

The Canadian Evangelist.

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

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The Canadian Evangelist

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

This paper, while not claiming to be what is styled an "organ," may be taken as fairly representing the people known as Disciples of Christ in this country.

"De Massa ob de Sheepfol."

De massa ob de sheepfol,
Dat guard de sheepfol' bin,
Look out in de gloomerin meadows
Whar de long night rain begin.
So he call to de hirelin shepa'd,
Is my sheep—is dey all come in?

Oh, den says the hirelin shepa'd,
Dey's some, dey's black and thin;
And some, dey's po' ol wedda's—
But de res', dey's all brung in;
But de res', dey's all brung in.

Den de massa ob de sheepfol,
Dat guard de sheepfol bin,
Goes down in de gloomerin meadows
Whar de long night rain begin—
Den he le' down de ba's ob de sheepfol',
Callin sof, Come in, come in!
Callin sof, come in, come in!

Den up tro' de gloomerin meadows,
Tro' de col night rain and win,
An up tro' de gloomerin rain paf
Whar de sleet fa' piecin thin,
De po' los' sheep ob de sheepfol,
Dey all comes gadderin in;
De po' los' sheep ob de sheepfol,
Dey all comes gadderin in.

—Selected.

The Principles of the Reformation.

BY ARCHDEACON FARRAR.

It is not my wish to prolong the controversy with those who in the Church of England are—and some of them avowedly—undoing to the best of their power the main work of the Reformation. Canon Knox Little complains that I describe them by the "insulting" title of "Ritualists." I was quite unaware that they regarded it as "insulting." If they will suggest another name which does not imply that they are the only "Catholics" or the only "Churchmen," or the only clergymen who do any work in the Church of England, I will gladly use it.

Canon Knox Little's article occupies sixteen pages. Two-thirds of it, if not more, are exclusively devoted to personal attacks upon myself. His epithets and his insults lie so thick on every page that they would make a very pretty florilegium.

I turn to Canon Knox Little's arguments, such as they are—the "half-penny worth of bread" thrown in with "all this intolerable deal of sack."

He says that, "whether I like it not, I am obliged to be that wicked thing—a priest." I am "a priest," in the meaning and derivation of the word in which it stands for "presbyter;" I am not a "priest" in the Romish sense. I

am not a "massing priest;" I am not a sacrificial priest at all, except in that very secondary sense in which all Christians, laymen every whit as much as presbyters, are so called. I offer no sacrifices, neither can Canon Knox Little offer any, except those which the New Testament and the Church of England recognize—"the sacrifice of praise and thanksgiving;" the sacrifice of "ourselves, our souls, and bodies"—the sacrifice of doing good and forgetting not—for with such sacrifices, the only ones we can offer, God is well pleased. So far as having deliberately selected the term "priest," except in the sense of presbyter, the Church of England has most deliberately rejected it. The Ritualists, so he assures us, are the persons who believe that the Prayer-book says what it means. Why, then, does the Prayer-book, on every possible occasion, use (as the New Testament uses) "curate" or "minister"?—and "priest" scarcely ever, if at all, except in contradistinction to bishops and deacons.

My argument was (1) that "priest," in the sense of "sacrificing priest," is a title never once given to the Christian clergy in the New Testament; (2) that the word *hierus* is never once used, either by Christ or by his evangelists, or by any one of his apostles, though they do use ten other names for Christian ministers. Why? Because "the kingdom of Christ has no sacerdotal system."

I "take his breath away" by saying that "the Lord Christ was not a priest by birth, and never in his life performed a single priestly function." Then the author of the Epistle to the Hebrews must have taken his breath away long ago, for he says that "Christ belonged not to Levi, but to another tribe, from which no man hath given attendance at the altar." (Heb. vii. 13.) "Out of the tribe of Judah, as to which tribe Moses spake nothing concerning priests" (14); and that "if he were on earth he would not be a priest at all" (Heb. viii. 4). Canon Knox Little talks of Christ's absolutions as priestly acts; they belonged, on the contrary, to His divinity and His prophetic office.

How has Canon Knox Little met the plain issue? By the assertion that *sacerdos* (an ambiguous word) is used in Latin service-books up to the Reformation. "As to the Prayer-book," says the Canon—adopting a little of my infallibility, but in the teeth of all evidence—"there is no manner of doubt:" (1)

Of what I said about Transubstantiation he has little to say; and as he does not challenge my statements as to the clear and undoubted view of the Church of England, that Christ's presence in the consecrated elements at the Lord's Supper is purely spiritual, and solely in the heart of the faithful receiver, and only received by faith, I need not add to what I have said already. I did not (as Canon Knox Little asserts) charge all Ritualists with holding the doctrine of transubstantiation, but I said, and could show by pages of extracts from their writings, that they use language which can only be distinguished from it by minute theological distinction and intellectual

niceties which it is not worth the while of any serious man to follow.

As to auricular confession, nothing that the Canon says remotely touches my contention.

Canon Knox Little ends with a text which is one of those heart-searching exhortations to the duty of Christian love, and which all the rest of his paper is in grievous contrast. The soft note of heavenly music ill accords with the "harsh chromatic jars," by which it is preceded. If anyone tries to answer the many wholly unanswered arguments of this and my former papers, I trust it will be someone better equipped than Canon Knox Little, and someone who will write in a nobler tone. For it is well for us all to remember on our knees that, neither as Ritualists nor as Evangelicals, neither as Episcopalians nor as Dissenters; but only as good men, and men who love our enemies, shall we inherit the kingdom of God.—*Literary Digest*.

Born of Water and the Spirit.

Every now and again a question comes in concerning the meaning of "water," in John iii. 5. A brother, who has been attending a union meeting, now calls for an explanation of the text. It seems that, at the meeting, the view prevailed that water, in the saying referred to, means the word, or truth of the gospel. This question has been considered at length more than once in the *Standard*, though not in the last few years. The view that prevailed for fifteen hundred years in the church was, that water in the text refers to the water of baptism. The creeds of to-day so represent it. In some of them this passage is quoted to prove the necessity or duty of infant baptism. The interpretation that water means the word had its origin in Calvin's day. Calvin himself held it. Dr. Schaff says: "Calvin's interpretation arose from doctrinal opposition to the Roman Catholic over-valuation of the sacrament, which must be guarded against in another way." There are several objections to this interpretation. First, it will not do to make "spirit" literal, and "water" figurative, standing as they do side by side. If Jesus had meant it, he would have said, born of the Spirit and of the word. Second, this passage is clearly of the same character as the passage that speaks of "the washing of regeneration and the renewing of the Holy Spirit." When the word water, in the Scriptures, is to be taken figuratively as referring to the word, or the gospel, it is water for drinking, not for washing or bathing. Third, when water in the Bible is used to represent the truth, this fact is made clear by some modifying clause or word of explanation. When we read of "water out of the wells of salvation," the modifying words which we italicise forbid us going to our wells in the ground with bucket in hand to draw it. The same may be said in regard to such language as "the water of life," "the water that I shall give him," in contrast with the water which the woman of Samaria came to draw, "rivers of living water," "the fountain of the water of life," and "a pure river of the water of life." Let it be noticed that it is not simply water that means the word, but

"living water," "the water of life," "water out of the wells of salvation." When the water is not characterized in some such way, it is unsafe to take it figuratively.

It may be well to say that "born of water" in the passage is not the equivalent of immersion, neither does that shorn expression correctly represent anything the Saviour said to Nicodemus. His words are "born of water and the Spirit," and this birth with which the Spirit as well as water has something to do, is much more than baptism. It comprehends the planting of the spiritual seed—the word of truth—in the heart, and the production of life from that seed in new thoughts and purposes, as well as the visible and outward manifestation of that life in baptism. "Born," in Christ's statement, is used in the broad sense, as when we say, "born of Christian parents," and not in the narrow and specific sense, as when we say, "born on the first day of June." It is used to represent the entire change that is wrought out by faith in Jesus Christ—the reception of the incorruptible seed—and the outward expression of that faith in baptism. Both water and the Spirit stand in an appropriate relation to this great change which is represented as a birth—though not in the same relation. It is not wise to speak of the water as occupying a parental relation to the believer. Even the Spirit does not occupy this relationship according to Scripture style or thought, neither does the word by which we are begotten. God is our Father; the Spirit bears the word, the seed, into human hearts. This word or seed is received by faith, and we are thus begotten to spiritual life, and by obedience in baptism our change of relationship to the world, and to the church, is completed. We are born and pass from the world into the church. There are not two births in the case—one of water and one of the Spirit. To this great change, figuratively called a birth, the Father, the Spirit, the Word and the water are appropriately related; but to make that relation similar in each case, and, therefore, parental, as some have done, is to reason unwisely.

But it is objected at times that water can not have anything to do with a change of spiritual relationship. To this we reply that water, apart from the obedience of the soul to Christ manifested in being baptized by His authority, can not have any part in this change. Neither can the word of truth accomplish anything in the direction of a spiritual birth apart from faith in Him whom in baptism we obey. The obedience is as spiritual as the faith that prompts it.—*Christian Standard*.

Baptism Is Immersion.

It may be well enough now, when it is being blown about that there is a certain "large" sort of interpretation which makes it contrary to the mind of Christ to hold to immersion as essential to baptism—it may be well to call attention to a statement by the renowned church historian, Dr. Philip Schaff, which I cut some time since from a religious newspaper:

"On strictly exegetical and histori-

cal grounds, baptism *must be immersion*. Without prejudice, no other interpretation would ever have been given to Bible baptism. It is the most natural interpretation, and such we must always give. Immersion is natural and historical; sprinkling is artificial and an expedient for convenience's sake. All the symbolism of the text (Rom. vi. 3, 4), and everywhere in the Bible, demands the going under water and coming up out of it to newness of life. Sprinkling has no suggestion of burial to sin and resurrection to holiness. In order to be true to its original meaning, and its vital relation to redemption through Christ Jesus, baptism must be immersion. Why do you wish to get rid of it? Eminent theologians have wasted their learning attempting to defend infant sprinkling. *Imposition is not exposition*. All the early defenders of Christianity taught that nothing but immersion was baptism, and all the Greek or Oriental churches continue to immerse to this day."

For myself, I desire no ampler largeness than the most precise obedience to the divine Christ. I think it a most dangerous thing to attempt to interpret Christ's mind against Christ's word.—*Dr. Wayland Hoyt, in the Examiner*.

Recent Lesson of Early Civilization.

We have become possessed of certain very important indications as to the early civilization of Palestine by means of clay tablets. Not that the knowledge so attained is altogether new, or that it conflicts with what which has been deduced from yet earlier Egyptian records. It is well known to scholars that Thothmes III., when he defeated the league of Hittites and the Phoenicians at Megiddo, in 1600 B. C. (a century before Amenophis III. acceded), repeated a spoil which indicates the advanced civilization of Syria, including not only the precious metals and chariots painted and plated, but also objects of art having a high æsthetic value, and that he found corn, wine and oil abundant in the country, and many hundreds of walled towns in which there were already temples of the gods.

Such evidence has, however, been slighted by those who regard the early Hebrews as savages, and who think that though placed in the very centre of the ancient civilized world, between the Egyptians and the Assyrians, they were nevertheless unacquainted with many arts and uninfluenced by surrounding culture. The new discoveries insist on quite another understanding of their ancient history.

It is surely a lesson of humility that the modern student should learn from such discoveries. Voltaire was no doubt a writer of great originality and acumen, though from our present standpoint wonderfully ignorant of antiquity. He finds it hard to believe that Homer's poems could have been written down before 500 B. C. and asserts that papyrus had not been invented in Egypt in the time of Moses, though we now possess in the maxims Prah-hotep a manuscript as old as the pyramids.

We find, on the contrary, that not only in Egypt or in Mesopotamia was the art of writing known in the time of Moses, but that the inhabitants of Palestine also could pen a brick epistle, which, in the space of a few inches, contained as much information as can now be condensed into a sheet of note paper. Such letters were neither heavy nor bulky and could be carried in the turban or the folds of the shirt bosom just as easily as paper letters are now so carried, with the additional advantage that they were imperishable, as is witnessed by the fact that they are now being read, 3,400 years after they were written.—*Edinburg Review*.

Asleep.

PETER ANDERSON.

And far within the thicket's shade With flecks of sunshine struggling through, The dear old head was lowly laid On lap of mother earth so true. And there I found her fast asleep, Just like an over-wearied child, Among the shifting shadows deep, Out in the forest, fresh and wild. The thin gray hair had fallen down O'er wan thin cheeks still wet with tears, Hiding the furrows time had shown In the long lapse of troubled years. Still seemed she not as one who grieves There in that dim cathedral hush, But broken by the rustling leaves And by the singing of the thrush. I softly called her name—in vain— I whispered low with bated breath, "Will light come to those eyes again, Or is it sleep, or is it death?" Alas! the light I longed to see Had found the night so dark and deep, No one could break it only He "Who giveth His beloved sleep." Hepworth, Oct. 30th, 1893.

Our Jails and Lock-Ups.

137 Church street, Toronto, November, 6th, 1893.

TO THE EDITOR: Sir—We are asking the ministerial associations of the province to join us in the prison reform movement. With a view to effect a better classification of prisoners in our county jails, we have asked the Ontario Government to establish one or more reformatories in the province for inebriates, so as to relieve the jails of the habitual drunkards; and we wish the county councils to establish poor-houses where necessary, and also to make separate provision for the custody of children, altogether apart from the jails or police cells. These changes would make it possible to effect a better classification of jail prisoners. We hope in time, however, to see the cellular system adopted in Canada, but unfortunately the change would be rather costly, as in the cellular system each prisoner is supplied with a room to himself, large enough both to work and to sleep in. This system has been adopted in all the local prisons of Great Britain, and with very gratifying results. By this system first offenders are not only separated from old offenders, but also from each other.

In the meantime we earnestly solicit the co-operation of the ministerial associations in the cause of prison reform, as follows, viz.: Firstly, by asking the Ontario government to establish one or more reformatories for inebriates, both with a view of effecting their reformation, and also with a view of relieving the overcrowding of county jails—in accordance with the recommendation to that effect by the Ontario Prison Reform Commission. Secondly, we solicit co-operation by calling the attention of the county municipal councils to the great need of reform in our county jails, and especially with a view of making said jails reformatory as well as penal in their character. Able-bodied prisoners should be supplied with constant industrial employment; efficient means should be adopted for making a better classification of prisoners; the jail should be supplied with wholesome literature; when necessary material aid should be given discharged prisoners, and independent provision should be made for the poor of the county.

In this movement we would suggest united action on the part of both religious and temperance bodies. Possibly the Catholic clergy and the county W. C. T. Unions would be glad to cooperate.

We will also be glad if the ministerial associations will still further promote the cause of prison reform by making an investigation into the condition of the police cells and lock-ups. We are led to believe that in many cases much harm is done by the association of prisoners in these places; that it is exceptional to have a matron to look after the interests of female prisoners, and that both police cells and lock-ups are far from being as clean and as comfortable as they should be.

Respectfully, A. M. ROSEBRUGH, Sec. Prisoners' Aid Association.

NOTE.—Toronto jail is, by special arrangement, under the management of the City Council instead of the County Municipal Council. At present able-bodied men are well employed filling in the marsh at Riverdale Park, adjoining the jail farm. The prisoners are classified as well as the construction of the jail will permit. We would be glad, however, to see a new wing built, with say forty cells, and the cells constructed on the English system, so that first offenders may be kept absolutely separate from all other prisoners. For the purpose of encouraging the introduction of the cellular system in this province, the Ontario government might possibly be disposed to contribute say 25 or 50 per cent. of the cost of a new wing.

Children's Work.

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

"Go ye into all the world, and preach the Gospel to every creature." "All things are possible to him that believeth."

Did the readers of the children's column ever sit down and consider the above quotations in their relations to each other; dove-tail them, in other words? It is well worth doing and the more time and thought expended on the study the better. It was not my privilege to attend the World's Fair, or I have no doubt that threadbare subject would have found its way into this column before this. But a friend, whose powers of observation and description are both unusually well developed, has told me many interesting things which she saw there, and some that I have not heard mentioned by any one else. But I think the thing that interested me most was the account of the Machinery Hall. Machines of all sizes, and of every conceivable kind, all of perfect workmanship and perfectly adapted for the work for which they were intended, were there. But the greatest wonder of all was the engine which supplied the power by which they were all operated; perfect in its kind and able for more than all the demands made upon it. And I thought of that wonderful engine as a type of God's power in His church. We, as Christians, are all adapted for some special form of work in God's service, and His power is almighty and can never fail. Why do we not work more thoroughly, more steadily and more effectively? Now, if my friend in passing down that wonderful building had noticed one machine standing idle while the others were in activity, he would have wondered why it was, and have been still more surprised to see another thrown off being operated slowly and laboriously by a treadle, or another one working spasmodically and therefore unreliably, and yet these would only be little types of the work done or left undone by many so-called Christians of to-day. Faith is the connecting band by which God's power can be applied to our lives and our usefulness will be entirely in proportion to the strength of our faith. God's power never fails, whether we use it or not, but our work will succeed or suffer just as we use or neglect it. Some of us are foolish enough to try to do something in our own strength, and it is invariably a failure, while with others the faith is so weak that it carries very little power with it. Others allow some sudden shock or trial to throw their faith to the winds, while others do nothing either with God's power or their own. On the other hand we see and know of men and women with whom the connection is so strong with divine power that it does us good to look on and rejoice in their strength. Not a speck or rust of spot is supposed to remain, but the whole soul is kept pure by divine cleansing and in perfect working-order by the Holy Spirit and the band of faith kept strong and close all the time. Such persons are doing their share of "all things that are possible" and the parting appeal and loving command to His church by the risen Saviour is the one grand, sublime thing among all others which can be done by faith. It looks hard and discouraging at times, and we wonder how it can even be accomplished, and yet if only the readers of this column could be persuaded to take firmer hold of God's strength and use it in His service, we should be astonished at the results. Why don't we? For one reason we are selfish. We like our own ease too well, and a life of faith would likely involve some relinquishment of our personal comfort. Another reason is, that we do not care, and do not take the trouble to find out enough of the facts of the case to awaken our interest, and so we have no use for the power of God in our lives. We are like a little four-year-old boy of my acquaintance, who is passionately fond of toy tools, by any means, but such as his father uses, and a little while ago he had a present of a new set, which delighted his heart. But Sunday came along before he was ready, and he was not willing to put them away. His mother tried her best persuasions and told him that Jesus would not like him to work that day; that the Sunday belonged to Him, and so on, when the little fellow looked up brightly, thinking he could get over the difficulty, and said: "Well, ma, He can have to-morrow." And so it is with children of a larger growth, we are willing to give up everything but our own wills, and that is too hard. If we feel that our faith is so small and weak that we scarcely know whether we have any, let us go right down to the root of the matter and adopt the first sentence of the Apostles' Creed, "I believe in God the Father Almighty," and when we can endorse that firmly let us use it for the connecting link which binds us to the divine power, and then strengthen and lengthen the band by adding to it faithfully His word, and all it teaches us, and by degrees we shall find it long enough and strong enough to make our lives useful and beautiful. J. E. L.

Presentation at Walkerton.

MISS LEONORA WHITEHEAD, President of C. M. B.

DEAR FRIEND: We the undersigned, in behalf of the Mission Band, desire on this the eve of your wedding, to present you with a small token of our sincere regard for you. Having been associated with you in the work of the band for the past few years, we assure you that it pains us to think that the time has arrived when we are to be separated, no longer to listen to your wise counsel and be guided by your gentle and tender leadership.

Listening as we often have to your earnest prayers to our Heavenly Father

that we might be His loving and dutiful children, we trust that in your new home you will continue to remember us, and that a goodly share of Heaven's blessing may be strewn in your pathway.

We present you with a photograph of the members of the band, and when you look upon our faces, may memory recall to you the many pleasant meetings we have enjoyed with you. We would ask you kindly to remember us at the throne of grace. Wishing you and your chosen partner every happiness that earth can give, and in the end eternal life, we pray that God's blessing may rest upon you.

Signed in behalf of the band, MYRTLE CUNNINGHAM, AMY MAY, MARY C. ROYCE, EDITH SHANIZ. Walkerton, Nov. 15, 1893.

Jimmie State, and the Little Bird's Prophecy.

BY AGNES. CHAPTER IV.

It was several days before James Mitchell could give a clear account of himself. Overheating and constant bathing and swimming, combined, with the heavy blow on his head and the pain of his broken leg, to make him a very sick boy. Jimmie knew no hing except that the boys had tried to intercept him. The other boys kept very quiet. They were a good deal frightened to learn that one of their number had had his leg broken. Besides that, the old couple whose house they had entered surreptitiously, and whose pantry they had rifled, had instituted strict inquiries, and seemed determined to find out who were the house-breakers. To do the boys justice they had never gone so far before; that one day's work did more to break up their clique than anything or anybody else had ever done. Big Bob Ford and one or two others went to work shortly after, and I am happy to tell you they are respectable citizens now. Jimmie sometimes spent an hour in James' sick room. By mutual consent they avoided speaking of the accident, until one day, fully six weeks after, when Jim was wheeled out to the veranda he opened the conversation by saying: "What did you think we were after that day?"

Jimmie reddened, poked his toes in the gravel, got up from the edge of the veranda, and threw a stone at a hen who was making preparations to take a sand-bath in Mrs. Anderson's choicest flower-bed. When she had flown, protesting loudly, over the fence, Jimmie sat down again and blurted out: "I didn't know. I knew that Bob Ford headed a rough gang, 'n I didn't want none o' them kind in Mr. Anderson's democrat, not while I was drivin'. Besides I had eleven dollars and sixty cents in my purse, Mrs. Anderson's money"—He stopped, hot and uncomfortable, seeing the painful scarlet rush up to the other boy's face and neck.

"Do you mean to say you thought we wanted your money? I would have fought every fellow in the crowd if they had offered to touch a cent of your money," he cried hotly. "What we wanted was, as I told father and Mrs. Anderson, to take the lines from you and drive out to Wolf Creek."

"'Twasn't my money; that's why I was scared," said Jimmie quickly. "But I'm awful sorry I hit you so hard. I wouldn't a done it if I knowed what would come after. To think of you layin' there six weeks!" Jimmie got up and turned away; the enormity of his deed pressed very heavily upon him.

"Don't go, Jim," called James. "Shake hands, old boy, I was on the gallop for—ah—Mr. Nicholas Benjamin, in fact, and I am a thousand times obliged to you for reining me up and getting the bit back in my teeth."

It was easily to be seen that this flippancy was only to hide deeper feelings. There was good in the boy. He was strongly affectionate; his love for the memory of his mother was little short of veneration. His home life had been inexpressibly lonely since her death. He was one to whom companionship and sympathy are a necessity. Mrs. Anderson, with her motherly woman's heart, noticed this at once. She touched with tender skill on all that was best and truest in him. There was good seed in his heart, which would bear manifold fruit by and by when the fetters and briars of bad habits had been removed.

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The Sunday School.

Sunday School Committee of the Co-operation of Disciples of Christ in Ontario...

Provincial S. S. Association.

The Provincial Sunday School Association of Ontario held its twenty-eighth annual convention in Toronto on Oct. 24th, 25th and 26th, 1893.

As I had the privilege of attending most of the sessions I will try and give a few of the suggestions.

Tuesday, 4 p. m.—Wm. Reynolds, General Superintendent of Organization International Sunday School Convention...

8:45 p. m.—The Rev. W. H. Wade of Hamilton, delivered a very eloquent address on "The Christ life in the teacher."

9:15 p. m.—Miss Annie Harlow, of Lowell, Mass., next spoke on "How to prepare the lesson and how to impart it."

Some points for the primary teacher: She should never be disturbed by visitors or the officers of the school.

Wednesday, 3 p. m.—Prof. H. M. Hammill, of Illinois, gave an example of a "Model teachers' meeting," based on 1 Cor. viii, 1-13.

At 7:45 p. m. on Thursday evening he spoke on "Better Bible study."

study systematically. Third, evangelistically.

Thursday, 8:30 p. m.—Dr. McKay, Secretary of Foreign Missions, Presbyterian church of Canada, gave an address on "The crisis of missions—a problem for the home and Sunday school."

The Rev. Wm. Briggs, D.D., of Toronto, delivered a short address on "More reverence for God's holy book."

The convention closed by singing "God Be With You Till We Meet Again."

The Need of Bible Study by the Sunday School Teacher.

FELLOW-TEACHER. Let me begin this talk with a personal question: Have you a good grasp of next Sunday's lesson?

That class of yours will quickly discover if your work with them be superficial, and they will lose interest in the lesson, remain in ignorance of its truths, and lose respect for their teacher.

The hour spent in the teachers' meeting is valuable, but not enough. The half hour given to the Quarterly or the Sunday School Times will not meet the need.

about the manners and customs and geography of the lesson, nor grow garrulous over the settlement of an almost invisible point...

JAMES LEDIARD.

Bible Studies at Ann Arbor.

It is probably known to all the readers of this paper that by the effort of the good sisters of the C. W. B. M. two Bible chairs have been established at Ann Arbor, Michigan...

In addition to the local work of the Bible chairs, correspondence work has also been provided by which persons desirous of becoming more familiar with the Scriptures who have not the privilege of attending college may take the studies at their homes.

Fortunately for our Bible work in Ann Arbor, arrangements have been made with the Students' Christian Association to use their commodious class-rooms in their hall immediately in front of the university buildings.

It is confidently believed that the work is destined to achieve very worthy results in years to come if it be properly directed and supported.

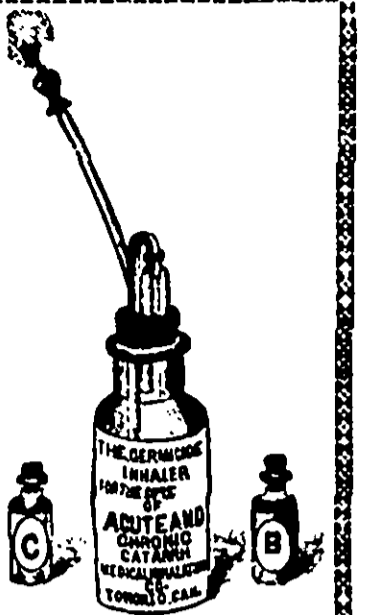
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This should prove to you that we have the fullest confidence in our remedy, or we could not afford to make such an unprecedented offer.

The above Inhaler and Medicine sent to any address on Trial, without any pay in advance.

TESTIMONIALS

REV. J. R. MAVITY, METHODIST MINISTER, MOHAWUK, ONT., writes: "Your Germicide Inhaler has radically cured my daughter of a bad case of Chronic Catarrh."

MIR JOHN A. MCNAIR, SCHAW, ONT., writes: "The inhaler you sent has radically cured me. It is worth ten times your charge."

MIR DOUGLAS, CONDUCTOR, 11 ONTARIO STREET, TORONTO writes: "It just took two months for your remedy to cure me of Catarrh. Had the disease for several years and tried many doctors without avail."

REV. J. S. NORRIS, LATE OF 1ST CONVENTIONAL CHURCH, TORONTO, ONT., writes: "The Germicide Inhaler I procured from you has been a complete success."

MIR T. QUINN, P. O. DEPARTMENT, TORONTO writes: "The inhaler cured both myself and my son of Chronic Catarrh. The one my next door neighbor procured has worked wonders too."

We have thousands of testimonials to the same effect. This Grand Remedy has cured thousands who have pronounced the cure a miracle. It is no miracle. It is the result of intelligent experiment...

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THE Canadian Evangelist

PUBLISHED SEMI-MONTHLY AT 85 WELLINGTON ST. NORTH, HAMILTON, ONT.

Terms, \$1.00 per annum in advance.

GEORGE MUNRO, - Editor and Publisher.

All matter intended for publication, and all exchanges to be addressed to George Munro, 85 Wellington Street North, Hamilton, Ont.

HAMILTON, DEC. 1, 1893.

All Gone.

Our supply of "On the Rock" is gone; even our own private copy was mailed to-day.

We now wish our friends to get the advantage of "the Christy Knives."

The Simplicity of the Gospel.

How refreshing it is to turn from intricate and difficult questions of theology and philosophy to the simplicity that is in Christ Jesus;

Nor is the way of approach to Jesus the Christ hard to find—it is the way of faith and obedience.

The Plebiscite.

Since our last issue the Prohibition side appears to be looking up in Hamilton. The W. C. T. U. ladies are very active, they had Dr. McKay of Woodstock to deliver a number of addresses in this city.

far as we can see, the city dailies, Times, Spec., and Herald, as the newsboys say, have no good words to say about prohibition.

Reports from all over the province seem to indicate a victory for the good cause, but remember, friends, we want a great victory, a big majority, for it is very evident that the liquor traffic will die hard.

Our Omnibus.

Our offer of the Revised Version of the New Testament is now withdrawn; the 30 days having expired.

This is the time of year to get new subscribers for the EVANGELIST. We invite all our friends to help by getting at least one new subscriber.

Read over carefully the advertisement of our new premium, "The Christy Knives," and see how you can get a set of them free.

The Editor was intending to enlighten his readers on sundry deep questions in this number, but before he was well aware of it, the space was otherwise occupied.

TO AGENTS.—We hope you will collect arrears and all the renewals you can right away. Remember the paper costs money, and a good deal of it.

Said Hiram Walker, of Walkerville, before the Royal Commission: "The government is partner in the liquor business, and gets the lion's share."

We were glad to find Bro. Sheppard considerably advanced on the way to good health upon our recent visit to Walkerton; and we have since heard that he is still mending. He has had a very hard time.

Bro. Jury also speaks highly of Prof. Everman, the singing evangelist, now in Bowmanville. He would strongly recommend churches that need assistance in the singing line to send for the Professor. He can be addressed at Bowmanville for the present.

Bro. Wm. M. Crewson is still laboring faithfully in Muskoka, as will be seen by his notes in this issue. As the brethren there are not able to do much for him, it would be the kind and brotherly thing for his friends "outside" Muskoka to remember him at this season. His address is Huntsville, Ont.

The Editor of this paper had the privilege on Lord's day morning, Nov. 26th, of speaking on "Christian Union from the Standpoint of the Disciples," in the James St. Baptist Church of this city. He was courteously received by the pastor, the Rev. R. G. Boville, and patiently listened to by the congregation. The Spectator's report will be found in another column of this paper.

Bro. J. H. H. Jury, of Bowmanville, who visits Hamilton professionally in his capacity of a scientific adjuster of spectacles to eyes, called on us last week. He tells us that Bro. C. J. Lister preached a number of weeks in Bowmanville recently to the great satisfaction of the church, and that he is now assisting in the special meetings Bro. Burriss is now conducting.

A PLEASANT EVENT.—The home of Geo. Donald, Esq., near Kilsyth, opened its hospitable doors to an assemblage of near friends on Friday afternoon last, Nov. 10, the pleasing occasion being the marriage of Miss Katie Donald to Mr. Archibald E. Trout, of the Owen Sound post office, the knot being neatly and securely tied by the Rev. Mr. Lediard. The bride was attended by Miss Mar. Trout, the sister of the groom, and Mr. Alexander Donald officiated as best man. After the wedding dejeuner and an hour or so happily spent with friends, Mr. and Mrs. Trout drove to town and took possession of their residence on Campbell St. south. Mr. Trout has the personal good will of the people who stand on the outside of the post office wicket, and is kept busy these days receiving by personal tender the hearty good wishes of his numerous friends.—Owen Sound Advertiser.

"Maple Grove," the beautiful residence of Mr. Thos. Whitehead, was the scene on Thursday last of one of those events which always create a flutter of excitement and interest, not only to those immediately concerned, but to the community generally. This event was the marriage of Leonora, the accomplished daughter of M. Whitehead, to Mr. Robert S. Muir, druggist. About fifty relatives and friends were present and witnessed the ceremony, which was performed at 6 o'clock in the evening by Elder Sheppard, assisted by Rev. Mr. Munro, of Hamilton. The bride was beautifully attired in cream crepon trimmed with lace and decorated with wreaths of orange blossoms and smilax. The groom was supported by Mr. George Whitehead and Master Lorne Muir, brothers of the bride and groom respectively, while Miss Gordon, of Toronto, and Miss Cora Ostic, acted as bridesmaids. After the ceremony and the congratulations which followed, the company adjourned to the dining room, where an excellent lunch had been prepared, and where the usual merry time was spent. The young couple who are thus starting out on life's voyage together are among the most popular of Walkerton's young people, the accomplished bride having lived here since she was a little girl, while the groom, during his business career in town, has become a general favorite. The popularity of the bride was shown by the abundance and elegance of the wedding presents by which she was remembered. Mr. and Mrs. Muir left on Friday morning for an extended tour taking in Philadelphia, New York and Montreal. They are expected back about the 9th of Dec., and after a short stay will move to their future home in Belleville.—Bruce Herald.

Mrs. Muir is well known by many of our readers as one of the most active and earnest of the young Disciples in Ontario. She will be followed to her new home with the hearty good wishes of all these friends. The wedding, we might add, was a very happy occasion, as it could scarcely fail to be in Bro. Thos. Whitehead's hospitable home.

Church News.

HILLSBURG, Nov. 27, 1893.—Bro. Moffett left Hillsburg, Saturday, the 25th, for Orangeville, to begin a meeting there. He was with us three weeks, and we would have liked to have him stay longer. His clear, forcible, yet kind presentation of the gospel has done us all good. Audiences continued large, and were held in wrapt attention night after night. Additions, 16; being 13 since last report. The interest continued so good that Bro. Baker has been called in to continue the meetings. He spoke to a full house last evening (Sunday). Pray earnestly, dear brethren, that the good work may go on. R. W. B.

TORONTO JUNCTION, 20th Nov. '93. DEAR BRO. MUNRO:— Enclosed please find check for \$8, which represents the amount of our contribution for Home Missions, and while I have my pen in hand I will say something about the work here. Last spring I was requested to write as

favourable a report of the condition of the church at Toronto Junction as possible. My reply was, there is nothing encouraging to report. Then the floating obligations, which arose during the building of the church, seemed to be overwhelming us. Now (thanks to the Co operation and to the faithfulness and generosity of our brethren), all such obligations have been met; consequently, gratitude and hopefulness abound where murmuring and despondency once abounded.

The attendance at all the services is improving. Peace and harmony reign in the congregation. Bro. Marritt is the principal speaker, and to his faithfulness and ability we are very much indebted for our present position. We are looking forward to the time when we will be able to engage a minister who can devote all his time to the work. At present our duty appears to be in "Holding the Fort."

Our Sunday-school is well officered, and the teachers are efficient and attentive. Some five or six public school teachers and ex teachers attend.

At a business meeting recently held it was decided to ask the board to allow Bro. Moffett to hold a series of meetings for us at as early a date as possible.

A large and beautiful designed high school is in course of erection here. I mention this for the benefit of any of our young people in Ontario who may contemplate a first-class school near the city.

Hoping and praying that the brethren throughout Ontario may continue to respond to the calls of the Board of Management, commensurate with their requirements, so that the great work of the gospel, relieving distress, and unifying the people of God, may not be retarded. Fraternally yours, H. T. LAW.

BOWMANVILLE.—R. A. Burriss, pastor, and E. Everman, of Kansas, singing evangelist, are in a good meeting at Bowmanville. Two confessions the first two services; eleven more at last report, and a fine interest.

LONDON, Nov. 27th.—The work is moving on encouragingly. Audiences never larger. One more addition—an old lady—by confession and baptism. T. L. FOWLER.

HAMILTON.—Special meetings started here this week.

GEORGETOWN, Nov. 27th, '93.—I enclose you notice for EVANGELIST. Bro. Stephens is laboring for Georgetown and Acton with great acceptance. Already the fruits of his labors are appearing. There were two young men confessed Christ one week ago last night, and a young lady came out yesterday afternoon; the three were baptized last night after the sermon before a crowded house. Bro. Stephens is a very fluent speaker; his sermons are calculated to convict sinners and build up and strengthen the saints. We believe he will do a good work here. He already has created a good impression among the denominations in town, and we confidently look for a number of additions this winter. He is getting the members of the church to work. A Young People's Society has been organized which, we believe, will do much good. We trust a fairer day is dawning for the church in this place. A. CHESHER.

RIDGETOWN.—Bro. R. Bulgin has closed his labors with the church at this place, and will give his time to the young church at Harwich. Much good was accomplished by his efforts at Ridgetown, as this department of the

EVANGELIST has from time to time testified. There were 34 additions to the church during the year; twenty by baptism, three by letter from the Baptists, ten otherwise, and one reclaimed. When the Harwich church was organized, seventeen of those united with the six Disciples already there. Two weeks ago this young church organized a Y. P. S. C. E. with James Morgan, Pres., and Miss Maggie Dick, Cor. Sec; her address is Chatham, Ont. Bro. Bulgin is quite hopeful regarding the church in Harwich.

Muskoka Matters.

BY W. M. CREWSON.

There have been four baptized in Brunel since last report. My visits to Macauley are kept up regularly and are profitable to me, and I trust also to the church there. We have looked for a few additions from among the young people there, but have been so far disappointed. May the Lord mercifully overlook their carelessness. The weather has been exceptionally fine during the autumn up to last week, when a change took place.

On the 23rd Nov., Thanksgiving day, the friends in Brunel, having prepared for a tea-meeting or social gathering, invited me to be present and to occupy the chair. We had a pleasant social evening, and for the number present, it was a success; but on account of the previous storm, bad roads, and other adverse circumstances, the burden of making it a success fell on a few, who heroically did their best.

We took advantage of the meeting to do some temperance work, in view of the plebiscite vote in January. Brunel, however, is a model township as to that question, having four post offices, seven or eight school houses; while two public halls, all the school houses and many private houses, as well as two or three churches, are used for public worship, and not a hotel in all the township.

Huntsville, Nov. 27th, 1893.

Co-operation Notes

Table with columns for names and amounts. Includes J. W. Kilgour \$5.00, A friend 10.00, Church, Nassagawaga \$13.52, Guelph 21.00, Selkirk 3.00, Orangeville 3.00, Blenheim 4.00, Galt 4.25, Toronto (Cecil St.) 15.60, Grand Valley 5.00, Stayner 8.50, West Lorne and Eagle 5.50, Gainsboro 2.25, Toronto Junction 8.00, Mimosa 10.41, Erin Centre 28.00, Erin Village 12.50, Everton 41.73, Georgetown 2.00, Marsville 12.50, Owen Sound 10.95, Warton 2.00.

The churches have responded more numerously and more promptly this fall than ever before in the knowledge of the writer, and the collections average very well, notwithstanding the dull times. That indicates a healthy interest in the Home Mission work.

The Co-operation deserves the hearty support of the Disciples of Christ in Ontario. It pursues its way without any bluster, and it has a well defined object before it,—the building up of churches of Christ according to the commission of the Lord Jesus.

It will be seen by Bro. Ballah's report elsewhere, that Bro. Moffett's labors in Hillsburg have met with gratifying success. He is now in Orangeville, endeavoring to help the faithful little band that has been bravely struggling along for a few years there.

It is possible that some brethren may feel like criticising the action of the Board in its directing of Bro. Moffett's work. It would not be convenient nor prudent to publish the considerations *pro and con* which led the Board to a decision in a given case. The brotherhood may be assured that the Board will use its best judgment.

GEO. MUNRO, Cor. Sec.

The Disciples of Christ.

THEIR DISTINCTIVE VIEWS PRESENTED AND PARTING WORDS SPOKEN BY REV. T. B. KNOWLES.

Rev. T. B. Knowles, M. A., who has been pastor of the Church of Christ in this city for the past five years, occupied the pulpit for the last time in that capacity yesterday. In the morning he spoke to the members of the church, reviewing the work of his pastorate. In the evening, when there was a large attendance, he spoke by request on the distinctive views of the Disciples of Christ, taking as a foundation part of the 3rd verse of Jude, "That ye should earnestly contend for the faith which was once delivered to the saints," and Revelation xxii. 18, 19, "For I testify unto every man that heareth the words of the prophecy of this book, if any shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the prophecy of this book, God shall take away his part out of the book of life, and from the things which are written in this book." The following is an outline of what he said, which was presented in a forcible manner: It was not a matter of fancy or of like, but of what God says in His word. In the year 1809 a minister of deep learning and piety in the Presbyterian church wrote out a plea for Christian union. It was not intended to set up a different organization. He and others sought a restoration to the state of the Apostolic church, in which there were no doctrinal differences. This was that from which the Disciples of Christ started. A few years passed when the first church was organized in Pennsylvania with eight souls. The growth of the body was without a parallel; it had now a million communicants, and increased 83 per cent. in the last decade. The distinctive views were: 1. This plea for Christian Union was not simply for friendliness, but for organization. Disciples held divisions to be wrong because not founded on the New Testament, it was a waste of means and condemned by the Head of the Church. 2. They held that religious names which were not scriptural, applied to churches, were sinful because dishonoring to Christ and no human name could be accepted by all the Christian world. There was no patent, however, on the terms Christian, disciple, saint, etc., found in the New Testament. 3. The Divine creed, the Bible alone, and no human creed, is accepted. 4. While they accepted the whole of the Bible as inspired, they made a distinction. The Old Testament was the authority binding on the Jew, the New, on the Christian. 5. They held that the only test of faith the New Testament required was that a man believe with all his heart that Jesus is the Son of God, and it was the only one put for baptism or church membership. 6. They held that the Holy Spirit was doing His work, but discarded all

theories regarding Him. They believed resisting the Word of God was resisting the spirit, but left the question of whether there was an absolute influence alone. They did not preach the Holy Ghost, but Christ and the gospel. 7. They held that repentance, faith and baptism were all, not one or a part of them, necessary to the remission of sins. 8. The qualification necessary for baptism is that there must be a change of heart. They do not ask a man if his sins are forgiven until he has complied with the conditions, to repent, believe and be baptized. 9. Evidence of pardon must be found in the Divine Word. 10. It was advocated that the Lord's supper should be held weekly on the first day of the week.

They held that close communion was not consistent, and they had no right to debar anyone who professed to be a lover of the Lord. They regarded it not as an act of fellowship one with another, but with Christ, and as commemorative of His sufferings. To the Book of God they invited all on common ground on which to unite.

At the conclusion of the sermon he said he was glad to see so many present. Five years ago he came to the city as a stranger and he could truly say they took him in. He had received nothing but kindness. He was in sympathy with the temperance people, especially in their efforts for prohibition. The pastors of the different churches had been very kind to him, and to them and the people of St. Thomas he was very grateful, and hoped they would yet accomplish more for morality.—*St. Thomas Times.*

Obituaries.

BURT—Died on Sunday morning, Nov. 5th, 1893, at 11 o'clock, Mrs. Wm. Burt, at her home, Erin Township, Ont. Our sister calmly and peacefully breathed her last. It was the hour of worship when she passed away, an hour in which if at all possible she was ever faithfully found present to remember her Lord, and worship with the children of God. Translated to a happier state, to a more glorious meeting of the redeemed of all ages, we cannot but feel that our loss, so great, is to her a great gain. She lived to see the age of 62 years, and was the mother of eight children, two sons and six daughters, all of whom survive her, together with her husband, our esteemed brother Wm. Burt, who was chosen recently by the Erin Centre Church to the office of an elder. Her family, with the exception of one daughter in Illinois, were with her at the last. One son, Wilson, had but recently returned from California. The other son, David, is preaching in Ohio, and finishing his studies at Hiram College.

Our sister will be greatly missed in the church and community, where her quiet Christian influence and her loving interest in all were ever felt for good. Especially will she be missed in the home by the children and bereaved husband. May the Lord comfort and keep them. R. W. B.

Married.

MUIR-WHITEHEAD—At the residence of the bride's parents, Maple Grove, Walkerton, on Thursday, Nov. 16th, by E. Sheppard, Walkerton, assisted by Geo. Munro, Hamilton, Robert Stewart Muir, druggist, to Leonora, daughter of Thomas Whitehead.

BLACK-MITCHELL—In Hamilton, Nov. 15th, 1893, by George Munro, John Black, of Eramosa, to Mrs. May Mitchell, of Milton.

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 PULPIT for November is a rich treat to those who care for sermonic literature. Rev. Dr. Noble, of Chicago, leads with a remarkable discourse on "The Name Above Every Name," suggested by the recent parliament of religions. Rev. Dr. Mitchell, of Buffalo, contributes a sermon on "The Two-Fold Gospel," interded to awaken interest in good works and develop enthusiasm along the line of religious activity. Other sermons follow by Rev. Oswald Dykes, D. D., on "Rival Theories of Salvation;" Rev. W. L. Watkinson, on "The Simplicity of Life;" Rev. John McNeil, on "Praise and Thanksgiving;" Rev. Dr. Tinker, on "National Blessings," Rev. Alfred Earle, on "Helps and Hindrances to National Progress," and Theodore Cuyler, on "Glimpses of Heaven." Such a collection of thoughtful sermons ought to have a wide circulation, especially among Christian workers. Subscription price, \$1.50 a year; single copies, 15 cents. EDWIN ROSE, Publisher, Buffalo, N. Y.

CHRISTMAS 1893, a descriptive list of concert exercises, cantatas, anthems, solos and quartets, to which is added a descriptive list of books and music for general use. Fillmore Bros., 141 W. Sixth St., Cincinnati, Ohio., who will be glad to mail a copy of it to any address upon application.

THE CHRISTIAN INTERNATIONAL LESSON COMMENTARY for 1894, by B. W. Johnson, Christian Publishing Co., St. Louis, Mo., is to hand. This is a well gotten up book in every respect, and is cheap at one dollar. The volume for 1894 has all the good features of former volumes, and in addition "A Dictionary of Scripture Proper Names, with their Pronunciation and Meanings." This is a very valuable appendix. We have only to add that B. W. Johnson stands easily among the best Biblical scholars among the Disciples, that he has had large and long experience as an expositor, and that consequently superintendents, teachers and advanced scholars will make no mistake in purchasing one of his commentaries for 1894. And we take this opportunity of calling attention again to the Christian Publishing Co.'s series of Sunday School publications as advertised regularly on page 8 of the EVANGELIST. Their address is 1522 Lucas Place, St. Louis, Mo.

An Honest Offer.

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,

MEDICAL INHALATION Co., 450 Yonge Street, Toronto, Ont.

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A NEW STYLE OF CABINETS \$2.00 per doz., from Copies or Settings.

Wm. FARMER, 38 KING ST. WEST, HAMILTON, ONTARIO.

Christian Union.

THE SUBJECT DISCUSSED FROM THE DISCIPLES' POINT OF VIEW.

Yesterday morning, in James street Baptist church, Rev. Geo. Munro, of the Church of the Disciples, preached the third sermon of the series which Rev. Mr. Boville has arranged on the subject of Christian Union. In beginning his address Rev. Mr. Munro said it would not be necessary for him to dwell upon the evils of sectarianism, as these are generally conceded now. He pointed out that the people known as Disciples of Christ hold a peculiar relation to the union question from the fact that they originated in a movement in behalf of union some eighty years ago; that then, and for many years after, they were almost alone in pleading for the union of all believers in Jesus Christ; and that their constant testimony has been that sectarianism is a curse and denominationalism a sin, being plainly contrary to the teaching of Jesus, and an obvious great hindrance to the conversion of the world.

The position of the Disciples on the union question was set forth as follows:

1. That the basis of church membership should first be settled, that other matters, e. g., ritual and church government, might wait a while.
 2. That the Lord alone can determine who has a right to membership in His church.
 3. That His law is found in the New Testament and nowhere else, that the guiding principle should be, "that nothing should be required as a test of fellowship, or a condition of membership in a church of Christ for which we have not a 'Thus saith the Lord,' in express precept or approved precedent;" that with one bound we should go to the New Testament, passing by creeds, confessions, decrees and councils, church fathers, etc., and take our stand with the apostles.
 4. That the essence of popery, whether among Catholics or Protestants, consists in men making laws that affect the standing of Christians in the church.
 5. That a sect is a body or society claiming to be a church of Christ which makes unscriptural conditions of membership.
 6. That matters of faith and matters of opinion should be sharply distinguished.
 7. That man-made creeds, when used as tests of fellowship, are necessarily divisive and sectarian: e. g., the Westminster confession of faith.
- The scriptural basis of membership in a church of Christ, it was maintained, would be found by studying the commission given by the Lord to His apostles, and by observing how the apostles carried it out as set forth in the Acts of the Apostles. The creed of the church was declared to be that contained in Matt. xvi. 16: "Thou (Jesus of Nazareth) art the Christ, the Son of the living God." It was shown that the commission and the practice of the apostles make it plain that "faith in Jesus as the Christ and obedience to Him as Lord" were the divinely appointed conditions of membership in Christ's church, or to put it more in detail, "That the person who believed in Jesus as the Christ with all the heart, who truly repented toward God, who confessed with the mouth: Jesus as Lord, and who was baptized (immersed) into the name of Jesus Christ in the name of the Father and of the Son and of the Holy Spirit, was counted by the apostles a Christian, was received into the fellowship of the church, and was retained there so long as his walk and conversation were as becometh the gospel of Christ."

The Disciples say, Why not go by this rule? Why add to the New Testament order, why take from it? Why lay a burden on the young Christian the Lord has not laid? Why neglect the Lord's ordinance of baptism—the immersion into water of a believer in the name of the Father and of the Son and of the Holy Spirit? Why practice what He has not required—the sprinkling of infants and dare to call it Christian baptism?

The Disciples maintain that if believers could agree with reference to the conditions of membership other matters would come right in due time. How much it would mean if all who profess and call themselves Christians would sit at the Lord's table together! And what a grand thing it would be if all believers could pass freely from the fellowship of one congregation to another the wide world over.

Reference was made to the quotation recently made in the James street Baptist church, by Rev. John Morton, from Dr. Clifford, a leading English Baptist, the purport of which was that there are many Baptist churches in England which receive unimmersed people into their fellowships, the implied suggestion being that so far as the subject of baptism is concerned union will be reached by a compromise on the part of those who now hold exclusively to the immersion of believers. Mr. Munro said that the history of the Disciples lends no countenance to that view, and that the Disciples, as against certain English Baptists, stand with the Baptists of the United States and Canada for the ordinance of baptism in its scriptural integrity, further investigation only confirming the conviction that what the Lord appointed was the immersion of believers and nothing else, and being well assured that truth never gains, but loses, by compromise.

Mr. Munro also indicated the point in which Disciples still differ from Baptists, and closed with the prayer that the Lord may speed the day when believers in Jesus shall be one to the full extent for which He Himself prayed (John xvii. 20, 21), and urged that all who hope for that day, who long for that day, not only pray for it earnestly, but labor for it faithfully.—*Hamilton Spectator.*

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

When Christians cease to find enjoyment and spiritual nourishment in reading the Bible, they are in danger of backsliding.—REV. E. C. SELL.

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

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THE GLOBE, TORONTO.

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.

The C. E. Union of St. Thomas held its bi-monthly meeting in Grace Methodist church on the 13th inst. There was a large attendance. A very interesting and encouraging report of the Provincial Endeavor Convention was presented by Miss Secord, and the writer presented resolutions pledging the Endeavorers of the city to do their utmost in favor of the Plebiscite.

The Union will hold a C. E. watch-meeting in the Y. M. C. A. rooms on New Year's eve. This will be a most fitting way to close the old year,—to thank God for the blessings of the past and make new resolves for the future.

THE PLEBISCITE.—Mr. Gibson, Post Master of Ingersoll, lectured on the Plebiscite in the church of Christ, St. Thomas, on the 17th inst. He is a clear logical speaker, understands his subject thoroughly, and presents his facts in such a telling manner as to convince even the most hardened of the enormity of the liquor traffic. He showed conclusively that the present license system is effective only as its prohibitory clauses are enforced, and the benefits flowing from closed bars on Sundays, voting and holidays, are strong arguments in favor of closing them 365 days in the year.

Mrs. Roberts entertained the modelites and students of St. Thomas Business College, who have attended the Endeavor Society of the Church of Christ, to a supper on the 21st inst. The programme was informal, and a most enjoyable time was spent. We expect to hear good reports from these earnest Christian Endeavorers as they go forth to the "battle of life."

We are pleased to present a very interesting communication from Bro. McDougall, the efficient Secretary of the Guelph Endeavor Society of the Church of Christ. This is a live society, and is doing a splendid work for the Master. We should like to hear from all our societies before the close of the year.

W. W. C.

GUELPH Y. P. S. C. E.—On Monday evening, Oct. 23rd, the Guelph Local C. E. Union, of which Bro. Geo. Fowler is president, met in the Church of Christ to hear the reports from the delegates to the Provincial C. E. Convention at St. Catharines. Interesting and instructive reports were given by the following delegates: Miss G. Clark (Congregational); Mrs. Day (Morriston Presbyterian); M. G. Clayton (Baptist); and Mr. Geo. Fowler (Church of Christ).

In the absence of our pastor, Sunday, Nov. 5th, the Y. P. S. C. E. took charge of the evening service. A very profitable meeting was held in which some of the older brethren took part.

A very pleasant social was held on Tuesday evening, Nov. 7th, by the society. As Bro. Geo. Fowler was absent, Bro. J. P. Reed acted as chairman of the meeting in a very acceptable manner.

Our semi-annual election of officers took place on Monday evening, Nov. 13th. The following were elected: Honorary President, Bro. Geo. Fowler; President, Bro. J. P. Reed; Vice-President, Sister M. Mitchell; Treasurer, Sister May McDougall; Recording Secretary, Bro. Alex. Cutting; Corresponding Secretary, W. C. McDougall. Hitherto the Lord has blessed us in our work, and we go forward with greater confidence in His promises and greater earnestness to advance the cause of Christ and His church.

The Junior C. E. is holding its regular meetings on Monday afternoons of each week. These meetings are growing in interest, the members taking part readily and cheerfully.

The church here purpose (D. V.) to hold special services commencing Dec. 3rd, and we would earnestly ask you to remember in your prayers our work in this place. W. C. McDUGALL, Box 235. Cor. Sec.

C. E. Notes.

GEO. FOWLER, GUELPH.

Dec. 10.—*Kept by the power of God.* 1 Peter i. 1-5; John xvii. 11-15.

The Apostle Peter in his first epistle, which is addressed to "The Sojourners of the Dispersion," in the third verse, burst forth in praise to God for His abundant mercy in giving a glorious hope of an eternal inheritance, through the resurrection of Jesus Christ from the dead. This great inheritance is reserved in heaven for all of God's children—those who are kept and guarded through faith unto salvation.

How then are we kept or guarded? Right here we must carefully guard against two extremes. One, that we keep ourselves in our own strength. Man's strength alone is powerless against the foes of darkness. If it were not for the strength that we receive from the eternal throne of God, we would not, could not, stand one minute. "Be strong in the Lord and the power of His might."

The other extreme is that we have nothing to do, that God does it all, that it would be impossible for us to fall. This is equally dangerous, fallacious. The writer of the Hebrews says, "But Christ as a son over His house; whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end." "Take heed, brethren, if haply there should be in any one of you an evil heart of unbelief in falling away from the living God. . . . for we are become partakers of Christ if we hold fast the beginning of our confidence firm unto the end." Heb. iii. 6, 12-14.

How are we kept? By obeying the commands of Christ and walking in His footsteps. By the power of God. He has given us Christ as an ever-present Saviour. "Having then a great High Priest who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession, for we have not a High Priest that cannot be touched with the feeling of our infirmities, but one that hath been in all points tempted like as we, yet without sin. *Let us therefore draw near with boldness unto the throne of grace that we may receive mercy and find grace to help us in time of need.*" Heb. iv. 14-16.

We must through prayer ask for strength. God has given us a complete armor that we might fight in His name and conquer in His strength. Eph. vi. 16-20. God has given us the armor and we must put it on and keep it on. He has given us the sword of the Spirit, which is the Word of God. We must grasp it firmly and wield it in His strength.

The Word of God appeals to the highest and best that is within us. We are warned of the consequences of rejecting Christ and a precious reward is offered to all those that accept Him and continue faithful to the end.

We are anchored to God by faith. "We are justified by faith." There are but two kinds of faith—dead faith, which the devils have and tremble, and living faith, which leads us to accept and obey. Thus we are "by the power of God guarded through faith unto a salvation ready to be revealed in the last time."

Another source of strength is the Holy Spirit given to the obedient as a comforter to dwell in our hearts. The true way of being kept is well expressed in our pledge: "Trusting in the Lord Jesus Christ for strength."

References—Jude i. 24; Rom. xvi. 25-27; 2 Tim. iv. 18; Col. i. 22; Eph. ii. 8; Heb. iv. 14-16; Heb. iii. 6, 12-14; Rev. ii. 26; iii. 12; Mark xiii. 13; 2 Tim. i. 12-14.

Dec. 17.—*The Wonderful Love of Christ.* Rev. i. 1-5; John xv. 9-13.

"Nothing is true but love, nor ought of worth, Love is the incense which doth sweeten earth. O merchant at heaven's mart for heavenly ware, Love is the only coin which passes there. The wine of love can be obtained of none, Save Him who trod the wine-press all alone."

ARCHBISHOP TRENCH

"Greater love hath no man than this, that a man lay down his life for his friends."—John xv. 13. This depth of love is seldom manifested. But few can rise to the sublime height; but Paul says of Christ: "But God commendeth His own love toward us, in that while we were yet sinners Christ died for us."—Rom. v. 8. "Love," says Prof. Drummond, "is the greatest thing in earth." Is it not the greatest thing in the universe? For God does not only love us, but He is himself "essentially and eternally love." "God is love."

Measure Christ's love by His words, and does it not pass into the infinite? No such life has the world seen before or since. His was a life emptied of self, a life wholly devoted, entirely given to the salvation of humanity.

He loved man as man, without regard to race, condition or character. Not the love of the good, or the wise, or the brave, or the noble, the Jew or the Gentile, but the love of man. It despised none; it rejected none. It blessed even the unthankful and the unholy. Like the light and the air, the sunshine and the shower, it was for the evil and the good, the just and the unjust. It withheld not good from even the worst enemies. Nor was the good bestowed grudgingly; it was rather imparted with princely dignity and loyal bounty. Jesus "went about doing good." The hideous leper, the frightful maniac, the despised outcast, met only with kind attention, tender sympathy and generous help from the "friend of sinners." If the wrath of His enemies put them beyond the reach of His benediction, they were still within the circle of His sympathies and His prayers. His heavenly answer to their murderous rage was, "Father forgive them, they know not what they do."—ERRETT.

The motive that actuated our Saviour is set forth by Paul in 2 Cor. viii. 9: "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes he became poor, that ye, through His poverty, might become rich."

If you would have some conception of Christ's love, study this statement of Paul's in the light of, 1, The condition and possession of the God-man before His incarnation. 2, The life to which His incarnation subjected Him; and 3, The reason for which He made so great a sacrifice.

After we begin to catch a glimpse of "Christ's wonderful love," let us burn upon our hearts Christ's commandment—"that ye love one another even as I have loved you."

"Thou art as much His care as if beside Nor man nor angel lived in heaven or earth, Thus sunbeams pour alike their glorious tide

To light up worlds or wake an insect's mirth; They shine and shine with unexhausted store; Thou art thy Saviour's darling—seek no more."

KEHLER.

References.—1 Cor. xiii. 1-3, 1 John iv. 16, iv. 10-12, Eph. iii. 19, John xiv. 23, Matt. v. 44, 45, Gal. ii. 20, Rom. viii. 28, 2 Cor. v. 14, Rev. i. 5, John iii. 16, Rom. viii. 3, 1 John iii. 1, Ps. cxlvi. 8, 1 Cor. iii. 9.

Guelph. GEO. FOWLER.

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Worth their Weight in Silver
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THE microscope has shown that every cutting edge is a saw edge, and that the keenest razor simply has the finest teeth—but it has been reserved for a new inventor to apply this well-known fact to practical use. The **CHRISTY BREAD KNIFE** has an edge running in 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, toast, etc. The **CHRISTY CARVING KNIFE** is as much superior to any other carving knife as the bread knife is superior to the bread knives heretofore in use.

The **PABINO KNIFE** is concealed slightly, or rather ground to a straight razor edge. It, like the other knives, has a skeleton steel wire handle by which it can be conveniently hung up when not in use.

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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. ENMA P. EWING, late Professor of Domestic Economy in the Iowa Agricultural College, Iowa, and now in charge of the School of Cookery, Chataqua, N. Y., writes:

"These Wonderful Christy Knives do the work for which they were designed, in an admirable manner, and should have a place in every well ordered family."

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

This is our offer:—

1. Any one sending us ONE new subscription to the **EVANGELIST**, and \$1.50 will receive a set of the Christy Knives by mail, all charges paid.

2. Any one sending two new subscriptions to the **EVANGELIST**, and \$2.25, will receive a set of the Christy Knives, all charges paid.

3. Any one sending THREE new subscriptions to the **EVANGELIST**, and \$3.00, will receive a set of the Christy Knives free, all charges paid.

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This offer will hold good until January 1st, 1894, and no longer.

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.

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Foreign Missions.

Monthly Bulletin of the Foreign Society.

CONTRIBUTIONS.

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The Executive Committee met in regular monthly session in the room in the Y. M. C. A. Building, Cincinnati, Ohio, Nov. 17, 1893. Religious services were conducted by J. A. Lord. The report of the corresponding secretary was read and considered in detail.

The treasurer's report showed that the receipts for the month amounted to \$2,013.59, and that the expenditures amounted to \$3,872.39. This latter sum is only 75 per cent. of the amounts due. The committee is unable to pay the workers in full, owing to the falling off in the receipts. It has had to borrow some to pay this much, but having no real estate and no securities, the society cannot borrow much. Capital is proverbially timid. Bankers demand gilt-edged security.

Dr. Kevorkian reports that the Turkish government has recognized his American citizenship. The American consul, acting on instructions from Washington, secured his recognition. There will be no further annoyance along this line for some time. But, as the Porte is desirous of thrusting out every Christian worker, no one can tell what will be the next annoyance. The chapel in Marash has been closed for months. All the efforts put forth to open it have not availed.

Mrs. W. E. Cooper, of India, is much better; she has been dangerously sick. The crisis is past, and the missionaries are devoutly thankful.

No word has been received from the group that sailed in September. They hoped to reach Bombay about the middle of October.

H. H. Guy and his wife sailed for Japan some days ago.

C. E. Gaist and family are in Tokio, and are well and happy. They write and set forth the great need of a chapel in that city. All meetings are held in private houses. Tokio is as large as Chicago. There ought to be several commodious chapels erected within the year. There can be no doubt as to the need. But, with an empty treasury, how are buildings to be provided?

The reports from China are encouraging. The workers are in good health, and are prosecuting the work with their accustomed energy. Miss Lyon wants a school-building. She is doing what she can, but she is working at a disadvantage. Miss Sickler is doing evangelistic work. She visits the people in their homes, and reads and explains the gospel to them.

For several months the receipts are not likely to equal the expenditures. They will not, unless the members and friends of the society give more bountifully than in former years. It would seem that a great people ought to be able to contribute \$6,000 a month for the support of the work in the regions beyond. The fact that there has been a slight decrease in the receipts ought not to cause any alarm. The American Board closed the year \$88,000 in debt. The Methodist society expect to be \$440,000 in debt by March. With the return of better times, these debts will be wiped out, and the work will be enlarged. This has been an exceptional year. Benevolent institutions have suffered more than any other. The friends of missions ought to bear this in mind, and strain a point that the work of the Lord may not suffer. The workers in the field are manifest-

ing heroism; the people at home ought to manifest the same grace. There are tens of thousands of people whom the Lord has blessed, who ought to make an offering to the work of missions.

A. McLEAN, Cor. Sec.,
P. O. Box 750. Cincinnati, O.

The Foreign Work.

"As thou has sent me into the world, even so have I sent them into the world." A plain, positive, unqualified statement. The language is very strong. "Even so have I sent them into the world." The whole world. This sending and going has been called "the plan of the ages."

There are some 80,000 pastors in this country who probably receive from \$65,000,000 to \$70,000,000 each year. They receive none too much, the average, a little more than \$800 each, is not high enough, but the men and the money are very great compared with the small company in the heathen field. Consecrated men and consecrated wealth are the needs of the hour. Stop and think of it.

There is invested in our country in the neighborhood of \$500,000,000 in houses of worship, with an average of some \$15,000,000 added annually for new buildings and the repair of the old ones. These are great figures, but mean little if they do not look to the conversion of the whole world.

Our churches are increasing in wealth far more rapidly than in their benevolence. You find people by the thousands who ten or twenty years ago began to give \$25 yearly to the support of the gospel when they were worth little or nothing, and have continued to give the same amount up to the present time, though they are worth many times more than they were when they began.

The *United States Gazette* says: "Of the entire human race 500,000,000 are well clothed, that is, they wear clothing of some kind, 250,000,000 habitually go naked and 700,000,000 cover only parts of the body; 500,000,000 live in houses, 700,000,000 in huts and caves, and 250,000,000 have virtually no shelter at all."

Charles Darwin in 1834 visited the island of *Terre del Fuego*, and described the inhabitants as very degraded and brutal. The missionary of the cross went there. In about 1870 Mr. Darwin wrote of the missionary work as follows: "It is most wonderful, and shames me, as I always prophesied utter failure. It is a grand success." And the great unbeliever gave \$25 a year to the work of missions.

We are living in the great missionary age. "Before the dawn of the nineteenth century Protestant missions were so rare, limited, exceptional, that they formed no marked feature of the church life. In the apostolic age the new faith ran on swift foot to the limits of the Roman empire; in the mediæval ages the rays of the gospel light touched here and there a rude and barbarous people, fringing with silver edges the dark, black cloud of paganism."

Dr. H. Gerould, of Cleveland, O., writes that he expects to give \$200 this year to the Foreign Work. We have a few such friends and the number is increasing. A hundred men of like mind would make our missions grow with wonderful rapidity. A poor preacher, who received \$25 from the church where he labored, sends us \$5, saying he knows we are in great need of money just now. If all will rally to our aid, our work need not suffer.

"There is little danger of exaggerating the grandeur of our opportunity, or the greatness of our responsibility, or the peril of unfaithfulness, neglect or even delay. The church of Christ must answer to the Master for the practical indifference that to day curses our membership in the matter of missions. A whole generation is going down to the grave. What we are going to do for fellow-men must be done while they remain to be reached."

In his last speech at Exeter Hall, Earl Cairns tells the following good story: "I had the honor of representing for a great number of years the town of Belfast, the commercial capital of Ireland, in parliament. In Belfast there was a little boy, a chimney sweep. He happened to be attracted by missions, and he contributed to a missionary box a sum not inconsiderable for a chimney-sweep—the sum of two-pence. One afternoon a friend of this boy met him going along the street in an unusual condition, for his face and hands were clean and he was dressed in very good clothes. And the boy who was his friend said to him: 'Hello! where are you going?' 'Oh,' he said, 'I am going to the missionary meeting.' 'What!' he said, 'going to a missionary meeting? What are you going to a missionary-meeting for?' 'Well,' the sweep said, 'you see I have become a kind of partner in the concern and I am going to see how the business is getting along.' 'Well, now, that is just what I want. Let us be partners in the concern, and let us see how the business is getting on. Do not let us drop our sovereign or our shilling on the plate and then wash our hands of the whole affair till some subsequent occasion when we will repeat that process. Do not let us take leave of the missionary and never think more about him. Let us, indeed, be partners in the work in which we are engaged, and let us know and remember that to us is given that marvellous honor, not merely of being partners and fellow-workers with each other, but by being in this great concern fellow-workers with our great Master, who wills that all men should be saved and should come to the knowledge of truth.'

F. M. RAINS,
Financial Secretary.

A Leamington Miracle.

THE TERRIBLE EFFECTS OF TYPHOID FEVER.

Mr. Joseph Robson, a well known farmer, is restored to Health and Strength after Nine Years of Terrible Suffering—All Hope of Recovery had been abandoned and he looked upon life as a burden. From the Leamington Post.

Mr. Joseph Robson, whose home is on the first concession of Mersea township, about a mile from Leamington, is known to almost every resident of this section. For years past, Mr. Robson has been a victim of paralysis in its worst form, and his case was regarded as hopeless not only by himself and his friends but by the doctors who had attended him.

To one who knew Mr. Robson's pitiable condition as we did, it was with no small degree of surprise and pleasure that we recently saw him drive through town sitting quite erect on a cross board in a lumber wagon, and controlling a lively team of horses. Hearing him, we asked what miracle had brought about this changed condition, and asked if he had any objection to the publication of the facts connected with his case. Replying, he said he would indeed be a mean man if he refused to let the public know how his wonderful recovery had been brought about. Mr. Robson then told the story of his illness and recovery about as follows:—

"About ten years ago, while living in the state of Ohio, I was taken down with an attack of typhoid fever, and for three months hung between life

and death in a perfectly unconscious condition. Recovering from this, I ventured out to work too soon, the result being that I was taken down with a severe cold. During the first stages of my trouble I was able to move about with some difficulty, but the disease gradually fastened its hold on me and I found one sense after another becoming paralyzed. At this time my prospects in life were by no means discouraging. I owned a magnificent farm not far from Toledo, on which we had a comfortable home, and I owed not a dollar to any one. I continued to doctor with specialists and experts from all parts of the States, each of whom promised to cure me of the disease, which they said was paralysis, but in every case they left me as bad and sometimes worse than they found me physically, and certainly worse financially. After suffering in this manner for two years my family concluded that a change of climate might do me good, and so we removed to Canada, settling where we now reside. This hope, however, proved a delusion, and each year found me worse and if possible added to my misery. Life itself became a burden to me, and I knew that I was worse than useless to my friends. I was unable to feed myself, as my head and hands shook so that I have frequently left stabs in my chin when trying to put my fork to my mouth. It was only occasionally that I could move around at all, and then only with the aid of crutches. I lost almost entire control of my power of speech and got so bad that members of my own family could not understand what I was saying. My whole nervous system seemed undermined, and I abandoned all hope of ever again being of any use to my family. Last fall I was induced to try Dr. Williams' Pink Pills, and from that date my condition has steadily improved until to day I am able to take my place with other men on the farm, and while my hand shakes a trifle, I am able to do a good day's work every day in the week. I am now able to walk a considerable distance, and my nervous system seems fully restored. There is not the slightest doubt that these results are entirely due to the use of Dr. Williams' Pink Pills, and I am confident that had I been able to procure this wonderful remedy when I was first taken with the disease, I would never have been where I was. The absolute truthfulness of the facts as I have given them to you can be verified by hundreds of my friends and neighbors, or by any member of my own family."

As to much of the evidence contained in Mr. Robson's statement the writer can himself bear evidence. His speech, which one year ago could scarcely be understood, is now perfectly distinct; his head then dropped on his chest, whereas now it is held quite firm and erect, then he could not walk across a room without holding to a chair or table, while now he can walk without difficulty.

We called upon Mr. W. J. Smith, druggist, and interrogated him in reference to the case. Mr. Smith said that he knew of Mr. Robson's ailment and that he had suffered for years, as stated, and he had no doubt that it was Dr. Williams' Pink Pills that cured him. "Pink Pills," said Mr. Smith, "have a remarkable sale, which seems due to their 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, anemia, chlorosis or green sickness, general muscular weakness, dizziness, loss of memory, locomotor ataxia, paralysis, sciatica, rheumatism, St. Vitus' dance, the after effects of *la grippe*, *scrofula*, chronic erysipelas, etc. They are also a specific for the troubles peculiar to the female system, correcting irregularities, suppressions and all forms of female weakness, building anew the blood and restoring the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of any nature. These pills are not a purgative medicine. They contain only life-giving properties, and nothing that could injure the most delicate system."

Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper (printed in red ink.) Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying

to defraud you and should be avoided. Ask your dealers for Dr. Williams' Pink Pills for Pale People and refuse all imitations and substitutes.

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

Negro Evangelization.

Report of the Board of Negro Education and Evangelization.

The following have been received from the 1st to the 15th of November: Ohio, \$93.32; Kentucky, \$33.95; West Virginia, \$2; Indiana, \$14.20; California, \$1.10; Illinois, \$20.63; Iowa, \$15.72; Missouri, \$0.60; Michigan, \$5.50; Pennsylvania, \$56.13; Kansas, \$13.74; North Carolina, \$3.20; Minnesota, \$4; Washington, 20 cents; Massachusetts, \$7.96; Nebraska, \$10.40; Connecticut, \$10.63; Texas, \$19.45; Oregon, \$11.50. Grand total for the N. E. E. for the first fifteen days of November, \$473.48.

The above report makes a moderately good showing for the first fifteen days in November and the first ten days after the date set apart for a collection for the Board of Negro Education and Evangelization. But there are just one or two facts to be remembered in connection with it. Over \$100 of the above came from personal canvass, and over \$50 on pledges, so that, in round numbers, the voluntary offering, so far, has only amounted to about \$300. At this rate the offering will not nearly reach the offering of last year. And now, while we thank those who have contributed so promptly and liberally, yet, seeing the needs of our field for this year, we earnestly appeal to the brotherhood to remember this mission. I know this great people is not willing to have this work end in failure, and am more than ever convinced that in the end this great mission will be maintained in a way that will be a credit to our people and for the glory of God, but for the present in this "our day of small things" we ask earnestly that you aid us. I know all about the "hard times," but it is only one more reason why we should respond. The collection must be taken and the work must go forward. If the churches are not willing someone must stir them to a sense of their responsibility in the matter. I fear too many of the churches are putting off the collection for "a more convenient season." I received letters stating, "We have not taken your collection because we wanted it to be liberal and the time was not propitious." Later in the year they were compelled to write the propitious time did not come and the collection was not taken. This work must be no longer.

It is one of the great interests of the church. For the love of Christ, dear brethren, let your sentiments in favor of negro education take shape in a liberal offering for this work.

The personal canvass for the Board in Iowa is progressing nicely. Its commencement was somewhat discouraging, but it has progressed in results as it has advanced. It reached its height last Sunday at Marshalltown and Melbourne. It is a surprise to me, that with all they have to claim their attention the ministers themselves should take such a deep interest in this work. The churches I have visited are not large nor rich, but their response to appeals for funds has been liberal. If the church at Marshalltown could, after an appeal for aid, give in cash and pledges about \$250, how about all our churches of equal strength over the land? Send all contributions to

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Tobacco Poisoning in Infants

An American contemporary calls attention to the likelihood of the infants of the poor being poisoned by having to inhale an atmosphere saturated with tobacco smoke. With the limited accommodation at their disposal, it is quite conceivable that men after coming home from work, and in the early morning, poison the air of the room in which the family live. A correspondent goes so far as to say, indeed, that he has met with many such cases, the correctness of his diagnosis being proved by the recovery of the infants when the cause was suppressed. Infants a few days old are naturally very sensitive to the effects of a pollution which would inconvenience even grown up persons, and although there is a tendency for tolerance to be established, it can only be at the expense of health. The symptoms are, loss of appetite, sunken eyes, listless ways and restless nights, with nausea and vomiting. It would perhaps be as well for medical men practicing in the poorer districts to bear this possibility in mind.—Medical Press and Circular.

That this eager world moves along so steadily, that it has so few catastrophes, that so large a part of its people are born correctly and live in peace and die in loving homes, is no small proof that religion is wielding an undiminished, rather a steadily increasing influence.—The Advance.

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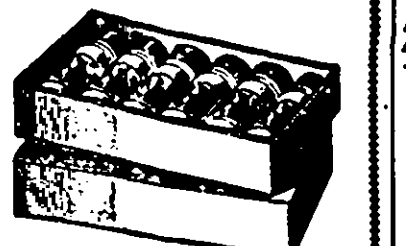
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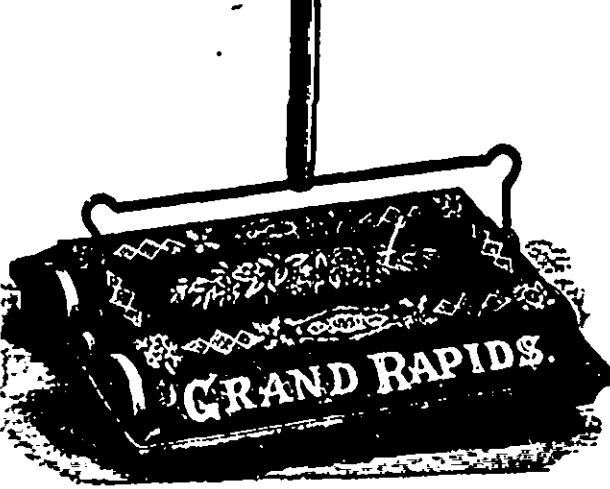
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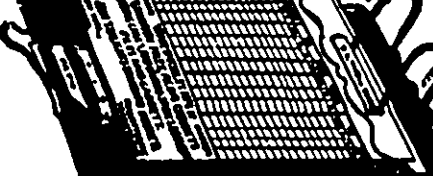
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