



**Contributions.**

**Tell Thy Sorrows All to Jesus.**

EDNA.

Tell thy sorrows all to Jesus,  
For He knows life's bitter way—  
Knows how great the toilsome struggle  
And the sins that lead astray.  
But His blood it is that cleanses,  
That of Jesus Christ's, God's son;  
Tell thy sorrows to thy Saviour,  
Strength is found and victory won.

Tell thy joys unto that Saviour,  
He has purchased all for thee,  
And thy confidence is blessed  
Unto Him who made thee free;  
And thy joy will seem more sacred  
When thou hast told Jesus all;  
Greater joy shall surely follow  
"Showers of blessing" surely fall.

Tell thy trials all to Jesus,  
Many has He borne for thee;  
And he scorns not our petitions  
Brought in deep humility.  
"Precious in His sight" our conflicts,  
If to Him they bring us near;  
And perchance those very trials  
Make life's path of duty clear.

Tell thy weakness all to Jesus,  
Perfect strength in Him is found,  
Strength to bear the heavy burden,  
Grace to scatter flowers around.  
Many cheerless desert places  
Can be found in life's expanse,  
Gast not shadows by thy presence,  
But let sunshine from thee glance.

Give thy heart, thy all to Jesus,  
Though the offering seemeth poor,  
Yet with Christ it is accepted  
And will open heaven's door.  
It will gain for thee admittance  
To that land where all is day,  
And the clouds of life are lifted  
And all tear drops wiped away.

**Character Building.**

DISCOURSE BY J. H. MUNDY.

"What I have written, I have written."—John xix. 22.

Life is a character maker. There is not a man or woman living but should look forward to a home for himself or pride of everyone, that at some day, and that day as soon as possible, there would be a house and home of one's own, with all the hallowed and ennobling influences associated with it. In the building of a house one may leave the detail of arrangement, specification and construction to the architect and contractor, and relieve himself of all responsibility and trouble.

There is another house God calls character. This is not left optional for men to build; all are building it, whether conscious of it or not. We are obliged to build character whether we will or not. Such a house one cannot let out for the building; no one has to do with the plans, material, style, foundation or finish, but the individual. That one refuses to plan or remain indifferent to the structure matters not, for character is being promoted just the same. Whether your character is a palace or a hotel in its construction or furnishings, all rest with each individual. "What I have written, I have written." What we think and do, so we are, now and for eternity. Shall your character be attractive and beautiful? You must make it so. One sees an oak tree, the monarch of the forest, and notices a knot on one side, but censures not the tree because of such knot, for the oak is not to blame for it. One sees a knot in your character. What is the difference? There are none who will not blame and censure you for it, for all know it could have been avoided. The choice not left to the tree is yours. One can make himself what he will. Some say, let life go on, let it take care of itself; but every second drives a nail, and your thought, your act, is giving eternal character to that structure of yours. No one can go on and not build character; that is what we are here for on earth.

No sane person but what will grant that, "Man made in the likeness of God," is here for no ignoble purpose. Young man, you are not simply sent into the world to wear a fine suit of clothes and stand so high in your stockings, but to glorify God "with all your heart, soul and mind and to love thy neighbor as thyself," to read the sermon on the mount and make some part of it personal, with all sincerity to study the Lord's prayer (John xvii).

We are constantly putting on some additions to our house character. Every Satanic thought or God-like one is an addition to our structure. The "cup of cold water," with its beautiful associations of kindness, or the dastardly act frowned upon by all true men, are alike conditions and give character to our building. The worthy men who are dreaming of the attainment of a character which shall give them not only reputation, not only praise, but weight in the world. If this be your prime object, young man, you are very likely to take the wrong course and make a wreck of yourself. Character lives in a man, reputation outside of him. Let me tell you that if you do right your character will take care of itself, no less your reputation. Serve God and your generation well; seek to be consistent with the highest life you have; be not afraid to change your opinions or your course or anything if you think you are wrong, and God and your generation will take care of you. Again, character is a destiny maker. Equally true is this statement as the one that life is a character maker. Judas had his character; he made it what it was. You are going to your destiny. There is no doubt in your mind to-night as to what the character of your structure is like; so there is no doubt what your destiny will be. "He that is filthy let him be filthy still. He that is righteous let him be righteous now so will they be hereafter." What is the destiny of the gambler, rum-seller, licentious, the lazy, devil-serving liar, the man who denies the Lord Christ? Each knows his character, each knows his destiny. Tell me what is the destiny of the man that loves God, that gives up all for Christ's sake, that accepts Christ as his personal Saviour. There is no doubt as to where such a person is going. Equally true is it that there is no doubt to-night where you are headed for. "What I have written, I have written." "He that believeth and is baptized shall be saved; he that believeth not shall be damned." Every day is a judgment day for you. Character is indeed a destiny maker. No character is fit to stand in the presence of God without Christ. Why not take the Son of God into your life and allow Him to strengthen, purify, and enable you to wear such a character-structure as will be fitted for the eternity you hope for? Will you not accept for your personal Saviour Jesus the Christ, the Son of the living God? "Other foundation can no man lay than that is laid, Jesus Christ the chief corner-stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit."

**Rev. Geo. M. Adams, D. D.**

Aubundale, Mass., writes: I recommend K. D. C. very strongly; in my case it has proved singularly efficient; when I could find nothing else to give relief it was a prompt remedy. I should be unwilling to be without it."

Free sample mailed to any address, K. D. C. Company, Ltd., New Glasgow, N. S., or 127 State St., Boston, Mass.

For colds use Slocum's Emulsion, 35c.

**Cleveland, '94.**

The Thirteenth International Christian Endeavor Convention is to be held in Cleveland, O., July 11-15, 1894. Cleveland Endeavorers are hard at work laying plans for the proper care and entertainment of the expected thousands.

The committee of '94 are planning for anywhere from 25,000 to 40,000 delegates.

Norman E. Hills, 372 Sibley St., Cleveland, O., is the chairman of the Entertainment Committee, and the only person to whom you should write for all particulars in this line.

Up to date ten thousand applications have been received from those who wish accommodations. Several states have been assigned headquarters.

The five Christian Endeavor districts of the city have been divided into sections, each section representing a state. Some church will be made headquarters for the section and will be open all day for the convenience of delegates from that state. Here committees can meet, friends confer, announcements be made, etc. Most of the delegates will be cared for in the delightful homes of Cleveland, the hotels being able to accommodate comparatively few. Every house where delegates are quartered will display in the window a large C. E. monogram, the name of the state from where the person comes being hung below it.

The Cleveland Union has adopted "white and gold" as official colors. Citizens generally will decorate.

In addition to our fine large auditorium, which will seat about 9,000 people, the Hall Committee has rented a mammoth tent which will seat 10,000 people. Music Hall, with a seating capacity of 5,000, can be brought into service, as can a number of small places besides adjacent churches.

has been adopted by the "Committee of '94." It will have a celluloid front and back, and contain six pages of white paper. These pages will each have two photo-engravings, one on either side. These will be distinctively souvenirs of Cleveland. The outside front will be beautifully lithographed in two colors. The C. E. monogram will be the center piece, surrounded by a laurel wreath, rays of gold adding to the effect. The reverse side will be worded, 13th International Convention July 11-15, 1894. It will be a beauty.

The official paper of the Cleveland Union, *The Cleveland Endeavor*, will contain all convention news. If you wish to keep informed about the preparations being made send twenty-five cents to Walter J. Lewis, 160 Public Square, Cleveland, O., and the paper will be sent until after the convention.

The Union has just issued an advance souvenir entitled, "*Christian Endeavor in Cleveland*." It is daintily bound in gold and white and is filled with engravings of prominent local Endeavorers and places of interest about Cleveland. It contains a fund of information about the Convention City and should be in the hands of every one who expects to attend.

F. M. Lewis, 27 St. Clair St., will send this book post paid for thirty cents.

The City of Cleveland is an ideal place for a convention and it is with pardonable pride their beautiful city that the Cleveland Endeavorers are spreading abroad this invitation to all to come and visit them. They are opening their hearts and homes, and the more delegates that accept their hospitality in July the happier they will be. Situated on Lake Erie, the lake breezes make every July a comfortable month, and its numberless shade trees have won for it the name of the "For-

est City." The famed Euclid Avenue with its magnificent residences and well-kept lawns, and its other beautiful residence streets, have made Cleveland noted for its beauty. Lake View cemetery, where the Garfield monument is located, is easily reached by the electric cars. Within the monument lie the remains of President Garfield. A marble statue of the president, bronze base-reliefs, showing scenes from his life, and mosaics, are striking features of the memorial. The electric street car system is unequalled. There are about one hundred and seventy-five miles of it in the city, the cars crossing over the two large city viaducts and reaching all the points of interest. The educational institutions, the large hotels and fine business blocks of Cleveland make it well worthy a visit were it only for the purpose of sight seeing. With the inducement of the greatest of great conventions it is to be hoped that many Endeavorers and those interested in their work will accept Cleveland's invitation for July 11-15.

**Baptists and Disciples.**

THE CANADIAN EVANGELIST of the 15th ult., in the course of an article upon the discussion now going on in some of the Baptist and Disciple papers of the United States touching the possibility of a union of the two bodies, refers with evident disapproval to our endorsement of a paragraph which we clipped from the *Watchman* a week or two since. The salient points which we had in mind in expressing our concurrence, were two. The first was the statement of the obvious fact that no negotiations carried on openly or secretly, by any man or body of men, no matter how influential or how highly respected among Baptists, could bind the denomination in any way. The statement was not needed for the in-

is sometimes necessary to guard against mistakes by others, who, being used to a different system, do not bear in mind the principle of the independence of the individual church, which is so dear to Baptists.

The second thing in the *Watchman's* paragraph which we cordially approved was the expressed hope that, should a union of the two bodies be at any time effected and Baptists require a new name in consequence, that name may not be "Christian." The EVANGELIST assures us that the body it represents do not take to themselves the name "Disciple" or "Christian" in an exclusive sense. If it is not used in an exclusive sense, but held only in common with Baptists and other denominations, they have no distinctive name. How then shall they be distinguished? Is it not of the very essence of a name used to designate any body or society that it be exclusive? It cannot serve its purpose else. It is useless for distinction if not exclusive. But, if exclusive, nothing can excuse the bad taste, to use no stronger term, of the attempt to appropriate either of the above terms as a special designation of any one little section of the great family of the followers of Christ.

Though we do not regard denominational divisions as so very bad a thing, provided they represent conscientious convictions intelligently reached and held without arrogance, we shall be glad to see a union between Baptists and "Disciples" whenever such union can be effected on a sound basis. Two things on the part of the "Disciples"—we say it with all respect and kindness—seem to us to render such a union very difficult, if not impossible, at present. One is that, as Dr. Tupper says, they lay undue emphasis on the external act of baptism. Our contemporary does not admit this, and proceeds to support its

views by quoting texts. But Baptists think they have studied the Scriptures no less carefully, and follow their teachings no less loyally. Be that as it may, the fact of this difference remains, and it is we believe the conscientious conviction of most Baptists that it is too important in its fundamental character and spiritual influence to admit of compromise.

Another thing that Baptists have against their "Disciple" brethren is that the latter are continually denouncing sectarianism while they themselves are as strictly and narrowly sectarian as any other body of Christians. Some good day they will come to see themselves as others see them, or better, as they really are, in this respect. When that takes place the day of union and fellowship with Baptists may be nigh. —*Canadian Baptist*.

**Disciples of Christ.**

ELDER W. D. CAMPBELL ON THE "REASONS FOR OUR EXISTENCE."

Elder W. D. Campbell preached last evening at the Church of Christ, corner of Fourth and Plum streets, on "The Distinctive Pledge of the Disciples of Christ." Mr. Campbell is an evangelist of considerable power, speaking with a clearness and force that commands the attention of his audience from first to last, and his illustrations of the "reasons for our existence" were very pertinent and plain. He said that 1700 years ago Jesus Christ established a system of religion, and as Christ Himself was perfect, so His system was perfect, all imperfections being of human derivation. For nearly three centuries the pure church existed, and then the corruption of which the Apostle Paul gave warning just before he died came upon it. For centuries afterward, during the dark ages, the Bible was a sealed book in charge of the church of Rome. Then it was rescued by Martin Luther, who declared that it was God's heritage to His children, and was theirs to read. But in doing this the church made the mistake of giving to his followers a creed, consisting of ninety five opinions of his own. He was followed by Whitfield, Knox, Calvin, and Wesley, all great reformers, but all the authors of creeds or dogmas, all of human agency. Seventy years ago Walter Scott and other leading men, each of whom were unknown to the other, began to urge the restoration of the primitive religion of Christ, just as it was taught by the disciples, and with the same temporal church organization which they employed. This was the beginning of the church of Christ. It does not seek to reform any existing creeds or forms, but seeks the restoration of the system of religion founded by the Saviour and taught by His disciples. Just this; no more and no less.

"If there is anything in our teachings for which we cannot say, 'Thus saith the Scriptures,' we will give it up," said Elder Campbell. "The only article of faith required of anyone is the one article given by Christ himself, belief in Him and repentance of sin. This is all that the apostles demanded. The church of Christ adopts the same form of baptism as that adopted by Christ and His apostles, immersion, holding there is no warrant in Scripture for any departure from this, and that it must follow repentance and the acceptance of Christ. The church of Christ now has a membership of 1,250,000, and the elder, last evening, said it stood as the one bright star to all Christians of all denominations who are praying and hoping for Christian unity, a sentiment that has lately made wonderful progress throughout Christendom. A large audience was present and, at an invitation from the elder, three signified their desire to unite with the society." —*Detroit Free Press, Feb. 26.*

No doubt it will be of interest to the many readers of the EVANGELIST and to the brethren and sisters in Christ to hear a little in reference to the church of Christ in Detroit and relative to the work of Bro. W. D. Campbell as evangelist. The year just closed has been indeed a fruitful one. Two hundred and thirty souls have been added to the Plum street church and



mission... through the efforts of Bro. Campbell. Since the first of the year 1894 and up to and including Lord's day, the 13th February, we have had twenty-nine additions in Plum street and many more to follow. These coming through our regular meetings show a healthy growth. Every Lord's day evening, when Bro. Campbell preaches, the building is taxed to its utmost capacity. The singing is indeed captivating and is acknowledged by members of different churches to be the best in the city, despite the fact that it is not led or accompanied by an organ. Surrounded by these circumstances and with the simple truth back of him, Bro. Campbell preaches with wonderful power. Without any excuses or tire some introductions his first sentence lodges you into the logic and argument of the simple primitive truth. He never loses the thread of his discourse, but reaching out brings into bearing the most forcible arguments and illustrations along the line of his subject. With his natural ability and his continued growth in strength and power, should the Lord spare him a few years, he will not have his equal; in fact, we much doubt whether to day his equal could be found as a preacher of the simple, pure gospel of Christ. With the character to back up his preaching, do you wonder that he is a power? Were each member of the church of Christ, Plum street, Detroit, working as he or she should with Bro. Campbell to do the preaching, we could turn Detroit upside down. Yours fraternally,  
PHILIP G. SANDERSON.

**The Sunday School.**

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

**Provincial Sunday School Association.**

The report of the Provincial Sabbath School Convention is to hand, and is replete with good things. It ought to be in the hands of every Sunday school superintendent and teacher in Ontario. Copies may be had of J. J. Woodhouse, box 525, Toronto, at 12 cents each, when five or more are taken. Single copies, 25 cents. Miss Leary briefly reported the convention in the Dec. 1st issue of the CANADIAN EVANGELIST, referring specially to the addresses of Messrs. Wade, Hammill, Reynolds, Briggs, and Miss Annie S. Harlow. Their topics were timely and their words excellent. The reports given of the world's and international conventions by John Potts and Wray R. Smith are exhilarating. "The Home Class departments of the Sunday school," by G. B. F. Hallock, and "A Model Teacher's Meeting," by H. M. Hammill, are good. "Primary Methods," by Miss Harlow, would be valuable to all teachers of little scholars. Do not fail to get a copy. The number is limited.

The Sabbath-day, fourth-commandment element in the Association has caused the words "Sunday" and "Sabbath" to be used as if they meant one and the same thing. The report speaks of "The International Sunday-school convention" and "The International Sabbath-school Convention." Rev. W. H. Wade, Miss Annie S. Harlow, and Messrs. Hammill, Hallock and Reynolds, appear to be inconsistent through their using these words interchangeably. I am of the opinion that this inconsistency is due in each case to the reporter and not to the speakers. Drs. Potts and Welton and W. R. Smith are reported as using the term Sunday school throughout. Now

For immediate relief after eating use K. D. C.

a convention of thinking teachers of Christianity ought not to be reported as using a Judaic term in that way. And why is the "Provincial Sunday-school association" labelled "Sabbath?" To my knowledge there was not a Sabbath school or seventh day school represented in the gathering. They were all representatives of Sunday schools, that meet on the first day of the week. Why not call the Association by its right name? To say that the first day of the week is the Christian Sabbath is incorrect. There can be no such thing as a Christian Sabbath. The Parliament of Canada has made the first day of the week a secular Sabbath, but it could make either the second or third days just as much a Sabbath as the first day. To Christians, Disciples of Christ, the first day of the week is "The Lord's day." The seventh day, the Sabbath, "was made for man." It was a rest day. The first day, the Lord's day, is one of work and activity for God. There is no specific law or commandment governing it. Following apostolic precedent, and the history of the church in all ages, we commemorate on the first day of each week the greatest event in God's great scheme of redemption—the resurrection of Jesus Christ from the dead. The Lord's day is more than a secular Sabbath; let us give it its proper name and place. Secularly it is Sunday; religiously, it is Lord's day.

It is advisable that more of our Sunday schools be represented in these conventions. Superintendents should not fail to see that some teacher or teachers from his school be at each county meeting, and if possible at the provincial as well. They stimulate to greater activity, enlarge our ideas, warm our sympathies, and increase our knowledge of Sunday school work. Only three of our Sunday schools were represented at the last provincial convention—Toronto, Guelph and Everton. It will be found that in every case the time and money are well spent.

The present time is opportune for the taking of another collection for either home or foreign missions in Sunday schools. Both Boards need money, and it would do many schools good to make an honest, earnest effort to assist either or both of them *right now*. I am anxious that our superintendents and teachers will think carefully of the matter of taking collections regularly and frequently for home and foreign missions during the coming convention year. It will amply repay all Sunday school workers to re-read and consider Miss Roch's article in the Feb. 1st issue of the CANADIAN EVANGELIST on this topic.  
J. A. AIKIN.

**The Church Boss.**

Ever and anon word comes to us of some church which is sat down upon by one or two men, who, by some peculiar combination of circumstances, are enabled to dominate the membership and carry out their pet schemes. This church boss calls and dismisses preachers, and the preacher who is unwilling to be his tool will very soon get his marching orders. All the spiritual life and activity of a church are effectually squelched by this one-man power. The *Sunday School Times*, once, several years ago, printed the picture of an ecclesiastical boss. He was of portly dimensions and from one of his vest pockets protruded the spire of a church, and from the other the head of a preacher. A recent letter from a brother describing the sad results of such church bossing by a single man and his satellites, inquires for a remedy. The only remedy we

know of is for the church to assert its right to govern itself, and throw off the yoke of the tyrant, and if he undertakes to make trouble, throw off the tyrant too. The church must be free, under Jesus Christ, to accomplish any useful mission, and the man who will use it to serve his own ambitious ends is not only unfit for a ruler, but is unfit for membership even, unless he repent. Many a man is spoiled by a church giving way to his whim in everything until he concludes that he rules by right. To the scriptural officers of the church, ruling in the fear of God, members should pay respectful deference and obedience; but a self-constituted church boss should not be tolerated for an hour. *Christian Evangelist*.

**The Light of the World.**

No matter where we glean among the faiths of man, these sheaves make obeisance to the sheaf of Christianity as it arises and stands upright. It makes little odds how glorious the Light of Asia, how luminous the Crescent of Islam and the other stars of the religious firmament; all bow to His star in the east, and are lost in the spiritual splendors of the Sun of Righteousness. When the sons of man looked from China to the west for the Holy One, or Divine Man; or in India awaited the incarnations of Vishnu and of another Buddha; or in Persia expected Soshiosh, Bringer-of-Salvation; or looked back to Osiris in Egypt or Hiawatha among the Indians; or in Mexico hoped for the return of Quetzalcoatl to restore righteousness; or through Cumean sibyls prophesied a deliverer and a golden age of holiness; or declared that Balder, sacrifice of Loki's sin, should yet return from hell they were, although they knew it not, bringing frankincense and myrrh to the desire of all nations. Such is the outcome, for Christianity, of the youngest of sciences, comparative theology. This is the new gift to Christ from the wise men of the east. The Christ of Christianity is the Saviour of man, and the Christianity of Christ is the final and crowning faith of the faiths of the world. Man's heart has been a harp of heaven, though many a chord rang false, and it has echoed the strain of

"One far-off, divine event,  
To which the whole creation moves."  
—Interior.

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If you have Catarrh and would like to be cured, without risk of losing your money, we will send you a Germicide Inhaler and enough medicine to cure **without a cent of pay in advance.** After you have given it a thorough trial and you are convinced that it is a genuine remedy, you can send us \$3 to pay for same. If you are not fully satisfied all you have to do is to return the Inhaler at our expense. Send us a postal card to-day and we will send you a Germicide Inhaler and full course of medicine with directions for use. You have nothing to lose and everything to gain. Address.

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Jesus will never be surpassed. All ages will proclaim that among the sons of men none is born greater than Jesus. Brought face to face with him, all other men wane and darken as the stars see the sun and falter, touched to death by divine eyes. The weight of his unaccepted authority has no precedent. —RENNAN.

Children like Sleem's Emulsion, 35c.

**Obituaries.**

**FERGUSON.**—At the residence of Joseph Hindley, Osprings, Sarah Ferguson, on Jan. 28th, 1894, in the 80th year of her age.

Sister Ferguson was a native of Argyleshire, Scotland, coming to Canada when quite young. For many years she was a faithful follower of the Master, and He has promised that where I am there shall my servant be. Owing to the weakness of the flesh she frequently expressed the desire to depart and be with Christ, which is very far better.

P. BAKER.

**STEWART.**—The following clipping from the *Guelph Mercury* of recent date is concerning a brother of Sister McCutcheon, whose obituary was recently published in the CANADIAN

EVANGELIST, which you will kindly publish.

P. BAKER.

**DEATH OF AN OLD ERIN RESIDENT.**—Mr. Robert Stewart, another old and respected resident, passed away on Thursday, Feb. 1st, in the 84th year of his age. He took sick on Sept. 7th, and seemed to have no particular complaint, but just a breaking up of the system. He was a native of the County Down, Ireland, came to Canada with his father and family in the year 1833 and settled in Lower Canada. He lived in Montreal for a time, where his wife died. Then he came to Erin to live with his nephew, Stewart, McCutcheon, and sister, the late Mrs. McCutcheon, with whom he lived fifteen years. He was the last of nine of a family, three of them dying inside of eighteen months, respectively aged 95, 92 and 85. His funeral was largely attended. Rev. Mr. Reid and Mr. Baker, of Everton, conducted the funeral service.

**A BOON FOR THE LADIES.**

Those Wonderful **CHRISTY KNIVES**



**Bread,  
Carving and  
Fruit Knives**

A Set

of  
**=3=**

**Worth their Weight in Silver  
but Sold for Less.**

**T**HE microscope has shown that every cutting edge is a saw edge, and that the keenest razor simply has the finest teeth—but it has been reserved for a new inventor to apply this well-known fact to practical use. The **CHRISTY BREAD KNIFE** has an edge running in reflex curves, and sharpened from one side only, and when the edge is used on warm or light bread it divides it without crumbling or crushing it. This not only adds much to the neatness of the pantry and the table, but it saves a good deal of the refuse in cutting bread for sandwiches, toasts, etc. The **CHRISTY CARVING KNIFE** is as much superior to any other carving knife as the bread knife is superior to the bread knives heretofore in use.  
The **PARING KNIFE** is concaved slightly, or rather ground to a straight razor edge. It, like the other knives, has a skeleton steel wire handle by which it can be conveniently hung up when not in use.  
For cutting bread, cakes, pies, salads, cucumbers, in thin slices, and fruit for display, these knives have no equal, being especially adapted to these purposes.  
Can you cut new bread—really warm—into thin slices? No, you cannot with an ordinary knife, but with "that Wonderful Christy Bread Knife" it is easier than cutting stale bread with any other knife. It is the only one made that will cut bread perfectly, and it will cut hot bread as nicely as it will cold. It is not a machine, but a knife, and when used only for cutting bread will not require sharpening for years. When necessary sharpen with steel or whetstone like an ordinary knife.  
MRS. EMMA P. RYVING, late Professor of Domestic Economy in the Iowa Agricultural College, Iowa, and now in charge of the School of Cookery, Chateaugay, N. Y., writes:  
"These Wonderful Christy Knives do the work for which they were designed, in an admirable manner, and should have a place in every well ordered family."

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

This is our offer:—

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

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

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

Send all orders to

**GEO. MUNRO,**

85 Wellington Street North,

Hamilton, Ont.

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HAMILTON, MAR. 15, 1894.

**Baptists and Disciples.**

Before reading what follows it is desirable that the article on page two, copied from the *Canadian Baptist*, should be attentively considered.

Disciples are as thoroughly congregational as Baptists, not to say more so. No man or body of men has, or could have, any power to arrange for a union of Disciples with any other body of believers. But it does not follow that there would be any impropriety in a company of Disciples meeting with a company of Baptists and comparing notes. Such a conference might bring the two peoples nearer together.

As to the name "Disciple," we remark:—

1. The wearing of a sectarian and unscriptural name is sinful, as the Apostle Paul teaches, 1 Cor. iii. 4 "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" We wish to avoid that sin by calling ourselves by the name the Lord himself most frequently used to designate His followers.

2. In proposing a basis upon which all believers in the Lord Jesus might unite, our brethren found, in order to make the basis complete, that they were under the logical necessity of discarding all sectarian names, for it is certain that if union is ever brought about, the united body will not wear any of the current sectarian names, but rather some one or all of the New Testament names.

3. When Disciples speak or write exactly they do not call themselves the Disciples of Christ, but Disciples of Christ. This fact should mollify our denominational friends somewhat.

4. Will the editor of the *Canadian Baptist* be so good as to tell us on what principle he objects to our wearing the name "Disciple," and yet himself (shall we say?) glories in the name "Baptist"? Is he not conscious that in appropriating to himself and his denomination that name he is insinuating that his brethren are the only *baptized* ones in the world? We do not charge that he holds such a view, but the name he chooses to wear says so. We shall not accuse him of bad taste, for we believe he is a cultured Christian gentleman, but we are under the impression that his logic is somewhat at fault. If our Baptist brethren wish to have a good case against us on the name, they must first cease to call themselves Baptists.

We are sorry the *Canadian Baptist* does not regard denominational divisions as so very bad a thing. The Apostle Paul regarded divisions in the churches in his day as very bad; and then they had not gone the length of denominational divisions. How much more evil would he consider the condition of things that now exists! And right here let us say, no one understands the Disciples who does not know that it is with them a scriptural certainty that denominational divisions are not only an evil, but a *sin*. This is

a dominant thought in the mind of every intelligent Disciple, and serves to explain why Disciples "are continually denouncing sectarianism."

According to the version we saw of Dr. Tupper's note to the *Watchman*, that gentleman did not say that the Disciples "lay undue emphasis on the external act of baptism," but that they "are in error in the emphasis they place upon baptism." So far as the external act is concerned, they insist that that is complete immersion, but Baptists do not count that undue emphasis, unless it might be some of those English Baptists who receive unimmersed people into their churches.

With regard to our supporting our views of the emphasis that should be placed upon baptism by quoting texts, we beg to say that that is where we have the advantage of our Baptist friends. They cannot support their views in that way. We do not say that they do so by mis-quoting texts; but we have observed them engaged industriously in an effort to explain away the obvious meaning of a text. For example take Acts ii. 38, "When Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Disciples say we should take that just as it reads; Baptists say "for the remission of sins" means, "because of the remission of sins," and teach that unless a person's sins are already remitted he is not a fit person for baptism; and they make that view a test of fellowship. Disciples say that if a person who is pricked in his heart by the knowledge that Jesus is both Lord and Christ, asks, "what must I do?" he should be told to "Repent and be baptized in the name of Jesus Christ for the remission of sins and he will receive the gift of the Holy Spirit," but that is only saying what Peter said in like circumstances. But the Disciples do not make any view of the relation of repentance and baptism to the remission of sins a test of fellowship. We should be greatly obliged to the editor of the *Canadian Baptist* if he would give us his interpretation of Acts ii. 38. We shall be happy to lay it before the readers of the *EVANGELIST* in full. We are sure he does not understand the commonly accepted view among the Disciples, else he would not consider its "spiritual influence" dangerous.

Referring to the expression, "to admit of compromise," which closes the next to the last article we are discussing, we desire to say that Disciples have no thought of proposing a compromise of God's truth. They might compromise on untaught expedients, or even yield their peculiar practice altogether. But with regard to God's truth, our business is to understand it and stand by it.

We now come to the last paragraph of our contemporary's article. If the Disciples are as "narrowly sectarian as any other body of Christians," they are false to their fundamental principles. They should not be a bit sectarian. What is it to be sectarian? It is for one Christian to hold himself aloof from another Christian without a scriptural warrant for so doing. If Disciples violate this rule we shall be thankful to have it pointed out and we shall do what we can to show them a more excellent way. What is a sect? It is a society professing to be a church of Christ which demands more or accepts less in order to membership than the Lord authorizes. And by that rule the Disciples are not a sect, while the Baptists are. With regard to our seeing ourselves as others see us, etc., we are glad to be able to say that an increasing number of Baptists are coming to see us as we really are, and as a consequence, notwithstanding our imper-

fections, are loving us better and desiring more ardently that we and they may be one.

We cannot do better than close this article by quoting here a paragraph which expresses our sentiments and convictions:

In the *Central Baptist* we find the following comments on the "basis of union" printed in the *Guide* last week: "We are decidedly of the opinion that a union of the two bodies will never be effected by treaty, or contract, or articles of agreement. The union must come, if at all, by the gradual approach of both bodies to the doctrine and spirit of the Scripture. There are real differences of profound conviction, and there are prejudices. The steps toward union, it seems to us, will be in the order: Unconscious and natural approach toward each other in doctrinal views; enlargement of the spirit of brotherly love; the fading out of unholy prejudices; co-operation in the work of the Lord. The two bodies may grow into one, and then the union will be blessed and permanent; they may compromise themselves into one, but the union can not and ought not to last. For the union of all God's people we pray—union after the divine method." It is instructive to find how nearly alike are our own and Baptist views upon such a matter. We agree exactly with the *Central* on this matter. —*The Christian Guide (Disciple)*.

**A Patriotic Speech.**

Sir C. H. Tupper, Minister of Marine and Fisheries in the Dominion Government, delivered an address on "Canadian Footprints" in Hamilton, on the evening of Feb. 15th. It was interesting and patriotic. It is always pleasing to see and hear a prominent party politician on a non-partisan platform discussing a non-partisan theme. It disabuses one's mind of the impression which the youthful and uninitiated often receive that political opponents would slay each other without notice, if the law of the land did not provide a penalty for murder, and that he has no disposition and no ability to treat any subject but one of present practical politics and that in an offensively party spirit.

Sir C. H. Tupper declared himself to be a Canadian, who is proud of Canada's past, not ashamed of her present, and hopeful of her future. Here is one of his paragraphs:

"What country has the making of a better nation than Canada? We have the best people of great nations, and a climate that is the best and most invigorating in the world, and the only difference between the two great political parties is that each is trying to do the most good it possibly can for the country by the policy which it believes to be the best."

Now that is well said, and we are more than willing to believe that it is all true. We have always had faith in Canada, and we have some time ago come to the conclusion that our public men, even those of the opposite party, are not all knaves, but not a few of them high-minded men who are honestly seeking to further the best interests of the country. Sir Charles referred to the Hon. Edward Blake as "one of the grandest specimens of a British Canadian." This graceful recognition will not probably cause any Reformer to vote the Conservative ticket, but it may suggest to some of both parties that it is not well to conclude that a politician who differs from them is necessarily a scoundrel.

**Notes.**

Toronto is the stronghold of British sentiment and of the Canadian protectionism which finds fervent love of the mother country available as a safeguard against American competition. Englishmen who visit Canada form their notions of Canadian sentiment from what they hear at Toronto or at Ottawa, which, as the official city, is of course the center of attachment to the existing system. If they went among

the farmers, especially in the border counties, they might form a different estimate.—*Christian Evangelist*.

The above is given on the authority of Goldwin Smith, writing in the *Nineteenth Century*. Goldwin Smith is a master of expression, and as a rule is, no doubt, a well-informed man. But in the present instance he is very wide of the mark. One of the best informed editors in the Dominion says that there is less annexation sentiment in Ontario now than there was twenty or twenty-five years ago, and according to our observation it is growing less every year.

TORONTO, March 1.—That the liquor dealers consider the plebiscite vote as something of importance was shown by two meetings which were held here yesterday. From all over the province prominent brewers and distillers gathered to discuss the result of the vote. The meetings were held with closed doors. The distillers met at Gooderham & Worts' offices. There were present, Messrs. "Harry" Corby, of Belleville; Jos. Seagram, of Waterloo; H. Walker, of Walkerville, and J. P. Wiser, of Prescott. The state of trade and the threatened approach of prohibition were the topics of discussion. Sir John Carling and Messrs. J. L. Labatt, D. J. McCarthy, ex-Ald. Thomas Davies, Eugene O'Keefe, J. Steeman and representatives of several Toronto breweries met at the Queen's. "Plebiscite and Prohibition" were the subjects of their talk, and the meeting lasted all afternoon. The gentlemen deny that politics were mentioned and said that the subjects were only of interest to the trade.—*Toronto Correspondence of Montreal Witness*.

The above indicates that prohibitionists have accomplished much and is therefore an encouragement. It also suggests that there is still much to do, and is therefore a warning.

A Winnipeg exchange says: "The question of amalgamating the several church congregations in Rapid City is being agitated, the object being to have fewer ministers, thus enabling the people to grant a proper and remunerative salary." The present would seem to be a favorable time for "amalgamation" of this character in Manitoba and the Territories. No one can spend a few months in that western country without being impressed with the surplus of churches in towns of limited population. A place of five or six hundred people, all told, will have three or four churches. It is needless to say that all these churches are not supported by the people themselves; they are mostly on the mission list of the great ecclesiastical bodies in the eastern provinces. If necessary, examples might be cited of these unnecessary divisions of the people among three or four denominations, when the entire population is not equal to the support of one pastor and one church, although the work is doubtless hard enough for all who are there, even if they were all pulling one way, instead of all pulling different ways. Certainly, church union should be encouraged in a country such as our Northwest, which is being newly settled, and where the circumstances of the early settlers favor union and co-operation in most matters.—*Montreal Witness*.

The remarks of the *Witness* illustrate the sin of denominationalism. And we quite agree that there are special reasons for urging church union for the Northwest. We should like to ask the *Witness* to set forth a basis on which all the Protestant bodies in that region might unite. How would immersionists and affusionists manage?

**Our Omnibus.**

We are pleased to hear that Bro. James Beatty was so far recovered as to be able to leave Omagh for Toronto some time ago, and that he is now going about.

WALKERTON, Mar. 7.—I will be at liberty to visit any church for one or more Lord's days during this month and the first of April. I will at once respond to any call. E. SHEPPARD.

Here is a postscript to a letter received from one of our Ontario preachers the other day: "THE CANADIAN EVANGELIST is a credit to our cause. I am proud of it." Thank you, brother, very much. N.B.—That preacher exhorts the brethren to take the *EVANGELIST* and pay for it.

We have received an invitation to attend the exercises of Laureation of the Cleveland University of Medicine and Surgery, on March 20th. We are pleased to find in the list of candidates for laureation the name of our old friend, Bro Hiram Brown, of Warton. We heartily congratulate him upon the realization of a cherished project, and wish him much success in his profession.

Feb. 17th was made a very eventful and happy occasion at the residence of Bro. Wm. East, Marsville, by the marriage of his youngest child—Addie—out of a family of twelve, to Mr. Thomas Watson, of Reading, a very promising young man. The marriage was solemnized by the writer. The presents were beautiful and useful. Their many friends join in wishing them a happy and prosperous life.

D. STEWART.

A very interesting and pleasant event took place at the residence of Bro. Wm. Beatty, Ashdale Farm, Omagh, on the evening of March 7, 1894, the occasion being the marriage of his daughter, Elizabeth Ada, to Mr. Geo. E. Buck, of Toronto. About eighty guests were present and testified to the high esteem in which Brother and Sister Buck are held by many valuable and useful presents. They begin married life with the best wishes of a host of friends.

P. BAKER.

Really, now, one dollar a year is not much to ask for a year's subscription to a paper like the *EVANGELIST*. A few old friends ask the paper stopped for the present owing to the hard times. We are wondering whether it would not be better to stop something else, owing to dull times, and stick to the *EVANGELIST*. How would our friends like the *EVANGELIST* stopped for the present on account of dull times? So far as we can judge, the *EVANGELIST* is now more popular with our brethren than ever. They can easily make it comfortably self-supporting.

**Co-operation Notes.**

**CONTRIBUTIONS.**

Miss P. C. Leach . . . . \$1 00

It is now only two months and a half until the end of the current mission year. During that time it is desirable that all subscriptions to the Home Mission Fund should be paid, and also that many friends of the work who have not subscribed should make liberal gifts.

Last year the Cor. Sec. made the mistake of not notifying the friends of the Co-operation early enough of the danger of a deficit. This year he gives timely notice that unless all subscriptions are paid before June 1, and generous collections given by the churches on the first Lord's day in May, the Board will not be able to pay to the mission points the sums directed by the last Annual meeting.

So far this year, especially considering the dull times, the contributions have been such as to show a constant interest in the work. We observe that the managers of mission funds everywhere are reporting prospective deficits this year. We desire to avoid a deficit if possible, and we think our brethren can meet the present demand, if only the elders and preachers will earnestly lay the matter before the churches.



To SUBSCRIBERS.—The usual notices will be sent to those who have not yet paid their pledges for this year. It is hoped that all will pay just as soon as possible.

To SUNDAY SCHOOLS.—The same number of Sunday schools that gave to Home Missions last year has already done so this year. But some of those which gave last year have not yet given this year. We should like to receive an offering from every school.

To YOUNG PEOPLE'S SOCIETIES.—We are glad to see our young people take an interest in Foreign Mission work. We know that an intelligent interest in that department of the Lord's work will not hinder them from being devoted to the furtherance of the work we are engaged in here at home. We invite all the societies to contribute to our Home Mission Fund before June 1st.

GEO. MUNRO, Cor. Sec.

Church News.

EVERTON, March 12th, 1894.—Three added by letter here yesterday.

P. B.

ERIN, March 12th.—One addition at Erin last Lord's day and one at Erin Centre.

R. W. BALLAH.

BRILLIANT, Ohio.—At Smithfield there were seven confessions in ten days. The work is in good order here: C. E. of 70, Sunday school of 170. I baptized an old man of 73 on Monday.

W. G. CHARLTON.

SUSPENSION BRIDGE, N. Y.—A private letter says: "The work at this place is progressing favorably. At our meeting in January twenty were added to the church. The meetings were conducted by Bros. Fannon and Everman."

OWEN SOUND, March 5th.—Last Lord's day, March 4th, beautiful weather, good audiences all day, large Sunday school, four additions to our membership, two by confession and baptism. Last year's offering to Foreign Mission doubled.

J. LEDIARD.

LONDON.—Good meetings yesterday. Audience large both morning and evening. The interest never better than at present. Two (man and wife) made the confession and were baptized in the evening. Others nearly persuaded. Pray for the work in London.

T. L. FOWLER.

TORONTO, CECIL STREET.—Bro. W. J. Shannon preached Sunday, March 11. There were large audiences and two confessions at the evening service. Bro. Moffatt begins next Sunday, the 18th. Remember our efforts, brethren, in your prayers.

L.

TORONTO, CECIL STREET.—On Feb. 13th a large number of the congregation took our painstaking and faithful secretary treasurer, Bro. Higgins, by surprise. They gathered at his house and presented him with a handsome marble clock as a mark of their appreciation. Bro. Dr. McCullough, in an appropriate and neat speech, made the presentation, to which Bro. Higgins modestly replied. A very enjoyable evening was spent, and many remarked that they had never attended so happy a church gathering. Everybody enjoyed himself thoroughly.

TORONTO, CECIL STREET, March 7th.—Bro. Hodgkinson, from Mansfield, Ohio, preached on the 25th last month, and was highly appreciated, there being larger audiences than usual. On March 4th, Bro. Gilfillen, of Bow-

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

manville, preached and had one confession at each service. Baptisms on Wednesday night. That makes eleven additions in all since the New Year; six baptisms, five letters. Our Sunday school sent a large box of papers to Muskoka last month. We expect Bro. Moffatt for our anniversary services on the 25th. A cordial invitation to all.

L.

GRAND VALLEY, March 12, 1894.—The writer began a series of meetings at Marsville on Feb. 4, calling on Bro. Baker, of Everton, the second week, to assist. The meeting opened with a very promising outlook, but owing to the severe snowstorm about the middle of the second week almost all traffic for several days was stopped and we were compelled to close, expecting to try again in the fall. Three were added to the church, two by primitive obedience and one from the Baptists.

On Feb. 25th Bro. Moffatt began a meeting here, which also began very hopefully in spite of concerts in town nearly every night of the week. The order of the second week was something like this: rain, breaking up of ice on Grand River, which also overflowed its banks, flooding parts of our town, carrying away bridges, roads breaking up, after which war and mud, mud, mud! The brethren then took counsel together, deeming it advisable to close the meeting yesterday, 11th inst. Five were added to the church here.

D. STEWART.

St. JOHN, N. B., Feb. 21, 1894.—Lately there have been two additions in Halifax, four in St. John and nine where Bro. Devore is holding a fine meeting in Tiverton, N. S. Bro. C. C. Ford is laboring for the Halifax church until Bro. Hardin can get them a permanent preacher. Bro. H. Murray is holding a meeting in Westport. Recently a new house was opened at Silver Falls, about three miles from St. John. It cost about \$800 and is all paid for but about \$100. They have started a Sunday school there and it is hoped a church will be organized also. The members at present are enrolled with the Cobourg street church. Our mission school in Portland has grown beyond our expectation. It is only a year old. Our average this month is 119. Bro. Stewart is working hard; he visited York County twice and baptized nineteen. Besides his Sunday preaching he preaches on Monday nights in Portland and on Wednesday nights at Silver Falls. We are trying to get Bro. Northcutt to come here next month to hold a meeting. Reports have come from Milton, Hants County, and Deer Island, of good work being done by Bros. H. Murray, W. H. Harding and R. C. Stevens. Leonardville expects Bro. H. Minnick to hold a meeting for them soon.

J. S. FLAGLER.

HARWICH, Ont., March 7th, 1894.—Our meeting at Northwood came to a termination Lord's day evening, Feb. 25th ult. There were nineteen confessions and one from the sects. The interest has by no means abated. Last Sunday Bro. Colin Sinclair, of Collingwood, gave a sermon there in the morning and two came forward to confess to Christ. I am fully persuaded that others will soon yield. Regular services will soon be established.

The first anniversary service of the Harwich church was held Feb. 25th., Bro. C. Sinclair officiating. His sermons were listened to by large and appreciative audiences. Seven young ladies confessed their faith in Christ at the evening service. Bro. R. Alsworth, of Ridgetown, was with us at the evening meeting. Bro. S. also kindly stayed with us during the next

three nights, preaching excellent gospel sermons. One young woman and one young man made the good confession during this time. The reader will see that the Harwich church is doing a good work. In the first year of their existence they have been the means of organizing another church, with a flourishing Sunday school. They have during this period painted and papered their meeting house and have placed in it a very neat pulpit. We enter the new year with renewed zeal, intending to praise God for all good work.

R. BULGIN.

SPRINGFIELD, Ill., March 5, 1894.—Dear Bro. Munro,—I feel like dropping you a line after a long silence. I am in my third meeting with my home church, for which I have preached now for two years and four months. This meeting has been running now three weeks. We have had fifty-nine additions and forty-four confessions. In all, since I came here, we have had 299 added. We now number 850. The church is growing spiritually as well as numerically. As might be expected from the last sentence, its liberality is increasing. Our weekly contributions in 1893 were \$339 more than in 1892, and those in 1892 were \$600 more than in any previous year. So that during this last year, with all its hard times, this church raised by weekly contributions \$939 more than any previous year, excepting 1892. Our entire contribution to the work—home, general and foreign—for 1893, is \$5,999.96. I have officiated at seventy-seven weddings and seventy-eight funerals in my two years and four months' service here. Am engaged for another wedding Wednesday evening. If this gossip is of interest to your readers, publish it. With kindest regards, your brother,

A. P. COBB. Love to all my Canadian friends.

Literary Notes.

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

THE TREASURY OF RELIGIOUS THOUGHT for March makes its appearance ahead of its usual time and with a table of contents excellent in every particular. Prof. Howe's portrait forms the frontispiece, and his instructive, noble sermon is the initial article of the number. A view of Cobb Divinity School, Lewiston, Maine, is also given, and an appreciative biographical sketch of Prof. Howe. The second article is a characteristic sermon by Dr. Charles H. Parkhurst on "Samaritanism a Part of the Universal Creed." Other full sermons are by Revs. W. W. Taylor, A. B. Vaughan and J. Rabinowitz, with a scholarly lecture on the Miracles of the Gospels by Prof. Leitch, and an Address to Young Men by President Stryker, of Hamilton College. The Critical Aspects of Foreign Missions is discussed by Prof. Witherspoon, and Dr. Cuyler describes Three of the Famous Hymn Writers he has known. The Pulpit and Politics is the theme of an article by Dr. Kyle, and Immigration and Naturalization the Rev. B. W. William's topic. Prof. Wilcox shows What the Pulpit Should Be in Troublous Times. Drs. Gifford and Temple furnish Excellent Thoughts on Prayer, Dr. Wagstaff describes Mount Moriah, and Prof. Schodde gives a clear and comprehensive view of Gospel Work in Palestine. Dr. Braithwaite gives an illustration of the Responsibility of Children, and Dr. Moment sheds clear light on the S. S. Lessons. Editorial topics include: Praying and Hearing, Manifest Attention, Good Hearing, Prompt Attendance, The Andrew and Philip Societies, and An Eth-

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ical Revival. All the departments are filled with the usual care and excellence, forming a very treasury of mental and spiritual food for all readers.

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E. B. TREAT, publisher, 5 Cooper Union, New York.

THE CANADIAN MAGAZINE for March seems to us to be an improvement on previous numbers. The illustrations are numerous and superior, the reading matter varied, interesting and instructive. This magazine richly deserves the support of Canadians at home and abroad. The publishers are the Ontario Publishing Co., Manning Arcade, Toronto. \$2.50 a year; single copies, 25c.

THE NEW CHRISTIAN QUARTERLY for January came out a little late, but it is very welcome. There was some danger that this magazine could not be continued for lack of support. It appears that our preachers have not generally realized the importance of sustaining a good quarterly. We shall try to do our part in the way of increasing the list of this publication. We hope all our Canadian preachers will take it, and that many brethren who enjoy strong meat will also become subscribers. The number before us has a tempting table of contents, including a Homiletic and Pastoral department, and also valuable notices of recent books and interesting editorial notes. The publishers are the Christian Publishing Co., St. Louis, Mo. The price, \$2 a year; or 50c. a copy.

Spring Time Coming.

Before the advent of spring the system should be thoroughly cleansed and purified by the use of Burdock Blood Bitters, which purifies the blood and cures dyspepsia, constipation, headache, liver complaint, etc.

Married.

PARKINSON-BUCKLE.—On Thursday, the 8th inst., by T. L. Fowler, at his residence, London, Ernest Parkinson, of Eramosa, to Alice Buckle, of Guelpch.

BROWN-WATSON.—At Oton, on Feb. 14, 1894, by P. Baker, Richard M. Brown, of Oton, to Jane, daughter of Richard Watson, Oton.

PRICE-FIELDING.—At the home of the bride's parents, on Feb. 28, by R. W. Ballah, Robert C. Price and Lillias Fielding were united in marriage; all of Erin Township, County Wellington.

The First Fruits.

The first fruits from the March offering from Foreign Missions are not disappointing. This is written Thursday morning, March 8th, four days after the collection, and the situation is as follows:

- 1. The churches giving last year have generally made increased offerings. Seventy-five per cent of those heard from have made advances, and some are very encouraging. Cynthia, Ky., gave \$94 last year, will give \$200 this, possibly \$300. Owenton, Ky., \$29.00 last year, \$60 this. Fowler, O., gave \$1c last year, expect to make it \$50 this. Columbus, O., gave \$124 last year, \$450 this, and with Y. P. S. C. E. and Sunday school, expect to make it \$700 by October. The Central Church, St. Louis, Mo., \$31 last year, \$100 this, liberal personal gifts, not included. Cameron, Mo., \$75 last year, \$140 this, and expect more. Palestine, Texas, \$50 last year, "bending every effort toward \$100." Cedar Rapids, Ia., \$63.63 last year, \$150.29 this. Somerset, \$32.55 last year, \$62 this. Plymouth, Pa., \$50 last year, \$75 this. Milwaukee, Wis., \$37.82

last year, \$64.45 this. These are not all in the "advance movement," but enough to show that we are moving.

2. New churches. These have surpassed anything we had hoped. It must be borne in mind that we are now judging upon the basis of four days' mail. In that time we have heard from 152 churches, and of this number ninety-one did not give last year, sixty-one gave last year. This is very encouraging to us.

3. Only one danger. If the churches which gave last year fail now, we may yet be defeated. We assumed that they would give without any special attention. Shall we be disappointed in this and fail yet of a triumphant success? It is with the preachers!

4. For the first eight days of March, 1893, we received \$1,647.53, for the first eight days of March, 1894, \$3,237.82. No large gifts during either period, and we regard this as a hopeful sign.

5. Our mail breathes the spirit of prayerfulness, of hope and personal sacrifices. Words of cheer come from every quarter.

6. Many have deferred the offering a Sunday or two. Many will take it Easter Sunday, March 25. Remember that a liberal contribution is the chief thing. Attend to it in March if at all practicable.

7. The "Foreign Missionary Rally" has helped to generate a deeper and a more general interest. The "Rally" will become a permanent feature of our Foreign Work, and will be more widely observed in the future.

Finally "The signs of the times, the lessons of the past, the call of Providence, and the voices which come borne to us by every breeze and from every nation under heaven, all alike bid us lay our plans upon a scale worthy of men who expect to conquer the world."

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

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DISCIPLES OF CHRIST

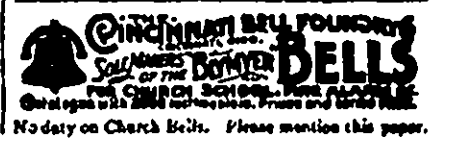
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Children's Work.

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

Jimmie State, and the Little Bird's Prophecy.

BY AGNES.

CHAPTER IX.

Now, the question of the future was to be solved. Of the farm, stock and implements, there was nothing left; all went to the creditors.

Kind hearted Mrs. Anderson, who had been with Mrs. State during all the trouble of her husband's illness, filled the breach again and took Mrs. State and Jimmie home with her to stay until things shaped themselves.

"Seems like I don't know where fer to go, nor what fer to do," said poor, dazed Mrs. State.

"The cloud is standing still, just now," answered Mrs. Anderson, "you must wait till it moves again. The wilderness is not a bad place to stay in when you have the cloud for company."

"I know what you mean," said Mrs. State, dully; "the pillar of cloud that led the children of Israel by day; it was fire at night."

"Yes, they couldn't get lost then, night or day, could they? Even the bairnies could get back."

"Yes, they could, unless they shut their eyes and walked away and meant to stay. A many does that," said Mrs. State.

"They do," assented Mrs. Anderson gravely; "but think what it meant to them; they couldn't get the bread God gave them from heaven, nor the water that streamed after them. It meant hunger and thirst, and more too; there were strange people in the desert. Like cowardly wolves, they were afraid to attack a great many, but were not afraid of one alone. It would be foolish, if it were nothing else, for them to stray and mean to stray. It was best to stay with their own people and be under God's protection."

"Yes," assented Mrs. State, but she said nothing more. She seemed to have no tears left, and sat bowed forward as though twice her years had passed over her head; her hands lay idle in her lap.

Mrs. Anderson prayed fervently and silently, "O God, bring her back and comfort her for the dear Christ's sake."

God hastens to answer a prayer like that. The Sunday that Jimmie was received into the church his mother walked firmly up the aisle and stood beside him.

"I did belong once, now I mean to stay where I can see," she explained in a tone every one could hear.

Mr. Hastings gladly took her hand in token of fellowship, guessing at her enigmatic speech.

The next day, Mrs. State was sitting sewing when Mr. Anderson came in with a number of letters and papers in his hand.

"Here is a letter for you, Mrs. State," he said.

She sat holding the letter in her hand a long time, looking at the address such shaly characters, you could fancy the person who wrote it was old and had a quavering, peevish, delicate voice.

The letter was from Mrs. State's father, and ran thus; it had no date:—"dere darter,

"bein as yur husbands dead, i didnt tell yu that yure sister Sarah was married agane, 3 mths ago. i could not git to the funeral. I am ailin all the time and yur mother aint much beter. giv up yur place if yure got

K. D. C. the household remedy for stomach troubles.

eny and cum keep house for us, treat yu fare.

"Yure respectful sot, "Jacob Thompson.

"P. S. i dont want no boyes ramping round, yu kin find a place for yure boy before cumming.

"J. T."

Mrs. State never dreamed of refusing her father's offer, though she knew him well; a just but hard man, respected, well-to-do, and sneeringly impatient of those who were unsuccessful. But what had his patient wife not borne of constant, querulous fault-finding. No wonder that early in her married life, she chose this text for her support, "My grace is sufficient for thee," as one would choose a strong staff to climb Hill Difficulty. Now at three score years and ten, she was cheery and bright, as she had been fifty years before. The training and pruning of years is soon to show its result in the perfect flower; the worn wrappings, that have bound the blossom, will drop off and God will gather it up in His hand, and look into its heart and pronounce His work "very good."

It was the postscript of the letter that caused Mrs. State to spend a wakeful night. There was an agony in the thought of separation from her child she had not felt even at the death of her husband. He would be well cared for, she knew, but she wanted him. So it was decided that Mrs. State should go home to her father and mother, and Jimmie should stay with the Andersons and go to school and help about the place as usual.

"You don't pay me no wages, Mr. Anderson, till I've paid up that seventy-five dollars, you know," Jimmie said.

"All right," said Mr. Anderson, with the kind but canny smile some Scotchmen have. I cannot describe it; it means a lot of past and future thinking underneath.

Jimmie drove his mother into town to take her short railway journey. He felt very sober, indeed, but he was a child and could not guess at the pain in her heart. As she stood on the platform she kissed him, three hard, fierce kisses on the lips, with a strange look in her eyes, it almost frightened him.

"Be a good boy, James," she said; "mind your manners, and—and be good."

"I will try, mother; indeed, indeed I will."

(To be continued.)

Young People's Work.

FOR CHRIST AND THE CHURCH.

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

C. E. Notes.

GEO FOWLER, GUELPH.

MARCH 25.—What is Christ's life doing for you? 2 Tim. ii. 1, 13. (An Easter topic.)

Much every way depends upon the resurrection of Christ. Paul says, "If there is no resurrection of the dead, neither has Christ been raised; and if Christ hath not been raised then is your preaching vain, your faith also is vain;" "Ye are yet in your sins." If we had not the divine assurance that our Saviour rose from the grave, upon what would rest our faith? "But now hath Christ been raised from the dead the first fruits of them that are asleep." Than this no fact is better established. Whately declared that no fact of history is more absolutely accredited by competent and abundant witnesses. The resurrection of Christ is the great proof of His divine mission and it stands

as a mighty witness for the truth of Christianity. Our faith is not vain. We believe not in a dead, but a living, ever-present Saviour. Christ rose; we, if we fall asleep in Jesus, shall be raised to live with Him forever in glory.

What then is Christ's life doing for you?

1. Is it ennobling your life? You have the highest, purest and loftiest of motives to actuate you, to fashion your life, not according to the world, but after Him who died to redeem you and who has left a perfect example. "The love of God constraineth us." Life is freighted with responsibilities and radiant with glorious privileges. It is a grand thing to live, and in the power of your Conqueror you are made fit to dwell forever in mansions of eternal grandeur and splendor.

2. Christ's life aids us to bear the burdens of suffering and affliction. Christ was made perfect through suffering. Hundreds of hearts would break, and thousands would go down speedily to an early grave if you could remove from them its strength, its support and the consolation that come from the loving Jesus. The same Jesus that brought joy and happiness to the widow of Nain, has brought and is bringing peace to thousands and millions of others.

3. Christ's life keeps us from being entangled in the affairs of this life. The world cannot give peace or rest. We are in the world, but not of it. It is not our home. The world spirit, which is in opposition to the spirit of Christ, brings nothing but vexation and remorse.

4. Christ's life fills our hearts with hope. "God in us the hope of glory." If we deny Him, He also will deny us; if we are faithful, He abideth faithful, for He cannot deny himself.

Let every member come to the meeting prepared to tell some one thing Christ's life is doing for them.

APRIL 1.—How and why should we pray? Matt. vi. 5-15.

Jesus taught His disciples to pray. The prayer which He taught them is not lo but it pulsates with mighty power and throbs with love divine.

Says Garrison "What a marvellous prayer this is, in its scope, in its simplicity, in its sublimity, in its adaptation to human needs! The more we study it the more wonderful will it appear in all these characteristics."

How should we pray?

1. "Not as the hypocrites, for they love to stand and pray in the synagogues and in the corners of the streets that they may be seen of men." (Matt. vi. 5.)

2. Pray in faith. Heb. xi. 6; Jas. i. 6; v. 15; Matt. xxi. 22; John xvi. 7.

3. Pray without ceasing. Luke xviii. 1; 1 Thess. v. 17; Acts vi. 4.

4. "Pray with the spirit and the understanding." 1 Cor. xiv. 15.

5. Pray with fervor. Be living examples of the Christ life. Jas. v. 16.

6. When you would pray, "forgive if ye have aught against anyone." Mark xi. 25.

7. Pray according to God's will. If you would know His will, search the Scriptures. 1 John v. 14.

8. Pray to God through one mediator. 1 Tim. ii. 5.

Why should we pray? 1. Because it is commanded. Matt. vii. 7; Luke xi. 9.

2. That we might increase in good works and develop in our Christian life. Luke xi. 13.

3. Because we need strength, wisdom and guidance. Jas. i. 5.

4. It is the way in which we can confess our sins and ask God's forgiveness. 1 John, i. 9.

5. Because we are the children of God, and as such it is most natural to

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pray, not only for spiritual needs, but for temporal things. Matt. vi. 11.

"O what peace we often forfeit, O what needless pain we bear, All because we do not carry Everything to God in prayer!"

"Prayer is the golden key which unlocks the treasure vault of heaven."

"O how praying rests the weary; Prayer will change the night to day; So, when seems life dark and dreary Don't forget to pray."

"Learn this, young friends, and if you are proposing to yourself great life-tasks which will enroll your name among earth's benefactors, or to lift your character in any wise above the common mass, make up your minds to spend much of your time in company with God, seeking his counsel, becoming imbued with his spirit and being conformed to his image."—GARRISON.

Orangeville Y. P. S. C. E.

The Bethany Y. P. S. C. E. of the Disciples of Christ of this place held their first business meeting of this year, January 18th, and appointed their officers for 1894. The following are the officers: President, Mr. A. Hill; Vice-President, Mr. A. D. McMillian; Cor.-Secretary, Miss M. E. King; Rec.-Secretary, Miss A. E. Fielding; Treasurer, Mrs. A. Hill. We commence this year with seven active members and five associate members; four of the latter are members of the church.

In the last year we added to our society four active and five associate members, but we are sorry to have lost by removal two active and one associate, but hope they may be used in the good work wherever they may go.

We are pleased to have among us a number of brothers and sisters attending high school, who are taking an active part. Through the influence of these we frequently have outsiders attend both prayer and Sunday morning meeting.

Our treasurer reported us after having all expenses paid and sending \$7.00 to missions last year with a balance on hand to begin this year with.

We have changed our night of meeting from Monday to Thursday, and meet at 8 o'clock. We will be pleased to see any who come to town at our meetings.

Our society are making a banner to be given at the County Convention to be held in Shelburne, March 14 and 15, to the society giving the largest amount of money to missions per capita in the year, March 1st, 1893, till March 1st, 1894.

We would be pleased if any society could send us their badge.

M. E. K. Box 161, Orangeville. Cor.-Sec.

Woman's Work.

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

O. C. W. B. M.

President, Mrs. W. B. Malcolm, 89 Church St., Toronto; Cor.-Sec., Miss L. V. Klock, 225 Maria St., Hamilton; Treasurer, Miss Jennie Fleming, Kilsyth.

A Missionary Tea.

GIVEN BY THE LADIES OF THE DISCIPLES CHURCH LAST EVENING.

The Ladies' Auxiliary of the Church of Christ held their annual missionary tea in the basement of the church last evening. The attendance was fair. Tea was served from 6 to 8. After devotional exercises the audience sang, "There is much we can do." The president, Mrs. Coulter, delivered the annual address, reviewing the cause in

D'FOWLER'S EXT. OF WILD STRAWBERRY CURES COLIC CHOLERA CHOLERA-MORBUS DIARRHOEA DYSENTERY AND ALL SUMMER COMPLAINTS OF CHILDREN or ADULTS PRICE 35CTS BEWARE OF IMITATIONS

St. Thomas for the past five years, showing that growth and progress had been made both spiritually and financially. Mr. Coll Price sang, "Throw Out the Life Line," in his usual effective manner. The secretary, Mrs. Campbell, read the annual report, setting forth clearly and concisely the obstacles overcome and advancement made, and urged more faithful service, with the assurance that the promised blessings are sure. In answer to the roll call the members responded with appropriate items regarding the work in foreign lands. A letter from Mrs. Knowles, who still holds membership, with an urgent appeal for more consecration and loving service for the Master, brought back to memory her faithful work in our midst, and the president requested that her name remain on the honorary list. The audience sang, "Blest be the Tie that Binds." "Woman's Work in Missions" was read by Mrs. Minchell, after which Mrs. Norsworthy, Miss Stevenson and Messrs. Price and Sinclair sang impressively, "Gather them in." Mrs. Shrimpton read, "Our Answer to the Call," setting forth the fact that only women can reach women in heathen lands, and that they have poured the brightness and wealth of their pure lives into the dark, desolate and empty hearts of their heathen sisters. Mrs. Price read an address, urging that self-denial and economy should be practiced during the present financial crisis, but that no retrenchment be made in extending the kingdom of our Lord. "Shout the Tidings of Salvation" was sung, after which Mr. John Campbell, in his usual happy vein, spoke encouragingly of woman's work, and referred in feeling terms to the faithful service of Mr. and Mrs. Knowles while in our midst, and assumed the pleasure of keeping Mrs. Knowles' name good on the roll. R. N. Price and W. W. Coulter gave words of encouragement. The singing, under the direction of Mrs. Norsworthy, was well received. The missionary hymn and Mizpah benediction brought an interesting and instructive anniversary to a close.—St. Thomas Times.

O. C. W. B. M.

Table with 2 columns: CONTRIBUTIONS SINCE LAST REPORT, HOME MISSIONS, FOREIGN MISSIONS. Lists names and amounts for various locations like Hamilton, Erin Village, Owen Sound, Aurora, etc.



Foreign Missions.

Official Bulletin From the Foreign Society.

The Executive Committee met in regular session, Feb. 16th, 1894, in the Y. M. C. A. building. Devotional exercises were conducted by L. E. Brown.

FINANCES—The receipts for the month amounted to \$2,447.04, the disbursements to \$2,675.98. The disbursements represent only one-half the current obligations. This is as much as the society could pay this month.

NOTES FROM THE FIELD—India.—Dr. C. S. Durand writes "I received a Christmas present which was very acceptable indeed—a draft for two thousand rupees for the Leper Asylum. This was from Wellesley C. Bailey, of Edinburgh, secretary of the mission to lepers. This puts the enterprise on its feet, and leaves me money enough to build my hospital, or nearly enough." This generous gift is most welcome.

G. L. Wharton writes: "Mrs. Jackson is really doing a fine and hopeful work in the day schools, which she has entire charge of now. Her care and love for her pupils and desire to win them for Christ will certainly bring a reward in conversions. Dr. and Mrs. Durand have more than they can do in their medical hospital and Leper Asylum work. The doctor is now quite sick with fever, and we pray he may soon recover. He has only been sick two days. He is so strong, robust and hearty, we cannot understand why he should have fever now. Miss Thompson is busy in the Zenanas among the hidden forces of India. She is such a genuine, good-hearted, good-spirited, gentle and firm Christian, her influence must tell for good. The Sunday school work is quite hopeful. There are over three hundred pupils. The native brethren are doing fairly well, and though the helpers are inferior to the needs, we hope by prayerful teaching and training to not only improve these, but raise up others more efficient. I trust the Bible school will do something at this every year."

Speaking of one great need in Hurda, he adds "After many weeks of anxious delay, and after much difficulty, I succeeded in renting a small house here, into which we are crowded. It is insufficient to protect us either from the heat or cold, but by the help of a tent we will manage to live here I hope till hot weather, when we will be compelled to leave for other shelter. While we are thankful to have this that enables us to live and work for a season, yet you do not need to be told that this constant moving and removing works no good, but is a source of great loss and hindrance in the work. Miss Thompson and Miss Judson live in another even smaller place than we occupy. The doctor and his family occupy the mission bungalow."

Japan—C. E. Garst reports nineteen conversions. He writes that all in the mission are delighted with Mr. and Mrs. Guy. Miss Johnson says "So much could be done if we could have money to carry on the work." Miss Oldham writes "My Tani Machi work continues to prosper. This morning there was a large crowd of children present and several grown persons. Poor little fellows! They would be a curiosity to the Sunday schools at home. To see the little ones, almost babes themselves, with infants tied to their backs, sometimes seated on their knees, at other times standing and rocking to and fro to keep the little ones quiet, is enough to excite the wonder and compassion of every true Christian. They are so very poor that their poverty exceeds anything

I had ever dreamed of in America. Many of their parents are too poor to own even beds, and as night comes on those who are fortunate enough to have saved a penny from their day's expenses, may be seen carrying a rented bed to their home for the night. The less fortunate have to be content with the bare mats beneath them and the old clothes they have for covering."

China—E. T. Williams writes: "We are in the midst of our annual institute for the training of the native Christians. Wuhu, Chuchco, Luho and Nankin are represented. We are giving them systematic instructions in the Scriptures and in sacred history, and a few talks on physic, geography and astronomy, such as will destroy many of the foolish superstitions of the Chinese. I had the pleasure of baptizing another man last Sunday. He is a street pedler, selling hot pork balls and sausages. He has attended services at our chapel more or less for three years, but was finally brought to the deciding point by Lao Chin, a Chinese brother, whom I am employing as a helper. He came the other day with a neighbor, a gardener, who wished to become a Christian, and I arranged to baptize him, but his wife and son made such a 'do do' about it that he backed out. I hope he may still muster courage enough to act. I have several other inquirers on hand, three of whom have asked for baptism. I hope to see them in the church before long."

Mr. Williams and Miss Sickler were to be married Jan. 8.

England.—George T. Walden reports seventeen additions to the West London Tabernacle. The work in all its departments is flourishing. The church is earnestly desiring to be able to support itself. Under the present management it is altogether likely that in a few years this congregation will be paying all its own expenses and planting new missions. The tabernacle is full of hope and joy.

In every field there is need of more workers. Men and women are ready to go out. Buildings are needed in India, China and Japan. The Lord has placed before us many open doors; he is calling upon us to enter in. Now is the accepted time; this is the day of salvation. These needs can not be supplied without a great increase in the income of the society.

A. McLEAN, Cor. Sec.

A New Brunswick Miracle.

THE TERRIBLE EXPERIENCE OF A WELL-KNOWN GENTLEMAN.

So Badly Crippled With Rheumatism that He was Helpless as an Infant—How He Was Cured—A Lady Relative also Restored to Health.

From the Richibucto, N. B., Review.

The attention of the Review having been called to two cases in Kingston in which it was alleged remarkable cures had been effected by the use of Dr. Williams' Pink Pills, a reporter was sent to interview the parties named, and find out whether the cures were really the result of Pink Pills. Mr. Samuel Barnes, who formerly resided in Dorchester, N. B., and who removed to Kingston, Kent Co., some time ago, was first interviewed, and asked whether the reports concerning his illness and his recovery from the use of these pills were true. He expressed himself willing to add his testimony to the many he saw in the papers concerning the wonderful cures effected by Pink Pills, and hoped his story might be the means of bringing relief to others. We give his story as nearly as possible in his own words: "I was first attacked with acute muscular rheumatism in March, 1891. For three months I lay in bed unable to move hand or foot, more helpless than an infant. The joints of my arms and legs were much swollen, and my hands and fingers twisted almost out of shape. The physician who attended me bandaged my limbs and in every way attempted to

give me relief, but without effect. Two other doctors were called in consultation, but could nothing for me. I was told by a friend who called to see me of the wonderful cures reported to have been effected by the use of Pink Pills, and I resolved to cast aside doctors' medicine and give the pills a trial. When I had about half finished the second box I began to feel slightly better. After taking four or five boxes I was able to get out of bed and walk around the house on crutches. I continued taking the pills until I had taken a dozen boxes, when I stopped for a time. I was then able with the help of crutches to get out of doors and around. I have since removed to Kingston, and continued taking the pills, and have continued to improve and hope soon to be entirely cured. Mr. Barnes is a gentleman of education, whose statements will carry weight. The writer remembers when Mr. Barnes first came to Kingston he was forced to use crutches, and was able to get around only with great difficulty. He is now able to move around, using only a cane, and apparently without any difficulty. His hands and fingers, however, still bear traces of the severe suffering he has undergone.

His sister, Mrs. John Taylor, was also a sufferer from muscular rheumatism. She was first attacked by the disease some eight years ago, and at that time it was only with great difficulty she was able to move around. Doctors' medicine did not help her, and she tried all kinds of so-called cures for rheumatism, but they appeared to do her no good whatever. Through the advice of Mr. Barnes and with the consent of her physician, she began taking Pink Pills last fall. By the time she had finished the second box she felt decidedly improved. She has now finished her fourth box, and is apparently as well as she ever was. She said she was perfectly willing that the public should know that she was a firm believer in the efficacy of Pink Pills. The improvement wrought by these pills in the case of Mr. Barnes had first induced her to give them a trial, and she was now satisfied that the pills possessed wonderful curative powers.

Dr. Williams' Pink Pills have a remarkable efficacy in curing diseases arising from an impoverished condition of the blood, or from an impairment of the nervous system such as loss of appetite, depression of spirits, anæmia, chlorosis or green sickness, general muscular weakness, dizziness, loss of memory, locomotor ataxia, paralysis, sciatica, rheumatism, St. Vitus' dance, the after effects of la grippe, scrofula, chronic erysipelas, etc. They are also a specific for the troubles peculiar to the female system, correcting irregularities, suppressions and all forms of female weakness, building anew the blood and restoring the glow of health to pale and fallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of any nature.

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The use of the cigarette is not merely the use of tobacco, it is a vice by itself. In reformatories where the cure of opium, alcohol and cigarette habit is a business, cigarette patients are not restricted from smoking cigars or pipes, which are regarded as comparatively harmless. The cigarette works a special evil of its own which tobacco in other forms does not affect. The evil result may be due to drugs, or to the paper wrappers, or to the fact that the smoke of cigarettes is almost always inhaled into the lungs, while the cigar smoke is not. As to that, let the experts decide; about the fact of the effect there is no doubt, and no dearth of evidence. No other form of tobacco eats into the will as cigarettes do. The adult man can carry off a good deal of poison of one kind or another without disaster, and his duties being fixed and his will formed, he is usually able to make his minor vices subservient to his more important obligations. And so it happens that it is a matter of constant observation in clubs, and wherever there are intelligent men who allow themselves all the creature indulgences that they dare, that these experienced persons are constantly "swearing off" cigarettes for longer or shorter periods, and smoking cigars instead.—Harper's Weekly.

They tell us that in Scotland is a battlefield on which the natives of the soil and their Saxon neighbors once met in terrible conflict. No monument marks the scene of the bloody fight. All over the field grows the beautiful Scotch heather—except in one spot. There a little blue flower grows abundantly. No flowers like them are to be found for many a league around. Why are they there? The reason is this. Just in the spot where they grow the bodies of the slain were buried, and the earth was saturated with the blood and the remains of the unhappy victims. The seeds of these flowers were there before. As soon as the blood touched them they sprung up. They developed. And every blue flower on Culloden's field as it bends to the breeze is a memorial of the brave warriors who dyed that heathery sod with their crimson gore. So it is with character. The seeds of action lie deep beneath the surface—seeds of heroism and the seeds of crime. The seeds of lofty deeds yet unperformed—of sensualities, frauds and treacheries yet unperpetrated. These principles or germs of action lie dormant. They may remain latent for years—for a lifetime—may, in fact, never be developed in this lower world. The seeds of the blue flowers at Culloden would, probably, have lain there undetected to this day but for the trickling about them of human blood. That called them forth.—Rev. Theodore Tilton, D. D.

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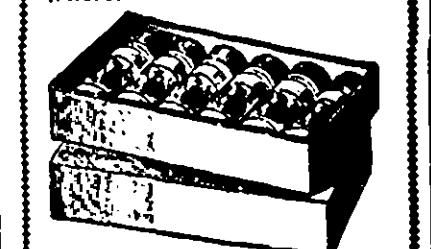
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