

The Canadian Evangelist.

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

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THE Canadian Evangelist

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

What is Legalism?

PROF. I. B. GRUBBS.

If one should lead a class step by step through the Epistle to the Romans annually for fifteen years, he would be apt to find out the fatal error that Paul therein so earnestly and successfully combats. If some of our scribes would do this they would not be so reckless in the use of terms whose real import they do not seem to comprehend. If under his powerful presentation of the claims of Jesus, Bro. J. J. Haley should see a deeply penitent sinner weeping, who had come forward to acknowledge those claims and find rest of soul in looking to the Saviour alone for the bestowment of this blessing in that Saviour's own appointed way, would he thrust away this trembling, trusting soul and pronounce him a "legalist" or a "sacramentarian"? If this weeping penitent, feeling so keenly his need of the grace of God in Christ, moved not only by the sermon which he had just heard, but by recollection of the teaching he had read in the first apostolic sermon under the great commission of our Lord, had now turned in genuine repentance from a sinful life and wished, under the instruction he had gained, to "be baptized in the name of Jesus Christ for the remission of sins," would our brother, backed by Dr. Clifford, say to this sinner pleading for pardoning mercy through Christ, "My friend, I perceive that you are actuated merely by 'the letter of the Bible;' you 'have a theory of baptism based upon Old Testament legalism, infused into New Testament interpretation,' and are liable to 'die of legalism and logic?'" Would this mockery of the man's earnest yearnings after Christ be any less mockery of the teaching of the Holy Spirit?

What is legalism? and who is a legalist? Is it not about time to pause and consider whether the free use of these terms in certain quarters does not involve a violation of God's moral law through a truthless and unrighteous application? Hear Paul's description of self-righteous Jews: "They being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." Depending upon their legalistic morality, like the

self-righteous moralists of our day, they had no use for "baptism for the remission of sins," for they never dreamed that they stood in need of "the redemption that is in Christ Jesus." The lesson of baptism which points only to Christ and teaches the absolute need of forgiveness through Him, was wholly meaningless to them. And to confound baptism for the remission of sins with legalistic self-sufficiency, is to identify two things that are not only different, but that stand in eternal contradiction as irreconcilable opposites. The former belongs to a gracious system that centers in Christ; the latter depends on a legal system standing apart from Christ and his entire redemptive work. The former teaches man that he is a sinner and needs the pardoning mercy of God, and hence, by gracious direction he is "baptized for the remission of sins;" the latter leads him to expect justification on a basis that excludes the very idea of pardon; "for it is written, cursed is every one who continues not in all the things that are written in the book of the law to do them." The intelligent believer in baptism for remission, in looking through the appointment of Jesus to Jesus himself as the only source of life and peace, renounces, of necessity, all self-righteousness and "submits himself to the righteousness of God." Thus the "logic" of "baptism for the remission of sins," is the logic of the soul's loving trust in Christ himself as the only Saviour of men. It leads the seeker of salvation right up to the grace of God in Christ and exhibits the very spiritual essence of our holy religion.

What then are we to think of the statement of Dr. Clifford, endorsed by his admirer in the article before us, that this teaching "is alien to the spirit of Christ and His gospel, refuted by an exact and full interpretation of the New Testament, and is intrinsically sacramentarian, mechanical and unspiritual!" Do these men know just exactly what they are talking about? Looking to Jesus for blessing, in heart-felt reliance on His own gracious promise as connected with his own clearly expressed conditions, "intrinsically mechanical and unspiritual," and "alien to the spirit of Christ and His gospel!" The only possible way to entertain this egregious absurdity, is to forget that everything here points to the Saviour Himself as the only hope of the world and to violently sever his appointments from all connection with Him as their author, with Him as the object to whom they point, and with the merciful end to which He, Himself, has most graciously ordained them. If "baptism for the remission of sins" is "intrinsically sacramentarian, mechanical and unspiritual," then is every act of submission to Christ and every element of Christian worship absolutely devoid of all spirituality. Are these gentlemen prepared to take this position?

But let us now ask, "What idea does the author of the article before us attach to the expression, 'sacramentarian dogma of baptismal remission?'" This may easily be determined when he speaks of it as implying "the ascription of sacramental or remissional efficacy to the ordinance." But who among us ever believed in such miserable nonsense as this? The unjustifiable substi-

tution of the misleading phrase "baptismal remission" for the scriptural expression "baptism for remission," will sufficiently misrepresent our teaching, without the untruthful intimation that we ascribe "sacramental or remissional efficacy to the ordinance" itself. And why this resurrection of an effete sectarian charge against us, which we had supposed that even the most prejudiced of our opponents had abandoned in the light of a better understanding of our teaching? We have no concern with either legal justification or "sacramental grace." As clearly shown above, intelligent belief in baptism for the remission of sins, involves of necessity belief in salvation by grace, in justification by faith. In the very midst of Paul's earnest argument to establish justification by grace, through faith he says: "You are all children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." I have in mind a preacher who announced to the people that at his next appointment he would set forth our teaching on the design of baptism; as he felt sure that many rejected it by confounding it with Jewish legalism or with Romish sacramentalism. A number of Presbyterians of the strictest sort came to hear the discourse and went away with expressions of high praise, and a zealous lady who was not present expressed regret to the preacher that she had not heard a sermon of which she had heard her brethren speak so highly. Is it then any supposed "inconsistency" that has made us "a power in the land?" And are we likely to "die of legalism and logic" by a close adherence to the great Scriptural principles for which we have ever contended? I must here be allowed to say that after making these principles perceptibly felt by almost the entire Protestant world, and after gaining through them a glorious conquest, if we should now, through mere sentimentalism and through a false religious liberalism, basely abandon them, we would receive, as we would deserve, the contempt of all the world.

And this leads me to notice a mistake in the strange article before us, touching the history of our movement. It is alleged that the teaching of the first "promoters of the movement" was modified essentially by Isaac Errett, and that this "revised doctrine" of baptism for remission does not even possess "the seeming merit of resting upon the basis of the letter interpretation of a half-dozen passages in the New Testament," which appeared to sustain the old form of the doctrine. Every thought in this allegation is erroneous. There has been no "theological evolution of our movement" from one form of teaching to another, and no mere grounding of this teaching on "the letter interpretation of a half-dozen passages" of Scripture, and no failure to establish it as worthy of all acceptance, even if grounded on this "basis." When Isaac Errett and others represented Christian baptism as bringing to the baptized "divine assurance of the remission of sins," so far from repudiating the idea that baptism is a divinely appointed condition of pardon, they employed language that of necessity implies such conditionality. For

the only conceivable way in which baptism can convey "assurance" of forgiveness, is through its conditional connection with the promised blessing, divinely established by the will of God so that on compliance with the condition the promise may be claimed in its fulfillment. How can it bring "divine assurance" otherwise than through its divinely appointed connection with the promise? And if this can be clearly shown to be the teaching of even one passage of the eternal Word of God, why should it be repeated a hundred times to demand implicit faith? But we find it demonstrably set forth in many more than "a half-dozen passages," and often under such circumstances and on such occasions as lend the force of confirmatory proof in "experienced facts" harmoniously connected with the teaching. When three thousand cry out for mercy in the throes of deep conviction, we have in their painfully felt need of forgiveness an "experienced fact" of importance; and when to these as yet unpardoned inquirers the commandment comes, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins," there follows another "experienced fact" in the joys of salvation and the reception of the Holy Spirit, as conditioned on their submission to the commandments given. And going further back we find all this to be the result of a great fact embodied in the unrepealable spiritual constitution under which this instruction was given—the connection of baptism in the great commission with the names of the Father, the Son and the Holy Spirit as the divine source and bond of life and fellowship. Anything "mechanical and unspiritual" here, as based on a mere "letter interpretation" of isolated texts of Scripture?

But this, says the writer, would "sacrifice Henry Martyn and others," and a host of the best Christian men of the living world, to the "uncovenanted mercies of God," and lead "logically" to the conclusion that "all the unimmersed are unpardoned." And so it seems that we are to determine what God has, or has not, taught in the Scriptures, not by the language employed and the Scriptural facts which enter into the environment of those who are addressed, but by meditating on the piety of Henry Martyn and other good men! When Peter brought the Jerusalem gospel described above to the devout, prayerful, God-fearing and almsgiving Cornelius, through the command of an angel, who said to him of this Peter: "He shall tell thee words whereby thou shalt be saved, and thy house," had some advocate of the new method of determining divine truth been present, he would in consistency have countermanded the direction and pronounced the doctrine of the angel essentially "mechanical and unspiritual!" Now, passing over the shallow *non sequitur*, that the divine promise of pardon to the immersed necessitates the conclusion that "the unimmersed are unpardoned" under any and all circumstances, we would be glad to know what it is to "sacrifice Henry Martyn" and others unimmersed, "to the uncovenanted mercies of God." This is certainly an

original conception. The "mercies of God" must be something very dreadful if they should happen to be "uncovenanted!"

A word, in conclusion, touching this writer's own theory of remission. He says, "Remission of sins is obtained by a process of inward cleansing. Baptism is the representation of the inward process of spiritual cleansing, and is hence said to be the thing for which it stands." Granting the unauthorized, if not "mechanical and unspiritual, dogma," that "baptism is the representation of the inward process of spiritual cleansing," how would this make it represent the remission of sins unless we absurdly suppose that forgiveness is in the soul of those forgiven as a resulting element of the "inward process of spiritual cleansing?" There is a great confusion of mind here, coupled with a mistake often made as to the nature of the indispensable inward work to be wrought in the soul in order to salvation. Men are to be turned "from darkness to light and from the power of Satan unto God, that they may receive the forgiveness of sins." The former is not a "process of cleansing," but a moral and spiritual renovating, a radical change of mind and heart, on which "baptism for the remission of sins" is conditioned through the appointment of the divine will. Then, with the knowledge of "divine assurance of forgiveness" thus given, comes the *release of the conscience from the sense of guilt*, and this is what the Scriptures call the purification of the soul or heart. Hence we are taught that through the remission obtainable under the New Testament, we can now "draw near with a true heart in full assurance of faith, having our hearts sprinkled (purified) from an evil conscience and our bodies washed with pure water."—*Christian Evangelist*.

A Methodist Preacher Troubled.

C. L. Spencer, a Methodist preacher, is not satisfied with the prayer which the discipline of his church requires him to say at the baptism of infants. Referring to the allegation in that prayer that "all men are conceived and born in sin," he says:

"But if the child is 'conceived and born in sin,' he must be regenerated at some time, and it is reasonable to suppose that, since infant regeneration is a necessity, it must occur either in the act of his birth or in the act of his baptism—either on his entrance into the world, or on his consecration to God by his baptism. But if his birth be the time and condition of his regeneration, how can we pray for his regeneration in his baptism, unless we believe he has fallen from grace since his natal regeneration? But if his baptism is the time and condition of his regeneration, then before baptism he is exposed to damnation, and all infants dying without baptism are adjudged by the Divine law to be sinners, and having no sins of their own to atone for, they must suffer Adam's sin which, it is affirmed, they have inherited from Adam by their birth?"

The discipline does truly involve the infant in a serious predicament, but we doubt if any prayer that can be fixed up will help the practice of infant baptism much. Bro. Spencer is right in his opposition to the theory of baptismal regeneration, but infant baptism is predicated upon it, and when the theory is surrendered, the practice is without meaning.—*Christian Courier*.

Contributions.

The Undiscovered.

PETER ANDERSON.

How many lives there are cast quite away,
Like some old unstrung dusty violin,
Upon some heap of rubbish, to decay,
As something that there is no music in,
Till some kind spirit come, in full accord,
And tunes with tender touch those silent strings,
When life divine through every fibre springs,
And music never dreamed of, forth is poured.

As some rare plant, in uncongenial clay,
Pines, till the summer has unheeded passed,
Till Nature's lover, passing by that way,
Gives it the care for which it longed—at last;
When forth it bursts into a thousand flowers,
Scattering like diamond dust its sweet perfume,
Blessing its benefactor with its bloom,
Bringing spring's beauty to the autumn hours.

Or as some spring of sweetest water lies,
Far down below the light and life of day,
Sealed in the earth, unable to arise,
While the long summers dream themselves away;
Till one, who holds the true diviner's rod,
Digs down, and touches its long-hidden heart,
Bids the free water from the fountain start,
And casts away each cold, repressing clod.

Ah! then, with laughter and with liquid song,
Through the parched land the living waters run,
Freshening all nature as it flows along,
Flashing and sparkling in the glowing sun;
Another charm to earth and sky is given,
Spreading its filmy vapors on the air,
It brings new beauties to the morning fair,
And brighter glories to the glows of even.

Your touch or mine, may be the one to start
The music from those sad and silent strings,
Our hands may free the fountain's beating heart,
Or give the care that every blossom brings;
The struggling plants from every desert rise,
The unstrung lyres are lying thick around,
And the sealed fountains beat beneath all ground,
Under the dome of God's great starry skies.
Hepworth.

The Commission vs. Denominationalism.

VIII.

T. B. KNOWLES.

For two very important reasons, at least, it was necessary that the apostles should be divinely qualified—fully under the direction of the Holy Spirit—for the work of preaching the gospel to mankind. First, that there might be a perfect revelation of God's will respecting the plan of salvation; that the gospel should be revealed in its entirety, as God designed it to be given to mankind; and, second, that the gospel thus proclaimed by the apostles should be invested with divine authority, as high, lasting and unalterable as the authority and reign of Jesus Christ himself. That this was the divine purpose, is clear from such passages as the following: "Howbeit, when He, the Spirit of truth, is come, He shall guide you into all the truth." "He shall glorify me; for He shall take of mine and shall declare it unto you" (John xvi. 13-14). "But ye shall receive power when the Holy Spirit is come upon you: and ye shall be My witnesses," etc. (Acts i. 8).

"And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance" (Acts ii. 4). And, again, the words of the commission: "Go ye, therefore, and make disciples of all the nations." "Go ye into all the world, and preach the gospel to the whole creation." "Receive ye the Holy Spirit: whosoever sins ye forgive they are forgiven unto them: whosoever sins ye retain, they are retained." "That repentance and remission of sins should be preached in His name unto all the nations." "Ye are witnesses of these things;" clearly invested the apostles with authority to declare the only terms of pardon to mankind that God has appointed. And it is clear, also, that they knew, and fully acknowledged, that their inspiration and authority were of Christ. "He hath poured forth this which ye see and hear," said they. Hence, their words are none other than the words of Christ, and bear His authority to the end of time. In this sense He said to them: "Lo, I am with you always even unto the end of the world." And thus the gospel, vested with all His authority and love, has come down through the centuries unchanged—"the power of God unto salvation to every one that believeth." Nothing has been added and nothing subtracted by divine approval. "Though it be but a man's covenant," says Paul, "yet, when it hath been confirmed, no man maketh it void or added thereto." Nay, more, the same apostle guards the authority and purity of the apostolic teaching, saying: "If any man preacheth unto you any gospel other than that which ye received, let him be anathema" (Gal. iii. 15; i. 9).

Now, let it be carefully noted, that neither Jesus Christ nor any of his apostles, after his resurrection from the dead, either taught by personal observance or by command that the ten commandments were binding upon Jew and Gentile, or that the law should be taught and enforced, as being a part of the gospel, or having any authority under the new covenant whatever. The departure of the law, and the complete fulfillment of the prophets in Christ, were plainly indicated on the mount of transfiguration, when Moses, the representative of the law, and Elijah, the grandest of the prophets, passed out of sight and Jesus stood alone, resplendent in glory and majesty. "Hear ye Him," was the command of the Father then, and is the same now. "All the prophets, and the law" which "was given through Moses," prophesied until John, and were finally "blotted out," "and taken out of the way," by the Son of God, before He proclaimed himself the sole possessor of universal authority. He allows no rival authority to divide with the gospel the glory and authority which He has given to it alone. His final orders to His apostles were, "Teaching them to observe all things whatsoever I commanded you." He divides not His honor with the law of Moses nor the prophets. Hence, He is proclaimed to the Jews to be "both Lord and Christ," and to the Gentiles, "Lord of all," and in His name alone they were commanded to yield obedience in order to the forgiveness of sins. "For neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts iv. 12).

What the apostles taught respecting the authority of the law of Moses is as follows: To the Gentile Christians they wrote: "For as much as we have heard that certain who went out from us have troubled you with words" (namely, "It is needful to circumcise them and to charge to them to keep the law of Moses.") subverting your souls,

to whom we gave no commandment. It seems good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things: that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you" (Acts xv.) Not a word to the Gentile Christians therefore about the authority of the ten commandments; nor the necessity of keeping them. They are set aside by the Holy Spirit and the Apostles, as in no sense binding upon the church. And touching the obligation of the Jews to the law, the apostle wrote: "But before faith came we were kept in ward under the law, that we might be justified by faith. But now that faith is come, we are no longer under a tutor" (Gal. iii. 23-25). In verse 24 the law is called "our tutor." The apostle therefore affirms that even the Jews are no longer under the law of Moses. Here then, the apostles have rendered their final decision, namely: The law of Moses has no place, as to authority for Christian conduct in the kingdom of Jesus Christ. Clear it is then, that, to enforce upon the church the observance of the ten commandments, as the Jews were required to keep them, is to supplant the authority of Christ and His apostles.

But, has not this been the effort of Denominationalism? Is not the language of a certain writer,— "The law of Moses is still in force, and the ten commandments are authority yet"—the doctrine of the creeds? Let us cite a few examples. The "Calvary Catechism" (Episcopal) has the following instructions "for the little ones": "Q. How many commandments are there? A. Ten." "Q. Are you required to keep them? A. Yes." And the "Catechism of the M. E. Church" "No. 3" teaches as follows: (86) "What is the rule of our obedience? The moral law." (87) "Where is the moral law given? In the ten commandments, Exod. xx." (103) "Are all Christians under obligation to keep the law? Yes, they are not without law to God, but under law to Christ," 1 Cor. ix. 21. The teaching of "a brief analysis of the Assembly's Shorter Catechism" is the same. This work approved by twenty-five D. D's., A. M. D. D's., and others, whose names give it denominational weight, thus instructs: (40) "The rule which God at first revealed to man for his obedience was the moral law." "Why is this rule called the moral law? Because, by it, we are to regulate the conduct of our lives." (41) "Where is the moral law summarily comprehended?" Ans. . . . "In the ten commandments." Again, "The preface to the ten commandments teaches us, that, because God is the Lord, and our God and Redeemer, therefore we are bound to keep all His commandments, Why are we bound, or under an obligation to keep all God's commandments? Because God is the Lord, and our God and Redeemer." . . . "Is not obedience to His law very reasonable?—Yes," etc. And "The Baptist Church Manual," by J. Newton Brown, D. D., seems to fully agree with the others just quoted. Under article 12, viz. "Of the harmony of the Law and the Gospel," it says: "We believe that the law of God is the eternal and unchangeable rule of His moral government, that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen men to fulfil its precepts arises entirely from their love of sin, to deliver them from which, and to restore them through a mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible

church." (ital. mine). And Mr. Rice said, in his debate with Mr. Campbell: "The same moral law is received and obeyed under both dispensations. This law, briefly presented in the ten commandments, is admitted to be as binding on the Christian as on the Jew." . . . "Some, it is true, object to the fourth commandment, as not obligatory on the Christian church, but although I believe it can be unanswerably proved to be still in force, etc., it will not be denied that the moral law is obligatory upon Jew and Christian, and that, under both dispensations, it has been acknowledged and obeyed as the rule of right and wrong." (pp. 281, 282.) I need not quote further. It will not be denied that this is the teaching of Denominationalism, although, even "Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you." (Acts iii. 22.) And read carefully the next verse | St. Thomas.

The Heavenly Light.

"I am come a light into the world that whosoever believeth on Me should not abide in darkness."

There came a light into the world,
When all was dark and drear;
From heaven its glorious beams were poured,
Earth's wilderness to cheer.

'Twas heaven's King who left His throne,
To cast with man His lot;
But when He came unto His own,
His own received Him not.

What hard and cruel hearts were they,
That could from Jesus turn;
From His clear face could look away,
And treat His love with scorn!

But those who did receive their King,
To them the power He gave;
To be God's sons, joint heirs with Him,
Who died the lost to save.

Jesus, those who on Thee believe
In darkness shall not bide;
Help us Thy counsel to receive,
Be Thou our light and guide.

Hamilton. EMMA CRIPPS.

Art Thou He that Cometh, or Look we for Another?

F. BAKER.

The occasion that gave rise to the foregoing question is recorded by Matthew as follows: "Now when John heard in the prison the works of the Christ, he sent by his disciples and said unto him, art thou He that cometh, or look we for another? And Jesus answered and said unto them, Go your way and tell John the things which ye do hear and see."

It appears from this that although John did say, "I have seen, and have borne witness that this is the Son of God," and had instructed Andrew, Simon Peter's brother, until he could say, "We have found the Messiah." Yet even he himself did not fully understand the meaning of that which he uttered.

Again, Peter on the day of Pentecost said, quoting the prophet Joel, "Whosoever shall call on the name of the Lord shall be saved." But it was a few years before he was ready to give to the Gentiles, as such, the privilege of "Calling on His name." In the case of John, the Saviour said, "Go your way and tell John the things which ye do see and hear." They saw Jesus "doing good" to the bodies of men. They heard "good tidings" preached to the poor.

Fifty years ago such men as A. Campbell, W. Scott, B. W. Stone, and a host of others labored to restore primitive Christianity in its teaching, in its practice, in its fruits. They did not heal-

tate to say of a congregation, located as for example at Cane Ridge, this is a church of Christ, nor to say of a number of such, these are churches of Christ. But notwithstanding the great plainness of speech used many of us are slow to comprehend the meaning of such an expression as, "Go ye into all the world and preach the gospel to the whole creation." "Go ye therefore and make disciples of all the nations," or "teaching them to observe all things whatsoever I have commanded you."

How few, comparatively speaking, realize that it is the duty of disciples without being "scattered abroad," to tell to those about them of the Love of God. In our case, and to so many, "all nations," "the whole creation," is visionary. How prone we are to forget that although "Christ presented himself once for us," that we, by our lives, are constantly "representing" him to the world. Do we appreciate the necessity of the "Go ye therefore?" Do we realize its importance in order that Christ might fully realize the "Joy set before Him," and that we may be partakers of that joy, as having been co-laborers with Him "in bringing many sons unto glory" "That we may come rejoicing bringing in our sheaves?"

And since faith comes by hearing, and how shall they hear without a preacher, and how shall they preach except they be sent? shall they be sent as beggars or as tentmakers, or not the rather be "brought on their way by the church"? as it is written, "set him (them) forward on his (their) journey in peace;" "and to be brought on my (their) way thitherward by you," so that of us it can be said, "from you hath sounded forth the word of the Lord."

When the enemies of Christianity speak sneeringly of Christ and His cause, how ready we are to reply by telling of the good that is being done because Christ has come; of homes for the homeless, hospitals for the sick, the aged, and the young; asylums for the unfortunate of earth; of the fact that some nations are learning war no more because the Prince of Peace has come. And in connection with all this, and much more, we say that "the poor have good tidings preached to them." For never before were there so many faithfully declaring the Gospel as the power of God unto salvation. And never before so many teaching and being taught to observe all things commanded by Jesus our Lord.

Everton.

He Quit the Doctor.

GENTLEMEN,—I was troubled with dyspepsia for about four years and tried several remedies but found them of little use. I noticed an advertisement of Burdock Blood Bitters, so I quit the doctor, and started to use B. B., and soon found that there was nothing to equal it. It took just three bottles to effect a perfect cure in my case, and I can highly recommend this excellent remedy to all.

BERT J. REID, Wingham, Ont.

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Max Muller closes one of his lectures on the Vedas with a declaration that as one of the results of such a careful and impartial study of the Oriental religions, "we shall learn to appreciate better than ever our own religion. No one who has not examined patiently and honestly the other religions of the world can know what Christianity really is, or can join with such truth and sincerity in the words of St. Paul, 'I am not ashamed of the Gospel of Christ.'" *Guardian*.

There is a way of preaching Christ often heard at evangelistic meetings that we think is not only unscriptural, but which defeats its own purpose. Christ is represented as on His knees begging and beseeching sinners to accept of Him as their Saviour. Christ is not on His knees. He is on His throne and He holds out the sceptre of mercy and asks sinners to confess their sins and seek forgiveness. Constantly picturing Christ as a suppliant before proud sinners, begging them to have their own souls saved, can scarcely fail to lead them to think that they may accept or reject the suppliant at pleasure. In fact, constant preaching of that kind soon leads a proud sinner to think that he will confer a favour on Christ by having his own soul saved. It is difficult to imagine any kind of address more hardening.—*Canada Presbyterian*.

Rev. Dr. Dike, of the American Divorce Reform League, calls attention to the appropriateness of referring, in the pulpits of the Republic on the Sunday preceding thanksgiving week, to home as a conserving force in Church and society. The suggestion is, we think, a wise one; and it would be well if the League could induce the pulpits to refer to this subject much oftener than they do. The frequency of divorce is one of the worst blots on the social life of the United States. The tangle of laws in the different States increases the ease with which married couples can sunder themselves. A technicality which cannot be taken advantage of in one State will be valid in another, and thither will go the husband or wife. A uniform divorce law for the whole nation is impossible without a constitutional amendment withdrawing divorce from State jurisdiction; but the League is educating public opinion in the direction of making the different State laws more uniform, as well as in making more difficult the conditions under which divorce may be procured.—*Christian Guardian*.

The *Advance* says that after long study, much prayer and careful observation, Dr. Henry M. Scudder brought his prayer-meeting up to a point of interest and power surprising to everybody, himself more than any one else. When asked how he did it, he replied with these suggestive hints: "You can not afford to slight your prayer-meeting. Magnify it. Let it engage your best thoughts and affections. Always thoughtfully prepare yourself for it. Be enthusiastic. Be determined to advance the meeting to perfection. Be prompt. Begin at the moment. Never wait for anybody. End with equal punctuality. Then all know what to expect, and can make their arrangements accordingly. Give your exposition in the early part of the evening. I have tried other ways, but have always come back to this as the best. Let your deliverance be short, pithy, vigorous, compact, comprehensive and practical. Let it be a condensed sermon. Be master of your hymn-book. If you have a poor one get rid of it. Do not choose too bulky a book. It will be a millstone round the neck of

the meeting. Study the hymn-book. Mark all the best hymns and tunes. Be able to turn instantly to a hymn, or a verse of a hymn, that shall be an inspiration."—*Guide*.

What is the Bible? has now been forced upon us as the question of the day. When Alexander Campbell started out on his great reformatory work—the most radical of modern times—he not only undertook to restore to the people what is taught in the Bible, but, collateral and elucidative of truth, he also demonstrated by the most incontestable evidence the validity of the Bible as the Book of God.

Well-posted men of the sectarian world have always made a good defense of the Bible, but their labors have been largely misspent, and Christian evangelization retarded, because the dogmas and creeds and speculative theories of "orthodox denominations" have always been in open conflict with the contents of the Bible, and especially with the plan of salvation. Having accepted the Bible as our infallible guide, we are morally bound to defend it as the Book of God. Campbell himself felt this necessity, hence his two great debates with Owen and Purcell—Owen an infidel, and Purcell a Papist; Owen rejecting the Bible as the divine revelation, and Purcell placing the traditions of Rome above the Bible. Our first preachers were great defenders of the Bible. They studied the Bible as containing the divine system of salvation. They studied the history of the Bible. They studied the prophecies, and traced out their fulfillment as they centered in the Messiah. They were conversant with the two eyes of history—time and place. They studied the Bible as scientists study geology, and made one part harmonize with every other part. They preached by the authority of Jesus Christ, and never betrayed any doubts on the question of the divine revelation and the divinity of Christ. They reasoned by the inductive method, which, for example, consists in proving a historical proposition by historical testimony, or a supernatural proposition by supernatural testimony.

Let students be taught the evidences of Christianity, and then be sent out to preach them. Let there be less sermonizing, less pulpit rhetoric, less moralizing, less of the effusive, and more of the historical, prophetic and didactic.—*Christian Leader*.

The Fear of Death.

The fear of death is excited by any severe attack of disease, especially colds or coughs. This need not be where Dr. Wood's Norway Pine Syrup is kept on hand for family use. This unrivalled remedy cures coughs, colds, hoarseness, asthma, bronchitis and all throat and lung diseases. Price 25c. and 50c. Sold by druggists.

Dr. Pierson and the Tabernacle.

It has now become pretty evident that upon Rev. Dr. A. T. Pierson is to fall the responsibility of dividing and, possibly, of scattering the Metropolitan Tabernacle Church, which Mr. Spurgeon left so strong and united only a year ago. His conduct in the whole affair is somewhat mysterious, and would be more so, but for certain characteristics of Dr. Pierson well known to those familiar with his course from his student days. He is a brilliant and, perhaps it ought to be said, a consecrated man. But it must also be said, if regard is had to truth, that he is not altogether free from vanity and ambition. Among the marvels connected with his relation to the Tabernacle is the fact that, though he

had formed so familiar an acquaintance with Mr. Spurgeon that he had ventured to offer his services to the great preacher, in a possible case of need, he had not told the pastor that he was anything else than a regular American Baptist. It was because he thought him a Baptist that Mr. Spurgeon was moved to write Dr. Pierson, proposing that he come and supply for him in his absence. How, under the circumstances, and about the same time Dr. Pierson could summon the courage to write to Mr. Spurgeon, proposing to come and take his place, is more than we are able to understand. Taken all in all, it looks like a piece of unparalleled audacity. Had Dr. Pierson been a genuine Baptist, the case would have been somewhat different. But it is doubtful if there is a Baptist minister in the United States, or in the world, who would have had self confidence, and that peculiar ingredient in his make-up, needful to prompt a letter to Spurgeon proposing to supply his pulpit in his absence.

But more than this, when Dr. Pierson got to London and found that the members of the Tabernacle were really Baptists, believing in baptism and in nothing else as a substitute for it, he became (what he had never been known to be while on this side of the water) exceedingly well persuaded that the Baptists were right, and that their practice was in accord with the word of God and the practice of the early Church. He took a strong position in favor of believer's baptism, and went as far in that direction as Mr. Spurgeon himself could go; so far, indeed, that the Tabernacle people were led to believe that one who talked as Dr. Pierson did, could never again sprinkle a baby. They were sure that he was a Baptist at heart, and that his practice would soon conform to his profession; and they seemed to be waiting and expecting that, in the course of another week, he would ask baptism at the hands of Dr. James Spurgeon. Everything goes to show that when the deacons invited him to return and become the preacher for another year, they thought that he would come back a Baptist. This was the impression left on the minds of the people, as was clearly perceptible in the columns of their denominational papers. He gave them to understand that there was only "a very little thing" between them and himself, and that there was good reason for hoping and expecting that even that would soon be removed. Evidently, the deacon treated him with great consideration and courtesy, not pressing him, as they might have pressed some other man, demanding that he tell them plainly what he proposed to do.

As though to keep them still further in ignorance and suspense, just before embarking, Dr. Pierson addressed to the church a letter in which he still held out the expectation of his return and the consummation of their fondest wish. During the two months since he came away, many of the people have been waking up to the fact that it is possible for some one else beside Dr. Pierson to meet the demands of the Tabernacle pulpit, and they have also come to see that they had been too fast in supposing that Dr. Pierson was really at heart a Baptist, no longer in sympathy with infant baptism. Meantime, he has been writing letters, keeping them still in the dark, and holding out hope that he would come to them all that they wished for. And now, when the time has nearly come for him to return, and after it has been announced in the press throughout the world that he has decided to return, he comes out and declares that he is not a Baptist, that he has no idea of

changing his denominational relations, and will, of course, continue a pedo-baptist in theory and practice.

It is too early to know the effect of this declaration upon the advocates of his return, among the members of the church; but it is not too early to know that the conduct of Dr. Pierson has not been altogether disingenuous and frank. He is too old a man to be honestly in doubt as to the questions at issue between himself and the Baptists. He is either a Baptist at heart, or he is a pedo-baptist; and he has a right to know which he is. If he is a pedo-baptist, he has no right to be trifling with a Baptist church, and if he is a Baptist, he is bound, in obedience to God and in honor of men, to follow his convictions. It was said by one or more of our contemporaries, sometime ago, that Dr. Pierson could not, in honor, become pastor of the Tabernacle Church, even though he were baptized (since to do so would produce the impression that the pastorate was the prevailing idea), and that the only thing for him to do was to be baptized and then decline the call of the church. But first of all, he has received no invitation from the church; and, secondly, he is not willing to follow the logic of his own declarations from the Tabernacle pulpit. The whole thing, from beginning to end, is to be deplored. It looks as though the Tabernacle congregation were to be badly divided, and as though Dr. Pierson were to be responsible for the division.—*Journal and Messenger*.

The Briggs Case.

Much excitement has unfortunately attended the Briggs trial at every stage through its dreary length. Strange as it may seem, since early in 1891 no appreciable progress has been made. Preliminaries and technicalities have been abundant; delays at various points have been interposed, and only now is there even a prospect that a case which has excited so wide an interest is about to be investigated on its merits. On whatever side sympathies may be, it might be supposed that all who love truth and who desire the peace, prosperity and usefulness of the Church would above all things wish for a speedy, a just and a permanent settlement of questions mainly of a speculative kind. These questions are generally of an unsettling kind and in their prolonged discussion feeling too often becomes bitter and even vengeful, and much harm is the inevitable consequence. Another evil arising from delay in the settlement of these questions is the partizanship that inevitably ensues. A contest for victory is not always a contest for truth. It is remarkable that Dr. Briggs and his friends have as yet shown no strong disposition to obtain a speedy settlement of this ecclesiastical cause celebre. All along the line the fighting has been persistent over technicalities that even those skilled in the intricacies of Church court procedure find it a weariness to follow. Although the next hearing is set for Monday, it still appears doubtful whether any real progress will then be made. Already it is certain that appeals to the Synod of New York on points of a technical nature will keep the matter open, it may be indefinitely. The following are the amended charges framed by the Prosecuting Committee against Dr. Briggs:

CHARGE I.—With teaching that the Reason is a fountain of divine authority which may and does savingly enlighten men, even such men as reject the Scriptures as the authoritative proclamation of the will of God and reject also the way of salvation through the mediation and sacrifice of the Son of God as revealed therein; which is con-

trary to the essential doctrine of the Holy Scriptures and of the Standards of the said Church, that the Holy Scripture is most necessary, and the rule of faith and practice.

CHARGE II.—With teaching that the Church is a fountain of divine authority which, apart from the Holy Scripture, may and does savingly enlighten men; which is contrary to the essential doctrine of the Holy Scripture and of the Standards of the said Church, that the Holy Scripture is most necessary and the rule of faith and practice.

CHARGE III.—With teaching that errors may have existed in the original text of the Holy Scripture as it came from its authors, which is contrary to the essential doctrine taught in the Holy Scripture and in the Standards of the said Church, that the Holy Scripture is the Word of God, written, immediately inspired, and the rule of faith and practice.

CHARGE IV.—With teaching that many of the Old Testament predictions have been reversed by history, and that the great body of Messianic prediction has not been and cannot be fulfilled, which is contrary to the essential doctrine of Holy Scripture and of the Standards of the said Church, that God is true, omniscient and unchangeable.

CHARGE V.—With teaching that Moses is not the author of the Pentateuch, which is contrary to direct statements of Holy Scripture and to the essential doctrines of the Standards of the said Church, that the Holy Scripture evidences itself to be the Word of God by the consent of all the parts, and that the infallible rule of interpretation of Scripture is the Scripture itself.

CHARGE VI.—With teaching that Isaiah is not the author of half of the book that bears his name, which is contrary to direct statements of Holy Scripture and to the essential doctrines of the Standards of the said Church, that the Holy Scripture evidences itself to be the Word of God by the consent of all the parts, and that the infallible rule of interpretation of Scripture is the Scripture itself.

CHARGE VII.—With teaching that the processes of redemption extend to the world to come in the case of many who die in sin; which is contrary to the essential doctrine of Holy Scripture and the Standards of the said Church, that the souls of believers are at their death at once made perfect in holiness.—*Canada Presbyterian*.

CHARGE VIII.—With teaching that Sanctification is not complete at death, which is contrary to the essential doctrine of Holy Scripture and of the Standards of the said Church that the souls of believers are at their death at once made perfect in holiness.—*Canada Presbyterian*.

Racked With Rheumatism.

DEAR SIRS,—For ten years I suffered with rheumatism in spring and fall. I have been confined to bed for months at a time, but since using B. B. I have not suffered from it at all. I also suffered from the dyspepsia, which has not troubled me since using the B. B. B., and I therefore think it a splendid medicine.

MRS. AMELIA BRENN,
Hayesland, Ont.

Speaking of Bro. R. Bulgin in the *Christian Standard*, Bro. F. D. Power says: "Bro. Bulgin moves to a new field in Canada, near Ontario." Coming from Bro. Power we presume this must be taken as a Homeric nod, or a *Lapsus calami*. But the statement itself is but an illustration of how little many United States people know about the geography of Canada.

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HAMILTON, DEC. 1, 1892.

Our Special Offers.

Our friends are reminded that it is but a short time until January 1st. We would like to send out a large number of Carpet Sweepers as premiums. Ten new subscriptions will entitle the one sending them to a Sweeper. Then there is the offer of Webster's Unabridged Dictionary to the one sending the largest number of new subscriptions before January 1st, 1893, upon the conditions set forth in the advertisement. This is a great offer. We ask every friend of the EVANGELIST to lend a hand in increasing its circulation and usefulness.

What is Legalism?

We trust no reader will fail to read and study the article with the above heading—which occupies almost all of the first page of this issue of the EVANGELIST. We beg to assure our readers that it is not put in simply to fill up, but that they may have the benefit of one of the ablest articles we remember to have seen on the important question of the scriptural place and significance of baptism. There are those who affect contempt for any one who exhibits an interest in the subject. There are those so superlatively spiritual in their own estimation that obedience to the plain command of Jesus Christ is "Legalism." For our part we wish to go to record as holding that the doing of that which Jesus commands, because Jesus commands it, is essentially and thoroughly spiritual.

We have no sympathy with what Prof. Grubbs aptly styles "a false religious liberalism." We are entirely willing that men should be "liberal" with their own; but we maintain that when we are dealing with the Lord's words and ordinances, "liberalism" is altogether out of place. The only safe and reverent course, then, is to speak as the Lord speaks. Let us not be ashamed of the Lord or of His words.

The account of Dr. Pierson's relations with the Metropolitan Tabernacle, London, which we give on page three, is interesting reading. It is pretty hard on Dr. Pierson. On the same page the amended charges framed by the Prosecuting Committee of the New York Presbytery against Dr. Briggs will be found. So far as space will allow we desire to keep our readers informed in regard to the most important religious movements of the day. Dr. Pierson and Dr. Briggs are centres at present of two such movements.

Presbyterians everywhere feel proud that a Presbyterian elder has acquitted himself so well amidst all the temptations at Washington. We hope the Presbyterian minister's son who is to succeed the elder will conduct himself equally well. No doubt he will. There is nothing that braces a man up like

the Shorter Catechism. Harrison and Cleveland know the Catechism from beginning to end. We venture to say both can repeat it without a mistake. May a kind heaven send us a few statesmen for this Dominion who were taught the Shorter Catechism in their youth.—*Canada Presbyterian.*

The Shorter Catechism may make good statesmen, but for making good Christians, we'll back the New Testament against the Shorter Catechism any day.

Kentucky has furnished the latest martyr to the temperance cause, and his death by the bullet of the saloon keeper strikes the closer, in that the Christian Church was required to furnish the victim. Joseph B. Rucker, a Prohibitionist, editor of the *Somerset Reporter*, an elder of the Church of Christ at Somerset, was assassinated by a saloon keeper named Anderson, on September 20, who waylaid him in the darkness. The assassin had hoped to escape detection, but in running away in the darkness knocked off his hat and was unable to find it. Bro. Rucker was shot down because he had spoken with strong emphasis against the lawlessness caused in that part of Kentucky by the liquor traffic. His life had been threatened, and he had expressed a sense of the danger that threatened him, but continued steadfastly forward in the path of duty. The blood of the murdered Haddock, Lee, Gambrel, and Rucker crieth from the ground. It witnesseth the unutterable wickedness of the saloon. Israel of God, choose whom you will serve. If Baal be God, choose him. If the Lord be God, choose him. If you are for the saloon, vote with those who uphold it. If not, vote for righteousness.—*Christian Evangelist.*

Strong words, but timely. It is even so; God or Baal it is. Anti-saloon is God's side; saloon is Baal's side. Why is it, that so many Christians are content to be on Baal's side of the liquor question?

Our Omnibus.

The Third Prison Reform Conference, under the auspices of the Prisoners' Aid Association of Canada, is to be held in the Educational Building, St. James' Square, Toronto, on Tuesday, December 13th, commencing at 10.30 a. m.

The *West Durham News* gives an interesting account of the marriage of Bro. E. B. Barnes. There was a large and happy company at the wedding. There were many valuable presents. Upon the return of Bro. Barnes and his wife from their wedding trip, a reception was tendered them in the church. On the following Monday evening, the Christian Endeavor Society presented the newly wedded pair with a handsome silver ice pitcher. This reminds us that Bro. Barnes protests against the notice of his marriage being put under the heading, "Died," as in last EVANGELIST. He says, "Never let such a mistake happen again." Well, we are not anxious for an opportunity to perpetrate that joke on Bro. Barnes again; and truly it was only an accidental joke—one of those things that occasionally happen in the best regulated printing offices.

Mr. John Darroch, at one time a much respected resident of Erin Village, but who has for late years resided in the township of Minto, and where he filled the position of Reeve for some years with credit to himself and the ratepayers, who elected him to fill that office, has purchased a residence in the town of Harriston and removed there with his family. Mr. and Mrs. Darroch paid Erin an extended visit in July last, and renewed many old acquaintances during their stay. The ex-reeve inspected several dwellings at that time, and expressed himself as though he would again like to become a citizen of our village, and we can assure him that he and Mrs.

Darroch would have been welcomed on their return to old Erin as valued citizens, but no doubt their old friends in this place and vicinity will wish that they may yet be spared many years to enjoy the comforts of their new home in Harriston.—*Erin Advocate.*

SPECIAL PREMIUM FOR THE LADIES.

By the kindness of Bro. J. M. Warner, proprietor of the Hamilton Carpet Sweeper Manufacturing House, we are able to offer a Premium which we think will be very acceptable to our lady friends.

WE SHALL PRESENT TO EVERY lady who sends us TEN new yearly subscriptions to the EVANGELIST before January 1st, 1893, a

GRAND RAPIDS CARPET SWEEPER

There is a cut of the "Grand Rapids" on page 8 of this paper. It is a first-class Sweeper; it is fitted with all the latest improvements; it is beautifully finished, it works like a charm, and its retail price is \$3.50.

The CANADIAN EVANGELIST has many friends among the sisters, old and young, married and single, who have freely given their time to extend its circulation in past years. We are happy to be in a position to make them so liberal an offer.

Take notice that this offer is to every lady who sends Ten new subscriptions before January 1st, 1893. We believe many of our friends can take advantage of this offer—ten is not a large number; by going right to work ten new subscriptions can be obtained before January 1st, 1893.

N. B.—Should any one of our friends of the male persuasion desire to make their mother, wife, daughter, sister, cousin, etc., a present of a Grand Rapids Carpet Sweeper we shall be pleased to send them one on the same conditions that we offer them to the ladies.

Send all subscriptions and remittances to

GEORGE MUNRO,
85 Wellington St. North,
HAMILTON, ONT.

Church News.

EVERTON, Nov. 23.—Please report three confessions and baptisms at Everton. P. BAKER.

LONDON, Nov. 21.—Four additions in London since last report, two by confession and two by letter. T. L. FOWLER.

ST. THOMAS, Nov. 23.—Sister Mary Graybiel was with us Lord's day evening, November 13, and gave us an excellent missionary talk. She also spoke to women only on Saturday afternoon. T. B. KNOWLES.

HAMILTON, Nov. 28th.—The writer concluded a series of six lectures on "the New Testament teaching concerning the Holy Spirit" last evening. The attendance and interest in the Sunday School are increasing. The secretary said the number present yesterday was the largest in the history of the school. G. M.

AURORA.—The evangelistic services which have been in progress in the Disciples' Church here for the past two weeks and a half, by W. D. Campbell, closed last Wednesday evening. During the services the ordinance of baptism was administered to sixteen, and four others have signified the intention of leading a new life, making a total of

twenty. It is to be hoped the good work will still continue and that several more may be induced to change their ways.—*Aurora Banner.*

MUSKOKA—Last Lord's day, Nov. 20th, we enjoyed the pleasure of baptizing a believing penitent here. At our meeting in the evening two members of the Baptists broke bread with us. We hope they will unite permanently with us.

Next Sunday we are to close our Sunday school for the winter. Prizes, etc., will be distributed. Bro. Wm. Palmer is the Superintendent.

Sister Cock, of Brunel, fell asleep in Jesus, at Port Sydney, Nov. 5th. During her long and painful illness, she was very patient, and though from the nature of her malady (cancer) and the medicine used to allay her sufferings, her mind was somewhat weakened, yet her faith in the gospel plan of salvation never wavered. Her Christian life was not long but very earnest, very humble, and very pious.

"Precious in the sight of the Lord is the death of His saints."

W. M. C.

Huntsville, Nov. 24th, 1892.

GUELPH—On Friday evening Rev. T. L. Fowler, M. A., preached on "What Shall the End Be of the Impenitent." There was a large attendance and great interest was manifested. At the close the ordinance of baptism was administered.

On Thursday night in his lecture on the "Tabernacle" he said that the Bible is a revelation from God, not a development from the Hebrew mind. It contains a progressive system of religion reaching over a period of four thousand years. There have been three dispensations, each preparatory to the succeeding one. The Patriarchal was preparatory to the Mosaic, the Mosaic to the Christian and the Christian is preparatory to the dispensation of Heaven. The call of Moses was the divine preparation for the fulfilment of the promise made to Abraham, that God would make of him a great nation and give unto his seed the land of Palestine. Israel at Sinai is transformed from a people into a nation. The Tabernacle worship enjoined upon them at that time, was not only for the purpose of teaching moral purity and the holiness of God, but was a typical representation of the system of religion in the Christian dispensation. After giving a description of the tabernacle, its furniture, and the inner and outer courts, he showed their typical significance. In the pathway from earth to Heaven, the speaker pointed out that the sinner must be brought first to the altar, that is, the cross where Christ poured out His blood. He then by the bath of regeneration passes into the Holy place which is the church. Here he feasts not upon the twelve loaves, which represented the twelve tribes, but upon the one loaf representative of the body of Christ, and walks not by the light of nature, nor of reason, but by the light of the word of God, which the lamp stand represented. In conclusion all were exhorted not to try to scale the wall of Heaven in some other way, but to enter the church, and with Christ enter through the veil into the Holy of Holies, which is Heaven.

Rev. Geo. Fowler, the pastor, in connection with the series of special services now being carried on by this church, and also in recognition of the fact that Sunday was the day set apart for prayer for young men and organizations for their help, preached an able and eloquent sermon from Psalm 119. 9v.: "Wherewithal shall a young man cleanse his way; by taking heed thereto according to Thy Word." After an appropriate introduction, he went on to

Bro. Knowles gave his five lectures on the subjects announced. It is needless to say to those who have heard Bro. Knowles preach, or to those who have read his carefully prepared and well-written articles as they appeared in the CANADIAN EVANGELIST, that his addresses, while they could be comprehended by all, were full of meat for strong men. The unanimous voice of those who heard the course on the evidences of Christianity was "they were excellent lectures and did us good."

Bro. McDiarmid arrived in the city on the 12th, preached three times on the 13th, and delivered his four lectures on the four consecutive nights. His first lecture was on "Miracles." The manner in which he handled the subject was unique, and the matter presented was such as to remove all doubts regarding the possibility and probability of miracles from the minds of his hearers, and thus enable them to do a like service to those who may honestly doubt that miracles were performed. The second and third lectures were on "The Immortality of the Soul." The first lecture dealt with the subject negatively, the second positively; after the first of these a soul-sleeper said, "That is the kind of preaching to make sceptics," and he was right, for just such preaching tends to make one very sceptical of soul-sleeping, etc. These two lectures were quite largely attended by Christadelphians. The last lecture was on "Election," and it is quite unnecessary to say that the mists were cleared away from many minds, and that all received light, on a not unimportant subject. At the close

of the inherent tendencies that existed in the young, which with the temptations from without, were all calculated to lead them astray. These beset the young man on almost every occasion and under every circumstances, and it ought to be his great aim to seek the guidance of God so as to escape the snares laid for him in so many directions. He spoke of the noble and ignoble ambitions with which most men were imbued. The first was commendable and was the great incentive to youth to excel in whatever path of life he may choose to follow, but while thus pressing on to make a name for themselves in the world they should never forget the one thing needful, the grace of God, which would guide them and keep them in the right path and sanctify and ennoble their work in whatever sphere they were engaged. Finally, he pleaded with them to accept Jesus Christ not only as their Saviour, but as their great Guide and Exemplar, and their daily prayer ought to be: to be enabled to follow in His footsteps. There was a good congregation.

The special services, which are very interesting and well attended, will be continued each evening this week at eight o'clock.—*Guelph Mercury.*

The Bible School.

Not many weeks since we were talking of planning for and looking forward to courses of lectures on Bible themes, to be given in Cecil St. Church, for the benefit of ministerial students and any others who might attend. A short time ago, we were enjoying two such courses of lectures as they were being delivered, and now we are meditating on them. We anticipated them with pleasure—participated in them with pleasure and profit, and now reflect on and assimilate them with pleasure, profit and satisfaction. If there be any cause for regret it is that such lectures were not more largely attended. It is a marvel that when such intellectual and spiritual food is given—so few, even of church going people, avail themselves of it.

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of this series the expressed hope was that Bro. McDiarmid would be with us again.

We are filled with gratitude for these courses of lectures, both toward those who lectured to us, and still more toward those who made it possible to have them by giving us an endowment fund, and we pray that those who can, will soon augment this fund, so that instead of having a few courses of lectures, we may have a permanent teacher.

J. M.

Toronto.

Church Opening at Grand Valley.

The new meeting house at Grand Valley will be opened Lord's Day, Dec. 11th. Bro. E. Sheppard, of Walkerton, and Bro. James Lediard, of Owen Sound, will be present and conduct the services. There will be three meetings on that day. There will be a platform meeting on Monday evening, the 12th; and Bro. Sheppard will give a lecture on Chemistry, on Tuesday evening, the 13th. It is intended to hold a protracted meeting immediately after the opening exercises. We hope to have a grand time, and we invite our brethren and friends to come and enjoy it with us.

GEORGE TOUGH.

Grand Valley, Nov. 26, '92.

Co-operation Notes

BOARD OF MANAGERS.—Pres., Hugh Black, Rockwood; Vice-Pres., John Campbell, Eric Mills, St. Thomas; Rec. Sec., J. W. Kilgour, Guelph; Cor. Sec., Geo. Munro, Hamilton; Treas., John McKinnon, Everton; R. Windatt, 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.

FORM OF BEQUEST.

The following clause, if inserted in a duly executed will, may be used in making a bequest to the Co-operation:

"I give and bequeath to the Co-operation of Disciples of Christ in Ontario, the sum of dollars, for the use and purposes of the said Co-operation."

Space does not allow us to state many principles of law involved in making a good and valid will; but if you cannot secure the services of a competent solicitor, observe strictly the following legal formalities as to execution in Ontario:

The testator must select two persons to witness his will, both of whom must be present at the same time and see him sign it, and the witnesses must each sign as witnesses in the sight and presence of the testator.

The attestation clause which they sign might contain a statement that this was done.

CONTRIBUTIONS.

INDIVIDUALS.

Table with 2 columns: Name and Amount. Includes Dugald Brown \$10.00, S. Woolner 5.00, Mrs. J. Sinclair 00, Miss Bella Sinclair 5.00, Mrs. D. McGill 5.00.

NOVEMBER COLLECTION.

Table with 2 columns: Location and Amount. Includes Church, Galt \$2.40, Kilsyth 7.00, Ridgetown 6.00, Marsville 10.00, Blenheim 1.50, Collingwood 3.00, St. Thomas 34.43, Walkerton 23.60, Toronto, Cecil St. 15.00, Glencairn 15.00, Grand Valley 12.23, London 20.00.

CHILDREN'S DAY.

Table with 2 columns: Name and Amount. Includes S. S. Georgetown \$0.80.

The churches are responding well to the request for a special collection for Home Missions. The Board would urge all interested in the work to contribute as liberally as possible on the present occasion. The obligations of the Co-operation are heavy this year.

Attention is directed to the "Form of Bequest" which we publish for the first time in this paper. The Board

has been repeatedly asked to explain in what way a bequest could be properly and safely made to the Co-operation. We have reason to believe, therefore, that the publication of the above "Form" will be acceptable to many.

We are expecting to hear from a number of Sunday Schools that usually contribute to the Home Mission Fund, but have not yet done so this year.

Life members and other subscribers are beginning to make their payments more freely as is usual at this time of the year.

GEO. MUNRO, Cor. Sec.

Schiffmann's Asthma Cure.

Instantly relieves the most violent attack, facilitates free expectoration and insures rest to those otherwise unable to sleep except in a chair, as a single trial will prove. Send for a free trial package to Dr. R. Schiffmann, St. Paul, Minn., but ask your druggist first.

Photographs for Sale.

Many having expressed a desire to possess photographs of Sister Mary Rioch, we have decided to procure a quantity of them and offer them for sale at 25 cents each. The different members of our Board (the O. C. W. B. M.) will keep a supply, so that those living near them may obtain copies conveniently. The names and addresses of the Board are given here: Mrs. W. B. Malcolm, 89 Church St., Toronto; Mrs. S. M. Brown, Warton; Mrs. E. McClurg, Ivan; Mrs. G. Munro, Hamilton; Miss Bella Sinclair, Blenheim; Miss Annie Kilgour, Guelph; Miss Jennie Fleming, Kilsyth. Mrs. James Lediard, Owen Sound, will also have a number of the pictures for sale.

As the photographs are being prepared in Hamilton, those who can not get one from a member of the Board without writing a letter, had better send to Mrs. Geo. Munro, 85 Wellington St. North, Hamilton.

Our friends may depend upon receiving a good likeness and a well-finished picture, as Mr. F. Lyonde has promised us first-class work. Any profit there may be from the sale of the pictures will go into our Foreign Mission Fund.

MRS. W. B. MALCOLM, President, O. C. W. B. M.

[Owing to the many cloudy days since the order for the photographs was given, there is delay in filling the orders that have been sent in for them from many quarters. Our friends will please have patience; they will receive the pictures as early as possible.]

Woman's Work.

Special.

TO THE CHURCHES.

The Ontario Christian Woman's Board of Missions asks the congregations of Disciples of Christ in Ontario to take up a collection for the support of their work on the SECOND LORD'S DAY IN DECEMBER. The need of funds is very great, as we have now not only the Mintedosa Mission to consider, but also our missionary in Japan. The Board will feel very grateful to the churches for whatever assistance they may be able to render.

BELLA SINCLAIR, Cor. Sec.

As our stock dealers have made a mistake, we are in receipt of a shipment of good at less than half price. Your Christmas order, if given to us, will be lower than our very moderate prices have ever been before, and we will still have the same profits. Opposite Post Office. Fred. Lyonde, High Class Photographer. Gold Medal at Toronto, 1892.

Literary Notes.

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

THE GLORY OF BETHLEHEM: A service of Scripture Song and Gladness for Christmas Times, by Chas. H. Gabriel. A new and beautiful Christmas exercise, price 5 cents per copy, 50 cents per dozen, or 25 for \$1. Guide Printing and Pub. Co., 317 W. Walnut St., Louisville, Ky.

THE WEEK, an independent journal of Politics, Literature, Science and Art, published by C. Blackett Robinson, 5 Jordan St., Toronto, at \$3 per year. We feel that we are doing our readers a service in calling their attention to this high class Canadian paper. It comes out each week laden with good things in the line of its specialties, which the lover of good literature will enjoy.

THE TREASURY OF RELIGIOUS THOUGHT for November is to hand. This valuable monthly periodical is published by E. B. Treat, 5 Cooper Union, New York, and edited by J. Sanderson, D. D., LL. D. Its subscription price is \$2.50 per year; to ministers \$2.00; single copy, 25 cents. The publisher says: "The Treasury is now closing its tenth year of publication, and is acknowledged by all who have made its acquaintance, to be at least the peer of any of the homiletic magazines." The table of contents for the November number is suggestive of good, strong and stimulating reading.

THE CHRISTIAN INTERNATIONAL LESSON COMMENTARY for 1893, by B. W. Johnson, author of "The People's New Testament with Notes," "A Vision of the Ages," etc. Published by Christian Publishing Co., St. Louis, Mo.; 378 pages, price \$1.00. It is a genuine satisfaction to handle this commentary. We can recommend it without the slightest fear of being chided with having commended a poor book. Bro. Johnson is known as one of the best Biblical scholars in the brotherhood, and his experience in preparing "helps" for Sunday school teachers, makes his commentary peculiarly valuable; he knows what needs explaining and he does not have to multiply words to make his meaning plain. Superintendents, teachers, and advanced scholars may purchase this book with the expectation of using it throughout 1893 with pleasure and satisfaction.

EXPERT BOOK-KEEPING; a practical work for the use of business men, shareholders, directors, officers, auditors, etc., of joint stock companies, associations, societies, municipalities, etc., and for advanced students in the science of accounts, by C. A. FLEMING, principal of the Northern Business College; a member of the Institute of Chartered Accountants of Ontario; author of "The Laws of Business," "Practical Mensuration," "How to Write a Business Letter," "Thirty Lessons in Punctuation," "Self-Instructor in Penmanship," etc., Owen Sound, printed and published at the Northern Business College Steam Press, 1892; pp. 338; price \$2.

We have not yet had time to look carefully over this latest book of Mr. Fleming's, but a mere glance shows that it is a well-made book. The paper, presswork and binding are excellent. It is really a fine looking book, and we congratulate the author who is also the printer and publisher, upon this fact. Then we observe this book is equipped with a sensible table of contents, an "Index to Forms of Books

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and Papers," as well as a "General Index." We judge that by these means the entire contents of the work are made easily accessible. There is a department on "Book-keeping for Churches," which by the kindness of the author, we may lay before our readers hereafter.

ALEXANDER CAMPBELL'S TOUR IN SCOTLAND. How he is remembered by those who saw him then; by Thomas Chalmers, A. B., pastor Sterling Place Church of Christ, Brooklyn, N. Y.; Louisville, Ky., Guide Printing and Publishing Co., 1892, 130 pages, printed on the finest paper, and handsomely bound in silk cloth, with red back and stamped in gold, price \$1.00. This book contains a picture of Mr. Campbell as he appeared in his 65th year, and a short biographical sketch is prefaced to the account of his tour in Scotland.

What makes this little book specially interesting to us is that we take its appearance to indicate a revival of interest in the life and work of Alexander Campbell, or, at least, a desire to revive such an interest. The people of this generation are frequently regaled with the names of Luther, Knox, Wesley, etc., while the name of Alexander Campbell is either unknown, or mentioned in a way that shows that the speaker is ignorant of the principles that great man held, and the ability and success with which he advocated them. It is high time that the people known as Disciples of Christ should teach the men and women of to-day that Alexander Campbell was one of earth's mighty ones, "One of the few, the immortal, names that were not born to die."

When the author of the book before us, Mr. Chalmers, was in Great Britain, he was so fortunate as to fall in with two gentlemen who saw and heard Mr. Campbell in Scotland, and who were able to give a distinct account of the excitement caused in Edinburgh and Glasgow by Mr. Campbell's presence, and also of the villainous means that were taken to circumvent his influence. The report of Mr. Chalmers' interviews with those gentlemen is the feature of the book. We think Sunday School and Endeavor Libraries should be speedily supplied with one or more copies of it.

Peloubet's Select Notes.

Peloubet's Select Notes, by Rev. Dr. F. N. & M. A. Peloubet. 340 pages. Illustrated, cloth, 12mo. Price \$1.25. Boston, W. A. Wilde & Co.

This commentary on the International Sunday-School Lessons for 1893, like its eighteen predecessors, bears evidence of the widest research on the part of its compilers into every field of Christian literature. Its exhaustive quotations, excellent suggestions to teachers, helpful anecdotes, and admirable notes, wonderfully illumine the scripture text and impress upon the mind the salient points of each lesson.

The library references are particularly full and a great convenience to the busy worker, who desires to study in detail from original sources, of the times, places, personages, and secular, as well as the sacred history of the

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events and peoples mentioned in the lessons.

In authentic colored maps, appropriate original illustrations, and general mechanical make-up, the present volume excels all previous issues, and this is praise enough.

Through its wideness of scope, condensation of statements, and happy combination of original and selected matter, this commentary is at once so concise, evangelical, and practical that every teacher and preacher must find it an invaluable aid in the study of the lessons the coming year.

We heartily commend it to our readers' attention, and would suggest that they send to the publisher for free specimen pages of the volume, mentioning this journal in their request.

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The finest, complete and latest line of Electrical Appliances in the world. They have never failed to cure. We are so positive of it that we will back our belief and send you any Electrical Appliance now in the market and you can try it for Three Months. Largest list of testimonials on earth. Send for book and Journal Free. W. T. Haer & Co., Windsor, Ont.

BLENHHEIM, Nov. 28th.—We have had a visit from Sister Graybiel and have had a rich feast. On Sunday at three she addressed a meeting for women only. There was a good attendance of the best workers from all the churches. At the close of the meeting the women, without church distinction, crowded round to shake hands and hear more about India. Last evening, after our regular service, she addressed a mass-meeting for all. The house was crowded. We feel her coming has done us great good.

BELLA SINCLAIR.

Indigestion Cured.

GENTLEMEN,—I was thoroughly cured of indigestion by using only three bottles of B. B. B., and truthfully recommend it to all suffering from the same malady. MRS. DAVIDSON, Winnipeg, Man.

Our subscription list is growing; new names are being received, but it is not yet settled who will get the Dictionary. That will be decided Jan. 1st, 1893. Read over our Special Offers and see that we recompense every one who does anything towards increasing our list. Can't you send at least one new name?

In ordering goods or in making inquiries concerning anything advertised in this paper, you will oblige the publisher as well as the advertiser by stating that you saw the advertisement in THE CANADIAN EVANGELIST.

Young People's Work. FOR CHRIST AND THE CHURCH.

The Young People's Societies are invited to use this department of the EVANGELIST in any way that will assist them in their work.

The President of the C. E. Union of Ontario is Thos. Morris, Jr., of Hamilton. Mr. Morris is a young man actively engaged in business; he is one of the city aldermen, and superintendent of the S. S. of the First Methodist Church.

Christian Endeavor meetings are usually held on Sunday evenings just before the regular preaching service. But an exchange tells of a very successful one in the East that is held just after it. The idea to us was entirely new, and deserves consideration. This is the way the plan is said to work: "Nearly all the young people come to the earlier service, and many of the older people tarry through the latter. Thoughtful young Christians have opportunity to indorse and urge home those utterances of the preacher which have specially impressed their minds, and thereby multiply the efficiency of the day's more public services. The preacher is thus enabled to discover definitely what parts of his service have proved profitable to his hearers. The arrangement secures the advantages of that 'after meeting,' which many a pastor has greatly prized and many another has tried in vain to bring into being.—Apostolic Guide.

The Young People's Society in Hamilton has recently adopted the plan suggested above, and it promises to be well suited to the varied circumstances of the different members of the Society.

Letter from Kilsyth.

KILSYTH, Nov. 15, 1892.

DEAR BROTHER:— It may be of interest in your "Young People's Work" column to hear from us; ours is a union society (Presbyterian and Disciple), and is about a year and a half old. I feel safe in saying that every member has been benefited by it. And I believe that many who were careless and indifferent have been led by its influence to think seriously of the one important question in life, and we hope by God's grace that they may soon be not almost but altogether as we are children of one Father. As in every society where there are two or more denominations united, we have had our little points of difference; but we rejoice now in the fact that instead of separating us we have come out of the fire purer and better for the cleansing, and we joyfully sing:

Blest be the tie that binds Our hearts in Christian love; The fellowship of kindred minds, Is like to that above.

I would say if there is a church who, for lack of numbers, has no Christian Endeavor Society, join in with the young people of some other church and have one right away; it will help you so much. We wish you God speed. Yours sincerely, MINERVA C. FLEMING.

Owen Sound.

A Young People's Society of some twenty-five members was formed here about a month ago, and we are already finding the results of organized effort. The Young People's meetings are full of interest and well attended, we commence a short series of Gospel services this week, in which they will prove a great help. A local union of the Young People's Societies of the town has been formed, one result of which is the publication of a semi-monthly paper, called the "Young People's Union," of which I send you a copy. The young people are also undertaking benevolent work during the winter, and

are specially active in temperance work, and will make an attempt to lessen the number of saloons here. Our audiences are slightly on the increase, our Sunday-School growing satisfactorily, our prayer meetings well attended. JAS. LEDIARD.

Children's Work.

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

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."—John iii. 16.

Your Own.

FROM SONGS OF THE HEART.

What if your own were starving, Fainting with famine pain, And yet you knew where golden grew Rich fruit and ripened grain? Would you hear their wail, As a thrice told tale, And turn to your feast again?

What if your own were thirsting, And never a drop could gain, And yet you could tell where a sparkling well Poured forth melodious rain? Would you turn aside, While they gasped and died, And leave them to their pain?

What if your own were darkened, Without one cheering ray, And you alone could show where shone The pure, sweet light of day? Would you leave them there In their dark despair, And sing on your sunlit way?

What if your own were wandering Far in a trackless maze, And you could show them where to go Along your pleasant ways? Would your heart be light Till the pathway right Was plain before their gaze?

What if your own were prisoned Far in a hostile land, And the only key to set them free Held in your safe command? Would you breathe free air While they stifled there, And wait and hold your hand?

Yet what else are you doing, O ye by Christ made free, If you'll not tell what you know so well To those across the sea, Who have never heard One tender word Of the Lamb of Calvary?

"They are not your own," you answer, "They're neither kith nor kin." They are God's own, His love alone Can save them from their sin. They are Christ's own; He left His throne, And died their souls to win.

The above verses will make a fine recitation for one of the more advanced members in each band, and will help to make an interesting feature of the next programme. Try it.

The financial statement in last EVANGELIST should be cut out and pasted in your missionary scrap book or secretary's book. It is, perhaps, not quite correct, but will give an accurate account of what we have done. The balance may not be so much as given in the statement.

I had the pleasure of entertaining the Owen Sound mission band at my house last week. They came in from school (which, by the way, is now quite close to us) for their regular meeting, which lasted until five o'clock, and was made more interesting than usual by the presence of ten new members. This made it necessary for a talk on the object of our work, what we have done and are trying to do. After the meeting closed, refreshments were served round (some jelly sandwiches were highly appreciated; this may prove a valuable suggestion to some one else who is catering for children) and when these were disposed of, a general good

time was enjoyed by all concerned. There were thirty children present, and I believe they are all more interested in their work than ever before. I should be glad to hear from all our bands before the year closes. Help me to make our column more interesting by sending in your reports speedily. J. E. L.

Trotfoot and Lightfoot.

WHAT TROTFOOT DID WITH IT.

Aunt Maggie often visited the hospital for sick children; so one day she and Mrs. Roland and the four children started out with a basket of grapes and a lot of flowers from the garden. When they rang the bell at the hospital a pretty young woman, with a white apron and cap, opened the door and ushered them up a flight of stairs. They could hear a busy hum, something like a school-room. They entered, a lofty room; everything about it was brilliantly white and clean; around the walls were cots, all but three were occupied. The owners of those three were in the room—one in a movable chair, one going about on crutches, and one sitting on a couch.

Trotfoot looked around. A very little boy in a cot in a corner called out to him: "Boy, boy, come here and shake hands." Trotfoot walked over and took a weak white hand in his strong brown one.

"What's your name, boy?" "William Roland," answered Trotfoot, mindful of his school name. "Mine's Wallie; Wallie Scott, Walter Scott, Sir Walter Scott, Great Scott—that's my name."

With a strange feeling Trotfoot turned to the next cot. A larger boy was in it—a boy with an old face, whose waxen pallor made his eyes look brighter and blacker by contrast. A kind of frame work was under the bed clothes and a weight hung over the foot of the cot.

"Wallie ain't much," he said, in reply to Trotfoot's look. "He didn't learn to talk till he came here, and he's most as old as me."

"What's the matter with you?" inquired Trotfoot.

"Hip disease; lots here have that. My sister, she's here with it."

"What is it like?"

"Um," answered the boy, with an expressive twist of his old face.

"What made you sick?" pursued Trotfoot.

"My father—he gets drunk—threw me down stairs; that's how I got it. Maimie, he punched her; she fell over a chair. She's near dead."

"Your father did it."

"Yes, it's mostly fathers; sometimes it's mothers. One kid was brung here its head most bust open—mother drunk."

This was Trotfoot's first idea of cruelty from parents to children. He looked at the sick boy with horrified eyes. He had thought all fathers like his own, strong and gentle; and all mothers, tender and loving.

"I used to sell noospapers once, before I got too bad. Telegram, 'n' Free Press, 'n' News. Lots o' fun in nice weather," the sick boy went on, delighted to have a new boy to talk to.

"What did you do on wet days?" asked Trotfoot.

"Got wet. But cold days—phew! Its never cold here, and there's always lots to eat—if you can eat it."

"What's that for?" asked Trotfoot, pointing to the weight.

"That's a weight to help stretch my leg. Bet yer life it hurts to have your leg stretched. Say, did you know there was a baby somewheres round? Left on the steps last night."

Trotfoot stared.

Just then a nurse came along with a little glass thing in her hand.

"Time to take temperatures?" asked the boy.

"Quite time, dear," answered the nurse, popping the thermometer in his mouth.

"Good-bye," said Trotfoot.

"Um, um," answered the boy, with his lips closed.

The girls' wards were much the same. All were full. Sad enough it was to look around, in spite of the cheery patience of all the little faces.

Quite a large girl, who used crutches, was nursing the baby that had been left on the steps.

In a corner of one room a pretty, intelligent-looking little girl was playing quietly. The nurse explained that she was deaf and dumb. She had been brought in very ill, and was now quite well, but her parents could not be found. A gentle touch on her arm won a sweet smile and bright look.

As they were going out, Mrs. Roland put some money in a closed box, fastened to the wall near the stairs. Aunt Maggie was saying: "There is no endowment. The institution is carried on by faith." Trotfoot didn't understand that, but he did the dropping of the money in the box. He waited about till they all were nearly down stairs, then he put his precious quarter in softly and ran after them.

That is what he did with his quarter and what he thought of the hospital.

As for Mrs. Roland, she thought thankfully that she could call her little ones, "Trotfoot and Lightfoot."

AGNES.

It beats Jack Frost.

DEAR SIRS—We have used Hagar's Yellow Oil in our family and know it is a sure cure for lumbago and frost bites. My wife was so bad with lumbago that she could not straighten herself, and Yellow Oil completely cured her. It has been a fortune to us. OLIVER ALLEN, Owen Sound, Ont.

Nashville Convention.

The "Post Convention Notes" from the Christian Evangelist are sensible and suggestive. We are particularly pleased with the one numbered 3.

2. Is there any remedy for the evil of social intercourse in front of the church while the convention is in session? If so, the man who invents it or suggests it, will be a benefactor of the missionary cause. It might be a partial remedy for this nuisance, if we had more time between sessions for social chats and acquaintance-making. But how to do this without lengthening the time of the convention is the unsolved problem. One would like to look around over the city in which the convention is held, but the convention holds him in bondage while it lasts, and there is no time for rest save a few hours in the latter part of the night. Perhaps after awhile we will learn to take things more leisurely and come together to remain two weeks in the transaction of our business.

3. As soon as we can get the special work of our various boards before the people so that the nature and purpose of each is thoroughly understood, the special addresses on these special lines, might well give place, it seems to us, to broader discussions of living themes involved in the progress of our work. The educational feature of these conventions in the things which most vitally concern us, is also an inspiring feature, and ought not to be lost sight of. Many young disciples and preachers come to these conventions who need the moulding influence of the ablest presentation of fundamental Christian truths, and as these must underlie all intelligent missionary zeal, they are pertinent to such conventions.

4. The last session of one of these conventions, in our judgment, should have no set address, much less three. It should be the people's meeting—a thanksgiving and praise meeting—crowded with short talks, prayer, and

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songs, in which all might have a chance to tell what good they had gotten out of the convention, and which they would take home with them. Such a close would tend to deepen the impressions of the convention, and leave the feeling of Christian fellowship as the last and most abiding memory.

A Reliable Woman

Wanted in every County to establish a Corset Parlor for the sale of Dr. Nichols' Celebrated Spring Corsets and Girdles. Wages \$40 to \$115 per month and expenses. For complete particulars on compensation, certificates monthly, \$3 sample Corset free. Send 10 cents postage for sample and terms. S. S. MFG. CO., 378 Canal St., N.Y. YORK.

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No More Trouble with the Hard Names in the Bible. Every proper name in the text is spelled and pronounced, with the correct pronunciation according to the most authoritative modern standards of pronunciation. Contains all the valuable "Helps" of the famous Oxford S.S. Teacher's Bible. Printed throughout from Electrotype plates made from new, clear, Milton type.

Our New Family Bibles are also Self-Pronouncing. 20,000 Clergymen, S. S. Superintendents, Teachers, Schoolmasters and others wanted at once to introduce these Bibles. They are a better title to AGENTS our agents by offering special inducements to purchasers, which, positively, no other publisher can grant. It will pay you to work for us. No matter what you are selling take an agency for these Bibles. A SAMPLE BIBLE AT A BIG DISCOUNT to agents. Beautifully bound. Act quickly! H. L. HASTINGS' BIBLE HOUSE, JOHN K. HASTINGS, Manager, 47 Cornhill, Boston, Mass. (Preserve this, it may not appear again. Mention this paper.)

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Foreign Missions.

Canada was asked last year for \$1,500 for Foreign Missions. The contributions exceed that sum, they aggregate \$1,653.40. This does not include a bequest of \$800. The whole amount raised was \$2,453.40.

The year closed with a balance of only \$2,147.82 in the treasury of the Foreign Society. The payments exceed \$6,000 a month. The society has no reserves upon which it can draw in a time of need. The friends of the work ought to rally to its support. The work is the Lord's, and it must go on.

The annual report of the Foreign Society has been published; nearly seven thousand copies have been mailed to contributors and others. A few copies are left. If any one has been overlooked, and he will send his name and address to the mission room, a copy will be sent at once. Address, A. McLean, Cor. Sec., P. O. Box 750, Cincinnati, Ohio.

Several years ago, a thrill of interest went through the Christian world at the news that a band of young men from Cambridge University, belonging to the higher walks of life and well-known in athletic circles, had, under Mr. Moody's influence, given their lives to the evangelization of China. They were led by Mr. C. T. Studd, and their doings in China have been followed by students of missionary work with the greatest interest. Now word comes that one of these young men, Mr. Polhill Turner, with his wife, has been seized by an infuriated mob, torn from his home and little ones and bound with thongs and beaten by rods. Mr. Hastwell's letter on this subject will be read with the greatest interest. Those who think that missionaries go abroad to live in peace and comfort can with advantage study such records as this.—*Montreal Witness.*

Where Woman is Least.

ZENANA WOMEN AND HOW TO REACH THEM.

IGNORANCE NOT BLISS IN INDIA.

"Can you realize what it is never to see a woman, nor even a child, laugh? Not one, nor a dozen, nor a hundred, nor a thousand, but millions who never smiled. Then go to India."

So said the Hon. Winnifred Sugden this morning, on being asked to give the *Witness* some account of her work. Miss Sugden is a grand-daughter of the first and a sister of the present Lord St. Leona and for the past sixteen years has been engaged in Zenana work in Lower Bengal, under the Church of England Zenana Missionary Society.

"For two whole years at one time," said Miss Sugden, "my colleague and I NEVER SAW A WHITE FACE,

and it was the happiest time of my life. Of course I cannot go into the details of my work to you now, for I will tell of that to-night. Neither can I tell of the horrors that lie heaviest on my heart. You would not publish it if I did. But I hope this week to arrange for a meeting of married women and tell them of their poor little Hindu sisters. You people here, I find, take a very keen interest in mission work, but even you do not begin to realize the depth of India's degradation or the need of women workers."

"In spite of Sir Edwin Arnold's 'Light of Asia?'"

"The Light of Asia!" in deepest contempt; "the light of Asia is the blackest of darkness. The much-praised Hindu temples are not fit for a

woman to enter. I have never been in one yet and would not go. Hindu women are taught that if they want their sins forgiven they must wash the feet of the Brahmin priest and drink the water. The men of India are utterly untrustworthy. They cannot be employed as engine drivers or conductors of railway trains, or in any post of responsibility. In their cruelty

THEY ARE POSITIVELY FIENDISH.

They treat their children as we would not treat the meanest animal. During a smallpox epidemic one of their remedies is to burn the bodies of the little sufferers with red hot irons, to draw out the fever. And the men and women stand around and laugh at their agony. I have known grown men to die of the burns so received. I would not trust one of them with any animal. Before I came away I took up in my lap a pet chicken which I had and chloroformed her, and buried her with my own hands before I would leave her to be tortured by them. They hurt and maim everything they can. Their very proverbs show their mean, cowardly spirit. 'Never strike a man bigger than yourself;' 'Don't kick a man till he is down, and then kick him until a hen could kick him.'

SO INDECENT ARE THEY AS A CLASS, that the British Government have prohibited, under penalty of a heavy fine, even the men of the highest caste, the 'gentlemen,' from travelling with a European woman. That is what the teaching of Buddha has done for India."

"Do you know anything of Ramabai's work?"

"No, she is only two thousand miles away from me, but too far for a five o'clock tea, to say nothing of the slowness of the trains which sometimes take ten hours to go a hundred miles."

"You say you come in contact with the Mussulmans, too; which do you find hardest to work among?"

"One is about as bad as the other. The Roman Catholics are a serious drawback, too. They will not work among the unconverted natives, and only among our converts. Among the nuns there are many rare women of the sweetest character,

BUT SO PITTABLY IGNORANT!

Some of them I have grown to love very dearly. One especially I grew to be very intimate with. One day I said to her "Sister, why do you work only among our people; why do you not go out, as we do, among the unconverted?"

"O," she said, "there is hope of salvation for a Hindu and for a Mussulman, but none for a heretic." That sweet little woman had never heard that Peter once denied Christ, had never known that Peter was married, or that he had been reproved by Paul. She was an Italian and could not speak English, so we used to talk in Bengali and read together

MY BENGALI BIBLE.

Her one cry was, 'Show me more verses on faith. I never knew they were in the Bible.' She said to me one day, 'Why do you people give up everything and come out here to labor when you do not believe that you are saved by good works?'

"Why," I said, "don't you love your mother, and don't you love to do things for her? We come out here because we love Jesus and want to do something for him."

"Ah," she sighed, "but that faith is pure."

"She died soon after our talks together and I have never been able to persuade another nun to talk and read with me."

Miss Sugden had with her many specimens of native needle-work, which

she intends exhibiting to-night, and which she hopes to sell to help on the work. All interested should hear her in the Synod Hall to-night.—*Montreal Witness.*

An old Soldier's Story.

AFTER U. S. MEDICAL MEN FAIL, RELIEF COMES FROM CANADA.

The following letter tells the tale of one released from suffering, and needs no comment:—

Michigan Soldiers' Home, Hospital Ward A., GRAND RAPIDS, March 27 1892. Dr. Williams' Medicine Co.

GENTLEMEN,—I have your letter of the 24th, asking me what benefit Pink Pills are for pale people, and it gives me unbounded satisfaction to reply. Within ten days after I began taking Dr. Williams' Pink Pills, those terribly excruciating pains I had experienced in my limbs, heart, stomach, back and head, began to leave me, becoming less severe and less frequent and before I had taken all of the second box they were gone. At times since I have experienced aches, but they are nothing compared to the pains I had formerly suffered. For months I could get no sleep or rest only from the use of morphine, two, three and five times daily. Soon after I began taking the Pink Pills I discontinued the morphine and have taken it but once since and I am now only taking my fourth box of the pills. Before I began taking Pink Pills I had no passage from my bowels except from the use of cathartics. Very soon after taking the pills my bowels moved regularly and naturally,—constipation was entirely gone. Previous to commencing the use of Pink Pills my urine was milky in color and after standing resembled a jelly substance. Now it is clear and perfectly natural, and shows no sediment whatever. I had lost the use of my legs and could not bear the weight of my body on them. By the use of Dr. Williams' Pink Pills and cold baths and rubbing with a crash towel prescribed with them, my limbs have steadily gained in health and strength until I can now bear my full weight upon them. I have been gaining slowly, but surely, ever since I began the use of the Pink Pills and am perfectly confident that I will be able to walk again and be comfortable, and this after doctoring for years with the best physicians and specialists who said my disease could not be cured but only relieved temporarily by the use of hypodermic injections of morphine. I would not do without Dr. Williams' Pink Pills under any circumstance, even though they cost ten times what they do, and I strongly recommend them to persons afflicted with locomotor ataxia, paralysis, kidney troubles, nervous diseases and impurities of the blood. I have recommended the Pink Pills to a number of old comrades, and in every instance they have proved beneficial. Can I therefore do less than warmly recommend them to all who read this letter? Yours very gratefully, E. P. HAWLEY.

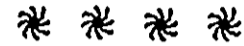
Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after effects of la grippe, diseases depending on humors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

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing our trade mark and wrapper, at 50 cts. a box, or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you; and should be avoided. Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive, as compared with other remedies or medical treatment.

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For 1893



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