

The Canadian Evangelist.

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

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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 longsuffering, 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.

Modern Evangelism—Something Wrong.

J. B. BRINEY.

That the results of the modern popular revival are vastly unlike those that attended the preaching of the apostles and primitive evangelists, is perfectly manifest. It is probable that not more than twenty per centum of those who "profess conversion" at a popular revival, ever go into practical religious work. Eighty per centum do not connect themselves with any church. One prime reason for this barrenness of final and permanent results is found in the fact that, while New Testament evangelists never left the ground till their converts were baptized, and thus inducted into the church, the modern evangelist, of the class of which I am writing, never says anything about baptism, and fails to have his converts understand their duty in this regard. That there is neglect in this matter that amounts to criminality I do not for a moment doubt and it is high time that voices were being lifted up in protest against this most ruinous and anti-scriptural practice.

We read in the sacred record that "when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Has it ever been said that when they believe D. L. Moody preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women? Has there ever been ground upon which this might be said? We read in the Scriptures that "many of the Corinthians hearing, believed and were baptized." Were the results of the preaching of Sam Jones ever recorded in language like this? Nothing of the kind ever happened. Nothing of the sort could occur for the obvious and painful reason that these men studiously depart from apostolic practice in matter of preaching and manner of doing. Why is this? What adequate apology can be offered for this plain departure from the teaching of the Word of God?

What right have modern evangelists to go forth in the name of the Lord

Jesus Christ, and suppress a part of the commission under which they preach, if they preach by Divine authority? The document which clothes a man with authority to preach in the name of the Lord, says, "Go teach all nations, baptizing them." The duty to baptize is as binding as the duty to teach, and how a man who neglects this duty and suppresses this part of the Lord's command can expect the approval of God, is a thing that I cannot understand. Saul almost fulfilled the duty with which he was charged. He only lacked a little of doing all God told him to do, but for that little he lost his kingdom and his life. How can he expect to fare better in the hands of the Lord who, while claiming to preach under the gospel commission, deliberately neglects a solemn duty enjoined upon him through that commission?

Every man who claims to be a gospel evangelist must look this solemn charge full in the face: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by His appearing and His kingdom, preach the word," etc. Preaching a part of the word will not suffice. It must all be preached. The whole counsel of God must be declared. Nothing must be kept back. "He that hath my word let him speak my word faithfully." How can the evangelist who never says anything about baptism and who never baptizes anybody, stand in the presence of these solemn charges? "Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." This is the language of him who was invested with universal authority, and it makes it the solemn duty of every heaven-appointed preacher to proclaim to those who hear the conditions of salvation as laid down in this commission; and he who fails to do so, has no right to speak one word in the name of the Master.

Who would ever learn from the modern evangelist, that the Lord ever said a word about baptism, or ever made it the duty of any one to be baptized? What is the modern evangelist that he should withstand God in this matter? In the very first sermon ever preached under the commission the preacher said: "Repent; and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit." Why is this inspired language never heard from the mouth of the modern evangelist? If such an evangelist preaches by Divine authority, he preaches under the same commission under which Peter preached. What, then, makes the difference between Peter's message to the people and that which the modern evangelist bears? It may be summed up in two statements: *Loyalty to the King on the part of Peter, and disloyalty to the King on the part of the modern evangelist.* This is a severe arraignment of the modern evangelist, but its severity consists in its justice. Whoever compromises or suppresses one jot or tittle of the Word of God is disloyal to the King eternal, immortal, invisible. That the modern evangelist knows

that he suppresses portions of the Divine Word needs no sort of proof or argumentation. There it is before his eyes, and he cannot read the commission under which he claims to preach without seeing it. He does see it, and deliberately and intentionally suppresses it. He fails to do a part of the work of an evangelist; he fails to make full proof of his ministry. "He that is ashamed of me and of my words . . . of him will I be ashamed," etc. The truth may as well be told. Aye, and it must be told, and the modern evangelist has as good a right to be told of his shortcomings, and rebuked for them, as any one else. As long as this unfaithfulness in modern evangelism is kept up, there will be no room for surprise at the meagre and sickening permanent results of the popular revival. No evangelist has a right to leave a field of labor till either by his own hands or the hands of another he baptizes his converts—that is, if they are true believers; and if they are not true believers, they should not be reported as converts. In the name of my Master and King, I do most solemnly and earnestly protest against this unscriptural and ruinous policy. An evangelist should do his whole duty, or cease his claim to be an evangelist of Jesus Christ.—Standard.

Now I Lay Me Down to Sleep.

(Written by an unknown miner in a Western camp, inspired by the light of his camp fire and the stars.)

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

"Now I lay me down to sleep,"
Near the camp-fire's flickering light
In my blanket bed I lie,
Gazing through the shades of night
At the twinkling stars on high.
O'er me spirits in the air
Silent vigils seem to keep.
As I breathe my childhood's prayer,
"Now I lay me down to sleep."

Sadly sings the whippoorwill,
In the boughs of yonder tree;
Laughingly the dancing rill
Swells the midnight melody.
Foe-man may be lurking near,
In the canyon dark and deep.
Low I breathe in Jesus' ear,
"I pray the Lord my soul to keep."

'Mid the stars one face I see,
One the Saviour called away—
Mother, who in fancy
Taught my baby lips to pray;
Her sweet spirit hovers near,
In the lonely mountain brake:
'Take me to her, Saviour dear,
"If I should die before I wake."

Fainter grows the flickering light
As each ember slowly dies;
Plaintively the birds of night
Fill the air with saddening cries;
Over me they seem to cry,
"You may nevermore awake."
Low I hush, "If I should die,
I pray the Lord my soul to take."

It is curious how much faster a street car goes when you are running for it than when you are riding on it.

No man or woman of the humblest sort can really be strong, pure and good without the world being the better for it, without somebody being helped and comforted by the very existence of this goodness.—Phillips Brooks.

Who Need the Ablest Preachers?

It requires more ability to preach to the young and the ignorant than to preach to the mature and well instructed. In both cases the truth to be impressed is the same; but in the one case the truth can be stated without extra attention being given to its clearness and simplicity of expression, and to its helpful illustration; while in the other case an added demand is made on the powers of the preacher to bring down the grandest thought to the comprehension of the simple minded, and to enforce it by fitting illustrations and practical applications. A man of moderate ability can do fairly well, without downright hard intellectual work, in preaching what he calls his "best sermons" to an intelligent congregation, and he is very likely to think that he is gaining and growing by sermon writing of this sort. But if he were called on to reproduce those very sermons in a style suited to the comprehension of children and plain, uneducated people, he would have to gain and grow prodigiously before he could compass that task. And here is where many a fresh graduate from the theological seminary makes the mistake of his life by seeking a congregation of educated hearers, who can comprehend his theological commonplace and his new-Bible studies just as he would naturally deliver them, instead of taking a congregation of plainer people whose needs call for an outgiving of himself in their behalf beyond anything he has yet had experience of. In an address before the Yale theological students, the Rev. Dr. John Hall of New York said that his first sermons were prepared for a very plain people in a missionary district in the west of Ireland; and that those same sermons, in substance, were afterwards found suited to his cultivated audience in his Fifth Avenue Church. Love was the basis of those sermons,—love for God's truth, and love for those to whom the preacher bore that truth. He had no special thought of his own intellectual progress as he was studying and preaching; therefore he was making true progress all the time. The young preacher who is planning for his own growth in knowledge, instead of planning for his own outgiving of love as a preacher, cannot grow, although he may be puffed up more and more. "Knowledge puffeth up, but love buildeth up." Therefore choose love.—Sunday School Times.

A Wonderful Machine.

In early life I was intimately acquainted with a physician of the first eminence and reputation in the country. Not only was he revered for his intellectual acumen and high scientific and literary acquirements, but much beloved for the gentleness and loving-kindness of his nature. With all this he had a reputation in certain quarters of being infidel in his sentiments.

On one occasion I had an opportunity of trying the tone of his mind on a scriptural subject, of which I availed myself.

We were standing together over the body of a friend, when I said to him: "Dr. —, there are those who say

that it is impossible for such a human frame as that now before us to last for a thousand years, and hence they infer that the account given in the Scriptures of the age of the antediluvians is false, and consequently that the Scriptures are untrue. What is your opinion," I continued, "of the fact on which they rest this speculation?"

"Why, sir," he replied, "the marvellous mystery is, that such a wondrous machine should work at all; but having begun to move, whether it should endure for an hour, or for a day, or for a year, or for 10,000 years, or to all eternity, must depend on the will of Him who constructed it."

Let Us Be Bible Christians.

Oh, if all the people of God throughout the earth shut all books, gave up all prejudices, forgot all previous teaching, and met only on Bible grounds! I do not see any other way to bring about that unity of the Church which is the heart's desire of every true Christian. Some would have it at all costs, even at the expense of truth; we cannot follow them, nor do we believe that unity based upon compromise and mutual silence is likely to be very effective. Let me tell you of a dream I have often had; alas! it is but a dream. Oh, that it may soon come to pass! I dreamt that I saw a large gathering of all Christian doctors, ministers and preachers, from all countries and all denominations. The commentators were there, the modern critics also. What a clamor there was! what a confusion of tongues! But, hush! who comes here? Who stands in the midst of the great assembly with a book in his hands? Who is to be the prince of these doctors, and modern Thomas Aquinas? It is a little child, such a one as Christ chose to put in the midst of His disciples. And I heard the child read, with his clear, silver voice, the words of the Book. He read without comment, but, as these words came out of his lips, it seemed as if their inspiration, their authority, and their meaning, became suddenly plain to all these great men. They had never read the Bible in that way. The child taught them to read, and so to understand; and all at once, with one accord, the vast assembly broke out in this hymn of praise: "Blessed be God, the God of wisdom and simplicity, the God of majesty and humility, the God of power and love, who teaches us through little children! For to day has he fulfilled that prophecy which we had never understood before: 'A little child shall lead them.'"—Pastor Sailent.

He who asks of life nothing but the improvement of his own nature, and a continual moral progress towards inward contentment and religious submission, is less liable than anyone else to miss and waste life.—AMAL.

The crime of evangelism is laziness, and the failure of the average mission church to reach intelligent working men arises from the indolent reiteration of threadbare formulae by teachers, often competent enough, who have not first learnt to respect their hearers.—PROFESSOR HENRY DRUMMOND.

What the Disciples in the States are Saying and Doing.

Cullings and Clippings from Exchanges.

The largest Sunday School convention ever held by the Disciples in Nebraska, met at Hebron, June 28-30.

Edwin J. Toof, of New Haven, Conn., has recently donated a thousand volumes to the library of Add-Ran College, Thorp's Springs, Texas.

Garfield University, of Wichita, Kansas, which suspended some time owing to financial embarrassment, we are glad to learn will open again next fall, with favorable prospects.

"An American Mother," writing in the July 21st No. of the *Christian Evangelist*, earnestly protests against allowing the Public Schools of Missouri to be manipulated by Roman Catholic priests and taught by Roman Catholic teachers.

The Illinois Encampment begins at Eureka, August 1st, and closes August 7th. Among the speakers will be A. P. Cobb, W. F. Richardson, Robt. Moffett, A. McLean, Mrs. O. A. Burgess, Mrs. P. L. Christian, J. H. Garrison and W. J. Loos.

Here is a brother evidently determined not to forget the exhortation, "Given to hospitality:"

"I am at home in Irvington, Indiana. We have a new house and four spare rooms. We will entertain free all the preachers who will come to see us this summer."—J. V. COOMBS, in *Christian Evangelist*.

If now the brother will throw in as a bonus a round trip ticket from here to Irvington, he may look for an individual from these parts shortly.

Bro. Sydney Black, of London, Eng., after having spent some two weeks in this city, left last week (Friday) for Detroit. Bro. Black was most favorably impressed with Chicago and its importance as a mission field. He remarked to the writer, "Chicago is a wonderful city, and for our plea it is the greatest missionary field in the world. We ought to have a hundred missionaries in this city." Bro. Black came to this conclusion after a careful study of Chicago as a great center of influence, and we concur fully in what he says.—*Christian Oracle*.

Richmond, Virginia—John L. Brandt, formerly of Denver, Col., has recently held a four weeks' meeting at Newport News, the mission of C. W. B. M., in Virginia, which has greatly advanced the cause of Christ there, resulting in forty additions to the church and of confessions at the Y. M. C. A., and also in the permanent good of securing a pastor, A. B. Chamberlain, of Greensburg, Pennsylvania, for that important and growing little city. His labors in the pulpit and out are unceasing, and his preaching has been reported as the best heard there for many a year, and the sisters are thanking God for the C. W. B. M. in Virginia, who secured the services of Bro. Brandt for this meeting.—*Christian Evangelist*.

CRITICISM.

I am a little amused by the following, clipped from a religious journal conducted by a brother of no mean ability:

"I never heard Alexander Campbell preach, I never saw him, and never read one of his sermons. My library does not and never did contain one of his note books or commentaries on the Bible. Why should I be called a Campbellite?" As I read the above I was reminded of a little incident that

occurred in St. Louis some years ago at a meeting of the American Missionary Society. The incident, as related by one who was present, was substantially as follows:

"One morning during the devotional hour a number of young ministers, in relating their experiences and in telling how they came to the knowledge of the truth were careful to say that they never saw Alexander Campbell; never heard him preach; never read any of his writings, in fact knew nothing of his work, but had by their own study of the Sacred Word reached the same conclusions with him.

"After several such protests had been made, John Smith, the aged, familiarly known as 'Raccoon' John Smith, arose in his place and said:

"Brethren, a good many years ago I lived away down in old Kentucky, where sectarianism of the worst kind had almost undisputed control. I saw I could do but little unless it could be routed. And I knew if there was a man living who could effectually kill sectarianism that man was Alexander Campbell, so I wrote him, giving him the best description of the situation I could. I told him I wanted him to get up the arguments, present them in the Millennial Harbinger and send them down the Ohio river and I would shoot them off. And, brethren, I tell you, Alexander Campbell and I, under God, have done 'wonders.'"

Let me add, the man who never heard Bro. Campbell preach, who never read one of his sermons or addresses, who never read any of his writings, has none of his works in his library, is in a worse condition than the preacher for whom Frank Apperson asked that a day of fasting and prayer be set apart, because he had not read "Tupper's Proverbial Philosophy."

As a humble preacher of the Gospel, very limited in ability, both natural and acquired, I owe more to Alexander Campbell for my understanding of the Sacred Scriptures than to any who has lived since John the beloved departed this life.

N. A. MCCONNELL.

Cedar Rapids, Iowa, July 5.

Concerning the above the editor of the *Oracle* says:

If there are those who claim to be preachers in our ranks who are of the number referred to by Bro. McConnell, they should read his article in this issue, repent of their folly and do works meet for repentance. We have no sympathy with such advanced (?) thinkers.

The preacher who is so ignorant as to be thankful that he knows nothing of the writings of Alexander Campbell is greatly to be pitied.

DECADENCE OF SECTISM.

Dr. Arthur T. Henson maintains that the great church which Spurgeon built up in London is not strictly a Baptist Church. In describing what he really thinks it to be, Dr. Pierson shows that Mr. Spurgeon was doing in a small and partial way what Alexander Campbell did long before him in a large and much more perfect way. In the scope of his restoration, the numbers which he enlisted in it, and the permanency which he gave to the movement, Mr. Campbell immeasurably surpassed the great London pastor, as will be seen from the following quotation from Dr. Pierson (who, by the way, seems to know little, or nothing, about us):

One must live in the atmosphere of this great church, as I have done for many months, to understand Spurgeon; what he was and still is in his undying influence this monumental church shows. It is called a Baptist Church, but that is not its name; it is the "Baptized Church of Jesus Christ." Mr. Spurgeon aimed, without being tram-

meled by tradition or denomination, to build up one church on purely New Testament principles; and I am clear in pronouncing it the nearest approach to what seems to me a primitive apostolic church in simplicity of faith, worship, ordinances and work. It is a Baptist Church in this, that it emphasizes believers' baptism by immersion, and resists infant sprinkling as tending to "baptismal regeneration;" it is Congregational in that it is not affiliated with any outside body except in fraternal bonds—advisory, not compulsory—and that it emphasizes the autonomy and autocracy of the individual, independent church; it is Methodist in zeal, fervor, aggressive activity, and even in the audible responses to prayer and to gospel preaching; but it is Presbyterian in this, that it makes the bench of elders the ruling court of authority and discipline. It may be questioned whether it be not the purest specimen of a Presbyterian Church in its essential polity. Mr. Spurgeon held that there is no authority for distinguishing the minister and elder save as to functions—that the word presbyter, elder, bishop, mean one and the same office in different aspects.

We are not anxious, however, about the fame of Mr. Campbell, nor about the amount of credit due us because we will not be called a Baptist Church, nor a Congregationalist Church, nor a Presbyterian Church, nor an Episcopal Church, but simply the "Church of Jesus Christ;" because we aim (and aimed long before Spurgeon), "without being trammelled by tradition or denomination, to build up one church on purely New Testament principles," and because we, long before Mr. Spurgeon "emphasized believers' baptism by immersion, and resisted infant sprinkling as tending to 'baptismal regeneration.'" Mr. Campbell did all these things far more thoroughly and effectually than did Mr. Spurgeon, and a million baptized believers, "untrammelled by tradition or denomination," because of his leadership and influence, are united in one body "on purely New Testament principles," but we are not careful to press our claims for the credit, knowing that whatsoever good thing any man does, he shall receive due credit therefor from the Lord. We refer to this article of Dr. Pierson's rather to rejoice in the evidence it affords that these New Testament principles are being more widely recognized as the only basis upon which to build the one Church of Jesus Christ, "now and forever, one and inseparable."—*Christian Standard*.

WHAT DID PETER MEAN?

Under this heading *The Christian Commonwealth*, London, England, replies to a correspondent who takes exception to the explanation which that journal has given of the meaning of Peter in Acts 2:38: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit." The correspondent holds that the emphasis in the passage is to be placed on the clause, *In the name of Jesus Christ*, rather than upon "repent," or upon "be baptized." To this the *Commonwealth* replies in a paragraph that we commend to all who are in doubt as to the meaning of the passage or as to the place that the Holy Spirit has intended to give to baptism in conversion from sin to the service of God. The *Commonwealth* says:

Undoubtedly this is the most important. But whoever supposed that baptism is worth anything at all without its proper connection? This leads us to explain our own position. Even as regards Peter's language baptism must not be separated from its legitimate

associations. Peter told the Pentecostians to do two things in order to the remission of sins. One of these was to repent and the other to be baptized in the name of Jesus Christ. In the word of God baptism is joined to a number of things. Indeed it forms the connecting link of at least four Trinities. Before it stand faith, repentance and confession; under it stand the death, burial and resurrection of Christ; over it stand the name of the Father, Son and Holy Spirit; following it stand the remission of sins, the gift of the Holy Spirit, and the hope of eternal life. There have been two serious mistakes made about baptism. Some have made too much of it, and have practically taught baptismal regeneration, simply because they have failed to recognize the great importance of the things with which baptism is associated; others have made too little of it, and mainly for the reason that in their aim to get away from one extreme they have gone to another. In seeking to escape from Scylla they have been wrecked on Charybdis. Now we do not believe in separating what God has joined together. Hence, we prefer to say that the death, burial and resurrection of Christ, the name of Christ, faith, repentance, confessions the name of the Father, Son, and Holy Spirit, are all associated with baptism, and consequently all these are for the remission of sins. But in giving instructions to inquirers, it is not always needful to repeat all these in a special formula. Peter had already preached to the conviction of the people, and when they cried out it was only necessary for him to tell them what they must do in order to obtain pardon, and this included repentance and baptism. But the baptism of these Pentecostians would have been utterly worthless had they not repented and accepted Jesus Christ as their only Savior. Indeed their baptism was largely intended to be the decisive act by which they did accept salvation through Christ.—*Christian Evangelist*.

REGENERATION AND EXPERIMENTAL RELIGION.

A Baptist brother impeaches the soundness of the Disciples of Christ on the subjects of regeneration, and what is called in the Baptist vocabulary, *experimental religion*. There is great vagueness in the minds of many people, and even some preachers, as to what regeneration really is.

As the term is commonly understood, it describes a moral and spiritual change in man, wrought by supernatural power. It is used with many as synonymous with "change of heart" and "born again." But just what the change is to which these various names are given, how it is effected and what it includes, is far from clear in the thought and expression of those who talk most and seem to attach greatest importance to the necessity of regeneration.

Alexander Campbell contended that the term regeneration could not properly be limited to a change of mind and heart—to an inward change—but that it includes this and more, it includes a change of state or relationship of the person previously changed in heart, in purpose and in life.

He held that regeneration is a process embracing both the inward and the outward transformation which make one a Christian and give him membership in the church of God. So, as baptism introduces one already changed in mind, heart and purpose into what our Baptist brethren call the "visible kingdom," Mr. Campbell, in accordance with his definition of regeneration, as above given, connected baptism with regeneration, not as producing wholly

or partially, the inward change, but as effecting the change of relation or state which, he contended, was included in the complete process of regeneration.

To understand Mr. Campbell's writing on the subject of baptism and regeneration clearly, one need only note his definition of the term regeneration.

Only great dullness of comprehension or want of candor could permit any one who has read Campbell's views as expressed by himself to charge upon him the doctrine of baptismal regeneration. He taught with the greatest emphasis and clearness that all that is covered by the current use of the term regeneration must take place before Christian baptism is possible.

We think the strict accuracy of Mr. Campbell's definition can be maintained, but however that may be, and conceding that regeneration is entirely an inward change, independent of and prerequisite to baptism, we assert that our people believe as thoroughly in and hold as tenaciously to the necessity and importance of that change as do any others.

The thoughts of the sinner must be turned Godward, he must be led to an appreciation of the authority of God and of his love for men, of the divinity of Christ, his all sufficiency as a Saviour and his willingness to save him; must see himself a sinner, must hate sin and love righteousness, must love the Lord Jesus supremely, and be possessed of a spirit of obedience to him.

All this must be brought about by the Holy Spirit, working effectually upon the mind and heart of the sinner through the instrumentality of the preached gospel. We are not sticklers for the name by which this change shall be called, if only the fact is there, but upon the necessity for such a change, the Disciples agree with remarkable unanimity. We have never heard of a preacher or writer among us who would not insist on this, and all of it. We dare say that any intelligent Baptist would agree with us that these things being true would constitute one a penitent believer in Christ and a proper subject for baptism.

If by experimental religion is meant the joy and peace that come to one who practises the precepts of Christianity, who habitually feeds upon the word of God, meditates upon his love and goodness, and communes with him in prayer, we cordially believe in it. If it means a spasmodic emotionalism, dependent, not upon the solid assurances of God's word, but upon the nervous condition of the individual, it is entirely too vapory and unsubstantial to meet our needs, our desires, or our conception of the nature of the salvation that God has provided for us.—*Christian Courier*.

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Contributions.

The Commission vs. Denominationalism.

T. R. KNOWLES.

The great commission given by our Lord to his Apostles, to disciple all the nations, is surrounded by the grandest events that mark the world's history, and is placed amid a setting of gospel facts unequalled for sublimity and importance in the whole Bible. Indeed, through the commission was developed the gospel system of salvation, and revealed to man the way of life in Christ Jesus. Its connection with all the gospel facts is so intimate, that it cannot be separated from them, and together they form the centre group of the whole gospel system. It is highly important, therefore, that the relation of these facts and truths to each other should be understood, in order to a clear comprehension of the commission. I opine that the want of a correct understanding right here has been the blunder of the sectarian world. This is too plainly seen in the numerous theories and mischievous practices of denominationalism, that clash with the plain, simple truths of the grand commission of Jesus Christ.

And now that we may get these before us in their logical order, let us read the whole commission, according to the new revision, as given by the four Evangelists.

MATTHEW'S record (xxviii. 18-20), reads: "And Jesus came to them and spake unto them, saying, all authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

MARK testifies: "And he said unto them, go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. And these signs shall follow them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick and they shall recover." (Ch. xvi. 15-18).

LUKE records: "Then opened he their mind, that they might understand the Scriptures; and he said unto them: Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you; but tarry ye in the city, until ye be clothed with power from on high." (Ch. xxiv. 45-49.)

JOHN says: "Jesus therefore said to them again, peace be unto you. As my Father hath sent me even so send I you. And when he had said this, he breathed on them, and saith unto them, receive ye the Holy Spirit; whosoever sins ye forgive, they are forgiven unto them; whosoever sins ye retain, they are retained." (Ch. xx. 21-23.)

At first sight these four records seem to differ somewhat, but a careful analysis of the commission will show that there is a perfect harmony of ideas expressed, and will give a more correct view of the logical order and connection of its various parts.

1. The first in order, as well as in importance, is the supreme authority and divinity of Jesus himself, as the

following will show. Matthew's statement is: "All authority has been given unto me in heaven and on earth." "Go ye therefore, and make disciples of all the nations," "Teaching them to observe all things whatever I command you." "Lo I am with you always, even unto the end of the world." Mark records: "Go ye preach the gospel to the whole creation." "He that disbelieveth shall be condemned." "In my name shall they cast out demons," etc. Luke expresses the same idea, thus: "And that repentance and remission of sins should be preached in his name, unto all the nations." "And behold, I send forth the promise of my Father upon you." John testifies: "As the Father hath sent me, even so send I you." "Feed my lambs." "Tend my sheep."

2. This announcement is followed with the command to the apostles, authorizing them to preach the gospel and teach the nations to accept his reign. Thus Matt., "Go ye therefore and make disciples of all the nations, baptizing them, etc." Mark: "Go ye into all the world, and preach the gospel to the whole creation." While Luke's record is, "Repentance and remission of sins should be preached in his name unto all the nations," etc. "Ye are witnesses of these things." And in Acts, i. 8, "And ye shall be my witnesses, unto the uttermost parts of the earth." And John utters the same in, "Even so send I you."

3. The command to "Go preach," is accompanied with the promise of divine power, the Holy Spirit, and the Saviour's presence; thus, Matt., "And lo, I am with you always, even unto the end of the world." In Mark, it is stated, "And these signs shall follow them that believe, in Thy name shall they cast out demons, speak with new tongues lay hands on the sick, and they shall recover." Luke records, "I send forth the promise of my Father upon you; but tarry ye in the city, until ye be clothed with power from on high." In Acts, he charged them not to depart from Jerusalem, but to wait for "the promise of the Father," etc. "But ye shall be baptized in the Holy Spirit not many days hence." "But ye shall receive power when the Holy Spirit is come upon you." (Acts i. 4, 5, 8.) While John simply says: "And when he had said this, he breathed on them, and saith unto them, receive ye the Holy Spirit."

4. Their Mission was universal: "Make disciples of all the nations" (Matt.). "Go ye into all the world and preach the gospel to the whole creation" (Mark). "And that repentance and remission of sins should be preached in his name unto all the nations" (Luke). "Whosoever sins ye forgive, they are forgiven unto them; whosoever sins ye retain, they are retained." (John). Thus, through the proclamation of the gospel of peace they were to conquer the nations for Jesus Christ, for all time, "Even unto the end of the world."

5. The gospel they were to proclaim, consists of "Facts, precepts, or duties, and promises." The facts are three in number, (1) the death of Jesus, (2) his burial and (3) his resurrection; as tersely given by the Apostle in 1 Cor. xv. 1-4. Luke gives these three facts: "Thus it is written, that the Christ should suffer and rise again from the dead the third day." The precepts or duties commanded are, (1) "Faith in the Christ, (2) Repentance, and (3) Baptism." Mark gives the first and last of these: "He that believeth and is baptized shall be saved." Luke gives the second; "And that repentance and remission of sins should be preached in His name." And Mat-

thew mentions the last, and completing act of obedience in the process of turning to the Lord, the other two being understood, thus: "And make disciples of all the nations, baptizing them into the name," etc. The promises are likewise three, (1) "Remission of sins (2) Heirship (3) Everlasting life." The first of these is contained in the words "He that believeth and is baptized shall be saved." And in Luke's statement, "Repentance and remission of sins should be preached in his name." While John expresses the same idea in the words, "whosoever sins ye forgive, they are forgiven unto them." The promise of heirship is found in the language of Matthew, baptizing them into the name of the Father and of the Son and of the Holy Spirit. It will be readily seen, that heirship, the relation expressed by "into the name," etc., is also the reception of the Holy Spirit, and that the one cannot be without the other, so Paul says, Gal. iv. 6, "And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father." And that this is "The Spirit of adoption" (Romans viii. 15), so in Acts ii. 38, "Repent ye and be baptized every one of you in the name of Jesus Christ, unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." But further, the possession of heirship secured the gift of Eternal Life. "Baptizing them into the name" of Father, Son, and Holy Spirit brings the taught into the relationship of children of God, to whom are given "the Spirit of adoption, whereby we cry, Abba, Father." But again, "If children, then heirs, heirs of God, and joint-heirs with Christ" (Rom. viii. 17). And in still closer connection with the giving of the commission is the statement of John (xx. 31), "But these are written, that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name." Now, all this is implied in the statement in Mark, xvi. 16, "But he that disbelieveth shall be condemned." Disbelief is the complete rejection of Jesus Christ. It is the want of faith, repentance, confession, baptism, and Christian life, and in the state of condemnation there is neither forgiveness nor eternal life, for "He that obeyeth not the Son shall not see life, but the wrath of God abideth on him." (John iii. 36.) In the first part of this verse, namely, "He that believeth on the Son hath eternal life," we have the opposite of disbelief given in Mark. Hence the promise of eternal life to all who are believers, as opposed to the disbelieving in Mark xvi. 16, is closely implied. The promises, then, of the gospel they were commanded to preach, are, pardon of past sins, heirship and the gift of the Holy Spirit, and eternal life. The gospel embraces, therefore, facts for our belief, precepts for our obedience, and promises for our enjoyment.

6. We notice next an item of vast importance in the commission, namely, the teaching and nourishing of the church in all things that pertain to the proper development and growth in spiritual life. This is contained in the following: "Teaching them to observe all things whatsoever I commanded you" (Matthew); "Feed my lambs, . . . Tend my sheep," (John). Upon the faithful observance of the "all things" commanded, depends the final promise, eternal life.

7. The commission closes with a solemn pronouncement of condemnation against all who disbelieve and reject the authority of God's exalted Son, thus: "He that disbelieveth shall be condemned" (Mark); "Whosoever sins ye retain, they are retained" (John). In the execution of the commission by the Apostles, all this was fully carried

out on Pentecost and subsequently, as an appeal to the Acts of the Apostles will show. Those various items in their historical order are: (1) The Apostles fully qualified for their work, as the witnesses of Christ (ii. 4, 32) "They well understood that their work in making disciples must begin with teaching men concerning the gospel, hence, (2) they with the clearest arguments prove the divine claim of Jesus of Nazareth, and proclaim his supreme authority; "Being, therefore, by the right hand of God exalted, . . . he hath poured forth this which ye see and hear. For David ascended not into the heavens, but he saith himself, The Lord said unto my Lord, sit thou on my right hand till I make thine enemies the footstool of thy feet. Let all the house of Israel, therefore, know assuredly that God hath made him both Lord and Christ, this Jesus whom ye crucified" (ii. 33-36).

(3) The facts, precepts and promises of the gospel are all sustained: "Jesus of Nazareth, . . . ye by the hands of lawless men did crucify and slay; whom God raised up, having loosed the pangs of death" (ii. 22-24). "He," David, "foreseeing this, spake of the resurrection of the Christ, that neither was he left in Hades nor did his flesh see corruption. This Jesus did God raise up," etc. (ii. 31, 32). Thus, the facts were proclaimed. The precepts and duties were enforced. "To those whose belief of these facts led them to cry out, "Brethren, what shall we do?" Peter answered, "Repent ye and be baptized every one of you in the name of Jesus Christ, unto the remission of your sins." And in this language, "Let all the house of Israel, therefore, know assuredly, that God hath made him both Lord and Christ," the demand is made that Israel shall accept Jesus as "both Lord and Christ." It is equivalent to "believe in Jesus of Nazareth as both Lord and Christ." So everywhere, in the fulfillment of their commission, faith, repentance and baptism were taught and practised by the Apostles.

(4) The promises of the gospel were given to the obedient; thus, in the command to "Repent and be baptized," these gracious results are offered for their enjoyment: "Unto the remission of your sins;" and, "Ye shall receive the gift of the Holy Spirit" (ii. 38). In this, "The Spirit of adoption was promised;" the obedient "were added unto them;" and the Lord added to them "day those that were saved" (ii. 41, 47). "And believers were the more added to the Lord" (ii. 41). In this way they became "heirs of God," as was contemplated in the commission, in baptizing them into the name of the Father, Son and Holy Spirit. Also the gospel was preached as the system of life. Applying the prophecy of David, the Apostle says: "Thou hast made known to me the ways of life" (ii. 28); and they were to speak to the people "All the words of this life" (v. 20), and they rejoiced that God had granted to the Gentiles "Repentance unto life" (vi. 18), and charged the Jews with rejecting the gospel, and thereby judging themselves "Unworthy of eternal life," (xiii. 46). (5) As the commission contains the whole world in its scope, so the Apostle announced the gospel to be for Jew and Gentile, "For to you," said Peter, "is the promise and to your children, and to them that are afar off," etc. (ii. 39).

6. The instruction of the church and the observance of the "All things," is thus recorded, "And they continued steadfastly in the Apostles' teaching and fellowship, in the breaking of bread and the prayers" (ii. 42). Again "confirming the souls of the disciples, exhorting them to continue in

the faith, and that through many tribulations we must enter into the Kingdom of God" (xiv. 22).

7. They proclaimed the judgments of God upon unbelieving and disobedient: "The sun shall be turned into darkness, and the moon into blood, before the day of the Lord come, that great and notable day" (ii. 20). Also, that Christ must be obeyed, and the disobedient "shall be utterly destroyed from among the people" (iii. 23). Again 'tis "He who is ordained of God to be the Judge of quick and dead" (x. 42), and, that "He commandeth men that they should all everywhere repent; inasmuch as he hath appointed a day, in the which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (xvii. 30, 31). Here then we have the scope of the grand commission as given to the Apostles, and to the church, and with what fidelity this has been carried out by the professed church, in theory and practice, is to be judged from the creeds of denominationalism, unless their adherents have done better than the teaching of their creeds would lead them to do.

On Vanity.

The powerful influence of the gospel does not confer new intellectual powers, or new moral and spiritual susceptibilities when we believe and obey it, but illumines them with the glorious light of heaven and directs them to a proper exercise, and influences them with pure and holy emotions. This is especially true in regard to our sentiments, which, in such a large measure, determine our character.

The love of approbation will often lead the man and woman of the world to say and do anything, right or wrong, if they can only get approbation and applause. Vanity becomes the ruling passion of life. A line of conduct that will secure the approval of God, is the legitimate result of a renewed nature; and speaking and doing all things, "Not as pleasing men but God, who trieth our hearts."

Now, while it is becoming and lovely for "Every one to please his neighbor for his good to edification," it is unbecoming and highly offensive to our God and Saviour, either to sanction error or to conform to human expedients for the sake of securing the friendship of our fellow men, or of procuring their approbation.

Vanity is so strong a passion in many natures that it will often assert itself in the Christian's heart, and it is only by earnest prayer and diligent watchfulness that a victory over its impulses can be obtained.

Without being uncharitable, we are compelled to judge that many who have known and obeyed the simple truth of the gospel, and, for a while, have appreciated its inviolable sanctity, impelled by their vain desires for distinction and outward show, have united themselves with popular religious bodies and floated carelessly along the stream of ease and formalism to death and judgment.

We have known others so far carried away by vain desires, that they are constantly seeking the patronage of large churches and the adulation of popular ministers; feeling themselves highly honored if they are recognized as orthodox, or invited to unite with them in their unscriptural modes of making converts.

Surely, if our position is right, based upon apostolic teaching and precedent, we need no human patronage, for "one is our master, even Christ;" and we can have no higher honor than that which comes from Him; we need no other recognition but His; and we are sure that we can have no higher reward than that which He will bestow; and may it, dear brethren, be our joy to hear from Him, when life is ended, these blessed words: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

E. SHEPPARD.

THE Canadian Evangelist

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GEORGE MUNRO, - Editor and Publisher.

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HAMILTON, AUG. 1st, 1892.

Important Notice.

I find it will be an advantage in several ways to have the office of publication of THE CANADIAN EVANGELIST in Hamilton, where I now reside. I have accordingly decided to publish the paper from 85 Wellington Street North, Hamilton, Ont. Agents, subscribers and advertisers are requested to take notice that all remittances must be sent to me to that address. As I have no connection with the office at 11 Richmond Street West, Toronto, money intended for payment of subscriptions and advertisements in this paper must not hereafter be sent to that office. Orders for books, tracts and Sunday-school supplies should be sent to 11 Richmond Street West, Toronto, and not to me, as I am not in any way connected with that business.
GEORGE MUNRO.

The University of Toronto.

Some three years and a half ago, the EVANGELIST had a good deal to say about University College, Toronto, and its advantages as an educational institution. Considerable interest, we discovered, was taken in the matter by our readers. One of our principal contentions was that young men preparing for the ministry of the Word, would find out own University in Toronto a better place to pursue their literary, classical, scientific and philosophical studies, than any College in the States.

We maintained that those who had been trained in our own public and high schools, in passing into our own University, would not be subjected to the inconvenience of becoming adapted to a different system of teaching, different series of text books, etc., as those going to the States would be; but would simply be proceeding from one grade to another in a well considered and constantly improving system.

In the interval since the articles referred to were written, time and circumstances have confirmed the views then expressed. The University of Toronto is a better institution now than it was then, and steps are being taken, we may say, continually to increase its facilities for imparting a good all round education; in a word, to make it second to no University on the continent. Those of our brethren who have looked into the question at all are of course aware that the equipment of our University in Toronto is now very far in advance of that of any college conducted by our brethren in the States, and is fast taking rank among such Universities as Harvard and Yale. It is well known that the professors in all the Colleges of the Disciples in the United States lament their inadequate facilities for doing full University work; and they are constantly urging the wealthy Disciples to so increase their endowments that they may be able to take higher rank and do better work. There is no sufficient reason why our young

men who desire, as most young men do, a first class education, should suffer from the deficiencies of the Colleges in the States when we have a College in our own country which is so much superior to the best of them. It is scarcely necessary to observe that we are writing about educational institutions and not about the professors in them. We know enough about the professors in the principal colleges of the Disciples in the States, to be well aware that the chief among them are men of learning and of teaching power; but there is scarcely one of them that is not handicapped by insufficient appliances, inadequate salary and overwork. So we consider it but our duty to urge our young men who wish to make the most of the time they can spend at College to attend Toronto University.

But the question will be raised, what about a ministerial course, what about instruction in the Bible? It will be said, Toronto University can not furnish that, and that is quite true. It may be asked, would we recommend a young man to go into the work without a ministerial or Bible course? and we would answer in general, no. Though we can point to instances where men became successful preachers without what is called a theological training, and if a young man can only take one course, by all means let that be a general course, and not a special one, even though that special course should be in the College of the Bible at Lexington, Ky. But what shall be done in the case of one who has graduated from Toronto University and who is determined to have special training in the line of a preacher's special work? One thing he can do is to do as Bro. R. W. Ballah has done, take a course in the Bible department of one of the Colleges in the United States. We doubt not but in general that would be found very satisfactory, and, as things have themselves at present, perhaps the best thing that could be done.

But there is a more excellent way possible and desirable. It is that means should be provided in Toronto to give such training in the Bible and in ministerial work as earnest young men feel the need of after graduating from a university. The commonest objection to this proposition is that the Disciples in this country are not able to make such a provision. Our reply is that they are able, though they may not be willing just at present. The legacy of our late brother D. A. Sinclair is no insignificant beginning for such an enterprise, and has brought the matter before the people in such a way as to require immediate action. It is the duty of the Board of the Co-operation and the Committee on Education to see to it that the dying wish of that sainted young brother is respected and carried out. And there are good reasons for believing that when the enterprise gets properly before the brotherhood there will be found many to assist liberally in raising the fund to such a point, that ere long, one competent professor could be employed and established in Toronto—one who, by wisely supplementing the instruction given in the general course of the university, would be able to turn out a class of preachers second to none in the world.

Let this suffice now. We shall have more to say by and by.

Among our selections in last number was a very reasonable article by J. B. Briney on "A Modern Evangelist vs. Primitive Evangelists." In this issue there will be found another from the same pen on a timely topic. Bro. Briney is a strong, sound and sensible writer. It always pays to read what he writes.

A hundred years ago there were only 26,000,000 English speaking people in the world, to day there are 196,000,000.

In last number we published articles concerning Hiram College and Kentucky University. We intended to insert one about Bethany College, but could not lay our hands upon it, neither can we now. Perhaps some friend will help us by sending an account of Bethany College under the administration of President McDiarmid. The Disciples in the States have been for a good while talking and writing about their difficulties in the matter of higher education. There seems to be a very general demand for one first-class institution; a university in the full sense of the term.

The result of the recent Manitoba elections must, we think, be gratifying to those who desire to see a great nation built up north of the St. Lawrence and the 49th parallel. The people of Manitoba are determined to have none but public schools, supported by public money, and we think they will accomplish their purpose, notwithstanding the efforts of the Roman Catholic priesthood to frustrate it. The very large majority in favor of prohibition is very creditable to the Prairie Province. We shall watch with interest the outcome of that vote. We understand Mr. Greenway is pledged to give it effect.

The Royal Commission on the liquor traffic has begun its investigations in Halifax. Sir Joseph Hickson and his colleagues may be depended upon to do their work thoroughly. The friends of the traffic have taken steps to have their side of the case fully presented. It will be interesting to learn what their able representatives have to say for them and their business. One would think that a child could overthrow the most skillful defender of the liquor traffic. Nevertheless it will be well for the leaders among the temperance people to lay their side before the Commission with clearness and with force.

Our Omnibus.

At the last commencement of Bethany College, Bro. John Campbell, of Erie Mills, St. Thomas, was elected a trustee of that institution.

A C. Gray, of West Lake, is expected to fill the pulpit for the Disciples of Christ next Lord's day.—*Blenheim News*, July 28th.

H. A. McDonald will succeed H. H. Rumble as president of Western Kentucky College. This will be good news to all the friends of the college.—*Apostolic Guide*.

President Hugh McDiarmid, of Bethany College, is expected to spend a few weeks in Ontario this summer. It is to be hoped that he will venture farther east than Ridgetown and St. Thomas.

NANKIN HOSPITAL FUND.—Previously reported \$81 95
A Sister, Huron Co., Ont. 1 00

Seventeen more one dollar contributions will close up this little matter. Let us have them, brethren and sisters, before the August 15th EVANGELIST comes out. Send to 85 Wellington St. North, Hamilton.

Those who are interested in knowing what the southern portion of the United States is like, will have an opportunity at the Buffalo, N. Y., Exposition, August 17th to 27th, of seeing photographic views of its towns and people. Also specimens of its ores, minerals,

precious stones, woods, agricultural products and fruits. The southern exhibit will take up one-half of the Exposition halls at Buffalo.

CORRECTION.—We are happy to be able to contradict the rumor to which we alluded in last number, to the effect that the church in Beamsville was not meeting on the Lord's day, because they have no regular preacher. The church in Beamsville does meet to break bread on the Lord's day. We should like to hear a similar good report from Ridgetown.

Let not the length of Bro. Knowles' article prevent any one from reading it carefully. We commend it especially to our young friends. Bro. Sheppard's "On Vanity" contains a word of needed warning in a day and country like this. When denominationalism is strong and popular, the zeal of many for the truth is apt to wax cold.

Co-operation Notes

BOARD OF MANAGERS.—Pres., Hugh Black, Rockwood; Vice-Pres., John Campbell, Erie Mills, St. Thomas; Rec. Sec., J. W. Kilgour, Guelph; Cor. Sec., Geo. Munro, Hamilton; Treas., John McKinnon, Everton; R. W. Win datt, Bowmanville; Thos. Whitehead, Walkerton; John Black, Rockwood; Daniel McMillan, Hillsburg; Edward Tolton, Ospringe; Enos M. Campbell, Blenheim.

All contributions to the funds of the Co-operation should be sent by Registered Letter or Post Office Order to Geo. Munro, Cor. Sec., 85 Wellington St. North, Hamilton, Ont.

CONTRIBUTIONS.

Amanda Masales - \$7 00
Sunday school superintendents and teachers are reminded that the first Lord's day in September is the day on which the Sunday schools are asked to take up a special collection for Home Missions.

Church News.

GRAND VALLEY, July 26th.—Our new house is up, the roof on, and the floor laid. S. WOOLNER.

WIARTON, July 25th.—Two confessions at our meetings last evening.—A. TOVRELL.

ERIN.—Bro. R. W. Ballah and the Erin churches, we are glad, but not surprised to learn, are becoming favorably known to one another.

VAUGHAN, July 25th.—I came here June 9th and have been laboring with the church since that time. Our meetings are increasing in attendance and interest. Three persons confessed their faith in Christ yesterday. ROBT STEWART.

Bro. A. P. Cobb and the Owen Sound Meeting.

The brethren will be glad to know the church in Owen Sound is to have the presence and preaching of our esteemed Brother, A. P. Cobb. We think, just now, that the "lines have fallen to us in pleasant places, and we have a goodly heritage."

We desire to share this privilege with all who can come up for a Lord's day or a few days in mid-week, and enjoy the meeting with us. So brethren, please take notice that Bro. Cobb will begin a meeting here on Lord's day, Aug. 7th, and continue for three weeks. His daughter will accompany him and assist in the singing. JAMES LEDIARD.

Sunday School Convention.

CHANGE OF TIME AND PLACE.

The S. S. Convention of the teachers and S. S. workers of the Northern churches, will be held in Owen Sound on Aug. 11th and 12th, and not in

Walkerton as previously announced. This change has been made because of the visit of Bro. Cobb, that those attending may have the pleasure and profit of both meetings. We hope to see many present and to be greatly helped in our S. S. work.

JAMES LEDIARD,
Owen Sound, July 25th.

Off for the Labrador.

Acadian Recorder, Halifax, N.S.

Prof. W. M. Reid, J. D. Scomborger, Lyle Vincent and W. D. Vincent, arrived by the Halifax last night. They are some of the party who go to Labrador in the schooner Evelina in the interests of the World's Fair, to secure an Esquimaux village with some fifty inhabitants and all appurtenances thereto belonging. The schooner left Cunningham & Curren's wharf to day on her mission.

A Recorder reporter was talking to-day to Capt. Wm. McConnell, of Port Harford, Guysboro, who is in charge of the vessel. An interesting incident was mentioned (and although it sounds like a "puff" of a patent medicine it is worth noting). "Do you see that man over there?" said a friend, "That is Capt. McConnell, who is going after Esquimaux. I have known him for years, and he was that bad with asthma that he had sometimes to be held up on board his vessel. You see him"—(he was piling wood in a cord measure to take on board)—"he is a well man; and he attributes it to some of Dr. Williams' Pink Pills that he took, two after each meal."

Out of curiosity, the reporter secured an introduction to the captain, and after some talk about the expedition, remarked: "Is that correct, Captain, about your recovery from asthma, and that you attribute it to those pills?"

"Well, I don't know anything else. I recovered after taking them."

"And haven't been troubled since?"

"No. Of course we will see what this winter may bring forth; I haven't said anything about it."

"But last winter?"

"I began taking them in December, and found the change brought about in my condition, which Dr. Parker, of Halifax, said was about as bad as it could be."

It isn't often that a patent medicine gets such a big boom in the incidence of news-gathering, as is furnished in the above; but it is all set down just as it transpired, incidentally.

The whole Labrador party consists of Messrs. Tabor and Vincent, Prof. Reid, of Harvard College; Mr. Lyle Vincent, St. Louis; Dr. Baur, Philadelphia, a distinguished naturalist; Prof. Gillette, New Haven, Conn., and Hon. W. F. Ryder, Quebec. They expect to return with about 50 Esquimaux, with dogs, komaticks, kayacks, and a general collection of curiosities from Esquimaux land. The schooner is a handsome model, 95 tons, and is a fast sailer. John Silver & Co. furnished the supplies.

"Gentility is neither in birth name, nor fashion, but in the mind. A high sense of honor, a determination never to take a mean advantage of another, an adherence to truth, delicacy and politeness towards those with whom you have dealings, are the essential characteristics of a gentleman."

"All that is great comes through work; and civilization is its product."

"Success on earth may mean the worst kind of failure in heaven."

Our daily life should be sanctified by doing common things in a religious way. There is no action so slight or so humble but it may be done to a great purpose or annobled thereby.—GEORGE MACDONALD.

Great Temperance Camp.

In our advertising columns will be found a program and other particulars of the Temperance Camp Meeting to be held in Hamilton, Aug 13 to 20. This gathering will bring together a greater concourse of advanced temperance workers than Canada ever saw before. Many of the most popular platform orators of the country will deliver addresses, while the discussions and intercourse of crowds of earnest workers must rouse an enthusiasm and force which will carry the prohibition movement forward with a great stride.



W. W. BUCHANAN.

Director of the Temperance Camp.

We present a portrait of the director of the camp herewith. Mr. Buchanan is the General Manager of the Order of

Mr. Gustafson is a distinguished author, scientist and linguist. He has made a name as an orator in five languages, and writes attractively and forcibly in each of them. Those who have read any of his articles in English will be anxious to hear his address. As a scholar he ranks so high that he has held the position of Chancellor of the Royal College of Sweden and Norway, one of the most noted educational institutions of Europe. He is the author of the book called "The Foundation of Death," which has been published in five languages and gone through several additions in each. Under this odd title he treats of alcohol, chemically, medicinally, physically and sociologically, and demonstrates it to be one of the greatest curses of the human race. Mr. Gustafson is a man of large proportions and fine presence. He is a great man physically, morally, and intellectually. His address will be given on Tuesday, the second day of special excursion rates. Every one who can manage to be in Hamilton that day should make it a point to hear Gustafson.

Canada's great caricaturist, Mr. J. W. Bengough, or Grip, as he is sometimes called, because he is editor and proprietor of the paper called Grip will be at the camp, and is on the program for an address.

Mr. Bengough is not only a great humorist and a prince of caricaturists, but he is a whole hearted prohibitionist and social reformer. He is always ready to deal sturdy blow, in favor of those reforms which tend to raise fallen humanity and bring about the reign of Christian brotherhood.

We do not propose to sketch or even name all the noted men who will speak at the camp. A perusal of the program will be sufficient.

On Saturday, Aug. 13, and Tuesday, Aug. 16, the Grand Trunk Railway



J. W. BENGOUGH.

Royal Templars of Temperance of Canada, Manager of their Book and Publishing House in this city, and Manager and Editor of the great Temperance weekly, The Templar. Mr. Buchanan is a very tall man, of fine appearance, a ready and pleasing speaker, and a great organizer, a fact demonstrated by the success of the Order under his management.

The greatest attraction of this camp will probably be the presence and the address of Mr. Axel Gustafson, of Sweden.



AXEL GUSTAFSON.

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.

A Voice from Mt. Ararat.

"COME OVER HERE AND HELP US."

Illustrated with fine engravings of Ararat and Armenia, with a preface of Dr. H. O. Bredden of Des Moines, and testimonials from many prominent preachers. It is a very neat book of 54 pages, 12 mo. in size, tinted paper, very handsomely printed and tastefully bound. Price 25 cents.

The "Macedonian City" which I have raised by this little volume will, no doubt, move every Christian's noble heart to prompt action, but the difficulties to reach Mt. Ararat are enormous. I offer, therefore, myself to go over to Armenia, to fulfil your and my sacred duty and high privilege, helping the poor and downtrodden people to come to Christ; and I stand with my "Voice" in my hand, herewith, before every one and say to one and all, 'Do grant me your Christian and fraternal help and assistance.'

I left a dear wife with two little ones in Armenia, and need everybody's aid in my great odds, endeavoring to qualify myself for the work of an evangelist in my own country. I request, therefore, of every preacher and friend of the glorious Gospel of Christ, to assist me kindly by selling only ten copies of my books, and my most difficult work is done.

Please take notice of this, and kindly send promptly your orders to

M. BAGHDASARIAN, Drake University, Des Moines, Iowa.

DRAKE UNIVERSITY.

Des Moines, Iowa, June, 1892.

To Brethren in Christ Everywhere—Greeting:

Our dear brother, M. Baghdasarian, of Armenia, Turkey, has now been with us about eighteen months, and we have found him ever faithful, devoted and trustworthy. He is striving under many disadvantages to prepare himself for missionary work in his native country. He has issued a little book, entitled "A Voice from Mt. Ararat," which graphically sets forth the religious conditions and needs of that historical region.

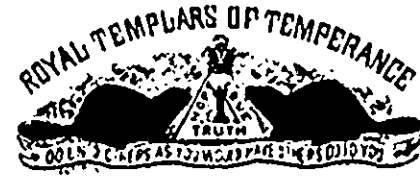
Any assistance you may render him by patronizing his lectures, buying his books, or otherwise, will be worthily bestowed and gratefully esteemed by him and us. (signed)

G. T. CARPENTER, Chancellor Drake University. A. I. HOBBS, Dean Bible College. B. O. AVESWORTH, President Drake University. H. O. BREDDEN, Pastor Central Church of Christ.

When the Dean of Armagh was summoned to Whitehall to preach in the Chapel Royal (just before that historic edifice reverted to its original uses as a banquet hall), he was rallied on the subject by the Lord Primate, Dr. Knox. "Mr. Dean," said the primate, "you must be very careful when you get to Whitehall: remember it was there that Charles I. lost his head." The dean, who is a most eloquent preacher, came and preached, and went back to Armagh. On his next meeting with the primate, he capped that venerable prelate's little joke. "My lord," he said, "I had well nigh suffered a worse fate than the king's. The verger in the Chapel Royal, giving me instructions as to when my appearance was to be made, said, 'First I takes the choir up to their places; and then, after they are seated, I returns for you, sir, and conducts you to the hallar.'"

ANNUAL TEMPERANCE CAMP

1892



1892

AUGUST 13, 14, 15, 16, 17, 18, 19, HAMILTON, ONT.

The Great Annual Temperance Camp of Canada, under the auspices of the Royal Templars of Temperance, always the greatest demonstration of the year in the temperance reform, will be held this year in the attractive and beautiful City of Hamilton, commencing on Saturday, August 13th, and closing on Friday evening, August 19th.

This year's Camp promises to exceed even its grand and successful predecessors in all the features that go to make up an inspiring, forceful and magnificent demonstration. The most noted orators, eloquent advocates and profound thinkers of the great reform are represented by able men from the United States and Europe, as well as from the various provinces of our own Dominion.

CHARMING MUSIC

will as usual prove one of the big features of all the meetings. Prof. Thos. Jones, author of the "Royal Templars' Battle Song," the veteran composer and choir master of the Ambitious City, is training an immense choir to lead the volume of song that will come from the great audiences of the Camp. "Trumpet Notes," the new Prohibition Song Book, will be used.

The Royal Templars' Orchestra, a splendid musical organization, will be out in full force, at all evening meetings, to give overtures, as well as swell the chorus singing. Many of the members of the orchestra will also assist at the afternoon meetings.

A number of noted vocalists will give solos, duets and trios, among them the following Royal Revival Bands: "The Crusaders," "The Manitoba Revivalists," and "The Heralds."

LOCAL ATTRACTIONS.

The Camp will be held in Woodland Park, a beautiful piece of natural bush, situated right on the line of the electric street cars, which may be reached in a few minutes' ride from wharf or railway station on payment of a five cent fare. The park is quite convenient to the shores of the far famed Burlington Bay, one of the safest and prettiest sheets of water on the continent, where boating and fishing may be indulged in to the heart's content. Ramblers may find in the immediate vicinity the most romantic and charming scenery in Southern Ontario; mountain, valley, glen, lake, bay, stream and beach. A mountain drive, or a ride up the Dundas Valley, is an enjoyable trip to those who love scenery. Hamilton is a beautiful city of 50,000 inhabitants, with many grand public buildings, and special arrangements will be made that visitors may view them all inside as well as out on any and every day of the Camp. The fall of Niagara may be visited on any forenoon without missing a public meeting, as they are less than forty miles distant on the G. T. R.

TRANSPORTATION.

Hamilton is easily reached by rail or boat, and in addition to the many special excursions, visitors may secure greatly reduced rates by all regular trains and boats. See schedules in another column, or write for particulars. Do not forget that the electric cars run right to the gate of the Park, and within a stone's throw of the great auditorium where the meetings will be held. The finest system of electric cars in the Dominion is in operation in Hamilton, and for one five cent piece a visitor may ride from one end of the city to the other.

ADMISSION.

A small fee of ten cents only is charged for admission to the Park for each meeting. A season ticket permitting one person to pass in and out as often as desired during the week costs one dollar, and a family ticket which will pass a family of six persons, or a Council party of six persons, will be given for five dollars.

ENTERTAINMENT.

Entertainment of any kind, character or price may be secured. At first and second class hotels of city from \$1 to \$3 per day. At private boarding houses, from \$3.50 per week. Many citizens, as a favor to the management, have consented to entertain visitors who come with recommendations, and by application to the committee, a pleasant home may thus be secured at very small cost. All who desire to camp out will find every convenience for doing so. No charge is made for tenting ground on the park to those who bring tents, and those who apply early may have a tent supplied for the week, all ready for occupation at from \$2 to \$5. Tenting parties may provide their own meals, or get them in the dining hall on the Park at 75 cents per day. The dining hall will be in charge of a first-class caterer, and free from the imposition so common at summer resorts.

PHYSICAL CULTURE INSTITUTE.

An institute for physical culture and cadet training will be maintained for the week, with three sessions daily, under first-class instructors. Rev. J. W. Bell, B. D., will be chairman of the Institute, and Mr. R. J. Daley, Sec'y-Treas. Dr. Anderson, Principal of the Adelphi Academy of Brooklyn, N. Y., will have supervision, and one of his lady teachers will be in constant attendance. A simple enrollment fee of one dollar will be charged for the whole course to those holding season or family tickets, but Cadet officers or organized Corps in the Order will be admitted to membership in the Institute free of all fee.

DRAFT OF PROGRAM.

Welcome Day.

SAURDAY, Aug. 13.—6 p. m., procession meets at Gore Park.

3 p. m.—J. H. Flagg, Mitchell, Gr. Councilor Ontario, in chair. Welcome Addresses by Mayor Blalcher, Hamilton; District Councilor Edwards, Hamilton. Responses, Hon. Lee R. Sanborn, Sanborn, N. Y., Supreme Councilor of United States; A. M. Featherston, Esq., Montreal, Dominion Councilor of Canada; Seth M. Lovell, Esq., Lockport, N. Y., Grand Councilor of New York.

GOLD MEDAL CONTEST.—7.45.—Six silver medals will compete for a Demorest gold medal in an elocutionary contest, and a magnificent musical program will be presented.

Gospel Temperance Day.

SUNDAY, Aug. 14.—10 a. m., divine worship; Knights' sermon by Chaplain General Bell, B. D., assisted by other clergymen.

2 p. m.—Gospel temperance meeting; grand singing. Sol. Cutter, Esq., Quebec City, Grand Councilor of Quebec, in chair; Speakers, Mr. Spencer, of "Crusaders"; Mr. and Mrs. Vaughn, of Manitoba; Mrs. Owen Hitchcox, of Paris.

7 p. m.—Divine Service; sermon by Rev. W. A. McKay, M. A., of Woodstock.

Law and Order Day.

MONDAY, Aug. 15.—10 a. m., meeting of Knights in Supreme Command.

3 p. m.—Speakers, F. S. Spence, Toronto; Major Bond, Montreal, President Law and Order League.

7.45 p. m.—Col. L. Edwin Dudley, Boston, Mass., Secretary International Law and Order League; J. W. Bengough, caricaturist of Grip.

Prohibition Day.

TUESDAY, Aug. 16.—10 a. m., convention of advanced prohibitionists, Rev. T. H. Orne, M. A., chairman.

3 p. m.—Speakers, Rev. W. Kettlewell, Norwich; Rev. D. L. Brethour, Burlington; Rev. Alex. Sutherland, D. D., Toronto.

7.45 p. m.—Axel Gustafson, of Sweden; Rev. Father Zurcher, Buffalo, N. Y.

Children's Day.

WEDNESDAY, Aug. 17.—10 a. m., convention of Cadet workers, with exemplification of conducting Cadet Corps.

3 p. m.—Speakers, Rev. Jas. Kines, Kingston; Principal Austin, "The Fifth Gospel," an illustrated lecture on Palestine, the grandest possible attraction for Sunday School teachers and pupils.

7.45 p. m.—Speakers, Rev. S. D. Chown, Almonte; Miss Lillian M. Phelps, B. O., St. Catharines.

Christian Endeavor Day.

THURSDAY, Aug. 18.—6.30 a. m., Sunrise prayer-meeting; 10 a. m., C. E. Convention, with six papers on selected subjects by prominent local workers.

3 p. m.—Welcome address, Ald. Thos. Morris, President Hamilton C. E. Union; Response, Rev. A. M. Phillips, B. D., Toronto; one more to announce.

7.45 p. m.—Speakers, Rev. C. W. Watch, of Ottawa; Rev. G. B. Sage, London.

Social Purity Day.

FRIDAY, Aug. 19.—3 p. m., Mr. M. S. Begg, Collingwood, Superintendent of Ontario Social Purity Dept., Chair; Speakers, Rev. Sidney C. Kendall, Three Rivers, Que.; Mr. J. A. Thompson, Fredericton, N. B., Dominion Supt.; Rev. J. W. Bell, B. D., Hamilton.

7.45 p. m.—Rev. R. J. Laidlaw, LL. D., Hamilton; John Charlton, M. P., Norfolk; Grand Closing Exercises.

For further particulars write

W. W. BUCHANAN, Director.

GEORGE H. LEES, Sec'y of Executive.

HAMILTON, ONTARIO.

Woman's Work.

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

O. C. W. B. M.

President, Mrs. W. B. Malcolm, 89 Church St., Toronto; Cor. Sec., Miss Bella Sinclair, Glenheim; Treasurer, Miss Jennie Fleming, Kilsyth.

Programme for September.

FOR USE IN AUXILIARIES OF THE O. C. W. B. M.

Subject—"The King's business requireth haste."

1—Song. "Sow in the morn Thy seed." (158, Hymn and tune book.)

2—Scripture, 1 Samuel xxi chapter.

3—Prayer.

4—Song. "To the work." (689.)

5—Roll Call, answered by suitable Scripture quotations.

6—Business.

7—Open conversation on the topic chosen, in which each sister should take some share.

8—Song. "Soldiers of Christ arise." (359.)

9—Prayer by the leader.

The King's business requireth haste, most emphatically it does, and why? For many reasons—the King's business entrusted to us is of the utmost importance. Have we ever grasped the thought in anything like its fulness? Have we ever wakened up to the need of haste in performing it? Are we not (as it were) playing at Missionary work at our best? Do we give the King more than our meagre margin of time and thought, prayer and money? When the Saviour said to His disciples, "Seek ye first the Kingdom of God," did He mean to simply secure our own salvation and then do as little for others as our conscience will let us? Have we not practically reversed the order of the command where the extension of that Kingdom is concerned? These are all questions which need some consideration, much prayerful thought.

In view of the fact that millions of fellow creatures for whom Christ died, are going down to death unsaved and unblessed, without hope and without God in the world, have we any right to spend so much of our time in securing our own ease and comfort? If we, in thought, step over the boundary line of time and opportunity, and place ourselves before the judgment seat to answer for the deeds done in the body, what will be the most comforting remembrance to us then? Will it be the ultra refinement of our homes while on earth; our dress, our social position? Nothing of the kind, only as it was all used in the King's business, and owned of Him. It we can count on one soul in our midst who is there through our instrumentality, it will be more to us than all the world, whose value to us then will be as nothing. Let us give the King's business all the haste possible and bring consecrated, purified lives (body, soul and spirit) to its performance keeping back nothing of time, money or effort, but giving all to Him to use as He sees fit. J. E. I.

Young People's Work.

FOR CHRIST AND THE CHURCH.

New York Christian Endeavor Convention of '92.

It was a magnificent gathering that filled the great building of the Madison Square Gardens in continuous sessions for four days, opening at 2.30 p. m., July 7th, and closing about ten o'clock, Sunday evening, July 10th. Viewed from any point, the International

Christian Endeavor Convention of '92 was a triumph. The arrangements were perfect, the programme for the meetings richly entertaining and profitable, the music grand, inspiring; the association and fellowship helpful and edifying; the attendance of delegates nearly double that of any previous convention. New York city was completely taken by the Endeavorers. They came upon the city like an ocean fog, and held it for nearly a week. The "50,000 Heroes," as they were termed by the *Mail and Express*, were everywhere from sunrise to midnight but in the saloon. They filled the hotels, the parks, and places of public interest. Even the Wall Street Stock Exchange was given over to the singing of Christian Endeavor songs for about half an hour, and men accustomed only to use their lung power in shouting stocks, joined in the chorus from the gallery of the sweet songs of their youthful visitors. New York will as soon forget the convention as the visitors will the city. Thousands were shut out of every session for the first two days, and they spent the time in sight-seeing.

The meetings were held in the Madison Square Gardens, the largest auditorium in the city, capable of seating upwards of 14,000, but during the afternoon and evening sessions it must have contained not less than 18,000. From the big platform on the Fourth Ave. side to the furthest, topmost gallery there was no vacant space. The crowd filled the aisles; filled the stairs; filled the narrow spaces between the boxes; overhung the galleries; stood ten deep around the platform. Absolutely and literally there was not room for one more. One more I tried to get in—there were thousands of him, he it said—but the doorkeepers and policemen turned him back, and so an overflow meeting was held the first night in Union Square, attended by more than five thousand people. Sunday afternoon and evening saw simultaneous meetings in the Gardens, 18,000; Marble Collegiate Church, 2,000; Madison Square Pres. Church (Parkhurst's), 2,000; Carnegie Music Hall, 5,000; Metropolitan Opera House, 2,500, and Plymouth Church, Brooklyn, 2,500. Those of us who went to Plymouth Church Sunday evening, had the pleasure of getting a seat without any difficulty. All the other meetings were crowded, particularly the Gardens. The anxiety of the delegates to be present at the consecration meeting took the Brooklyn people to New York, but thousands of them were shut out of all the meetings.

The space allotted our Canadian delegation was immediately to the left hand of the speaker's platform in the first gallery, where we had a full and fine view of the great audience. We numbered about 500, and by the way let me say that each State and Territory had its place and space, and was expected to limit itself to it, small as it was in every case.

It was the sight of my life to see that convention in its sessions, to witness the intensity and snap with which everything was noted, the bursts of enthusiasm at the enunciation of some sound Christian principle, the appearance of some honored endeavorers, or the mention of the name of a true or brave worker, notably that of Parkhurst.

Whenever a note was struck along the line of the Sunday closing of the World's Fair, the convention showed in unmistakable ways that it was sound for the observance of the Lord's Day, and when the words of the resolution were read, the demonstration said in plainest tones, "We are 18,000 and represent a million more, and we will not, if our protest is ignored, visit, aid

or countenance, the desecration of the Lord's Day."

A real difficulty with many of the speakers was, that they were unable to make themselves heard by all, but it was worth one's time to go to hear the singing and responsive reading, if nothing more, led by a choir of 800, two organs, a piano and a cornet.

With Stebbins and Sankey as conductor and organist, and everybody singing, they sent up an anthem to heaven, only surpassed in spirit and beauty by that angelic choir "which no man can number." When that mighty chorus rang out you might listen in vain for the instruments on the platform. To stop to listen was only to be inspired to sing, and the responsive reading was wonderfully grand. The leader would announce the Beatitudes or a Psalm, and that great assembly would recite it together as a little class of five.

I shall not attempt in my limited space to touch the themes of the addresses or of the open Parliament committee meetings, etc., but I want to say something about President Clarke's address and Secretary Baer's report. "I will try to prove," said the President, "that the society is a religious movement, and not a mere organization. I summon its origin, its history, its adaptability, its imitators, to prove it. To look at its origin in this light takes all glory from men. No farmer is egotistical enough to grow conceited over the seed that sprouts in the mellow soil of springtime. Equally true is it that man did not design or erect the Christian Endeavor movement. It grew from a seed, and the seed was of God's planting. No man could have hastened its growth, or greatly retarded it. No Council of the fathers decreed it. No assembly or conference said it must come. This society had the same quiet origin as the Sunday school, the missionary movement, and the temperance crusade. Man may start a society, God starts a movement. The subsequent history of the society makes the proposition still plainer. . . . It has made its way in spite of ecclesiastical authority in many places. What, then, accounts for these 27,000 societies and a million and one third members that girdle the earth? The visible human means are utterly inadequate to account for them. A few leaflets, a book or to, a united society that exercises no authority, claims no allegiance, levies no taxes, accepts no contributions. There is only one way to account for it. This is no man's society. This is God's movement. Again, the adaptability of the society proclaims it to be God's method of reaching young hearts. Equally workable in all denominations, because its cardinal doctrine is loyalty to the local church. Flourishing in any clime. Flexible in its opposition to the protean shapes of evil, and if further proof were needed, its very imitators who have adopted everything but our name and fellowships, go to show that it is a God-given, God-protected, God-advanced movement. But a great movement cannot grow without principles beneath it, any more than a tree can grow without roots. What are our principles? 1. Pledged individual loyalty. 2. Consecrated devotion. 3. Energetic service. 4. Inter-denominational fellowship." But I must stop with a simple statement of these principles as set forth by the President.

Of statistics, Secretary Baer reports 21,080 societies and 1,370,700 members, a growth of nearly 5,000 societies in a year. There are societies in 30 denominations. The Presbyterians lead with 4,806; Congregationalists, 4,495; Baptists, 2,736; Methodists, 2,335. The Disciples of Christ come

fifth, with 1,556. During the year, he reports, 120,000 associate members have joined the church. Our own province of Ontario captured the banner for the largest absolute gain, having added 372 societies; Pennsylvania is a close second, with 366. Manitoba was awarded the banner for the largest proportionate increase. The attitude of the denominations is all that might be desired, with but one and not more than two exceptions. Our people are a unit for Christian Endeavor. No attempt has been made to mutilate the constitution. May this ever be so.

But I cannot close without reference to the gathering of the Disciples at the 56th Street Church on Saturday afternoon and evening. It was to me the meeting of the convention, when coupled with the Sunday morning service. Saturday afternoon a rousing missionary meeting was held. A. McLean and B. F. Clay were there. Salt Lake City and Japan were spoken of. Bro. A. McLean asked for \$1,500 from the societies to build a home for children in Japan, and it was given in about twenty minutes. The New York Disciples gave us a right brotherly reception in the church parlors in the evening, winding up the proceeding with a short and informal programme of music and recitations, which we enjoyed better through the help of cake and ice cream.

As a people we cannot afford to take a secondary place in Christian Endeavor work. It is a mighty agent for bringing about just what we desire—the union and fusion of the separated bodies of Christians. It means that sectarianism is doomed; and I read in this movement, that God is putting new life into His church, and that year by year the society of Christian Endeavor will continue to make and to mould the lives of thousands of young Christians into that of earnest, energetic and consecrated devotion "for Christ and the Church."

J. A. AIKIN.

Orangeville.

A neatly printed programme of the Summer Conventional Meeting of the C. E. Unions of Orangeville and the counties of Dufferin and Grey, conveys the pleasing intelligence that Bro. J. A. Aikin is president of the Orangeville Union. Bro. Aikin has the right kind of activity for an Endeavorer, and his local union, appreciating this fact, made him its delegate to the New York Convention. We are glad to have something on this great gathering of young people from him for our readers, this issue.

We have sent postal cards to all of our Young People's societies as a more determined way of urging our request for statistics. We may say that E. A. Hardy, Provincial Secretary of Y. P. S. C. E. has written us that he is confident that there are many C. E. societies among the Disciples in Ontario which have not reported to him. We would remind the secretaries of the advisability of attending to these matters at once.

The news from Welland is quite cheering, although there is not much of a definite character to lay before the young people. Bro. E. J. B. Thom, an estimable young man who wishes to enter the ministry as his life work, has been with the church, there for several weeks, but is obliged to return to his school—he is a teacher—and leaves Bro. Donald Munro holding the fort.

Now, a word about SYSTEMATIC GIVING. To what plan does your society, or the young people of your church adhere? Doubtless every society knows best what way will be the

most efficient in its own particular locality, and we hope they will attend faithfully to it; but, as we are here for the purpose of aiding you in all your work, we offer a few suggestions. In the first place, then, be sure to exalt Christ in your offerings; and, ye leaders among the young, be sure to make your appeals in Christ's name. Any appeal which cannot be made in His name had better be left unmade. Remember that when you make your appeal on behalf of Welland, or give for her prosperity, you are doing it for His sake, and so are privileged to do it in faith, nothing doubting.

As to plans, how does that of contributing five cents per week suit you? One hundred and seventy-five persons giving five cents every week till next June would secure to Welland all she needs for that time. Four hundred and seventy-five giving two cents per week would accomplish the same purpose. We throw this out just now as a suggestion; but we would earnestly impress upon you that you cannot begin this work too soon. Welland needs money right away. Can you not do something for her? Remember, send all contributions to the Secretary of the Board.

ALEX. McMILLAN,
Alvinston, Ont.

Children's Work.

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

DEAR CHILDREN: In a letter from Miss Rioch, received lately, she said: "Remember me to your mission bands, and tell them I fully appreciate their kindness, and am sure the children in Japan will, too, when they come to know about it. I shall write my first letter for the children's column, and shall try to make them as interesting as possible." We shall be very glad to hear from our dear missionary, I am sure, and every item of news will be interesting and valuable.

I want the children in every band to read, or hear read, the paper in this column headed "The Life of Christ." It was written by a boy of thirteen, a member of one of our bands, and it shows that he has already made the Life of Christ a matter of interested study. The president of the band asked all who could, to do this, and I think this one is very good. Roy is a member of the church, and bids fair to be a good worker in every way. This may prove a valuable suggestion to other bands. I will gladly insert the best sent in the children's column.

If I have missed sending a copy of "Little Wang's" picture to any band, if they will let me know I will at once forward one to their address.

The Life of Christ.

Christ, the Son of God, was born in Galilee, in the village of Nazareth. The angel of the Lord told the shepherds of the birth of Christ, and that he was lying in a manger. The shepherds came quickly and found Mary, the mother of Jesus, and the babe, dressed in swaddling clothes, lying in the manger, as they had been told. A while after this they brought him to Jerusalem to present him to the Lord. Here they met Simeon, and he took Jesus up in his arms and blessed him. They returned again to their own city, but went every year to Jerusalem to the feast of the passover.

When Jesus was twelve years old they went up to Jerusalem as usual, and when they had fulfilled the days and were coming back the parents missed Jesus. They supposed he was among their kinsfolk, so went on for another day, but they could not find

him, and so returned to Jerusalem, and in three days found him in the temple questioning the doctors. They then went back home with him to Nazareth. John had been preaching baptism to all the country round, baptizing many, among whom was Jesus.

At the age of thirty Jesus was led by the Spirit into the wilderness, and there tempted by the devil forty days and nights, and did not eat anything, nor did he yield to Satan. Jesus returned to Galilee, teaching the people in the synagogues. In one of the synagogues there was a man who had an unclean spirit, and Jesus caused the unclean spirit to come out.

Christ wrought many miracles when he was in this world. He healed Simon's wife's mother of a fever, and many more who had many diseases. At another time he taught the people out of Simon's ship. He told Simon to put down his net. Simon was unwilling, for he had toiled all night and had caught nothing, but when he had done this it enclosed a large number of fishes, so that the net began to break, but another ship came and helped them. This was another of Jesus' miracles. When they brought their ships to land they forsook all and followed him. It was about this time that Jesus chose his twelve disciples, among whom was Simon, John and Judas Iscariot. Jesus now began to teach the people by parables, among which were the parables of the sower, the ten virgins, the rich man, the lost sheep, the piece of silver, the prodigal son, etc.

Among Jesus' many miracles were: Feeding the 5000 with five loaves and two fishes healing ten lepers, giving sight to the blind, also the raising of Lazarus from the dead. Judas Iscariot for thirty pieces of silver betrayed Jesus by a kiss, into the hands of wicked men. They took Jesus and led him off to Caiaphas, where he was examined. He was then taken before Pilate, where the Jews swore falsely against Christ. The Jews wanted Barabbas, a malefactor, released, but Pilate wanted to let Jesus go. Pilate at last had to give in, and they took Jesus out to the Mount of Calvary and there crucified him between two malefactors. One cursed Jesus, the other asked forgiveness of him. Joseph, a rich man, begged the body of Jesus, and put it in Joseph's own tomb. Early on the third day after his death, Mary Magdalene came to the sepulchre. The stone that had been put there had been rolled away, but Jesus' body was not there. Mary went and told two of the disciples, and they came but found not Jesus. They saw two angels in the sepulchre, one at the head, the other at the foot where Jesus had lain. Just then Jesus appeared to them (Mary and the disciples), but they did not know him until Jesus called her by name. Christ appeared three times after this to his disciples. As Jesus was blessing his disciples he vanished, and was carried up into heaven.

ROY FLEMING.

I hope the paper on "Ways and Means" will prove helpful and interesting to all who are at work with the children. Next time we will hear something about "What to do with the boys."

J. E. I.

Dr. T. A. Slocum's OXYGENIZED EMULSION OF PURE COD LIVER OIL. It you have Consumption—Use it. For sale by all druggists. 35 cents per bottle.

If the end of one mercy were not the beginning of another, we were undone.

The less religion people have the more they insist upon others having.

Foreign Missions.

Contributions.

ONTARIO.

S. S. Erin Village.....\$4 35
Mrs. P. Campbell..... 5 00
N. C. Royce..... 1 00

A Word to the Disciples of Christ.

For two years we have had a hope of raising one hundred thousand dollars for foreign missions. The time is near at hand for closing the books for this missionary year. I notice through the Christian Standard and Christian Evangelist earnest appeals to increase the receipts of this Society. I do hope it will not fall in vain on your ears. I never was more interested than now in this great work. I never knew so much about it as I do now, and I thank God that I have been able to do three times as much this year as ever before. We must not fail of our purpose.

IRA J. CIBASE.

Indianapolis, Ind., July 18.

Will It Be Done?

We began the year resolved to raise \$100,000 for foreign missions. It was felt that this was the very least sum we ought to attempt to raise for this work. The work outlined could not be done without an income of twice that amount. Three-fourths of the year have gone and we have raised \$55,295.14. This is a great improvement over any previous year, but it is not much more than half of what we proposed to raise.

There is a general and strong desire that we raise \$100,000 this year. Hundreds of letters show this. The meeting in B. B. Tyler's church during the Christian Endeavor Convention, said it should be raised. No one can say that we have attempted to raise more than we are able. There are hundreds of men and women who are able to give a thousand dollars each or more. There are thousands who are able to give a hundred each or more. There are hundreds of thousands able to give smaller sums. It can be done. Will it be done? It will give a mighty impetus to every department of the work, if the Annual Report will show that \$100,000 has been received. By making a special effort we can do this; we ought to do it. Before the year closes every dollar of the amount named ought to be in hand.

A. McLEAN.

Graham Yancey's Bequest.

Graham Yancey, son of Bro. and Sister G. W. Yancey, of Cynthia, Ky., had it in his heart to study for the ministry and to become a missionary. God willed it otherwise. He died while yet a lad. Before his departure he requested his parents to dispose of his belongings and to give the proceeds to support the work of Foreign Missions. They did so and added enough to make his bequest one hundred dollars. It is their wish that this money be used to start some special work in India. Doubtless this can be done. At the Ohio State Convention in Bellaire, M. D. Adams made a plea for a home for boys in India. Dr. H. Gerould, of Cleveland, thought, as he listened, of his own children, who need no home and no inheritance, and pledged \$100. Perhaps enough can be secured to pay for such a building. It would cost about \$500, and would be a perpetual memorial.

It is in Christian homes where the work of missions is thought and talked of as much as in other homes political principles and political leaders are discussed, that the boys become interested in the world's evangelization. In Gra-

ham's home this work is regarded as the great work of the Church of Christ. The hearts of his parents are full of this subject. The child became interested because they were interested. It was a great sorrow to part with him, but it is a consolation to know that he is at home with the Lord. It was in his heart to do a good work. The Master will accept the will for the deed.

A. McLEAN, Cor. Sec.

More Volunteers Wanted.

All that I can do for the present in aid of the settlement of The Volunteer Band on their chosen field will have been done by the end of July. I shall therefore return to the United States in August to secure continued support for them, and to gather another band of Volunteers.

After the appearance of this letter, anyone wishing to reach me by post should address me at No. 13 Essex St., San Francisco, until about August the 20th, and later than that, at Indianapolis. At that time I shall forward to Japan whatever supplies are needed before leaving San Francisco, and thence shall proceed eastward by way of any churches where a halt en route would be convenient.

The rainy season is now in progress, and the full measure of discomfort incident to living in Japanese houses is now realized, except the mold, which is probably worse where the dampness cannot be shut out. However, our young friends are all cheerful; and I am sure they are quite contented if not perfectly happy. Of course, occasions arise in which their patience is tried; and, of course, the heart-ache of this wide separation from friends is ceaseless; still there is a happiness which can come to the human heart only through trial of one sort or another. This is a great truth.

Missionaries here are often made to feel sorry that they cannot do more for this people, because confidence would be betrayed, trust would be violated, and harm would be done where good was intended. Does not God find it impossible to do for us as much as he might otherwise do, in us and through us and by us, because we will not let him? If we would trust him more completely, he would surely bless us more abundantly. This is not the utterance of a mere platitude, but it is the reiteration of the most precious truths ever verified in the experiences of God's people.

About the first of August I shall send to all the churches and individuals that have assisted this work, a full statement of receipts and expenditures during the first year of the undertaking. I will send a copy of this annual statement to any other church or person desiring to see it, on receipt of the address of the party so desiring. Calls for this report would better be sent to Indianapolis, Ind. W. K. AZBILL, Tokyo, Japan, June 21.

Letter from Dr. Macklin.

DEAR BRO. MUNRO—I am sorry I have not written more than I have to your excellent paper; but my energies are limited, and I do not do one-half the work I would like to.

Last week Bro. Hunt and I paid a visit to some of our stations north of Nankin. We crossed the Yangtze—over a mile wide at this point—in a sail ferry-boat, having had our horses cross the night before, so as to lose no time. From the bank of the river the road passes through about three miles of marshy land, covered with tall reeds,

which are used in building the walls and roofs of houses, and for fuel. Beyond this belt of reed marsh is the town of Pu Ken, in which is carried on a flourishing trade with the north. We have a considerable number of friends in this place, through social intercourse, healing of the sick, and curing of the opium habit. We may look for many converts in this place by and by.

It will not be profitable for me to name the numerous villages along the road to our prominent station, Chu Jiu, about forty miles away. The houses in the villages are built of reeds covered with mud, and have thatched roofs, and are like all the farm houses. The floors are of mud, and some of the beds are of the same material; others are wooden frames, covered with reeds and mats. The horses are usually lodged in the rooms adjoining the living apartments.

The road passes over rolling, and sometimes hilly, ground, and the prospect of distant hills and mountains beyond the ripening wheat-fields is pleasant. It is the busiest season of the year for the farmers. Some are cutting barley and wheat, while others are ploughing, irrigating and harrowing these recently harvested fields, to plant rice. The silk cocoons have been gathered, and many busy hands are engaged in reeling the silk off the cocoons. There are no carts on the road, as it is too poor for them; but the carriage is done with large wheelbarrows, and with pack-mules, donkeys and horses, and also by men with poles.

The crops are reaped with the sickle, and the wheat, beans and peas are carried on the shoulder to the earth threshing floor. The threshing is done with the flail and with large stone rollers pulled by water buffaloes. These large, clumsy animals pull the one handled plough, like the ancient Egyptian implement, and the wooden toothed harrow. For planting rice, the fields are flooded by pumping water from the large ponds which are on each farm, and then men and women walk to plant the rice plants.

We preach and sell tracts and portions of Scripture along the road, and are treated kindly and politely. The second day out we arrive in Chu Jiu, where Bros. Hun and Hearndon have just bought land on which to build houses. A good work is going on in this place, and the young men have many friends and well-wishers. They do quite a little medical work, which brings them much good will. The Nankin Hospital supplies the remedies in a simple form for prescribing. Next day we leave Chu Jiu for Ju Lung Kiao, where we have a chapel and school. We go through a pretty mountain pass which leads into the Ju Lung Kiao valley. Beyond Ju Lung Kiao is a small, rustic hamlet, where we have a most interesting work. Over four years ago our first convert, Shi, was baptized, and was advised to go back to his native village. He did so and earnestly preached the Gospel. Later Bros. Saw and Hearndon settled in the neighboring Ju Lung Kiao and preached regularly. There are now several Christians in this little hamlet, Yu Ho Tsy. Our faithful Shi has stirred them to contribute money to build a chapel. This they have done, some of the Nankin Christians also giving to the good work. They are suffering persecution, as a Christian chapel irritates the Dragon, but thank the Lord, the good work is started and the Christians are getting out of the idea of receiving support from foreigners. When we have a number of self-supporting churches the Gospel will flourish.

"Our boy" is flourishing and looks fat and hearty. He is not a Christian yet. Yours sincerely, W. F. MACKLIN. Nankin, June 7, 1892.

An Object Lesson.

The younger members of the family of one of my friends had fallen into the way of using many senseless phrases. With them everything was "awfully sweet," "awfully jolly," or "awfully" something else.

One evening this gentleman came home with a budget of news. An acquaintance had failed in business. He spoke of the incident as "deliciously sad." He had ridden up town in the car with a noted wit, whom he described as "horribly entertaining."

The young people stared, and the eldest daughter said: "Why, papa, I should think you were out of your head." "Not in the least, my dear," he said pleasantly, "I'm merely trying to follow the fashion. I mean to keep up with the rest of you hereafter. And now," he exclaimed, "let me help you to a piece of this exquisitely tough beef."

Adverbs are not so fashionable as they were in his family.—Boston Post.

Now that the Detroit "Prince" has been safely lodged in prison there is a first class opening for anybody who wishes to humbug the intelligent public in religious matters. How does it come about that with all our boasted educational machinery the people are just as easily fooled as ever? Why do not some of our high-toned educational conventions, like the one that assembled in Montreal last week, wrestle with that question? We have many a time heard that knowledge is power. Why does not the power obtained in our schools and colleges enable people to resist and expose impostors? Any kind of a scamp can make headway among the people now just as readily as when there were no colleges and the school houses were log. Indeed we doubt very much if "Prince Michael" could have fooled the early settlers. A wide-awake Ulster man would have taken down his blackthorn and compelled the scoundrel to make railway time along the concession.—Canada Presbyterian.

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What About the Converts?

There is, however, another question as regards Mr. Moody's work which even his best friends have a right to ask. We refer to the matter of decisive results. Were there any professed converts, and, if so, what disposition was made of them? We have just been reading one of Mr. Moody's sermons, wherein he attempted to point out the way of salvation to the unsaved, and we are bound to say that if this sermon is a fair specimen of Mr. Moody's preaching to the unconverted, it is evident to anyone who understands the Gospel in its fulness that Mr. Moody has yet to learn some lessons himself concerning the message which he professes to deliver. Mr. Moody has very much to say about Pentecost, but he is careful to omit whatever does not suit the latitude and longitude where his services are held. When Mr. Moody is in America, and especially at Northfield, he frequently preaches the whole Gospel in all its facts, commands and promises; but when he is in Scotland he seems to find it convenient to skip some things which doubtless he supposes would not be popular with a Scotch audience. As to whether this is or is not a legitimate course of action in a faithful evangelist we must leave our readers to judge. We can, however, at least, say as much; such a course is sure, ultimately, largely to fail in its aim. Nothing but the Gospel, the whole Gospel, just as it was delivered first of all by our Divine Lord, and then preached by His inspired Apostles, can or will meet with any marked success in bringing about decided conversions. A half Gospel may awaken the sinner, but it cannot save him. Nor will it result in his definite and unmistakable decision. He may go into the inquiry room; he may show the greatest anxiety; he may even profess to have found peace; but he is not likely to have reached undoubted assurance when his instruction has

been in the spirit of compromising the Gospel in order to avoid popular prejudice. Our own dislike of this temporising is distinctly emphasized when we remember that most of the evangelists who do this have no patience with anyone who cannot accept their theories of inspiration. But why should we be so careful about the inspiration of the Bible unless we are willing to be guided by its teaching? In our judgment, the greatest error which curses modern Christendom is that which keeps back part of the Gospel when dealing with anxious inquirers. The man who is to lead God's Israel out of their modern Babylonish captivity will have to begin his work with honest and definite dealing in the inquiry room, or with those who are asking the Scriptural way of salvation. At present there is something radically wrong at this point, and Mr. Moody is not the only evangelist who fails in definite results and who must continue to fail until there is a faithful return to Apostolic preaching and practices.—Christian Commonwealth.

An Illustrated Lecture on Utah and Salt Lake City.

I am at present preparing a lecture on Utah, Salt Lake City and Mormonism, which I will illustrate with the stereopticon. In this way I hope to be able to present to the public a satisfactory view of this Territory. I will present some of its splendid scenery, its curious history, its attractive health and pleasure resorts, and its solid comforts. I hope to enable you to enjoy for a small fee what would cost you hundreds of dollars to see, and at the same time give you the opportunity of aiding the Disciples in Salt Lake City to pay for their lot and build their house of worship, and thus permanently establish our cause in the Mormon capital.

I therefore solicit the assistance of brethren and sisters in working up audiences for this lecture. I will give a liberal per cent. to any church or society that will act as agents in the cities, towns and communities in the east, that will advertise the lecture and sell the tickets to the same. I will start East, Sept. 1, 1892, and will be pleased to correspond with those wishing to help us in this work. Address all communications to B. F. CLAY, 617 So. West Temple St., Salt Lake City.

I cannot make clear the laws of the Christian life to a man who does not brood over Christian truth.—Rev. R. W. DATE.

No man who does not yet love the truth with his whole being, who does not love God with all his heart and soul and strength and mind, and his neighbour as himself, is in his sound mind, or can act as a rational being, save more or less approximately.—G. MACDONALD.

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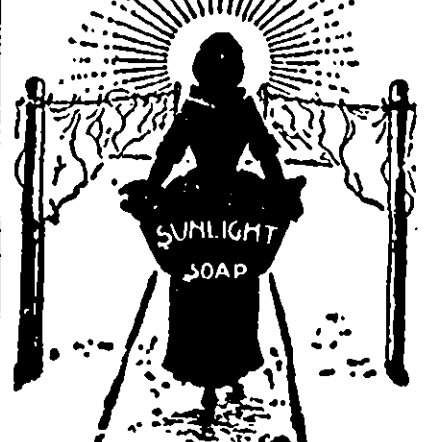
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