanctified Him to be our "bread of heaven."

I pray that this affliction will be sanctified to the bereaved parents and that the dear child that has passed to the other shore will be an incentive to them to unite their purpose more certainly to meet in that land where partings are no more.

GREGSON.—At North Bay, James Gregson, aged 37 years. The interment took place at Mimosa on Friday, Feb. 17, 1893.

At North Bay, James Gregson, aged 37 years. The interment took place at Mimosa on Friday, Feb. 17, 1893. Bro. Gregson was highly respected around his old home, and that the same was true in North Bay is evident by the statements made in the North Bay Dispatch of recent date, giving an account of the funeral services there. The services at Mi-

most were largely attended and Bro. and Sister Gregson, sr., have the sympathy of all. Bro. G. leaves a widow and small children to mourn the loss of a husband and father. The God of all comfort sustain them.

P. BAKER.

Married.

MARSHALL-AVERY.—At Huntsville, April 4, 1893, by W. M. Crewson, John J. Marshall, of Cleveland, Ohio (formerly of Port Sydney, Ont.), to Amanda J. Avery, adopted daughter of Mr. and Mrs. W. M. Crewson, of Huntsville. They left on the same day for Cleveland, their future home.

DUNBAR CURRIE.—In Hamilton, April 5, 1893, by George Munro, Joseph Dunbar to Mary Currie.

FRURE-WEATHERSTONE.—At the residence of the bride's father, Mr. Adam Weatherstone, Everton, on March 29, 1893, by P. Baker, Frederick A. Frure to Maggie Weatherstone.



Ward off Spring diseases by taking K. D. C. It restores the stomach to healthy action; a healthy stomach tones the system. Try K.D.C.

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"The Church of Rome, in spite of plaintive explanations and protestations, does fear the Bible as a cat fears the water. It assures us that it loves the Bible, and has almost created it. It even tells us that we may read it, but it gives us a thousand reasons why it is better for us not to do so, and finally it puts it in its safe and locks it up."—EDWARD CLIFFORD.

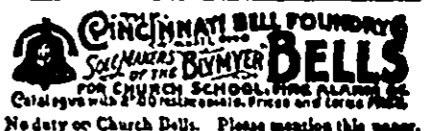
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GEORGE MUNRO, - Editor and Publisher.

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HAMILTON, APR. 15, 1893.

Home Missions.

THE MAY COLLECTION.

The desire to propogate what is believed to be divine truth is the mark of a conscientious mind. Where this desire is there will be found a way to do some hing for the truth. The opportunity may not be great, the ability may be small, but the honest desire will find expression by such effort and such means as are possible.

The Disciples of Christ are engaged in a work which cannot prosper without intelligence and conscientiousness. Intelligence without conscientiousness results in no effort; conscientiousness without intelligence leads to unwise effort. Many people are perishing for lack of knowledge; many from lack of principle. Paul says: "How shall they believe on Him of whom they have not heard?" James says: "To him that knoweth to do good, and doeth it not, to him it is sin;" the Master says: "If ye know these things blessed are ye if ye do them."

There is much to encourage the Disciples to persevere in their work. The fact that their position as to the desirability of the union of all believers is practically now accepted by all Protestants furnishes ground for hoping that their proposal in regard to the way to unite may yet commend itself to all. It is notable that the Disciples have from the beginning made a distinct proposal for union on the basis of a return to the faith and practice of the Apostles without addition or diminution. They proposed first of all to settle the conditions of membership in the church, leaving matters of church government, etc., for after consideration. They found that the tests of fellowship were few and easily identified; faith in Jesus the Christ, repentance towards God, confession of Jesus as Lord, baptism into the name of the Father and of the Son and of the Holy Spirit. They urged, and do still urge, all believers and all societies of believers to conform to this primitive simplicity. They maintain, and do still maintain, that no man, no set of men, can have any right to alter the Lord's plan, to interfere with what His wisdom has determined. They contended, and do still contend, that it is gross presumption for any who claims Jesus as their Lord to make it any harder or any easier to enter His church than He himself has made it. They held, and do still hold, that to tamper in the slightest degree with the Lord's way is to commit a grievous sin. They have accordingly steadfastly set themselves in opposition to all man-made creeds as tests of fellowship, and have uniformly insisted that Christ should be recognized as the Head of His own church.

But what has all this to do with Home Missions? Just this, that we desire our brethren to understand that the Co-operation of Disciples of Christ in Ontario has a well-defined object and is thoroughly loyal to the special

mission of the Disciples, believing that to be none other than the furtherance of the original Gospel of our Lord and Saviour as presented in the New Testament.

There is no denying that our work in this country requires great faith and an amount of self-denial which many people are not prepared to exercise. The craze to be popular, to be with the crowd, is just as strong now as ever; in fact it seems to be growing stronger. It is pitiable to see people who know better following the popular side: how they can suppose that they have any part or lot with Jesus Christ is a marvel. The Disciples make their appeal to all who love the Lord Jesus Christ in sincerity and call upon them to stand by the truth even though it separates them from friends and hinders their worldly advancement.

The special collection asked for by the Co-operation on the first Lord's day in May, or as soon thereafter as possible, should be generally taken up by the churches and should be liberal in order that the work of the present year may be brought to a proper conclusion and that the next year's work may be laid out on a larger scale. The opportunities are many, the work is great, the reward is sure. Let us all do our part in this our day and generation.

A Baptist on Baptism.

The Rev. E. W. Dadson, B. A. (now of Woodstock, Ont., we believe, and formerly editor of the *Canadian Baptist*), has a sermon on "Christian Baptism" published in full in the *Canadian Baptist* of March 9, 1893. The sermon was preceded by the reading of all the passages in the New Testament which refer to baptism and these passages are printed in the *Baptist* in order. That is an excellent idea. The "heads" of the sermon may be discovered in the extract we give below. Mr. Dadson's treatment of the questions, "When is one to be baptized?" and "Why is one to be baptized?" will be somewhat surprising to our readers, coming from a regular close communion Baptist, and we know it will be highly gratifying to them.

It is well known that one of the points long and earnestly, not to say fiercely, debated between Baptists and Disciples was as to when baptism should take place, immediately upon the profession of faith, or after a more or less extended period of probation. The Disciples all along have insisted upon following New Testament examples, just as Mr. Dadson urges in the paragraph below. We shall be glad to hear that he has many supporters in the Baptist denomination. The Disciples may well thank God and take courage now that leading men are conceding this hotly-contested point.

The answer to the question, "Why is one to be baptized?" we confess astonishes us as the production of a Canadian Regular Baptist. We fear it will throw Alexander Grant, editor of the *Northwest Baptist*, into hysterics. To our mind it does not harmonize very well with Mr. Dadson's answer to the first question propounded by him, viz.: "What does this baptism mean?" but we are not disposed to be hypercritical on that account, inasmuch as we believe it to be in accord with the New Testament, so far as it goes:

"Now, having discovered what baptism is, and who only can be baptized, and how only one can be baptized, anyone interested will want to know

IV. WHEN IS ONE TO BE BAPTIZED? Well, when is one to do the will of God? Clearly, as soon as he knows that will. Our natural sense will answer this inquiry. But as we have been appealing, not to natural sense, but to Scripture, let us resort to the Scripture as to this thing also. And again we go over the record, and of the fifty, less

or more, passages which we have had under review, the following are all that speak in any fashion of the time when one is to be baptized. Acts viii. 36—"What doth hinder me to be baptized?" Acts x. 47—"Can any man forbid water that these should not be baptized?" Acts xvi. 33—"And was baptized he and all his immediately." Acts xvii. 16—"Why tarriest thou, arise and be baptized." And, as to this point here the record ends. Without further analysis of the passages we see in them God's will, clear and distinct. Baptism is to follow immediately upon surrender to God. Its place is not at the beginning of life, where one can be only uninterested and passive and acquiesce in the matter by powers neither of mind nor body nor soul. Nor is its place at the approaching end of days, when the fear of speedy dissolution hastens one to the doing of something that may soothe the timorous, out-going soul. The place is where the apostle puts it in its application to the jailor, who was immediately baptized when he believed upon the Lord Jesus Christ; or, as in the case of Paul, "And now why tarriest thou, arise and be baptized," or, of the eunuch, whose baptism Philip saw nothing to hinder when he had once believed. Baptism, then, is to follow faith immediately.

And now our last inquiry shall be

V. WHY IS ONE TO BE BAPTIZED?

A question that need never be propounded, you would think, in view of the solemnity and the frequency of God's speech in regard to it; nevertheless, a question which is on a great many tongues. Is baptism essential? say they. Can I not get to heaven without baptism? say they. Is the mere matter of baptism going to benefit me personally? say they. To all of which the Scriptures say in Matt. xxv. 25, and Luke xx. 4, that baptism is from heaven and, therefore, is not to be either disregarded or questioned. And in Acts ii. 38 it is directly and distinctly commanded of everyone, "Be baptized, every one of you." And, finally, it is with tremendous emphasis wrapped up in the purport of the commission, "Go, disciple all nations, baptizing them." God makes baptism go hand in hand with the proclamation of His truth. God, from what we have heard this morning, evidently believes that baptism is essential to something. Would it not be wise and right for us all to put the same estimate upon baptism that God does? Why, then, should one be baptized? Because

1. God commanded it.
2. God sends it on its mission, hand in hand with the gospel.
3. It is an institution, not of earth but of heaven.
4. And the reason which, if all others fail, should surely impel a Christian man unto quick obedience, Jesus Christ was baptized, and we are to follow him.

This remark to conclude with: The man who is not baptized is living in disobedience, and disobedience is sin. Amen."

We take space to quote Mr. Dadson's concluding remark: "The man who is not baptized is living in disobedience, and disobedience is sin." We should like to ask Mr. Dadson, whether such a person can have a well grounded Scriptural hope of eternal life through Jesus Christ our Lord.

To Our Subscribers.

A large number of subscriptions to the EVANGELIST expire with this number. The usual notices will be found enclosed in the paper. We hope our friends will renew promptly. It is much more satisfactory both to subscribers and publishers when renewals are made at the proper time. When the subscriber neglects to renew at once he is apt to forget the matter until reminded by the publisher; that is not convenient for the publisher, and sometimes not pleasant for the subscriber. Printers' bills are as regular as the appearance of the paper. The main means of paying them is the money received from subscriptions. Advertisements do not amount to very much when the circulation is limited. We are sure the friends of the EVANGELIST, whose constant sympathy and support are highly

prized, are disposed to share with the publisher the financial burden of publication. All that is asked of them is that they pay for their own papers in advance and do what they can to induce others to become subscribers.

The many words of encouragement received from time to time and the demand upon the columns of the EVANGELIST make it evident that the efforts to produce a paper that shall be of service to the cause of Christ is appreciated by the Disciples of Christ in this country. Will our friends not all lend a hand in keeping up and extending the circulation of this paper?

Without further words at present our friends will understand our meaning and our purpose in these lines. We ask every subscriber whose time expires with this number to renew, and to do so at as early a date as possible. And we think our friends will be doing themselves a kindness if, when they are enclosing \$1 for the EVANGELIST, they add 25 cents for a copy of the edition of "On the Rock," which we are offering as a premium. It is a cheap book at 40 cents, the retail price; at 25 cents it is a "snap."

"On the Rock."

The demand for "On the Rock" is increasing. It is becoming quite common for subscribers when sending money for the EVANGELIST to add 25 cents for "On the Rock." Our wish is that there should be a copy of it in every house the EVANGELIST goes to, and we would like to send out a large number on our special offer of the EVANGELIST for three months and the book for 50 cents.

The discussion of the union question is bringing the subject of baptism to the front. Those who are certain that believers' immersion is what the Saviour appointed should now best themselves. The first thing to do is to become familiar with all that the New Testament says about baptism. Then as so many objections are raised to the Scriptural form and order, it is important to be ready to answer these objections readily. Such a book as "On the Rock" is very handy and useful for this purpose. It handles the matter in so straightforward and skilful a manner that we may say it leaves no room for further controversy.

We would kindly impress upon our young friends that by posting themselves on the baptismal question they can further the cause of Christ. Every young Disciple should be prepared to lend a hand in the present emergency. We notice with pleasure that our paedobaptist friends are stirring up the subject by circulating works calculated to show that sprinkling is as good as, if not better than, immersion, and that infants are as much entitled to baptism as believers. This pleases us very much, for discussion always aids the cause of truth. Let us strike while the iron is hot and do all in our power to educate the people as to what New Testament baptism is. If anyone should say we are making too much of a ceremony, tell him we are not making any more of it than the Apostles did. Infant sprinkling must go, because it is contrary to the will of the Lord. But we must remember that the Lord expects His people to fight error, to contend for the truth, and so not fall into the easy-going fashion of those who justify their inaction by the saying that all things will come right in the Lord's good time and way. We believe in the Lord's good time and way. The Lord's good time is NOW; the Lord's good way is, "Prove all things, hold fast that which is good."

Will the readers of the EVANGELIST help us to circulate this good book of Prof. Dungan's?

Our Omnibus.

Bro A. H. Finch is secretary-treasurer of the Manitoba Sunday School Association.

Bro. G. W. Jackson will give his lecture on "India," in Hamilton, April 18th, and in Guelph, April 20th.

We have received from the church in Priceville \$3, and from Joseph Watson, Hillsburg, \$2, for foreign missions, and have forwarded the same to Bro. McLean.

The legal sanction of liquor selling is the most atrociously barbarous wrong ever perpetrated in human history. Some day, as sure as God lives, there will come an end to this thing. Whisky is the dynamite of our civilization, and the dynamiter must go.—F. D. Power, in *Christian Courier*.

IT MOVES—Galileo is victorious at last in the Vatican itself. The Pope has set up an observatory, has purchased a telescope in Paris at the cost of a hundred thousand francs and appointed Padre Deaza, the eminent Italian astronomer, as director of the observatory. The world has moved since Galileo was forced to say it did not, and the infallible Pope has moved with it.—*C. World*.

From a note in the *Christian Standard* we learn that Robert Moffet, honored by the brotherhood for his long and efficient services as Corresponding Secretary of the General Convention, has been called to serve the church at Hiram, Ohio, as preacher, and also to take two classes in Hiram College in the Bible department. He will be an invaluable addition to the teaching force at Hiram, and the church that enjoys his services as preacher is to be envied.—*Apostolic Guide*.

Many distinguished men—two Canadian preiniers among them—have paid large fees to Sir Andrew Clark, the distinguished English physician, for a medical opinion. Some have no doubt saved their lives by following his medical advice. Here is an opinion, given gratis, but which ought to be worth thousands to those moderate drinkers who feel sure that "a glass now and then won't do anyone harm." Sir Andrew, as the result of long and extensive medical experience, says: "Good health will, in my opinion, always be injured by small doses of alcohol. Alcohol, even in small doses, will take the bloom off and injure the perfection and loveliness of health, both mental and moral."—*The Templar*.

BE FAIR.—The following is taken from a Manitoba paper, and we are assured states facts as they occurred in one of our provincial towns on a late Lord's day:

"Over 225 persons partook of the Lord's Supper on Sunday night in the Methodist church. Amongst the communicants were Congregationalists, Baptists and members of the Church of England."

We do not now discuss or touch the question of open or close communion, but ask what right have members of a close communion Baptist church to accept an invitation which they cannot give. Clearly the men or women who can act as the above extract says some have done, thereby pronounce most emphatically against a principle expressed in the constitution of every Baptist church in this country. Be consistent. Be fair.—*Northwest Baptist*.

It would not seem the fair thing to sit at a man's table unless we were prepared to invite him to sit at ours. But perhaps those Baptists who partook of the Lord's Supper in a Methodist house would not object to Methodists being invited to do the same in a Baptist house.

Church News.

LONDON, April 12.—Two additions last week, by confession and baptism.
T. L. FOWLER.

HAMILTON.—One received here by letter recently.

BEANSVILLE.—We hear that the churches at Beansville and Smithville have engaged a preacher between them.

EVERTON, April 10, 1893.—Three added here by letter since last report.

"The Canadian Mule" of April 1 contains an excellent report concerning the "health, conduct, application and improvement" of Robert M. Morton. Robbie is a son of Bro. R. Morton, of Everton and all will be encouraged and pleased to hear such a good report.
P. B.

GRAND VALLEY, April 11.—Bro. J. D. Moore commenced filling regular appointments with the churches here and at Marsville on Lord's day, March 19. One added here since last report by confession and obedience. We find our new house of worship comfortable, our average attendance good, and we look hopefully to the future.
GEO. TOUGH.

CECIL STREET, TORONTO, April 3.—Since last report we have had two immersions—one from the Sunday school and two added by letter. Our Y. P. S. C. E. meets after church on Sunday evenings and we find a marked improvement in the attendance and life of the meetings. We are about forming a Junior Endeavor Society, which we hope to have in running order before long. Bro. Crook has been appointed superintendent.
L.

BETHANY, W. Va., April 4.—DEAR BRO. MUNRO: Have just closed a two weeks' meeting at Brilliant, Ohio, where I began as their regular minister, Feb. 1, going out every week from here. We had a very good meeting, the house being crowded to the doors every night and often many turned away for want of room. There were 39 additions, 31 of whom made the good confession and were baptized. The church is in splendid condition, and as we closed with a crowded house and very deep interest we expect a continued turning to the Lord. We all desired to continue the meeting, but I could not leave my studies longer. We are all greatly strengthened in the promises of the Lord, which say that "I will not permit my word to return unto me void." Bro. Charles Darsie conducted the singing for me in a manner that called forth the admiration and delight of all. He is a good singer and has been of incalculable assistance to us in this great gathering.
W. G. CHARLTON.

The May Collection.

During the seven years since we met at Everton to consider the best means by which we might do more for the furtherance of the cause of our Master, great progress has been made. We have more faith in the ultimate success of the reformation for which we plead. There is a deeper and increasing interest taken in the things which pertain to the kingdom of our Redeemer. This is encouraging, and is to us an evidence that God has accepted our feeble offerings and has blessed our labors.

The work is more encouraging each year. There are so many open doors that the Board is often in a strait, hardly knowing whether to take the responsibility of, in faith, promising as-

sistance, or the responsibility of refusing it.

We have endeavored to carry on the work given to us at the Annual Meeting, in so far as continuing assistance to the points named, but we are in need of funds—more need than usual—to discharge these obligations.

We feel sure that you are all interested and that you desire to be co-workers in this good work. Now we do not dictate, but we ask that every one will give as God has enabled him. If each one would just give what *he is able*, the anxiety of the Board would be entirely relieved.

Now don't wait until you are able to give a large sum; give what you can now and God will bless your offerings and you. In Ontario I believe we are a liberal people. Comparing our numbers and ability with what we are doing in all departments of church work, we can thank God and take courage. Brethren, money is needed; try to make the May collection this year the largest we have ever given.

HUGH BLACK.

Co-operation Notes

BOARD OF MANAGERS.—Pres., Hugh Black, Rockwood; Vice-Pres., John Campbell, Erie Mills, St. Thomas; Rec. Sec., J. W. Kilgour, Guelph; Cor. Sec., Geo. Munro, Hamilton; Treas., John McKinnor, Everton; R. Winchell, Bowmanville; Thos. Whitehead, Walkerton; John Black, Rockwood; Edward Tolton, Orange; Enos M. Campbell, Toronto Junction.
All contributions to the funds of the Co-operation should be sent by Registered Letter or Post Office Order to Geo. Munro, Cor. Sec., 85 Wellington St. North, Hamilton, Ont.

FORM OF BEQUEST.

The following clause, if inserted in a duly executed will, may be used in making a bequest to the Co-operation:
"I give and bequeath to the Co-operation of Disciples of Christ in Ontario, the sum of dollars, for the use and purposes of the said Co-operation."
Space does not allow us to state many principles of law involved in making a good and valid will; but if you cannot secure the services of a competent solicitor, observe strictly the following legal formalities as to execution in Ontario:
The testator must select two persons to witness his will, both of whom must be present at the same time and see him sign it, and the witness must each sign as witnesses in the sight and presence of the testator.
The attestation clause which they sign might contain a statement that this was done.

CONTRIBUTIONS.

George Williams.....\$5 00
R. Windatt.....5 00
S. S. Lobo.....2 00

Churches desiring assistance from the Co-operation for the year June 1st, 1893, to June 1st, 1894, are required to fill up the forms referred to in last paper. These forms will be furnished upon application to Cor. Secretary.

The usual circular letter concerning the May collection and the annual meeting will be sent to churches, Sunday-schools and young people's societies in a few days.

The annual meeting will be held in Everton, beginning Thursday, June 1st. Bro. Z. T. Sweeny, of Columbus, Ind., has promised to attend as chief speaker. Full particulars and programme will be published shortly.
GEO. MUNRO, Cor. Sec.

The Sunday School.

Sunday School Committee of the Co-operation of Disciples of Christ in Ontario.—J. A. Aikin, Chairman; E. B. Barnes, J. D. Stephens.
All matter intended for publication in this department should be sent to J. A. Aikin, Orangeville, Ont.

Blank forms are being sent to the superintendents of the Ontario Sunday-schools, to be filled out as indicated thereon. The statistics desired are for the year 1892. We sincerely hope that the officers will be prompt in giving the desired information. These words may be read by some superin-

tendents whose schools are not on last year's list. There are more than twenty-eight schools among our sixty-five churches in Ontario, I am sure, and any one—preacher, teacher or superintendent—who is not sure that his school is on the list, should send the superintendent's name to the chairman of this committee.—J. A. A.

Pioneer Preachers.

HAMILTON, April 12, 1893.
DEAR BRO. MUNRO: Our late Bro. James Kilgour and I labored together in evangelistic work continuously for one year, besides holding meetings together occasionally. Our year's work began in the fall of 1892. Our first meetings were held in Elora. From Elora we went to Berlin, where there was then a small church; thence to North Easthope in Perth Co., and to Windham, in Simcoe Co., at all of which places we preached the Gospel. We were then invited by Father Bentley to visit Dorchester. Bro. E. Sheppard was then teaching school in that locality. From Dorchester we proceeded to our homes in Etamosa. Leaving our cutter, we took to our saddles and journeyed to Beansville. Bro. Kilgour remained there and preached, while I went on to Jordan to hold meetings. We next went to Wainfleet, where we preached about two weeks in a school-house. From Wainfleet we moved on to Rainham, where also we spoke the word of the Lord in a school-house. We then turned our steps homeward, passing through Hamilton and Dundas. Bro. Kilgour spoke for the brethren in Hamilton on the Lord's day, and I for those in Dundas. We also spent a few days in the Pine Woods, near to where Freelon now is.

Our next work was in Erin, where we labored five or six weeks in April and May. A great interest was aroused; fifty-four were added to the church. The brethren, fearing that the people were becoming too much excited, advised us to close the meetings. This we reluctantly did. I am persuaded now that we made a mistake.

We then went to Churchville, in Esqueping Township, and held some meetings; thence to Toronto Township, and spent about ten days. After that we remained in the township of King over two Lord's days; then we held meetings in both the front and rear of Pickering. We then labored in Oshawa until the June meeting in Bowmanville, at which meeting we were the chief speakers, and there was a large attendance.

We also attended the June meeting at Jordan. We had a very fine interest, and forty were baptized. From Jordan we proceeded to Prince Edward Co., where we preached two or three weeks. We then returned home and remained there until after harvest.

When harvest was over we went down to Wainfleet. There we found the late A. S. Hayden. Together with him we carried on meetings and quite a number obeyed the Gospel. Rainham was our next point. We there preached two weeks, and baptized a goodly number, and the brethren were so much encouraged that they built a house that fall. We visited Jordan again on our way home, and also labored some time in Erin and Esqueping that fall.

Our next tour was northward to the Georgian Bay region. We first labored in Owen Sound and then in Meaford and in Collingwood Township, after which we went to Bro. J. D. Stephens, at Tally-ho, near the town of Collingwood, and there finished our year's labor. It may interest the readers of the EVANGELIST to know that for this service we each received \$300. It was understood that out of this we should

pay our own travelling expenses, and we made up in the winter the time we spent at home in harvest. Bro. Kilgour and myself got along very comfortably together in our travels, and in our labors to spread the truth of the Gospel.

ALEXANDER ANDERSON.

Program

Of the World's Congress of the Disciples of Christ, at Chicago, Sept. 13 and 14, 1893:

Wednesday, Sept. 13.

FORENOON—PRESIDENT, T. P. HALEY, MISSOURI.

The Church of Christ in the First Century. H. W. Everett, Kansas.

Christian Union. F. D. Power, Washington, D. C.

The Reformation of the Nineteenth Century. C. L. Loos, Kentucky.

AFTERNOON—PRESIDENT, T. W. PHILLIPS, PENNSYLVANIA.

The Office of the Holy Spirit. J. H. Garrison, Missouri.

The Unity Proposed by Christ Contrasted with Denominationalism. A. I. Hobbs, Iowa.

The Church and the Masses. W. D. Owen, Indiana.

EVENING—PRESIDENT, W. F. BLACK, ILLINOIS.

The Higher Criticism. A. Procter, Missouri.

Thursday, Sept. 14.

FORENOON—PRESIDENT, J. C. KEITH, CALIFORNIA.

Scripture Immortality. J. S. Lamar, Georgia.

The Influence of the Nineteenth Century Reformation on Christendom. B. W. Johnson, Missouri.

Christianity the only Solution of the Problems of the Age. B. J. Radford, Illinois.

AFTERNOON—PRESIDENT, W. B. CRAIG, COLORADO.

The Creed that Needs no Revision. E. V. Zollars, Ohio.

The Church and the State. B. A. Hinsdale, Michigan.

The Promise of Christian Union in the Signs of the Times. B. B. Tyler, New York.

EVENING—PRESIDENT, A. W. CAMPBELL, WEST VIRGINIA.

The Church of the Future. W. T. Moore, England.

To the preparation of the above program the local committee has given not a little careful and candid thought. The suggestions made by not a few members of the Advisory Committee, as to the subjects and speakers, have been considered and utilized in a large measure. We hope it may contribute in some degree to the good of men and the glory of God.

J. W. ALLEN, Chairman.
N. S. HAYNES, Sec.

Perhaps You Already Know.

If you don't you should—that we can make any size or style of high class photograph, or any kind of a picture that can be procured in high class order, at a moderate price. We want an order from you, and are going to keep digging at you until we get it.

FREDERICK LYONDE, High Class Photographer, opposite Post Office, Hamilton.

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OUR SPECIAL OFFERS FOR 1893

1. Anyone now a paid up subscriber, who wishes to present a friend or neighbor with the EVANGELIST for one year, may do so by sending us 50c.

2. Should our agents or other friends, who are soliciting subscriptions, find any brethren or sisters who are anxious to have the EVANGELIST, but not able to pay for it, if the names and addresses of such persons are sent to us, we shall put them on our complimentary list, and give them the paper one year for nothing.

3. By the kindness of J. M. Warner, proprietor of the Hamilton Carpet Sweeper Manufacturing House, we are able to offer to anyone sending ten new yearly subscriptions to the EVANGELIST a Grand Rapids Carpet Sweeper, the retail price of which is \$3.50. This offer will hold good throughout the year.

4. We have great pleasure in making the following offer to all subscribers to the EVANGELIST, old and new: For \$1.25 we shall give the EVANGELIST for one year, and a copy of "On the Rock; or Truth Stranger than Fiction." "On the Rock" until recently was only issued in cloth binding, and sold for \$1.50. The edition we offer is bound in paper—good, tough paper, though—and sells for 40 cents a single copy. "On the Rock" is one of the most popular and most useful books ever written by a Disciple. This is an opportunity to procure it for a trifle.

5. We are very anxious that "On the Rock" should have a large circulation in Canada this year. It is admirably adapted to the religious situation in this country at the present juncture. We should like to place a copy of it in every home the EVANGELIST visits, and in every family in the brotherhood in our land, and we are confident that it would be of great benefit to the cause of Christ were it widely distributed among our religious neighbors. To further such distribution we make this offer: If any paid-up subscriber will send us 50 cts. with the name and address of some person, not a Disciple, we shall send that person the EVANGELIST for three months, and a copy of "On the Rock."

GEORGE MUNRO,
86 Wellington St. North,
HAMILTON, ONTARIO.

Woman's Work.

Programme for May Meeting of Auxiliaries.

SUBJECT—SOWING AND REAPING.

Opening hymn—Sow in the morn thy seed. No. 440.

Responsive reading of Scripture. Gal. vi. 1-10.

One minute silent prayer, after which the president leads audibly.

Reading of minutes, business, etc.

Roll-call, each responding with appropriate Scripture verse or selection. Psa. cxxvi. 5; Eccl. xi. 4, Isa. xxxii. 20; Job iv. 8; Jer. iv. 3, Hosea x. 12; 1 Cor. ix. 11; 2 Cor. ix. 10, Jas. iii. 18; Prov. xi. 18, xxii. 8.

Brief prayers by as many sisters as can be induced to take part.

Papers on topic, missionary items, thoughts suggested by topic.

Closing hymn—Bringing in the sheaves.

Prayer.

SOWING AND REAPING.

We are all sowing. While life itself shall last we cannot cease to scatter seeds. There are but two kinds of seeds to be sown—one, the harvest of which will be everlasting life, the other, everlasting death. We can sow either, but while we sow we should remember that we shall reap just what we have sown. As there are but two kinds of seed, so there will be but two kinds of harvest; but two classes before the throne of judgment; but two sentences from the lips of the judge. *What then should we sow?* Those alone are sowing pure seed who are seeking to plant in the hearts of men the word of the kingdom, the seed from which all spiritual life must spring. We should then scatter the Word of God.

We should also sow kind, loving thoughts, helpful words and deeds, knowing that from these, too, we shall reap a blessed harvest.

"A loving word, or a kindly deed
Is a seed for eternity sown,
That will bear sweet fruit on heavenly soil,
When time has forever flown."

When should we sow? Now. The time for sowing is the present. Our lives here form the seed-time of eternity. Sow then from morn till eventide. Our life's short day will soon close and we shall enter upon the harvest. What I do now decides what I shall reap beyond. My thoughts, my purposes, my words and deeds each day are all uniting to form my harvest. If evil seeds are sown now they can never be gathered again; they are sown for eternity. Like the thistles, whose crop is each year warded by the winds, so these evil seeds will spread, and just as impossible will it be to gather them in. So also will be the seeds of good we sow here. They, too, shall be borne from heart to heart bearing fruit, which shall go on cheering and blessing while time shall last. Then let us sow good seed. Sow it now.

Where should we sow? "Beside all waters." Wherever there is a soul for whom Christ's blood was shed, who needs to know of the great sacrifice, wherever there is a burdened, heavy-laden one who needs to be told of the great Burden-Bearer, wherever there is a faint-hearted, discouraged one, who needs our helpful words and deeds; wherever there is an erring one who needs to be led to the narrow way, there we should sow.

As workers in the Lord's vineyard, our mission is to see that the seed of the gospel shall be sown, even to the ends of the earth. It is a mighty undertaking, but it has within it and for its author the Everlasting God, and must succeed. The kingdom of this

world shall become the kingdom of our Lord and of His Christ. Our faithfulness or unfaithfulness in sowing will determine the dawning of that day. The seed of the kingdom has been placed in our hands. Shall we withhold it or shall we gladly scatter?

Sometimes our sowing seems a loss of labor, time and seed. Especially is this so in missionary work. But having put our trust in the Lord of the harvest we know that the seeds we sow are not lost, but that we shall find them again, though after many days. God's Word (the seed) shall not return unto Him void, it shall accomplish that whereunto He has sent it. Then we may not see the fruit of our labors here; but let us remember that this is not the time nor the place for the full harvest, and let us never grow weary with the toil and the sacrifice of the sowing, even though the fields stretching before us may sometimes seem trodden by idolatry and sin; but may we ever be cheered by the prospect of the reaping time, the certainty of the harvest, when all those who have gone forth bearing the precious seed shall come with rejoicing, bringing sheaves to lay at the feet of the Lord.

Dear sisters, let us all be sowers of the Word; let us sow patiently, prayerfully and trustingly, knowing that after we have planted and watered faithfully we can with confidence look to God for the increase. And let us ever remember the fact that *nothing else will count in the great day of harvest—nothing but sheaves, nothing but fruit.* Let us then lay up treasures against that day.

"Wouldst thou bring rich, golden sheaves,
Lay them at thy dear Lord's feet;
Hear from Him the glad 'Well done,'
'Enter into joys complete?'"

Sow then now the precious seed;
Sow with loving, patient care;
Drop in rich or barren soil,
Scatter pure seeds everywhere."

MRS. J. S. FLAGLER.

St. John, N. B.

To the District Organizers.

In last June's annual report of the sisters' work an item reads the way: "Last year the field was divided into districts and organizers appointed, who failed to report work done." This refers to some appointments made at the Toronto convention. In drawing the attention of the sisters to the work devolving upon them, I have had inquiries made of me in reference to their duties, etc., which I was unable to answer. Upon writing to Sister White, of Indianapolis, she kindly sent me some leaflets written by Mrs. Peris L. Christian on "Duties of District and County Managers." I will copy a part of this leaflet, thinking it may prove helpful to them in doing the very best they can to obtain all the information possible along these lines. "The organization and development of our auxiliaries and mission bands is yet in its infancy. Our workers encounter the perplexities and drawbacks incident to the early stages of any such undertaking, and in newly organized districts the managers are asking, 'What is expected of me?' 'What are the duties of my office?' The object of our work is, as you know, 'to cultivate a missionary spirit, to encourage missionary effort in the churches, to disseminate missionary intelligence, and to secure systematic contributions for missionary purposes.' . . . It is the duty of the county manager to ascertain the condition of the churches in her county, and whether they have auxiliary societies or children's bands; also, those places where our organizer would be welcomed and assisted in her work, and where the ground is ready for the sowing of the seed. If this information can be got-

ten by visiting the churches it will be most satisfactory; if this may not be, the work may be done by correspondence.

Keep in mind the work of the children. Is it not quite as important as any other branch of our work? In many places it may be found practicable to organize a mission band where an auxiliary could not be sustained.

She should ascertain the attitude of the churches in the district toward our missionary work; where there is a probability of successful work being done through our organizers, and also the good ground where the seed of truth may be sown. She should get into communication with the sisters in every church in her district, and by personal visits or correspondence find out their needs and the prospect of organizing auxiliaries, and, if practicable, arrange appointments for the organizer.

Both district and county managers should instruct the presidents and secretaries of new auxiliaries in the details of their work. Emphasize the importance of reporting regularly.

May I suggest to you, my co-laborers in this cause, that wherever an opportunity presents itself which may be improved for the C. W. B. M., you be prompt in making use of the means at hand for that end? Utilize the talent you find. We have many earnest, capable women who could do grand things for this noble work if their talents and energies were enlisted in its behalf. The success of the district work will depend greatly upon the heartiness and unanimity with which the managers take hold of it. Join hands, consult together, plan for systematic work, and help each other by the interchange of practical suggestions and the highest and best thoughts you have; make your work one by working together and it will prove a successful work. Our good Father has greatly blessed us in our temporal affairs and in our missionary enterprises. With great thankfulness and liberal offerings we should come before Him. Many effectual doors are open to us, many fields white for the harvest are before us. Appeals are constantly coming to our General Board, worthy and promising, which cannot be answered for want of funds.

It is very desirable to extend our fields of labor. To do this our sources of income must be greatly enlarged. There are many ladies in nearly every congregation who would join the auxiliary if they understood the nature and demands of the work. Personal effort by the present members is the chief means to bring them in. In most churches there is good material for a young ladies' missionary band. The young ladies will enjoy the work, develop missionary workers, and materially strengthen our treasury. Children's mission bands are, if properly managed and trained by a devoted Christian leader, very useful in the work of the Lord.

Now for the present those sisters who have been appointed district organizers will need, in a measure, to combine the duties of district and county manager and organizer. This work needs developing here in Ontario. There are many places where excellent work could be done. This should not be left entirely to those appointed for the work. Let each sister who feels an earnest desire for the advancement of the Master's kingdom remember that "personal effort by the present members is the chief means to bring them in."

B. S.

Ward off Spring diseases by taking K. D. C. It restores the stomach to healthy action. A healthy stomach tones the system. Try K. D. C.

Slocum's Emulsion has no equal, 35c.

Children's Work.

Mrs. J. A. Lehard, Supt., Owen Sound, Ont., to whom communications for this department should be addressed.

"The earth shall be full of the knowledge of the glory of the Lord as the waters cover the sea."—Habakkuk ii. 14.

DEAR MISSION BAND LEADERS: I find myself in the position of having to supply "copy" for our column and nothing on hand wherewith to do it just now, so I will try and write a few of the many things I should like to say if I had an opportunity. I mentally travel around the circle of bands and wonder how you are all prospering. Whether you are at work to the best of your ability; whether you are feeling hopeful and encouraged over the condition of your special band, or whether you are down-hearted and despondent.

How is it with each of you? I hate to own it, but I have been feeling just a little discouraged myself of late, but I console myself with the fact that I have not been feeling well and that things have taken on a slight "blue glass" aspect in consequence. Still I cannot forget that there are some of you who have not sent me a word all this year. I suppose if I did not care for the welfare of our work I should not mind, but I so dislike to think of failure in connection with it, and I am very much interested in every separate band and its prosperity. There is no need for me to indicate which one has failed in this particular, but each one can decide for yourselves whether you are the neglectful one. If you put yourself in my place for a few minutes, it may give the things a different aspect. I cannot sufficiently thank those of you who have reported and helped me so much.

There is one short word in the Bible which has comforted me very much of late. It is the word "shall." Whether it is that I have been looking at myself through the same "blue-glass" medium or not, or for some real good reason, it is a fact that the closer acquaintance I get with myself the more unsatisfactory it becomes, and I am afraid I am not alone in my experience. When I think of our Master and His wonderful loving patience, I have a feeling almost like compassion for Him. That we try Him so much, and wonder how He bears with us so long; and one day when I was feeling this very much this wonderful "shall" comforted me. "He shall see of the travail of his soul and shall be satisfied."

Then those of us who are interested in the temperance movement and in any degree engaged in fighting the gigantic evils of intemperance, will often be appalled at the work to be done and the difficulties in the way, but there is a "shall" to fit this too. "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." Breweries, distilleries, saloons, and all their kindred evils must go down before the power of this mighty "shall." Let us comfort ourselves with the thought of how complete it must be.

Then let us take a view of the great mission question, in which we are all so closely interested. Look at the immense area covered by the world's mission fields; of the millions of souls who have never heard the sound of the gospel nor the name of Jesus. Then look at the workers, and be dismayed at the utter lack of proportion of the workers to the work. Not very cheering, is it? and yet there is a glorious "shall" to meet our need. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."

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

Try the easy, clean and economical way—the way of washing, and you will not be disappointed.

SUNLIGHT SOAP having no equal for purity, you may use it with comfort and delight for every household purpose.

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Let us construct a bridge of this wonderful "shall," which shall span the sea of trouble and difficulty and discouragement, by which faith can visit the land of promise and there find strength and endurance to take up our work and do it, and the time will come, we do not know how soon, when we too in our measure shall be satisfied.

I must remind you that your annual reports should be in not later than May 20, and that date will soon be here.

J. E. L.

Four Valuable Books Almost Free!!!

I must sell 200 doz. copies of The Great Controversy within sixty days, hence this great offer on the very books you need. If you will sell one dozen copies and send us the money (\$6) and 49 cents to pay postage on premiums, we will send you: (1) Smith's Bible Dictionary (467 pp.); (2) Interwoven Gospels (about 400 pp.); (3) Cruden's Complete Concordance (853 three-column pages); and (4) Todd's Student's Manual (198 pages)—all bound in cloth. Let us have your decision at once and we will send the dozen G. C., so you can deliver as you sell. You need not send any pay for the books or postage on premiums until the books are sold. The books must be paid for by April 20, 1893. We can furnish you a good preacher's library for a little work. "Strike while the iron is hot."—Now! Address, PROF. ASHLEY S. JOHNSON, Kimberlin Heights, Tenn. Feb. 17, 1893.

Business men everywhere use rubber stamps. New uses for them are always coming up, so that another is always wanted. A bright young man in every town has a splendid chance to make a little pocket money by taking orders. Walton & Co., Sherbrooke, Que., make them in a style unapproached by any other manufacturer in the Dominion, as their well-equipped printing office, stocked as it is with a splendid assortment of new type, borders, etc., gives them unrivaled advantages. They make a specialty of supplying agents, and will send terms on request, accompanied by stamp.

For coughs, use Slocum's Emulsion, 35c.

Foreign Missions.

Contributions.	
MIANITOBA.	
Minnedosa	\$15 00
ONTARIO.	
Church, Aylmer.	\$24 00
" Dorchester.	4 50
" Welland	10 00
" Erin	10 50
" Erin Center	47 00
" Everton	74 26
" Mimosa	10 13
" Owen Sound	12 72
Y. P. S. C. E., Selkirk	6 09
Mrs. N. S. Frick.	2 00

Official News from the Foreign Society.

The Executive Committee of the Foreign Society met in regular monthly session in the Y. M. C. A. building, Cincinnati, O., March 17, 1893. Devotional exercises were conducted by A. McLean.

FINANCES.—The receipts for the month amounted to \$6,900.09; the expenditure to \$6,343.04.

NOTES FROM THE FIELD.—Dr. Durand writes from India to say that a bungalow is needed in Hurda for Miss Thompson and Miss Judson. A piece of ground can be purchased adjoining the mission premises. He asked that \$500 or \$800 be sent at once. It would be pleasant to accede to his urgent request if the committee could spare the money.—G. L. Wharton reports that the Bible school opened Feb 1st with seven pupils. "We have eight now, whose ages range from 17 to 40 years. I have fitted up the verandah of the bungalow for a classroom, where I spend several hours daily. Three are Christian women. Our studies this session are in Genesis, the Gospels and Acts of Apostles. We have daily preaching out of doors as a part of the training. The work is interesting. The missionaries at the different stations are all helping to make it a success.—John G. McGarran wants \$100 to purchase a small tripod camera. He wants to take some pictures for lantern slides and newspaper engravings. If some good brother or sister will send him a camera and bear the cost of shipping it, he will bear the cost of developing and printing.—W. E. Rambo writes: "Since our convention and the decennial conference in Bombay, we feel that the position we as a people occupy makes our presence in India in influential numbers an imperative necessity. Never has there been anywhere, outside of Japan, that I know of, a more certain tottering of ecclesiastical systems and a more clearly defined movement toward the ground of Christian union held by us. But our hearts yearn for more help. Give us men and women and the requisite means and with God's help we will show you results of which the church need not be ashamed."

Dr. Macklin gives an account of the opening of the new hospital. "Representative men among the people, led by their literati, opened our hospital for us. They hung up red cloth and gilt ornaments, fired off a great quantity of firecrackers, offered large candles with complimentary characters in gilt, and hung up fifteen pairs of scrolls praising our work. The scrolls were written by the literati themselves, one of whom had been a censor in the imperial court. The names of the men are all inscribed on the scrolls. It was a spontaneous expression of appreciation by the whole neighborhood of the building and the work. Dr. Butchart and I entertained them to the number of 256, with a feast, which will not cost the society anything. It is very pleasant to have such good feeling manifested. We gave a copy of the Gospel by Mark with notes and a religious calendar prepared by Mr. Saw to each guest. The hospital will accommodate seventy patients. It is a beautiful and convenient building."—W. R. Hunt writes from Chiu Cheo: "Our work here beams with hope. It was my privilege on Saturday to baptize two men, one being our first native convert from Fung Yang Fu. We read and examined the Scriptures together. He came out boldly for Christ. The ice breaks! We shall win in his name!"

W. E. Hugg reports eight baptisms in Gloucester. "Much good is being done by our Tract Society and cottage meetings, and by our Young People's Society. 'Saved to serve,' is being fulfilled in the lives of many of our members, who, having witnessed to Christ in baptism, are now witnessing for Christ in daily testimony."

It should be borne in mind that the Nashville convention recommended that the forces in the field be greatly strengthened. A number of young men have applied for work. There is only one thing in the way of their appointment, namely, a lack of funds. The reports from the churches are cheering. If all have done as well as those heard from, the March offering will be much larger than last year. Some have postponed the offering. It is to be hoped that every church will contribute generously to send the gospel of the grace of God to those who sit in darkness and in the shadow of death.

Another London Miracle.

AN ODDFELLOWS LODGE PASSES A RESOLUTION OF THANKS.

THE EXTRAORDINARY CASE OF MR. E. F. CARROTHERS—UTTERLY HELPLESS FOR THREE YEARS—PRONOUNCED PERMANENTLY DISABLED BY HIS LODGE DOCTOR—RESTORED TO HEALTH AND STRENGTH AND AGAIN WORKING AT HIS TRADE—ASTORY FRAUGHT WITH HOPE FOR OTHERS.

London Advertiser.

Canadian Order of Oddfellows, Manchester Unity.

Loyal Perseverance Lodge No. 118, LONDON, Nov. 22, 1892.

To the Dr. Williams' Medicine Company: GENTLEMEN,—I have much pleasure in forwarding you a vote of thanks passed by a resolution of the above lodge, thanking you for the good your valuable medicine, Pink Pills has done for our brother, E. F. Carrothers, who for three years and a half was almost helpless from locomotor ataxia and given up by our doctor as incurable, and who is now, we are happy to say, by the use of your Pink Pills, able to follow his employment.

Trusting that your valuable medicine may be the means of curing many sufferers and be a blessing to them as it was to our brother, I am yours truly, on behalf of the lodge,

ED. GILLET, Secretary
521 Philip Street, London, Ont.

This is to certify that the above facts are a true statement.

E. F. CARROTHERS

The above is self-explanatory, but in order to lay the facts of this extraordinary case more fully before the public an Advertiser reporter preceded to investigate it. It was his pleasure and duty some time since to record the remarkable cure of E. J. Powell, of South London, wrought by the medicine known as Dr. Williams' Pink Pills for Pale People. It was a striking story of release from life-long affliction, but it was even surpassed by the miraculous experience of Mr. E. F. Carrothers of 103 William St. Mr. Carrothers is an uncle of Alderman R. A. Carrothers, and by virtue of long residence and personal qualities is well and favorably known throughout the city. He is a carpenter and joiner by trade and is a good workman. His friends and acquaintances are aware that a healthier and more robust man never walked the streets of London until a few years ago, when he was suddenly smitten with what

is generally supposed to be paralysis. They heard with regret that he had been pronounced incurable, and as he was unable to leave the house, only occasional callers saw him again during his long spell of total disability. Within the last few months they have been agreeably surprised to see him around again plying his vocation and apparently as vigorous as of yore. Inquiry and explanation naturally followed, and it is now widely known in the city to what agency Mr. Carrothers owes his magical restoration to health and strength.

A TALK WITH MR. CARROTHERS.

The other evening the reporter called upon Mr. Carrothers and found him seated by the fireside in the bosom of his family, looking hale, hearty and happy. Upon learning his visitor's errand he said he was only too happy out of the depths of his gratitude, to relate the circumstances of his affliction and his wonderful cure.

"I had always been a strong, healthy man," he said, "until this stroke laid me low. I hardly knew what sickness meant. It was three years ago last April when the attack came. I went to bed apparently in my usual health one night and awoke about 5 o'clock in the morning, as my watch at the head of the bed told me. I dozed off again, and on awaking the second time attempted to rise. I could not move. Every nerve and muscle of my body seemed to me paralyzed. I lay like a log. At first I was speechless, but managed after a time to articulate feebly, and not very audibly, my wish that a physician be sent for. Dr. Moorehouse came and placed a mustard plaster across my bowels, telling me to lie quiet for a few days. I did so because I could not do anything else.

"As I was entitled to the services of the lodge physician, Dr. Pingel, I sent for him. He gave me some medicine that relieved the excruciating pain in my head. He brought another doctor with him (I don't know his name) and they subjected me to a regular course of treatment, by which I was suspended from a support around my neck. I asked the doctor what the matter was, but as he evidently wished to spare my feelings he did not tell me directly, nor did Mr. Gillett, the secretary of the lodge, whom I also asked. I inferred that there was something they did not wish me to know.

"I had now been about a year in the same condition. Sometimes I was able to get out of bed, but never out of doors. At other times I was unable to feed myself. I had absolutely no control over my muscles. If I attempted to touch or pick up anything my arm would usually stray, apparently of its own volition, in an entirely different direction. I was more helpless than an infant, and I suffered a great deal. The doctor commenced the injection of some compound into my arm and leg, but a kind of abscess gathered in each and it had to be lanced. This was very painful. A quart of matter of a greenish color came out. I seemed to get stronger in general health, but my paralysis remained the same. In December, 1891, after two years and eight months of this helplessness, I was given up by the doctors as hopeless. The grand master of the order, who had come to London to look into my case, and the secretary of Perseverance Lodge, called to see me and informed me of this. I had given up all hope of myself, so the blow fell lighter. The lodge had all this time been paying my weekly sick dues, and I understood that after the doctor's certificate of my helplessness had been handed in they made arrangements to continue giving me permanent aid.

"And now as to the remedy which proved my earthly salvation: A next door neighbor one day sent me in a label off a Dr. Williams' Pink Pills box. I read it, and acting on a whim, and not with any real expectation of benefit, gave my little girl 50 cents to buy a box. The very first box made me more cheerful, it seemed to brace me up and I began to feel a glimmer of hope. With the second and third box the improvement continued, and I felt more than delighted to find that I was commencing to recover the use of my limbs. Through a friend I got a dozen boxes and the lodge added half a dozen more. I kept on taking the Pink Pills, and I gained steadily, so that I am now what you see me to-day. Yes, I am capable of earning my living as before. I am working at my trade in London West at present and walk

over there (a distance of nearly two miles) and return every day."

"You are naturally thankful for Dr. Williams' Pink Pills then?" interpolated the reporter.

"Thankful!" echoed Mr Carrothers. "I can't find words to express my gratitude. You can imagine a man in my position, always strong and healthy before stricken down that way, with a family dependant upon him; and after giving up all hope of being anything but a useless burden, to be restored this way to strength and happiness—haven't I reason to be thankful, and my family too?" And there was no mistaking the sincerity of the utterance. "I believe Dr. Williams' Pink Pills can cure anything that any medicine on earth can," he continued. "I know of other cases in this city where they have succeeded when doctors have failed. Well, good night." And the reporter left to call on Mr. Ed. Gillett, the secretary of Perseverance Lodge, who lives a couple of blocks further south at 521 Philip street.

MR. GILLET'S STATEMENT.

"There is nothing that can give me greater pleasure," said Bro. Gillett, "than to say a good word for Dr. Williams' Pink Pills. I tell you they saved the lodge a good deal of money in Bro. Carrothers' case, and there is not a member of Perseverance who won't say the same thing. We had paid out over \$400 to our sick brother, and of course it was a big drain on our finances. We asked the lodge physician, Dr. Pingel, to examine him so that we would know whether he was going to get better or not. The doctor informed us that he was incurable, and gave us a certificate to that effect."

Mr. Gillett opened his secretaire and extracted the document referred to from the lodge records. It read as follows:

Dr. Pingel, Office, 354 Dundas St., LONDON, Dec. 2, 1891.

Bro. Gillett: DEAR SIR,—At your request I carefully examined Bro. Carrothers, of Perseverance C. O. F., M. U., who has been unable to perform any labor for several years, and find him suffering from the results of cerebral hemorrhage (extravasation of blood into brain). As no improvement has taken place for some eighteen months, I have no hesitation in pronouncing him permanently disabled.

Yours fraternally,
A. R. PINGEL.

"After that," said Mr. Gillett, "we sent for Grand Master Collins, to consider what we should do. We then learned that Bro. Carrothers had commenced taking Dr. Williams' Pink Pills and they were doing him good. So we decided to furnish him with a supply and await developments. You know the result. He's better now and at work again. The lodge unanimously moved a vote of thanks to the proprietors of Pink Pills, and it was forwarded to them.

"I have known Bro. Carrothers for years. He was always until his last illness a strong, healthy man, and it seemed strange that he should be stricken down so. He had a terrible siege of it. You see the knife (pointing to one on the table); well, if he tried to pick it up he couldn't do it to save his life. He was completely paralyzed."

Turning to the lodge records again, Mr. Gillett produced a book and showed the reporter the entries made week after week for three years and over of the payments to Bro. Carrothers as sick benefits. The worthy secretary intimated that any other information desired he would cheerfully furnish, but the reporter had had enough to convince him and left.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after-effects of la grippe, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of any nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, of Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing

their trade mark and wrapper at 50c. a box or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk or by the dozen or hundred, and any dealer who offers substitutes is trying to defraud you and should be avoided. The public are also cautioned against all other so-called blood builders and nerve tonics, no matter what name may be given them. They are all imitations whose makers hope to reap a pecuniary advantage from the wonderful reputation achieved by Dr. Williams' Pink Pills. Ask your dealer for Dr. Williams' Pink Pills for Pale People, and refuse all imitations and substitutes. Dr. Williams' Pink Pills can be had of all druggists or direct by mail from Dr. Williams' Medicine Co., from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive, as compared with other remedies or medical treatment.

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