

The Canadian Evangelist.

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

Vol. VII., No. 22.

HAMILTON, MARCH 15, 1893.

\$1 PER YEAR IN ADVANCE

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.

An Evening With Prof. Briggs.

During my recent visit to Ann Arbor I had the unexpected pleasure of spending a good part of two days in company with the distinguished Professor of Biblical Theology in Union Theological Seminary—Dr. Charles A. Briggs. He had an appointment to lecture at Ann Arbor on Tuesday evening, but on returning from a southern tour he arrived on Monday afternoon, and we were guests together until Wednesday morning following at the residence of Bro. C. A. Young, who for a time was a student in Union, and was personally acquainted with the professor. On Monday evening, while Bro. Young was engaged with his duties, I spent several hours alone with him, and had an opportunity of drawing him out on many of the questions of the day. Some of my impressions concerning him, and some of his sayings, will not prove uninteresting to the readers of the *Christian Evangelist*.

Prof. Briggs is a man of medium size, and has just passed his fifty-second birthday. His whiskers are quite gray, but his hair less so. He has good health, eats heartily, and is evidently capable of doing a great deal of work. He is of a nervous, sanguine temperament, and while talking frequently works off surplus energy by the tapping of his foot or his hand. He has a benevolent looking face, and a very pleasant voice, not unlike that of the late Isaac Errett, of whom he reminded me in some of his mannerisms. He has the manners of a cultivated gentleman, and the habits of the scholar. He converses with great freedom on all matters relating to his alleged heterodoxy, and, as any one knows who has read after him, is a man of very positive convictions. He has enjoyed the best advantages which this country and Europe offer in theological studies, having had, as he said, the best teachers in the world, including such men as Henry B. Smith and Boswell Hitchcock in this country, and Dörner and others of like fame in Germany. In historical studies relating to the Westminster Confession and other creeds of Christendom, he is probably without a peer. It is this fact which makes him a most formidable

antagonist in the struggle now going on in the Presbyterian Church. He has been a student and teacher of Biblical theology for twenty years, he says, though of course he has only entered that chair recently. With all these advantages, however, he makes no pretense of having mastered all Biblical questions. In answer to some of my inquiries he would say, frankly, "I have not made up my mind on that question," or, "I have not fully thought that out." Without attempting to report him with verbal exactness, or to follow the exact order of our conversation, I may give the substance of some of his statements, gathered from the evening's interview and from other conversations.

On my referring to the fact that his teaching had produced some consternation in other religious camps than his own, he replied that he was aware of that fact, regretted it, but that he saw no help for it; that every advance in Biblical knowledge had been accompanied by similar alarm among extreme conservatives and traditionalists. "Are you aware, professor," I asked, "that you are represented by some of your own brethren in the ministry, and by other good people, as teaching the errancy of the Holy Scriptures in matters of faith and practice, as well as in the minor matters of chronology, historical and scientific references, etc.?" "Why don't they read?" was his comment. "No one," he added, "holds with greater tenacity than I do the infallibility of the Scriptures in all that pertains to faith and salvation." "But," I said, "there are those who contend that while you are able to make this discrimination and maintain your faith in the authority of the Scriptures, the tendency of your teaching is to undermine the faith of others, and particularly of the young." "The best proof that such is not the case," he replied, "is the fact that of the 2,500 students I have taught in Union, not one, so far as I have heard, was ever led to distrust the Scriptures, while very many have told me that my teaching had saved to them their faith in the Scriptures."

Reference having been made to the waning power of creeds, he said, "Yes, but I do not object to creeds; I am not attacked on that score. I stand by the Westminster Confession in its original and historical meaning; the contest, so far as I am concerned, is between Princeton theology and that of the Westminster divines." When it was said in reply to this that the objectionable feature of creeds, from our point of view, was the requiring of others to subscribe to them as tests of fellowship, he answered: "Well, on that point, I am coming to the position of your people; I seriously doubt our right to require of others subscription to these formulations of doctrine."

The matter of his inaugural address coming up, I told him I was among those who understood him in that address to teach that the Bible, the Church and Reason, were three co-ordinate sources of authority, and that while I had read his denial of this interpretation I was not sure I fully understood him as to the sense in which he made Reason and the Church sources

of authority. This led him into an elaborate explanation of his meaning, which I cannot give here in full. It is only fair, however, to say that his explanation removes most of the objections which have been urged against that position. In the term Reason, he includes conscience and the religious consciousness, or experience, through which, of course, God does speak to the soul. By the Church, he means any church that is truly a church of Jesus Christ. In its ordinances, its worship and its ministry the divine power is continuously present witnessing to the truth. "Take away this thought, and we worship a dead Christ; who lived more than eighteen centuries ago. If God is present in his ordinances and worship, there is something healthful and inspiring in a Christian service, and if in the call to the ministry God is speaking to men, preachers would preach more efficiently by realizing that fact. The church seldom realizes that when it meets, as for discipline, Jesus Christ is with them, as he promised, and so loses that power and inspiration which such a faith would bring. Something like that is his idea of the church as a source of authority."

"I believe, professor, you are an advocate of Christian union," I said. "Yes," he replied, "I have any hobby it is Christian union." "The truth is," he added, "it is my advocacy of Christian union quite as much as anything else that has gotten me into trouble." I remarked that I was glad to hear him say that, for I had said as much for him in the *Christian Evangelist*, and was pleased to have him confirm it. It is not any merely sentimental, inward, invisible, and intangible unity that he favors, but a united church, organically and visibly one. He appreciated very highly, he said, what we had done for the cause of unity, "but, of course, there is the question of baptism," he added, "about which we differ." "What is your solution, professor, of the baptismal problem in relation to Christian union?" "I would make it a purely congregational matter," he answered. "Let every individual church settle for itself whom it will receive for baptism and how it will baptize them." I told him that in wrestling with the problem recently that solution had occurred to me, but that I had deemed it impracticable, not to mention any other objection, because congregations practicing immersion as the only baptism would not agree to recognize and fraternize with those churches which practiced pouring and sprinkling and infant baptism. "Well," he replied, "in that event nothing can be done until we are willing to allow that there is sufficient ground for difference of opinion on this subject not to make it a test of fellowship." "Then you do not regard it as clear, beyond reasonable doubt, that the original practice was immersion?" he was asked. "No, I do not," was his reply. "I rather think the candidates with the administrator waded into the water, and then water was poured on the heads of those to be baptized." He was reminded of the figure of a burial and resurrection in connection with baptism. "Yes," he replied, "that is one figure, but the

pouring out of the Holy Ghost is another." He avowed his willingness, however, to be immersed any time for the sake of Christian union, on the ground that the Lord would more readily forgive him for repeating his baptism than for continuing the sin of division. "You are aware, perhaps," I said to him, "that the religious movement of the Disciples was originated by Presbyterians?" "Oh, yes," he replied, "I am acquainted with the history of the Campbells."

"Professor, what do you think will be the outcome of your case in the General Assembly in May?" "Oh, I shall be defeated, I think. I have no hope to the contrary. The west and south are against me, and Pennsylvania will send an almost solid delegation against me." "What will be the result of your condemnation?" "So far as I can now see, it will result in a division of the Presbyterian Church. It is only a question of how large a part of the church will go out with me." I ventured to hope that he was mistaken in this, and that more prudent counsel would prevail when it became apparent that a disruption of the body would result from his conviction. He thought it barely possible that a few of the more reasonably conservative men, like Dr. Nicholls, of St. Louis, might, by acting in time, prevent such a result, but he feared he was too late now. "What would be the policy of the party going out with you?" "We would adopt a short and simple creed, and denominationalism would probably not figure much." "While you are shortening your creed, doctor," I said, "why not go back to the old creed of Simon Peter?" "I am ready for that," he said, "but I do not think we could get others to agree to go farther back than the Apostles' Creed." Personally, he said, he would have preferred quietly withdrawing to being the cause of the disruption of the church; but his friends thought he ought to fight it out on that line. "I do not know," he said, "what will be the result to me of all this commotion, but I am sure that good will come out of it to the cause of Christ."

We had much more talk as to his views of the middle state, the possibility of learning about Christ after death to those who never had the opportunity to know about him in this life, the doctrine of the resurrection, etc., to report which would make this article too long. One other point of some interest I will mention. He was referring to the false meaning that had been put into the doctrine of total hereditary depravity, when I asked him if it were not true that nearly all the old Reformation doctrines had undergone deterioration, and instanced that of justification by faith. He replied that this was undoubtedly true, and that the modern idea of faith extracted pretty much all meaning or value out of the word.

In closing this partial report of our interview—which must not be considered a verbatim report, though I have used the direct style frequently—I find these impressions of the man:

1. He is a man of undoubted faith in God's word and in its power to take care of itself against all enemies without

the need of any false plea in its behalf. Indeed, he told me he did not know what it was to doubt the authority of the Scriptures; that if he had had some trouble on that line he might have been better able to sympathize with the position of those who are troubled about his teaching. He may hold a wrong theory of criticism, but he is a profound believer in the inspiration of the Scriptures and in Jesus Christ as a divine Saviour. Can the church of to-day afford to convict such a man of heresy? I am sure that I differ from many of my brethren on the question of Higher Criticism. I regard it as one of God's providential agencies for breaking the power of tradition, freeing the church from its bondage to creeds, and accomplishing the very ends for which we have been praying. Others, equally loyal to Christ, regard it as an enemy to be resisted. But we shall have no heresy trials among us on the question unless we first repudiate the very basis on which we have made our fight with denominationalism, and go back into the tyranny from which our fathers escaped.

2. Prof. Briggs is a courageous man, more courageous than prudent. He will have no truce or compromise measures. He is not always careful to guard against misunderstandings. He is an able man, too, having equipped himself as few men in this country. I think we need a few such men as Prof. Briggs in the church, but it would not be well, perhaps, to have everybody like him.

3. He impresses me as a man of uneven development—a radical in some things, a conservative in others. This is the impression his book "Whither?" made on me when I read it, and my personal intercourse with him deepens this impression. There are some questions he has not studied thoroughly, or "thought out," as he says. But he is destined I believe to play an important part in the ecclesiastical changes of the near future. I shall always esteem him more highly for having had this personal acquaintance with him, and while I may in the future, as I have in the past, criticize some of his positions, I cannot doubt his sincerity, his honesty of conviction, his courage, or his faith.—J. H. G. in *Christian Evangelist*.

"Give me the first five years of a child, and I will make of it a saint or a devil."—*A Catholic Priest*.

If I had my ministry to go over again, I would give more attention to the children."—*Rev. Dr. Ashbel Green*.

"Train up a child in the way he should go, and when he is old he will not depart from it."—*Proverbs xxii. 6*.

"We can raise more Christians by juvenile Christian culture than by adult conversion—a thousand times more."—*Dr. J. G. Holland*.

"The time is coming when there will be two sermons preached to children and youth where there is one to adults."—*Bishop Janes*.

"After the observations and experience of a long life I have come decisively to the conclusion that if I had my life to live over again, I would pay ten times as much attention to the young of my charge as I ever did."—*Dr. Samuel Miller*.

Contributions.

On Nature.

Yes, it is indeed a desirable thing to live on this earth, to breathe the breath of life amidst so much that is beautiful and good, when one can forget self and sin and sorrow and all that blights and annoys and distresses, and standing beneath the broad blue canopy that over-arches earth, breathing the fresh, pure air of heaven, rich with the aroma of nature, who will not say it is a grand, a glorious privilege to live? There is so much in nature that is beautiful so much in the inanimate creation to admire and love. Go where you may, turn which way you will and new objects of beauty greet the sight. Take up a little pebble from the clear rippling brook, and you find it set with gems. Pluck a flower from the garden or the wildwood and scan its delicately veined and marvellously painted petals, and stand lost in wonder at its sublime workmanship. Look down at your feet on the green and gray moss-covered stones upon which you stand. Note the many spirals and columns and cells and feathery sprays of which it is composed, and where is the hand of the most cunningly skilled mechanic that can cope with the beauty and skill that is there displayed? Take up a blade of grass or a leaf from the tree, and in them you will discover a lesson for every botanist, a sermon for every preacher, a whole world of thought and study for the philosopher. And these are only the smallest particles, the minutest accessories to the beautiful garb with which the Divine hand has clothed the earth. The enthusiastic lover of nature can stand and view the far-stretching landscape painted in all the rich, warm, glowing colors of vegetable and atmospheric tint as no artist could paint it; with the fair, blue cloudless sky above, at the early morning hour when the rising sun flings his mantle of glory all golden out over the lively green of the trees and sod, over the blossoming shrubs and perfumed flowers, all bespangled and glittering with the quivering dew-gems of the night, and revel in the beautiful and sublime creation of nature. True, we sometimes see defects and blemishes in nature, and then again we can see that she has a cunning and beautiful artifice in hiding some of her defects and blemishes. I have seen a crumbling, decaying old tree that was once the pride of the forest, stretched upon the ground without sod or branch and that looked as if it had lain there for centuries, all cunningly covered over and bright with the beauty of living vegetation; a seed dropped by a bird on the wing, whose hidden germ has sprung into life and developed into a leafy bush or a blossoming plant; the trailing vine, whose tendrils has reached out and taken hold of the rough bark, and the rough and crumbling bark itself thickly carpeted over with rich moss of many hues, whose countless tiny cups of scarlet and bronze and silver and green look as if they were the work of fairy fingers. Nature teaches us a lesson of hope and faith. She teaches that from deformity beauty shall spring, that unsightliness and defect shall be clad in the habiliments of radiance and splendor. Yea, more than all she teaches us that from the dead life shall come forth into renewed vigor and comeliness. Year after year as the season changes does she bring before us lessons emblematic of the resurrected body and of the immortality of the soul. The apparent deadness of nature at this season of the year is not death, but sleep. 'Tis but the decaying of the outward form or visible body underneath and within, where lies silent and dormant the embryo until

the spring returns and all the pulses of nature begin to throb with awakening life and animation, warmed by the quickening influence of the sun's genial rays, fed and refreshed by the health-giving showers, nature awakened to life, putting on new garments of richness and beauty, filling the air with the distilling perfume of opening buds and flowers.

"Sun-kissed meadows stored with daisies,
Smiling in the mellow light,
Woodlands vying with the rainbow
To produce each color bright.
Gardens blush with flowery favors,
Fairy chimes each floral bell,
Resurrected in morn of nature,
Sweet each bud and blossom tell"

And so we might say of the decaying of human nature, when the soul has left its mortal clay and the body lies pulseless and inanimate, it is not death, but only sleep, and when the glorious morning of eternal spring shall be ushered in, men shall the spirit—the germ—reunited with the body, quicken it in its newness of life and immortality to bloom incorruptible and triumphant over death and all decay. Nature is God's book of instruction to His children, and what lessons of faith and trust and patience may be learned from its wide open pages every day! What delightful studies in the sublime workmanship of its wonderful construction! How elevating and ennobling to the mind is the contemplation of the glorious works of the Creator, who has clothed the fields and the forests in such garments of richness and beauty and adorned the flowers in such magnificent array, that not even the glory of Solomon could compare with that of a single lily. E. C.

Summerside Letter.

In a former letter I promised to tell you something about this island; and something about the work and workers connected with the church of Christ. I shall first tell you something about P. E. Island. It is situated in the southern part of the Gulf of St. Lawrence and is separated from the mainland by the Northumberland Strait. The nearest point to the mainland is Cape Traverse, which is only nine miles from Cape Tormentine, in New Brunswick. In shape the island is long and narrow, being about 130 miles long and having an average breadth of about eighteen miles. Its coast is indented by many inlets from the sea, many of which form good harbors. At Summerside, the point from which I write, the distance from shore to shore is only four miles. Just who discovered the island I cannot say, as there is a dispute about that. It is said that John Cabot landed here on June 24, 1497, and called it St. John in honor of the day. It is also said that Verazani claimed the island for the King of France in 1523. In 1663 Capt. Doublet received a formal grant of the island from the King of France. By the treaty of Utrecht in 1713 Nova Scotia (Acadia at that time) was given to the English. This caused a large number of the French inhabitants of this province to move to the island, which still remained as a French possession. In 1758 England sent out a large fleet to conquer Canada. Quebec and Louisburg were the principal strongholds. These yielded to the courage of the English, and this island passed over to the rule of the British. The civil history of this island as a British possession begins in 1763, when the treaty of Fontenbleau was executed. In 1766 Capt. Holland finished a survey of the island, which he had carried on under the direction of the government. By this survey the island was divided into sixty seven lots or townships. These lots were granted to in-

dividuals and companies, and they in turn rented to others. This system of landlordism proved unsatisfactory and from time to time gave rise to disturbances, but wise legislation made proper arrangements, and at present the old system is looked upon as a thing of the past. In 1873 the island became a province of the Dominion of Canada. It is now divided into three counties and contains a population of about 100,000. Charlottetown is the capital and is a city of about 13,000. There are very good opportunities for education provided by two colleges and several high schools, as well as a plentiful supply of district schools. The principal industries are farming and fishing. We have here some of the richest soil in Canada. The Roman Catholic is the prevailing religion. Among Protestants the Presbyterian is the strongest body.

The Disciples have eight congregations, with a total membership of about 800. Four preachers are engaged upon the island—Bro. G. D. Weaver at Montague and East Point, Bro. O. B. Emery at Charlottetown and Lot 218, Bro. D. Crawford at New Glasgow, and the writer at Summerside, Tignish and Tryon. The work in this as in the other Maritime Provinces has not grown very rapidly, although much faithful work has been done. Bro. D. Crawford for nearly half a century has been a faithful soldier of the cross, and I do not think I am saying too much when I say that the growth of the churches on this end of the island has been, owing to his energy and love for the faith once delivered to the saints, advanced more than by any other man. He is now in his seventy-third year, preaches regularly, is editor of the *Christian*, and is as earnest as he can be. He is truly a father in Israel. The late Dr. Knox was also an earnest worker, especially on the east end of the island. Notwithstanding the earnest work of these and others, our churches have not multiplied very fast, the chief reason for this being the exodus from the province of our young people to the United States. P. E. Island has sent a grand lot of good men to swell the ranks of the Disciples there. The church of which I am pastor has sent from its fostering care a number of good preachers, among whom I might name A. McLean, Neil McLeod, etc. The brethren are warm-hearted to a man, and preaching brethren from other places are always welcomed. We have an annual meeting, which is held on the second Lord's day in July, this year at Montague. At that season of the year the country is at its best, almost like one huge flower garden; beautiful fields of timothy and clover fill the air with a delicious aroma, while the tall wheat and oats present a soft color to the eye as the emerald green moves to and fro in the wind; and then the acres of potatoes covered with masses of fragrant blossoms, all help to make a drive through this country a very pleasing affair. Then there are the farm houses snugly sheltered from winter's cold and summer's heat in a grove of beautiful shade trees. The fields slope gently toward the river bank and the stream goes on its way and the music of rippling waters adds a charm to the beautiful scene—but I think you had better pay us a visit.

W. H. HARDING.

Summerside, P. E. Island.

Halifax, N. S.

Feb the 12th was a good day for the church in Halifax. It was the day of the dedication of their new church house. The day was fine, the house was well filled, there were four preachers present: Bro. Stewart, of St. John, N. B.; Bro. Gates, of Hants Co.,

N. S.; Bro. Storms, of King's Co., and the writer, of Milton. There were also a number of brethren from Hants and King's counties. The writer spoke in the morning, and Bro. Stewart in the afternoon and evening, and Bro. Gates Monday evening. One hundred and fifty dollars were taken in the collections. This was the best day our brethren ever saw in the city of Halifax; they have now a very fine, neat and commodious house of worship. It is well finished and furnished, and well lighted with the electric lights. It will seat 350. It has a baptistry and two dressing rooms. The circular form of the pews makes it easy for all to see the speaker, and its acoustics make it easy for all to hear. Its location is in the north of the city, where there are no other churches very near, and where the city is rapidly building up. Never in the history of this church has there been such an encouraging outlook, and such favorable prospects for success as the present. These brethren have made a noble and a generous struggle. It has been a strong pull, and a long pull, since the beginning of the primitive gospel in their city. It has been a tug of war with them. They have been through the conflict of opposition, battered and shattered time and again, but they nailed their colors to the mast and have stood steadfast, immovable, and we think have passed the Rubicon. The brethren in these Maritime Provinces are deeply interested in this work, and are coming up to their help with financial aid in a commendable manner.

If there are any who read these lines whose hearts are moved toward this little band of brethren of 40 members, let them feel assured they could do nothing more profitable and worthy, and that would be more highly appreciated than to forward to them a dollar, more or less, better more. There is yet quite an indebtedness on the house. To pay this and to support preaching there, will tax these brethren beyond their power. They will therefore be compelled to look for help outside of the city. But the same faith and works that have given them success, so far, and that has moved the hearts of the brotherhood toward them, will give them continued success.

H. MURRAY.

Selections.

A Gross Outrage.

SCHOOL CHILDREN FORCIBLY BAPTIZED INTO THE ROMAN CATHOLIC FAITH.

The *Patriotic American*, of Detroit, Michigan, publishes the following letter from Elroy, Wis.:

"There are thousands of people in the East who will be loath to believe the high-handed manner in which the representatives of Rome conduct themselves where they get the opportunity; but the case which has been decided in the Circuit Court here, and which has been appealed to the Supreme Court, will give their authentic information and open their eyes.

"This town has a very large Roman Catholic population. It is not a large place, having a population of about 1,600, and is located on the C. and N. W. railway in Juneau county about seventy miles west of Madison. They have one Public school with four rooms, in charge of four teachers. There are three school commissioners elected by the voters, and last fall two of those elected were Roman Catholics and one a Protestant. They met and elected one of the Romanists president and the other secretary.

"At the regular meeting the two Romanists would not attend, so there would be no quorum; then they would call a special meeting and not notify the Protestant. They appointed three Roman Catholic teachers and retained one lady who had long been teaching there, and who was a Protestant, though there was a clamour among the

Romanists of the town for her removal also—but they seemed satisfied with 75 per cent. of the teachers.

"Then came the priest of the Roman Catholic Church and ordered the Bible out of the schools. This was done. Then he ordered that the Roman Catholic catechism should be taught in the schools; the Protestant teacher objected, but she had to submit or resign. Then came the crowning outrage of all. One morning the priest came into the school and ordered the three Roman Catholic teachers to take all of their scholars over to the church at once.

"He then went into the other room and notified the lady to take all her pupils over to his church, as some interesting proceedings were to take place. She protested; but he marched every one of his scholars off, and, taking every child over to the church, he publicly 'consecrated' or baptized them into the Roman Catholic faith, Protestants and all, and many of the little folks did not know what was being done to them.

"This last indignity was too much for some of the Protestant parents, and with the Protestant School Commissioner they applied to the Circuit Court for an injunction to restrain the priest from further interfering with the Public school. The court has granted the injunction, and the priest and his backers have appealed the case to the Supreme Court. This is the Supreme Court that last year decided that the Holy Bible was a sectarian book and must not be read in the Public schools.

"The Supreme Court decides such appeals on the briefs submitted, and the Roman Catholics have plenty of money to retain the best attorneys to fight their case, while the Americans have no such powerful organization.

"In case the Supreme Court decides in favour of the priest, what will he do next? And what will every priest in Wisconsin do if the people submit? This is in America in 1893.

"The records of the Juneau county, Wis., court will verify every particular as given above."

Let Canada beware. Give equal rights as citizens, to all; but special privileges, on account of race or religion, to none.

Exemption of Church Property From Taxation.

In beginning my study of this question of exemption of church property, I was favorable to the taxation of lands only, but the more thorough investigation of the subject has led me to the conclusion that the buildings also should be taxed. The religious uses of church property furnish no reason why it should not be taxed the same as other property. To make the religious use of church property a reason for exemption is, as far as it goes, a virtual union between Church and State. It, in effect, concedes the principle that the support of religion is one of the duties of the State, which I do not believe to be true.

The objection is raised that churches do not belong to individuals, that they are public property as really as a city hall or a postoffice, and hence should receive official recognition and help. This objection does not in my mind accord with truth. Church property is not public property; it does not belong to the whole community any more than the Bank of Hamilton does. It is private property, owned and controlled by individuals or a religious society. The Government does not own it, nor does it control its uses any more than it controls the uses of all private property. It is very true that the uses are in the moral interest of the community as a whole, but this does not constitute it public property. If it did by the same theory nearly all private property would be public property, and hence might claim exemption.

The land on which all our churches are built is property, the buildings erected on these lands are property, in the aggregate making a large amount, and it is, in the strictest sense, private

property, every dollar of it being owned either by individuals or by trustees in trust, incorporated according to the laws of our land. Should this private property, held, owned and used by these individuals or societies in propagating the religious doctrines which they believe, share with other private property the burden of taxation to meet the ordinary running expenses of society, or should the church be entirely exempt from such burdens? We do not think that the religious uses of church property furnish any valid reason why it should not be taxed.

We consider that the great majority, the 81 8-9 per cent. of the population, have just ground for complaint when they find the minority, the 18 1-9 per cent, of the population of this city, holding one-half of the exempt church lands. If, however, it is not right that the minority should be given an advantage over the majority, so neither is it right that a majority, be it ever so large and affluent, should be given an advantage over the minority. In other words, it is not just that the Roman Catholic Church in this city should hold as much land, free from taxation, as all the other churches put together, so neither is it just that the Roman Catholic churches and all the other churches of the city should hold property valued at nearly \$1,000,000 free from taxation, if thereby the taxes of other men, who have no church home, are going to be increased. Nor should the churches willingly permit any system to continue in existence that may in any way be construed as a determination on the part of the church to take any advantage of the non-church-going population. The church exists largely for securing the salvation of this very class, and should carefully guard against any system that would be destructive of her influence to that end.

If it may be said that the property holders are the voluntary supporters of the churches and that it cannot be a matter of importance to them, so far as the amount of their tax is concerned, whethere they pay the whole as assessed on their private property, or pay a part in an assessment upon the churches in which they have a special interest. It ends in the same thing. But is it really true that all tax-payers are voluntary supporters of churches? Even if we were sure of it being true of the very great majority, is there not a minority of whom it is not true? By what principle is the church justified in taking advantage of this minority, however small, in this matter of church exemption? There are many of our fellow-citizens who are not voluntary supporters of the churches and, indeed, are not supporters of the churches at all, save in the indirect and compulsory way of paying an increased rate of taxation on their property because of the exemption of church property from taxation. They hold no church relation, do not attend public worship and hold no sitting in any church. The exemption of churches from taxation means increased taxation for these non-church-going tax-payers. They are compelled in an indirect way to contribute to the support of churches which they do not attend and sometimes to the support of religious teaching in which they do not believe.

It is very true that the amount realized from church taxation, according to the official valuation, would not be very large (\$17,098.71 per year), but in a term of ten years that would give you the handsome sum of \$170,987. A part of this burden is now being levied upon that class of rate-payers who have no church relations, who are being compelled by law to bear an increased taxation because of a deficiency created by church exemption. As I understand the teaching of the

New Testament, I do not think the church should be a party to this evil.

[The above is a portion of an able paper read before the Hamilton Ministerial Association by Dr. Clark, pastor of Zion Tabernacle (Methodist), Hamilton. We judge that Dr. Clark's reasoning is sound and scriptural.—EDITOR EVANGELIST.]

The Sunday School.

Sunday School Committee of the Co-operation of Disciples of Christ in Ontario:—J. A. Alkin, Chairman; E. B. Barnes, J. D. Stephens.

All matter intended for publication in this department should be sent to J. A. Alkin, Orangeville, Ont.

Review Sunday is at hand again, and how shall we prepare for it? is the anxious question of many superintendents and teachers. Not all Sunday school workers are convinced that the international lesson committee are wise in setting one day in each quarter for a review of past work. Consequently when it comes there are not wanting teachers and scholars who look upon it as dull, and take an opportunity for a day's absence.

Wise reviewing is an essential in a Sunday school that would do good work. Not what the scholars have studied, but what they have learned and retained is the test of the teachers' work. Therefore, review day gives the teacher an opportunity of finding out just what has been done during the quarter. It is stock-taking time, the day of reckoning, and from it should date some new feature in our work whether renewed energy, new method, or corrected error.

H. Clay, Trumbull, writes, "that in the schools of the Jesuits, under Aquaviva, nearly three centuries ago, reviewing as a means of fastening the truth taught was given large prominence. One of the maxims of this system of study was, 'Repetition is the mother of studies.' Every lesson was connected with two repetitions; one before it began of preceding work, and the other at the close of the work just done. Besides this one day a week was devoted entirely to repetition. In the three lowest classes, the desire of laying a solid foundation even led to the second six months' in the year being given to again going over the work of the first six months. By this means, boys of extraordinary ability could pass through these forms in eighteen months instead of three years."

He is a wise teacher who reviews his work each Sunday, such reviewing conduces to independent thought on the part of the scholar, in addition to fastening the truth taught.

But some schools will use the Review day of the first and third quarters for a missionary or temperance day. That is very commendable. With the missionary information, books, illustrations, etc., at hand, we can make a missionary Sunday exceedingly interesting and helpful to our classes. We might tell the boys and girls something about our own missionary and Canadian sister, Miss Mary Rioch, of her trip and her letters. About Sue A. Robinson, of immortal name, of her devotion to the cause of Christ, of the monument of her zeal in the State of Washington, in the person of Jue Hawk; in her persistence even in weakness to pursue her 'Father's business' until they laid her to rest in that far off Hurda cemetery, under the broad-leaved palm trees. The older scholars will be interested in facts and figures. These are easily had, but be careful as to the quantity you give. The life's work of some one missionary would form a good topic for a half hour's talk to advanced classes, and I know of a no more brilliant theme

than "The life of A. M. Mackay, the Hero of Uganda." Aim to kindle the interest and youthful zeal of our scholars in this, the church's greatest work. Some poor boy or girl may some day possess great wealth or opportunity, and your influence will tell on their disposition of their talents. May the wisdom which is from above, which is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, be given us in the work.

Children's Work.

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

"I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth."—Job xix. 25.

DEAR CHILDREN. I have a treat for you this time. You will be delighted to hear from Miss Rioch again, and such a nice long interesting letter, too. I hope you will all enjoy it very much, and that it may encourage you to try a little harder still to do what you can to help forward our work. You can attend your band meetings regularly, and if you have to take any part of the programme, see that it is well prepared, and if it is possible to get possession of a cent any way, be sure and save it for collection. It only takes one hundred cents to make a dollar, and every dollar helps. Just three months more this year, and I wish I knew what to say to rouse you to see the importance of using these three months to the very best advantage.

In her letter to me Miss Rioch reports herself as well in health and enjoying her work very much. I am sure I may, in the name of you all, return hearty thanks for her kindness in writing to us again so soon:—J. E. L.

10 NISHIKATI MACII,
HONGO, TOKIO, JAPAN,
Jan. 26, 1893.

DEAR CHILDREN—You will by this time have imagined that I have completely forgotten you. I have not. I can assure you that it is only that I have been very busy.

Since writing to you I have learned a little more about the children of Japan. They improve greatly on acquaintance and are as full of fun and pranks as can be. One little fellow called with his mother the other day. After the first feeling of shyness passed we had a jolly romp together. You would have enjoyed his experience with a big rocking chair. It was certainly the first time he had seen such a thing. When he found out he could make it rock his delight knew no bounds. He would get out, examine it closely to see "the wheels go round," get in again, rock, get out again, and so on, until you would think his little legs would be quite tired out.

During our romps I noticed that a little bell kept jingling, which seemed to come from under his coat. It turned out to be a little round copper bell tied to a cloth purse, inside of which purse was the child's name and address. This is worn by every boy in case of his being lost. When the little fellow was about to leave for home his mother, very much against his will, made him get down on his knees, touch his head to the ground and say good-bye to me. He did this so comically that even his mother smiled, which gave us an excuse for venting our mirth out loud, which we were very glad to do, as we are still very human, especially am I.

Next to our home is a vacant lot, where the boys of the neighborhood fly their kites. They certainly know how to do it, too, to perfection. Look-

★ **A Premium Puzzle.** ★



THE HANDSOME LADY has two companions. Can you find them? If you mark faces and send to us as directed below, THE LADIES' COMPANION is a high class, 32 page, illustrated magazine devoted to Literature, Home Life, Fashion, etc., most artistic in appearance and patronized by the best class of readers. A perfectly fair and legitimate premium system is adopted by its publishers at great outlay. In order to quickly place it and its sister publications at the head of all Canadian magazines in point of circulation. During 1892 we put away four beautiful Rosewood Pianos. The next exact good faith will be kept with every subscriber, both as regards the magazine and premiums.

See name of subscriber to receive the grand Piano now exhibited at our offices in Ladies' Companion for March.

We publish Ladies' Companion, \$1.00 per year; Ladies at Home, 50 cents per year; Our Boys and Girls, 25 cents per year. Note our address: 166 King St., West, and do not confound our publications with any others of somewhat similar names.

PREMIUM LIST.

To the first person solving puzzle we will send an elegant Rosewood Piano, valued at \$50; the next will receive a Gold Watch; the third, a \$100.00 Piano; the fourth, a \$100.00 Piano; the fifth, a \$100.00 Piano; the sixth, a \$100.00 Piano; the seventh, a \$100.00 Piano; the eighth, a \$100.00 Piano; the ninth, a \$100.00 Piano; the tenth, a \$100.00 Piano.

Each contestant must mark faces in puzzle in ink or pencil, and send to us with Thirty Cents for 3 months' subscription to the Ladies' Companion. Address: 166 King St., West, Toronto, Can.

ing from an upstairs window we can count sometimes as many as thirty kites, which look like birds poised in the air. Indeed, it is quite a task to guess whether they are birds or kites, for in Tokio, where we live, there are a great number of hawks whose chief pastime seems to be in floating in the air with extended wings and then suddenly swooping down upon the ground or mayhap upon a roof. These kites are made of thin rice paper painted in very bright colors. Most of them are oblong with a long rope hanging from each of the two lower corners. When the wind is favorable, that is, not too strong, they fix a bow-shaped stick with a rubber strap to their kites. This strap, when the wind plays on it, has the effect of an Aeolian harp. When there are as many as six of these harps singing at once it has a strange, weird, though not altogether unpleasant effect upon the listener. Go where you will every vacant lot has its swarm of boys with their beloved kites.

When we arrived in Japan (which was in November) top-spinning was in vogue. Every boy, big and little, was pegging away as hard as he could, much in the same way as you boys do at home. These, however, gave place to kites, and even these were laid aside for a couple of days on account of a fine snowstorm, when they busied themselves making snow men. This being quite an event in Tokio the chance was too good to lose. The third day, however, the kites came out again in all their glory to sport with a fine balmy breeze that puts me in mind of a spring morning in May in my own dear country.

The little girls play shuttle-cock and battle door mostly. Their mallets and balls are very artistic and pretty. They play very skilfully, sometimes for the space of ten minutes not allowing the ball to fall to the ground. This being a national game men and women also are very often seen engaged in it, and no matter what time of the year it may be this game never seems to wane in the interest of the people. The very little girls play "keeping store," making mud pies and playing with their dolls. One very often sees these little tots with their dolls strapped to their backs just as their older sisters have their baby brothers or sisters, strapped to theirs, for you must know that the little girls of Japan are the nurses, the mothers needing to go out working all day. Nearly every girl in my Sunday school and one or two boys has a baby strapped to his or her back. If the baby frets a little, they sway themselves back and forward, hushing it the while.

If this is not sufficient to quiet it, they get up and walk up and down, patting it on the back till the little one is asleep, listening all the time to the native teacher, who is telling them some sweet story about Jesus. These little girls are sober-looking and seem to feel the responsibility laid upon them, while the boys on the other hand seem to be fancy free and enjoy life to the fullest extent. It is of course of the poorer class I am speaking. But there, I have already made my letter too long and shall tire you out completely. So good-bye, and wishing you all a very happy New Year, I remain yours lovingly,

MARY M. RIOCH.

Slocum's Emulsion has no equal. 35c.

Dick.

BY NED GWEN.

"Clear out, you little dinky!"
"Home with you. We don't want you!"
Dick Thurston made no reply, but, swinging a pair of skates high in the air, he burst into a perfect roudade of melody.
His one weapon of defense was irresistible; and whether he trilled like the birds of the forest or sang the quaint old negro songs his grandfather taught him, the village boys were silenced when he chose to have it so.
As soon as skates were strapped, the river, with its sparkling coat, was a scene to delight the eye.
Suddenly, when the jollification seemed at its height, little Dick, after a pirouette no other boy dared attempt, struck out for shore.
"What's the matter, Dick?" "Where you going?" shouted the boys.
"Goin' home to get a lickin', an' I must run."
"What for?" "What do you mean?" cried one and another.
"Cause mammy said if I went on the ice before she said so, she'd whip me; an' she allus says, 'When you got a hard thing to do, Dick, do it quick an' have it over; so I'm goin' to cut an' take it.'
"Hurrah for Dick!" cried one of the jolliest of the crowd.
"If you've got a hateful old thing to do, why, do it. I'm going home to split the kindlings."
"There'll be a splendid moon tonight, an' I'll be back," he called to those he left behind.
Fred Danforth looked at Tom, and Tom looked at him. "That miserable little imp!" muttered one; and then they both laughed rather faintly. But they pulled off their skates.
(Continued on page 5.)

THE Canadian Evangelist

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

Terms, \$1.00 per annum in advance.

GEORGE MUNRO, - Editor and Publisher.

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

All business communications and remittances to be sent to George Munro, 85 Wellington Street North, Hamilton, Ont.

Remittances sent by post office order or registered letter will come at our risk.

No paper discontinued without express orders and payment of all arrearages.

In ordering change of address, be sure to give the old post office as well as the new.

HAMILTON, MAR. 15, 1893.

The Union Question.

THE TORONTO CONFERENCE.

The conference on union between the Toronto Ministerial Association and the Anglican clergy of the same city was continued on Monday morning, March 6. The feature of the occasion was a paper by Principal Caven, of Knox College, entitled "Points of Agreement," which we observe a number of papers styled "Points of Difference." The Toronto Globe gave what appears to be a verbatim report of the address, and for the benefit of our readers we shall make some extracts here, as our space will not permit us to publish it entire.

The following, with regard to the place and authority of the word of God, is very satisfactory:

"In speaking of matters of ascertained agreement between the parties to this conference, I mention first the place of authority which we all give to the Bible. We all regard the canonical Scriptures as the Word of God, and the supreme and only infallible rule of faith and practice. 'Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation.' (The Thirty-nine Articles.) 'The ground of our religion and the rule of faith and all saving truth is the word of God, contained in the Holy Scriptures.' Of the canonical books the same authority says: 'All which we acknowledge to be given by the inspiration of God, and in that regard to be of most certain credit and highest authority.' (The Irish Articles.) 'The authority of the Holy Scriptures, for which it ought to be believed and obeyed, dependeth not upon the authority of any man or church, but wholly upon God, who is the author thereof; and therefore it is to be received because it is the Word of God.' 'The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture; unto which nothing at any time is to be added, whether by new revelation of the spirit, or by traditions of men.' (Westminster Confession.)

"These statements will, I think, be accepted by us all. The Scriptures are the Word of God. They were given by inspiration of God. They contain all things which a Christian man may be required to believe or do. Nothing which is not set forth in Scripture should enter into the credenda of the church, or be laid as duty upon the conscience. The church of Christ may be properly spoken of as the custodian of Scripture, and her testimony concerning it is of great value; but, since the close of the canon, her utterances are not to be placed on a level with the Word of God; their authority depends upon their agreement with that word.

"Nor can the Christian consciousness, so-called, ever become the rule of faith and duty, and so claim rank, in this respect, with the Bible. The human mind is too limited and too much darkened and biased by sin, even in the best men, to admit of any such place

and function being assigned to anything in us.

"In the belief and teaching of our churches regarding the Scriptures we have thus common ground of the utmost importance. We here find ourselves together, in opposition, on the one hand, to the Church of Rome, and, on the other, to all types of rationalism. We agree in co-ordinating no other authority with that of Scripture."

The following paragraphs bring out well a distinction very familiar to the Disciples of Christ. It is very gratifying to know that a man of Dr. Caven's eminence and prominence apprehends it so clearly and states it so well. The Disciples have been in the habit of putting it thus: "Nothing should be required as a test of fellowship, or a condition of church membership for which we have not a 'Thus saith the Lord' in express precept or approved precedent."

"I am not expected to discuss the question, what measure of agreement as to the doctrines, ordinances and government of the church is necessary to ecclesiastical unity? If disunion is an evil, if it tends to obscure the glory of the church, to weaken her testimony to the truth, and to retard the evangelization of the world, we should labor and pray for its removal, and we should carefully avoid making anything essential to the integrity of the church which her Lord has not made essential. To do so is an error of a very serious character, for it not only prevents union, but gives to the world a false and injurious impression of her who is the spouse of Christ, who is 'all glorious' and 'whose clothing is of wrought gold.' And this is an error into which good men in their anxiety to maintain some position or principle which they deem correct (and which may be correct) may readily fall. No one has a right to characterize any part of the teaching of Scripture as unimportant, but as little has he a right to admit into his definition of the church or of her ordinances, or to prescribe as a term of communion with her anything to which the word of God does not give that place. Perfect loyalty to Christ demands that, on the one hand we should hold fast all that we believe to be of His truth, and that on the other we should add nothing to the conditions of ministerial and Christian fellowship prescribed by our Master. To do this were to usurp the prerogative of the Lord and to sin against the brethren.

"The harmony of church life and action (not to speak of Scripture) requires that the church should have a definite constitution, and that elements of discord and disunion should not, under plea of comprehension, be admitted into her. But the solution of the difficulty caused by the want of perfect unity in our point of view cannot surely be acquiescence in permanent denominationalism. For my own part I accept no definition of the church which does not find its essence in that which is spiritual and recognize as truly of it all who, in any communion, hold the head, even Christ, but I would not the less strive to unite the disciples of the Lord in the perfect visible fellowship and to remove the offense of sinful rivalry among brethren, and of the waste of means (for this is sometimes involved) in carrying on the work of the gospel. Thus outward union would become the expression of inward and spiritual oneness.

"Nor let us confound the question, whether such and such a tenet is right and Scriptural with the other question, whether the holding of such tenet or position by brethren is sufficient reason for those who hold otherwise to decline fellowship or union with them. Diversities of belief or practice may be of a character to prohibit union. It is an important question whether, in any given case, they have this importance. The church of Christ in the present day is bound very carefully to consider the ethical and Scriptural principles involved in union. She sins if she affects un-Scriptural coalitions; she sins if she unnecessarily perpetuates division."

A number of speakers followed Dr. Caven. Rev. Septimus Jones (Anglican) said: "Christ himself had prayed for the consummation of union, and they might therefore feel that they were on the right track in seeking it."

"They further agreed that unnecessary division was a sin, and, like all sin should be repented of."

Rev. W. S. Blackstock (Methodist) said: "To reach anything like union they must go back beyond theology or ecclesiasticism. Christ was not a theologian, nor did anything in his sayings savor of ecclesiasticism. Christianity existed before either, and it was on the broad basis of the Gospel that union, if it were to come, must be established."

Dr. Thomas (Baptist) said: "They must bring their differences and difficulties to the light of God's Word. Why could they not enlist the services of the most scholarly men in each branch of the church, and, sweeping away all the rubbish of the past, pedigree and ancestry and such like, let them start afresh on a new and equal footing."

Rev. Provost Body (Trinity College) declared that "He cordially appreciated the platform laid down by Dr. Caven. The New Testament standpoint was the only one by which they could arrive at union. They (the Anglicans) agreed with the New Testament position, because it was the Word of the Supreme Teacher who inspired His followers and gave them the authority on which they acted. Coming a step further it was perfectly consistent, while cheerfully recognizing the bonafides of each other, to admit that they should differ in certain points. It was perfectly consistent, too, if they could not get light from the apostles on certain points, that they should go to other contemporary testimony." With reference to this last statement, we would say that any point on which we cannot get light from the apostles cannot be of much importance and certainly should not be treated as essential.

It is curious to notice how high and low Anglicans differ with regard to the "historic episcopate." Principal Sheraton, of Wycliffe College (low church), is reported as saying that "He repudiated entirely the idea of a sacerdotal episcopate and its accompanying condition, that except through it there was no communion with Christ; the only reason why he held to the episcopate at all, simply was, that it was the most helpful and efficient form of church government." Dr. Langtry (high church), who followed Principal Sheraton, "thought the previous speaker had drawn somewhat upon his imagination. The Anglicans did not believe that the internal created the external, or vice versa, but that each and both were of divine origin." Dr. Langtry, of course, holds the "historic episcopate" to be an "external" of "divine origin," and certainly if he is right, it is right to contend earnestly for it. We repeat that it is curious that two leading men, and able men too, in the same church should hold such diverse views on the one point, and not only so, but that the one should charge the other with not understanding him. It would seem that the common subscription to a man-made creed increases rather than diminishes the difficulty of persons understanding one another.

At the conclusion of the speaking it was arranged that the Ministerial Association should appoint a committee to meet a similar committee from the Clerical Association, and that when this joint committee had arrived at some tangible scheme another general conference should be held to receive their report.

This second discussion, as the *Week* says, "seems scarcely to have advanced the project" to any perceptible extent. Yet we feel that the clear enunciation of the principle that no unscriptural tests of fellowship must be applied, as was done by Principal Caven, is a gain, and would probably set some thinking along a new line for them.

Notes.

"Religious teaching, we think, might well be left for the family, the Sunday school and the church, teaching in the day schools being confined to secular subjects, so as to give offence to none," so says the *Hamilton Times*, and so say we.

We notice that it is claimed by some members of Parliament that the public schools in Manitoba are Protestant schools. How is it, Bro. Finch, in your part of Manitoba? If they are Protestant schools, we shall join with our Catholic friends in opposing them.

When the Royal Commission on the Liquor Traffic was appointed, we expressed the opinion that the appointment was made in good faith and with an honest desire to discover what would be beneficial and practicable. Now it appears to us quite certain that the object was to relieve the Government from the necessity of dealing with the question of prohibition for a few years. There is something ludicrous in the spectacle of the commission perambulating around at great expense to the country to find out, as some one has said, what every body knows, viz., that prohibitionists favor prohibition and liquor dealers do not.

Bishop Begin, Cardinal Taschereau's coadjutor, Abbe Dupuis, of the Levis Theological Seminary, and several other dignitaries of the Province of Quebec, enjoyed the distinction recently of an audience with the Pope. It appears that these gentlemen were at Rome attending the Papal jubilee, and that his Holiness sent for them as a special favour. Abbe Dupuis, in a letter to *L'Electeur*, describes the visit: He says the little party on arriving at the Pontifical palace was conducted up four pairs of stairs into the Pope's private room. There his Holiness appeared, and all present prostrated themselves at his feet after having made three genuflexions. . . . Abbe Casgrain secured a special indulgence of a hundred days for a crucifix to be venerated in his parish on Good Friday, Abbe Dupuis received an indulgence for the sick, and the entire party was accorded a blessing for their relations and religious communities. Altogether it was a memorable occasion.—*Mail*.

Ah! yes, a memorable occasion indeed. It reminds us of another memorable occasion of which we read in the tenth chapter of Acts. One Simon Peter, of whom Pope Leo claims to be the successor, said, to one Cornelius, who "fell down at his feet and worshipped him," "Stand up: I myself also am a man." Now Pope Leo may be a very decent old gentleman, but we really think it would have been better if he had followed Peter's example on the aforesaid occasion.

Kind Words.

WHAT SOME OF OUR FRIENDS ARE SAYING.

"We consider the EVANGELIST an excellent paper and would not like to be without it."

"Please find enclosed \$2 for the EVANGELIST, with which we are well pleased."

"Please find enclosed postoffice order for \$3.75, being the amount of my subscription for the EVANGELIST. Please excuse me for being so slow in paying for your valuable paper."

"Enclosed please find \$2 for the EVANGELIST. I am pleased with the paper, and think that every family of Disciples should take it."

"Please find enclosed \$1 for the CANADIAN EVANGELIST. The paper is a welcome visitor in our home."

"We feel we could not do without

the EVANGELIST in our house. We wish it every success."

There is still quite an amount of arrears on our subscription list. We trust our friends will pay up as soon as possible. Remember, a paper like the CANADIAN EVANGELIST costs money right along

Our Omnibus.

Bro. John Thompson (formerly of Erin), we are sorry to hear, is now lying very ill at the home of his son-in-law, Mr. John McPhedran.

Our friends will be glad to read the letters from Nova Scotia and Prince Edward Island. We hope to hear from Bro. Harding and Bro. Murray again.

The first page of this number, we think, will have a peculiar interest for our readers. Such an insight into the feelings and views of Dr. Briggs is very valuable to those who are studying the religious movements of our day.

"I herewith forward you \$4 for Foreign Missions. Wish we could afford to give more, because I consider it a grand privilege to give for such a worthy cause." Right you are, brother. We shall send the money to Bro. McLean.

Ex-Gov. R. M. Bishop, of Cincinnati, O., died recently at Jacksonville, Florida. Bro. Bishop was a prominent man among the Disciples in the States, and was long and intimately connected with their missionary enterprises.

"Bro. MUNRO: If you hear of a good young Disciple who would like to buy 30 acres of land and rent 25, send him here."

Particulars of above will be furnished on application to the editor of this paper.

Hitherto the demand for Miss Mary Rioch's photographs has been greater than the supply, owing to the large number of cloudy days during the winter. We are requested to say that it is hoped that henceforth all orders can be promptly filled.

Bro. G. W. Jackson delivered his lecture on India at Wainfleet, March 9th, and is to give it at International Bridge on the 24th. We should like if arrangements were made for him to present it in every church in Ontario. His address is Box 626, Welland, Ont.

We are glad to have the "Critic's Corner" occupied again, both for its own sake and for the evidence it gives that Bro. Sheppard is now in better health. Our readers are reminded that they are invited to send their "hard questions" to Bro. Sheppard for solution.

We regret to learn from our United States exchanges of the death of the wives of two of our honored teachers at Kentucky University—President Loos and Prof. White. Those gentle Christian ladies are well remembered as the faithful companions of their husbands at the meetings of the church.

Mr. James K. Cameron, secretary of the Monetary Times Printing Company, died suddenly at his residence on Sunday night. While deceased was sitting at supper he was attacked by a fit of coughing which caused a profuse hemorrhage of the lungs. He only lived ten minutes. Deceased was well-known in business circles, and very highly respected.—*Mail, Mar. 12.*

Mr. Cameron was a son-in-law of our well-known sister, Mrs. E. J. Trout of Toronto, and was an honorable, intelligent and cultured man. His sudden death will evoke deep sympathy in many circles. He has left a little daughter, Grace, to comfort the heart of his sorrowing young widow.

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

We clip the following from the *Apostolic Guide*, of Louisville, Ky.: "From the CANADIAN EVANGELIST (which, by the way, is a most creditably edited paper, one of the best that comes to this office) we learn that our churches in Canada are alive and growing. As an example, the church at London, Ont., T. L. Fowler, preacher, beginning last year with a membership of twenty-seven, added during the year seventy-three—sixty-two by primary obedience. During the present year there have been twenty-one more additions. Loss during 1892, ten, leaving net membership at this date, 111. Y. P. S. C. E., forty-three members; Sunday school, 150. This is remarkable in view of the fact that there have been no special evangelistic efforts."

Church News.

RIDGETOWN.—I am glad to say that the brethren here are putting their shoulders to the wheel. This gives me encouragement and strength. I wish every preacher could say the same. R. BULGIN.

ST. THOMAS, March 8.—There was one confession last Lord's day evening. Y. P. S. C. E. is flourishing, Bro. W. W. Coulter is president. T. B. KNOWLES

SUMMERSIDE, P. E. I., March 3.—I am now in an interesting meeting. Several have decided for Christ. We hope for others. W. H. HARDING.

BLENHEIM, March 13.—Bro. B. Merry, of St. Thomas, will be with the church here for one month, and we have secured Bro. A. C. Gray's services for his summer holidays. COM.

ST. THOMAS, March 13.—Bro. W. W. Coulter writes in a private letter: "Z. T. Sweeney gives his celebrated lecture, 'Going Up to Jerusalem,' in St. Thomas, Friday, March 17. We expect a treat." And you will get it.

GLENCOE, Feb. 27.—Bro. Brenenstuhl, of Lobo, has just closed a thirteen-days' meeting with us. Weather bad and other attractions in town, consequently audiences small. Three additions—one from the Catholics, one from the world, and one from the Church of England. All grown up young people. ALEX. McMILLAN.

ERIN VILLAGE, March 13.—On Feb. 20 we began a meeting in Erin Village. Bro. Woolner did the preaching in a very able and acceptable manner. The meetings, which lasted eleven days, increased in interest and attendance to the close and would have been continued longer had not the roads been blockaded so with snow that many brethren living at a distance could not possibly attend. Additions two. R. W. BALLANT.

RIDGETOWN, Ont., March 8, 1893.—DEAR BRO. MUNRO: No doubt you will be pleased to learn that a "Church of Christ" has been established in Harwich Towns, as a result of our meeting in February. Membership sixteen—seven of these were baptized during the meeting, one from the Baptists and

the balance were Disciples living in the community. The sexes are represented as follows: seven men, nine women.

Last Lord's day the members and our friends met to organize a Lord's day school. Did they succeed? Here is the result, it will answer for itself: Officers—Superintendent, Bro. Stover; secretary, Miss K. Dick; treasurer, David Dick. Number of scholars, 25. They are *determined to work*.

Ridgetown believes in mission work. They have gladly consented to allow their preacher to go to Harwich every other Lord's day afternoon to speak to the people. To God the praise is given. R. B.

WELLAND, Ont., March 8, 1893.—TO THE EDITOR CANADIAN EVANGELIST—Dear Sir: The interest on the Welland church for 1890—\$60—which was kindly advanced by Bro. D. Young, has now been fully subscribed as follows:

1890, D. Young, \$5; Mrs. D. Young, \$5; A. Matthews, \$5	\$15 00
1891, C. P. Munro, \$2; Bro. Hatt, \$2; Mrs. McGinnis, Jr., 50 cents	4 50
1892, G. W. Jackson, \$10	10 00
1893 Sister C. Thompson, \$1; Sister McGinnis, Jr., \$1; Geo. Moot, \$5; F. Tabbar, \$5; A. B. Kellogg, \$5; Welland tea meeting, \$3; Geo. Hilsle, \$3; collection Gainsboro, less 80 cent expenses, \$3 80; collected by Sister C. Thompson, \$1 75; balance from lecture \$1.95	\$30 50
Total	\$60 00

One of the most respected members of the Wainfleet church suggests that if 1,000 Disciples in Canada will give \$1 each, the Welland church can be free of debt this month. I will only add that if 300 out of the 1,000 will send to you at once \$1.00 each, all over-due payments can be met and the bond for \$1,000 cancelled, leaving only a mortgage of \$700. Yours faithfully, G. W. JACKSON.

Toronto

CECIL STREET CHURCH.

We are requested to announce that the Cecil street church, Toronto, has secured for its anniversary services, March 19 and 20, Bro. Z. T. Sweeney, of Columbus, Indiana. His subject for Lord's day will be: Morning—"The Christian Law of Greatness"; Evening—"The Grandeur of Faith." On Monday evening he will deliver his lecture, "Going up to Jerusalem."

The officers of the church desire us to say that a hearty invitation is extended to the brethren throughout the province. No doubt arrangements will be made to entertain all who respond to this invitation. We hope a large number will go to Toronto to hear Bro. Sweeney. He is a fine preacher and a brilliant lecturer. Those who were at the Bowmanville annual meeting will bear us out in these statements.

Perhaps You Already Know, If you don't you should—that we can make any size or style of high class photograph, or any kind of a picture that can be procured in high class order, at a moderate price. We want an order from you, and are going to keep digging at you until we get it. FREDERICK LYONNE, High Class Photographer, opposite Post Office, Hamilton.

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

Children like Slocum's Emulsion, 35 cents.

ON TRIAL FOR 90 DAYS. 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. Bloor & Co., Windsor, Ont.

Obituaries.

DEATH OF AN OLD SETTLER.

One of the oldest settlers of Mosa died on Feb. 9, in the person of Mrs. Neil McKellar. The deceased lady came to Canada from Argyleshire, Scotland, with her parents, Hugh and Margaret McCallum, in 1831, being then fifteen years of age. In 1838 she married the late Neil McKellar, who died some two years ago. For fifty-three years she has resided on the old place on the banks of Beat Creek, where she settled with her husband in 1840. A family of four sons and five daughters is left behind, two sons having died in childhood.

Mrs. McKellar was a Disciple of Christ, being a member of the Mosa church (which has now established the mission in Glencoe) for the past thirty-six years. The remains were interred in the Kilmartin cemetery on the 11th inst., Mr. McMillan, of the Church of Christ, Glencoe, conducting the funeral exercises.—*Glencoe Transcript*.

Sister McKellar was one of the oldest members of the Mosa church and there were few, if any, of our pioneer preachers who were not well acquainted with her home. Old age affected her physical condition considerably and for two years before her death she did not leave the farm. The above clipping from the *Transcript* is slightly in error—one of the two deceased sons reached manhood's estate before death took him. Of the family remaining two sons and two daughters are on the old homestead, one son is in Alvinston and one in the Ohio lumber woods, and three daughters are in St. Louis. "Her children rise up and call her blessed."

ALEX. McMILLAN.

TRUSCOTT—Jane Evangeline (Eva), daughter of Mr. and Mrs. Edwin Truscott, of 126 Tisdale street, Hamilton, was born March 12, 1888, and died Monday, Feb. 6, 1893, after a brief illness of three days. Eva was a bright and beautiful little girl. She attended the Disciples' Sunday school in preference to that in connection with the church her parents usually attended. She was a great favorite with her teacher and the other members of the class. If she got a copper early in the week for herself she would not spend it until assured that she would get more for the Sunday-school collection. After she died her father brought her little savings to Bro. Wheeler for the Sunday school treasury. Her father and mother miss her much, but they feel that the memory of her happy face, her loving ways and faithful little life is to them a precious legacy. Since Eva's death another little daughter has come to them to take Eva's place in their home, if not in their hearts.

Marriage.

McDIARMID-HEPBURN—On March 1, 1893, by R. Bulgin, at residence of the bride's father, Yarmouth County, near Sparta, Peter McDiarmid, of Ridgetown, to Miss Catharine Hepburn, daughter of James Hepburn. At 4 p. m. Mr. and Mrs. McDiarmid boarded the C. P. R. train at St. Thomas for Toronto, where they will pass a few days visiting friends, after which they will take up their residence at Emerald Hill, Manitoba.

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 next number of *The Boys' Brigade Courier* will contain a full account of the proposed National Congress of the Boys' Brigade in Chicago, and particulars of the Encampment.

It will also contain an account, illustrated, of the great Armour Institute—the most magnificent charity of modern

times—in addition to many other features of national and international interest regarding the training of boys in religious work.

The edition, while large, will probably be exhausted within a very short time.

Now is the time to subscribe for the *Courier*—\$1.50 a year.

BOYS' BRIGADE PUB. CO., Free Press Building. Detroit, Mich.

"On the Rock."

We are pleased to say that our friends are taking hold of our very liberal offer of "On the Rock" with the CANADIAN EVANGELIST one year for \$1.25. One brother hands us \$1.25 with the request that we send paper and book to a friend, saying, "I want to do some missionary work." Another sends for three copies, and adds, "I have one copy and lend it; it takes well." Another writes, "I think I can do good work with this book here." A friend now reading "On the Rock" says, "I like it very much. I tell you it makes one search the scriptures."

There is undoubtedly an extraordinary condition of things in this country at present in religious circles. The popular mind is being aroused on the question of Christian union as never before. It behoves the Disciples of Christ to be wide awake, and to be active in spreading their views on that subject. We are confident that we stand on New Testament ground. We should in every lawful way draw attention to our position, and we believe that the wide circulation of "On the Rock" would have an immense influence. The preface declares that it was written for and dedicated to the people. It is in the best sense of the term a popular work.

The price at which we offer the EVANGELIST and "On the Rock" is ample evidence that we are not urging the circulation of the book as a money making enterprise. We are anxious that it should at the present time be read in every home in our brotherhood, especially by the young Disciples, and we are certain that were it extensively read by our religious neighbors, it would have a marked effect upon their opinions and their relations to us.

Now may we not urge every subscriber to become the possessor of at least one copy of "On the Rock," and when he has read it himself, let him lend it to his neighbor. We ask our readers to note that, if any paid up subscriber will send us 50 cents with the name and address of some person, not a Disciple, we shall send that person the EVANGELIST three months and a copy of "On the Rock."

The Critic's Corner.

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

2 Timothy ii. 23.

Will you kindly answer a few questions for my personal benefit in the CANADIAN EVANGELIST on the 23d and following verses of the second chapter of 2d Timothy:

1. What is meant by untaught questions?
2. Why avoid untaught questions?
3. Why must the servant of the Lord not strive? We are told to contend earnestly for the faith.
4. Who are those that oppose themselves?
5. Are they those who are taken captive by the Devil at his will? Yours truly, W. S.

1. "Untaught questions" are undoubtedly concerning doctrines or practices which were not taught by the inspired writers and are elsewhere mentioned by the apostle as follows: "But shun profane and vain babblings, for they will increase unto more ungodliness." "Neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith." "But refuse profane and old wives' fables." "But avoid foolish questions and strivings about the law, for they are unprofitable and vain"

2. The reasons for avoiding such questions are contained in the twenty-third verse. "Knowing that they do gender strifes." And also in the other passages given above.

3. Yes, Jude exhorts to earnestly contend for the faith once delivered to the saints, which certainly does not include the "foolish and unlearned questions."

4. Macknight renders "Those that oppose themselves" as follows: "Those who set themselves in opposition," i. e., "To the doctrines of the gospel."

5. Yes, this is evident. One of the most adroit and successful methods of the Prince of Darkness is to engender strife and supersede truth by the introduction of error and strife.

Now, while the Scriptures quoted in these explanations have reference to prevailing departures from the simple truths of the gospel in the apostle's time, we would observe that the same glorious truths are obscured and sometimes set aside now and the churches molested and divided by the untaught and vain questions and disputations of religious "cranks" on the state of the dead, missionary efforts, the payment of those who devote their lives to the preaching of the gospel, and sundry other matters which are unprofitable and vain.

E. S.
During my illness some questions were sent to me for solution, which have been mislaid. I think they were upon the meaning of the words of Christ in Matt. xxiv.

Will the neglected brother please send them again? E. S.

Dick.

(Concluded from page 3.)

As soon as they reached home, one "went at that horrible composition," that was usually dreaded and postponed till it became a veritable nightmare, while the other, who "always studied his algebra last, because 'twasn't any use anyway, and he didn't see why a fellow need learn it," was, as he told his mother, "hard at it, to have it over, like Dick's tickin'."

Mrs. Danforth, who had often told her boys to "have nothing to do with that low-lived colored boy who brought home their laundered clothes," was not only amazed at the unusual spectacle, but she herself could not but think of dreadful duties, and in a few minutes was at the door of a bed-ridden woman, on whom she had said she would never call except for decency's sake.

The visit soon followed a previous one, and was so totally unexpected, that the sometimes neglected old lady was almost amiable, instead of in her usual exasperating mood.

The girls who were skating—but it would be quite impossible to tell you all about it in this little space. Besides, the end is not yet. But if you will follow the advice of Dick's "mammy," you may be sure you'll make the world better and brighter for having lived in it.—*Sunday School Times*.

Manchester, N. H.
For colds use Slocum's Emulsion, 35c.

Woman's Work.

Conducted by Mrs. S. M. Brown and Miss Jessie R. Agnew, 372 Shaw Street, Toronto.

O. C. W. D. M.

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

Programme for March Meeting of Auxiliaries.

PEACE IN BELIEVING.

Hymn—"O Peace of God."

Prayer.

Scripture—John xvi. 25-28; John xvi. 25-33; Romans xv. 13; Phil. iv. 6-10.

Roll call, etc.

Short talks on Subject.

Suggestive thoughts—

"A peace that the world cannot give."

"That the world cannot take away."

"That is given to believers only."

"That passeth understanding."

"That guards our hearts and thoughts in Christ Jesus."

Hymn—"While I hear life's surging billows."

Missionary news.

Hymn—

"The peace which God alone reveals, And by His word of grace imparts, Which on y the believer feels. Direct and keep and cheer our hearts."

Prayer.

Tired Mothers.

A little elbow leans upon your knee, Your tired knee, that has so much to bear; A child's dear eyes are looking lovingly From underneath a thatch of tangled hair.

Perhaps you do not heed the velvet touch Of warm, moist fingers holding yours so tight;

You do not prize this blessing over much; You almost are too tired to pray to-night.

But it is blessedness. A year ago I did not see it as I do to-day. We are so dull and thankless, and too slow

To catch the sunshine till it slips away.

And now it seems surpassing strange to me That while I wore the badge of motherhood,

I did not kiss more oft and tenderly The little child that brought me only good.

And if, some night, when you sit down to rest,

You miss this elbow from your tired knee,

This restless, curling head from off your breast,

This lispung tongue that chatters constantly.

If from your own the dimpled hands have slipped,

And ne'er will nestle in your palm again;

If the white feet into the grave have tripped,

I could no blame you for your heart ache then.

I wonder so that mothers ever fret At little children clinging at their gown,

Or that the footprints, when the days are wet,

Are ever black enough to make them brown.

If I could find a little muddy boot, Or cap or jacket on my chamber floor;

If I could kiss a rosy, restless foot, And hear it patter in my house once more;

If I could mend a broken cart to-day, To-morrow make a kite—to reach the sky—

There is no woman in God's word could say

She was more blissfully content than I.

But ah! the dainty pillow next my own Is never ruffled by a shining head; My singing birdling from its nest is flown.

The little boy I used to kiss is dead! —NELLIE BURNS, in Western Ploughman.

Smile.

How much good we may do by simply giving a bright, happy smile. Many a sad heart has gone on its weary way light and refreshed by coming in contact with a sweet smiling face. A smile costs us nothing, yet its influence is felt like the warm, life-giving rays of the morning sun. How warm and grateful a kind and encouraging smile makes the heart of one who in the face of difficulties is trying to do right. I have felt the depressing effects of an old friend persistently refusing to smile. It dampens the brightest spirits and casts a gloom over the otherwise happiest hours. God has given us eyes and lips and hearts with which to smile. I am sure we do not do all His will when we refuse to smile encouragement to those who are trying to do right.

"If a smile we can renew As our journey we pursue; Oh the good we all may do While the days are going by."

If we have felt the blessedness of our heavenly Father's smile. Oh! let us so far as in us lies reflect that smile on our journey to the Canaan above, thereby making some of the rough places smooth for some weary, foot-sore pilgrim, whose way seems more toil-some than our own.

"One glance most kind That fell like sunshine where it went, Then thou mayst count that day well spent."

M. C. F.

A Good Book.

All thoughtful people are interested in knowing what kind of reading there is the greatest demand for, realizing how important it is that good books should be placed within the reach of all, and more especially of the young, knowing what an influence they have in the formation of character. Perhaps one of the greatest needs of the present day is a realization of personal responsibility. A good book to set one thinking along this line is "On the Rock," by D. R. Dungan. It makes one feel like "searching the Scriptures" to see if "these things are so." The book is now easily within the reach of all who desire it by taking advantage of CANADIAN EVANGELIST offer.

B. S.

Young People's Work.

FOR CHRIST AND THE CHURCH.

"The great problem is not how to save the world, but how to persuade each Christian that it is his business to be the means of saving some one man." —Selected.

"One C. E. society of Indianapolis, Ind., is supporting a scholar in the Disciples' Rose Sickler school in China. The Endeavor Day offering paid the pledge for the year." —Golden Rule.

The C. E. of the Church of Christ, St. Thomas, lately held an "At Home" in the basement of the church. A most enjoyable and profitable time was spent. A voluntary offering of \$10.38 was made. C. E. work is manifesting great strength in the church.

Since the organization of the "Mission Band of the Church of Christ," Guelph, into a junior C. E., interest has greatly increased, attendance more than doubled, and withal a better mission

spirit is being developed. Great credit is due our indefatigable superintendent, Miss Hannah McDougall.

Dr. Clark believes that the Endeavor methods are peculiarly suited to work among the Japanese. He says: "They like it because it is a self-governing society. They are an independent people and do not like to be 'bossed' in their forms of religious service any more than in other matters." This might be a lesson for the great majority of Christians who are so wedded to ecclesiasticism.

How many persons are the C. E. workers going to lead to Christ this year?

GUELPH.—On Endeavor Sunday the different societies of the town were invited to our regular prayer-meeting, which is held immediately after the evening service—8:15 p.m. Quite a number came, nearly filling the church. The regular subject was discussed. Much interest was manifested on the part of the visitors, many taking part. The singing was good.

Instead of taking up the regular topic on Feb. 19 we spent a very profitable time in the study of Japan and our missionaries there. Papers were read by R. Stewart on our missionaries in the field and by J. Reid on "Japan, when opened to missions." Slips containing information about the extent of the country, population, religions, etc., were handed to the members and read by them during the meeting.

Our society is growing in grace and the knowledge of the Lord.

J. P. REID Cor. Sec.

C. E. Prayer-Meeting Topics.

GEO. FOWLER.

March 19—Temperance meeting.—Prov. xxi. 15-23.

Temperance and Christianity cannot be separated. Christ's religion is one that fits and prepares us to dwell with Him in glory. The church of Christ comprises all who have become new creatures in Christ Jesus, those who have dethroned the king of the world and have enthroned Jesus as their lawful, loving sovereign. It comprises the pure in heart, the holy and the righteous. It excludes all others. He then who would live according to the teachings of the New Testament can have no fellowship with the curse of "King Alcohol." There are probably thousands to-day who may profess to serve Christ, but who have in one way or another sworn allegiance to the rum traffic. They are endeavoring to serve God and mammon. "By our fruits we are known." We cannot divide our service, and when we attempt it we are soon swallowed up by Baal.

Christ has given us a great and important work to perform. It must be done to His glory.—1 Cor. x. 31. We are to stand arrayed against every form of sin. For this purpose God has forged for us in the furnace of heaven a complete armor for defence and aggression. One of the greatest evils of to-day is the curse of intemperance.

Christian Endeavorers, make this meeting enthusiastic. Prepare for it by study and prayer. Crime, poverty, misery, suffering, sorrow and death are some of the fruit, bitter indeed, of the drink curse. There is safety only in Christ. "He is able to save all who come unto Him." There is no place for moderate drinking. It in time will lead to excess. This is a law unchangeable, immutable. Thousands of young men are drafted yearly into the great army of drunkards, who are marching onward to a grave of shame and from which is no hope of

a glorious resurrection. No drunkard can enter the kingdom of God.—1 Cor. vi. 10.

The United States last year gave four and one-half millions of dollars for foreign missions. The same year one billion of dollars was spent for drink. There are as many Christian people in the United States as there are drinking people. What is true of that country is true of our own native land. Christian Endeavorers, show your colors! Be true to your Lord and Master! Be strong in the Lord!

March 26—Promise meeting. (Bring a promise that you have tested.)—Matt. xxiv. 35; Isa. xl. viii.

"A promise is a declaration either written or verbal by one person to another, which binds the person who makes it to do or forbear a specified act."—WEBSTER.

The promises in God's word, which refer to our eternal welfare, are given upon certain conditions. God is the author. His word shall endure. "Heaven and earth shall pass away, but my word shall never pass away." The promises made by man are uncertain of fulfilment. Man is finite. He is but the creature of a day. God is infinite, eternal, immutable. What a blessed consolation for us to have such a God in whom to confide! God's promises never fail. Nearly four thousand years ago God made two promises to Abraham. One that his seed should inherit Canaan.—Gen. xii. 7. This He fulfilled to the letter.—Josh. xxi. 33-45; 2 Chron. xx. 7; Neh. ix. viii. The other—the great promise—that in thee shall all families of the earth be blessed.—Gen. xii. 3. That has been fulfilled in Christ.

God offers us eternal life. It is a gift.—Rom. vi. 23. It is made on certain conditions.—Mark xvi. 16; Acts ii. 38; Rev. ii. 10.

References of some promises, some of which we may have tested and some of which will be of comfort and strength to us in times of affliction and discouragement.—John vii. 17; James v. 20; Psa. xvi. 15; 1 Peter v. 4; John xv. 2; Rev. iii. 5; 2 Cor. xii. 9; Psa. cxxviii. 1; Rom. x. 12; Rev. xxii. 14; John vi. 56.

April 2—Easter services.—John xi. 25; John xiv. 19.

Easter is a church festival commemorating the resurrection of Christ. It is one of those days the keeping of which is not based upon Scripture authority, but upon the commandments of men. We do not celebrate the day any more than any other Lord's day. We commemorate the day on which our loving Saviour rose from the grave fifty-two times a year. It is well to dwell frequently upon this great theme—Christ's resurrection. Our whole faith and hope are dependent upon the resurrection of Christ.—1 Cor. xv. If Christ had not risen from the grave there would be no Christianity; our faith would be in vain and our hope void, the whole gospel a farce, and there would be no forgiveness of sin.

1. Notice the wonderful events at the crucifixion and tomb of our Lord:

- (1) The quaking of the earth and the veiling of the face of the sun.
(2) The rolling away of the stone from the tomb.
(3) The appearance at the grave of the angel

2. The evidence of Christ's resurrection:

- (1) He appeared no fewer than ten different times after the resurrection, and on one occasion was seen of five hundred.—1 Cor. xv. 5.
(2) He conversed and ate with His disciples alone.—Acts x. 41.
(3) He permitted Himself to be touched by them.—John xx. 25; 2 John i. 2.

Sunlight BRINGS Ease and Comfort



With poor soaps and old-fashioned ways of washing, it is cruel and hard upon women of advancing years to attempt laundry work. But with the world-famed, labor-saving

Sunlight Soap,

Anybody can do a Wash with comparative ease by following the simple directions. With "SUNLIGHT" there's no hard rubbing, sore knuckles, hot steam, or tired backs. A trial will astonish you.

Works: The Sunlight Lever Bros. Limited Near Birkenhead Toronto

(4) He appeared to John on the isle of Patmos, and spoke of His death and resurrection.—Rev. ii. 18.

(5) And even now He still furnishes the proof that He is alive by living in us.—Gal. ii. 20.

Guelph.

Slocum's Emulsion will make you eat.

PHYSICIANS STATE: "A Healthy Stomach IS Cholera Proof."



Restores the Stomach to Healthy Action. Sold by leading druggists everywhere. K. D. C. COMPANY, New Glasgow, N. S., Canada.

RUBBER STAMP AGENTS.

We are making all kinds of Bank and Official Stamps in Canada. Our customers have neither duty nor postage to pay on our goods.—Our stamps are the best that can be made. Send 10c. for catalogue and terms to agents. The 10c. will be returned with first goods we send you. P. ps 12c. Round ends.

WALTON & CO., Sherbrooke, Que.

ON THE ROCK; OR, Truth Stranger Than Fiction.

THE STORY OF A STRUGGLE AFTER THE TRUTH AS IT IS FOUND IN CHRIST.

By D. R. DUNGAN.

Twenty editions of this book have been sold, and the demand increases. It is the most popular book on first principles ever published by our people.

This volume discusses no new themes, nor does it present novel ideas upon the old themes of Christianity. Its novelty is found in protesting against novelties in religion, and insisting upon the usages of the primitive Church. It adopts a method for the discussion of salvation from sin which is, it is hoped, adapted to the popular education on the religious issues of the day. It was written for the benefit of, and is dedicated to, the people, with the prayer and hope that it will be widely read, and that it will do them good.

The author has carefully avoided technical expressions and obscure phrases, in order that it might meet their wants. He has endeavored to take these questions from the exclusive hands of the theologians, and place them in the hands of the people for their own adjudication. Will they, like the Jews, examine the Scriptures to see whether these things be so?

Price, \$1.50. Address: CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

Foreign Missions.

Nanking.

(From our Correspondent.)

NANKING, Jan. 9th, 1893.

I went to day to see the officials pray for snow, and a short account of the ceremony may be interesting to your readers. I arrived at the Dragon King Temple at about 10 o'clock a.m., when all the large officials, except the Viceroy, had already assembled. One of the Masters of Ceremonies did not seem anxious to have me about, but I pressed forward and succeeded in getting into conversation with some military officers. I waited till about 12 o'clock, when the Viceroy arrived and was carried in a handsome furnished chair into the temple court—the other officials had left their chairs outside. When His Excellency arrived the other officials came out of a side building to the right of the court, and formed in rank to meet him, after which he went back into the room with them. Viceroy Lui looks well, but seems older, with his gray moustache, than the other mandarins. In a short time the arrival of His Dragon Majesty was announced, when all the officials went right outside the gate of the Temple and prostrated themselves before the Dragon's chair, and then returned. The Dragon was borne in an open yellow chair into the Court, and the Master of Ceremonies, who had been gruff to me, carried the bottle containing his high and potent Majesty in and placed it on the altar of the temple. The bottle containing his godship (bottled god) was wrapped in yellow—the Imperial color. When the bottle was placed, the officials arranged themselves according to rank, the Viceroy only occupying the place in the temple before the altar, his inferiors taking places in the Court. Each had a mat, many of them of fur, which a servant spread for them. Candles were lit, incense burned, a band of fifers and drummers commenced to play, and an old Buddhist priest beat a drum, while all these great mandarins prostrated themselves three times on the ground before the four-footed and tailed god. When the Viceroy had retired I went into the temple with one of the military officers to see the god, but they had not emptied him out of his bottle then. The bottle was rather over a foot high and about six inches in diameter. My military friend asked me to come again and the Dragon would be then poured out. Some evolutionists would no doubt be gratified to learn that they had been anticipated in their theory, if they had seen these dignified, well-dressed, educated and intelligent Chinamen worshipping their distant ancestor, but would be perhaps somewhat disappointed that they had not followed their origin further back and bowed down to their original monad. Imagine men bowing down to *amaba*.

Jan. 10th, 1893.

A sprinkling of snow has fallen, showing to the Chinese mind the efficacy of the lizard. The Chinese often know not the difference of a *post hoc* and a *propter hoc*.—*Shanghai Mercury*.

If you want to buy or sell a farm, advertise in the *Toronto Weekly Mail*. That paper reaches 100,000 farmers homes every week and your advertisement should meet the eye of some one who wants to purchase. Advertisements of this class are inserted in the *Toronto Weekly Mail* for Five Cents a word for each insertion or Twenty Cents a word for five insertions. Address, *The Mail*, Toronto, Canada.

For coughs, use Slocum's Emulsion, 35c

A Frontenac Miracle.

RELIEF COMES WHEN HOPE HAS ALMOST FLED.

AN EX-COUNCILOR OF OSO TOWNSHIP TELLS OF HIS RELEASE FROM SUFFERING—HIS NEIGHBORS VERIFY HIS STATEMENTS—A MARVELLOUS CURE THAT IS NOW A HOUSEHOLD WORD.

Kingston Whig.

The readers of the Whig will remember that our reporter at Sharbot Lake, on two or three occasions last winter, wrote of the serious illness of Edward Botting, a well-known and respected resident of the township of Oso. Mr. Botting was so low that his friends had no hope of his recovery, and although of an energetic disposition and not the kind of a man to give up easily, he even felt himself that life was slipping from him. Later we heard that Mr. Botting's recovery was due entirely to the use of that remedy which has achieved so many marvellous cures that its name is now a household word throughout the land—Dr. Williams' Pink Pills for Pale People.

Our reporter visited Mr. Botting at his home on the picturesque shore of Succor Lake. Mr. Botting is a very intelligent and agreeable gentleman, some seventy-five years of age, but looking and acting as smartly as a man twenty years younger. He is probably one of the best known men in this section. He was postmaster at Fermoy for fourteen years, and a councillor of the united townships of Bedford, Oso, Olden and Palmerston for ten years. He gave the Whig representative a cordial greeting, remarking that it was his favorite paper and that he had been a constant subscriber for forty-nine years. Mr. Botting readily consented to give his experience in the use of Dr. Williams' Pink Pills, saying that he believed it was a duty he owed to humanity to let the public know what they had done for him. "It was about two years ago," said Mr. Botting, "that I first began to feel that I was not my old self. Up to that time I had been exceptionally strong and rugged. My illness first came in the form of kidney trouble, which seemed to carry with it general debility of the whole system, and none of the medicines that I took seemed to do me any good. I am not of a disposition to give up easily, and I tried to fight off the trouble and continued to go about when many another would have been in bed. Things went on in this way until about a year ago, when I had a bad attack of la grippe, and the after effects of that malignant trouble brought me so low that my friends despaired of my recovery. I did not give up myself, for that is not my disposition, but when I found that the remedies I tried did me no good, I must admit I was discouraged. I was troubled with severe and constant pains in the back, sensations of extreme dizziness, weakness, and was in fact in a generally used up condition. I had read frequently in the Whig of Dr. Williams' Pink Pills, and at last the conviction forced itself upon me that they must have some special virtue else they could not obtain such strong endorsements in all parts of the country. The upshot was that I determined to try them, and I bless the day that I came to that conclusion. Before the first box was finished I felt benefited, and I continued their use until I was as strong as ever. I have lately worked hard and find no ill effects therefrom. I consider Dr. Williams' Pink Pills the best medicine sold, and you may say I would not be without them in the house if they cost \$5 a box. All my neighbors know what Pink Pills have done for me," said Mr. Botting, "and I would just like you to ask some of them."

Your reporter acted upon the hint, and first saw Mrs. L. Kish, a daughter of Mr. Botting. Mrs. Kish said: "What my father has told you is quite true. It was Pink Pills that cured him and we are very, very thankful. Father is now as smart as he was twenty years ago." Charles Knapp, a prominent farmer, said: "I consider Mr. Botting's cure a most wonderful one and I believe he owes his life to Dr. Williams' Pink Pills." Your reporter called at John W. Knapp's, but found that gentleman away from home. His wife, an estimable and intelligent lady, said: "We are aware that Mr. Botting was sick for

a long time and considering his age thought it unlikely that he would recover, but he is now as smart as he was ten years ago and he ascribes it all to Dr. Williams' Pink Pills."

Mr. Avery, Reeve of the Township of Oso, and Warden of the County of Frontenac, merchant, told your reporter that he has a large and constantly increasing sale for Pink Pills, and from all quarters has good reports of their curative qualities.

H. W. Hunt, a commissioner and school teacher, said he had known Mr. Botting for a number of years and considered him a well-read and intelligent gentleman, who, if he said Pink Pills had cured him, could be depended upon, as he is a very conscientious man, who would not make a statement that was not accurate.

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

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

Four Valuable Books Almost Free!!!

I must sell 200 doz. copies of The Great Controversy within sixty days, hence this great offer on the very books you need. If you will sell one dozen copies and send us the money (\$6) and 49 cents to pay postage on premiums, we will send you: (1) Smith's Bible Dictionary (467 pp.); (2) Interwoven Gospels (about 400 pp.); (3) Cruden's Complete Concordance (853 three-column pages); and (4) Todd's Student's Manual (198 pages)—all bound in cloth. Let us have your decision at once and we will send the dozen G. C., so you can deliver as you sell. You need not send any pay for the books or postage on premiums until the books are sold. The books must be paid for by April 30, 1893. We can furnish you a good preacher's library for a little work. "Strike while the iron is hot."—Now! Address, PROF. ASHLEY S. JOHNSON, Kimberlin Heights, Tenn. Feb. 17, 1893.

A Remarkable Case.

GENTLEMEN.—About five years ago I noticed on my hands a great number of soft, spongy warts, very painful, and which bled when touched. I never witnessed anything like it, and was quite alarmed. We are never without Hagyard's Yellow Oil, and one evening my little girls applied it to each wart. They did this several nights, and in the morning the pain and itching were so bad I had to cool my hands with snow, but finally the warts dropped out and I have never been troubled since.—Mrs. WM. CRAIG, Brighton, Ont.

CHINA ARCADE
IMPORTERS AND DEALERS IN
Crockery, China, Glassware

STONEWARE,
LAMP GOODS, FANCY
ORNAMENTS, ETC.
Best American and Canadian Coal Oil.
D. HARRIS, Manager.

221 King St. East, Hamilton.

R. BURGESS
WHOLESALE AND RETAIL
DEALER IN
Fruit, Fish and Oysters.
439 1/2 Yonge St., Toronto.
TELEPHONE 1835.
Country and City Orders promptly attended to.

KEEP POSTED
BY READING THE
MAGAZINES AND PAPERS
ALWAYS IN STOCK AT
W. C. WHEELER'S,
68 James St. North,
HAMILTON, ONTARIO
Subscriptions to be sent by mail promptly attended to.

B B CURES
BB BAD BLOOD
This complaint often arises from Dyspepsia as well as from Constipation, Hereditary Taint, etc. Blood cannot be made by the Digestive and Bad Blood is a most prolific source of suffering, causing
BOILS, PIMPLES, BLOTCHES,
Furunculosis, Scrofula, Eczema, Scrofula, etc. Burdock Blood Purifier cures bad blood and drives out every vestige of impure matter from a common pimple to the worst scrofulous sore. H. M. Lockwood, of Lindsay, Ont., had 23 Boils in 8 months, but was entirely cured by 2 bottles of B B B, and is now strong and well. Write to him.

WANTED !!!
AGENTS to sell our choice and hardy
Nursery - Stock
We have many new, special varieties, both in fruits and ornamentals, to offer, which are controlled only by us. We pay commission or salary. Write to us at once for terms and secure choice of territory.
MAY BROTHERS, Nurserymen,
Rochester, N. Y.

Scientific American Agency for
PATENTS
GRAVURE, TRADE MARKS, DESIGN PATENTS, COPYRIGHTS, ETC.
For information and free Handbook write to MUNN & CO., 321 BROADWAY, NEW YORK. Oldest bureau for securing patents in America. Fees taken out by us if broken before the public by a notice given free of charge in the
Scientific American
Largest circulation of any scientific paper in the world. Splendidly illustrated. No intelligent man should be without it. Weekly \$3.00 a year \$1.25 six months. Address MUNN & CO., PUBLISHERS, 321 BROADWAY, NEW YORK CITY.

F R E E I
A Life Size Crayon Portrait of yourself or friends, **Free**. In order to introduce our work in your section of the country, we will for a short period make, free of charge to any one sending in a photograph, a **Life Size Crayon Portrait Free**. Likeness guaranteed. Our crayons are made by a skillful artist, and are a work of art. This offer good for only a short time—if you want to take advantage of it, send in your photograph at once to
HIGH GRADE ART CO.
122 Quincy St., CHICAGO, ILL.
F R E E I

OUR SPECIAL OFFERS FOR 1893

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

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

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

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

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

List of Agents.

Some of our subscribers send us their subscriptions by registered letter (which means an expense of ten cents).

- Acton, Ont., Miss Minnie Morton. Aylmer, Cecil Legg, Lyons P. O. Alvinston, Ont., Hugh McKellar.

Little Jennie Was Cured.

DEAR SIRs,—My little Jennie was very bad with la grippe which left a bad cough. I gave her Hagyard's Pectoral Balsam and it soon cured her.—MRS. McARTHUR, Copleston, Ont.

An Honest Offer.

If you have Catarrh and would like to be cured, without risk of losing your money, we will send you a Germicide Inhaler and enough medicine to cure without a cent of pay in advance.

Medical Inhalation Co., 170 Yonge Street, Toronto, Ont. The third page of the Toronto Daily Mail is noted for "Want" advertisements.

TOKOLOGY A BOON FOR EVERY WOMAN.

TOKOLOGY, by Mrs. Dr. Stockham, is really and truly a complete Ladies' Guide, and is a household word in thousands of families.

WEBSTER'S INTERNATIONAL DICTIONARY. A Choice Gift. A Grand Family Educator. A Library in Itself. The Standard Authority.

PIPE ORGANS. Having secured control for Canada of all the valuable patents of Mr. Frank Roosevelt.

EVERY one in need of information on the subject of advertising will do well to obtain a copy of "Look for Advertisers," 368 pages, price one dollar.

NORTHERN Business College. OWEN SOUND, ONTARIO, IS THE VERY BEST PLACE IN CANADA TO GET A Thorough Business Education.

TAKE A ROUND TRIP and visit all other Business Colleges and Commercial Departments in Canada, then visit the Northern Business College.

BARKER & SPENCE'S SHORTHAND. LARGEST AND MOST RELIABLE PLACED IN GOOD SCHOOLS IN CANADA.

BUSINESS SCHOOL, TORONTO. 12, 14 & 16 KING ST. WEST. J. W. SPENCE, MANAGER.

STUTTERING and all Impediments of Speech CURED QUICKLY and PERMANENTLY. The only institute in the U. S. Letters promptly answered.

D. L. SINCLAIR, Barrister, Solicitor, Notary Public, Etc. Offices—Canada Life Building, 46 King Street West, Toronto. Telephone 591.

Our NEW SELF-PRONOUNCING S.S. TEACHER'S BIBLES. No More Trouble with the Hard Names in the Bible.

H. L. HASTINGS' BIBLE HOUSE. JOHN M. HASTINGS, Manager, 47 Cornhill, Boston, Mass. (Protect this, it may not appear again. Remove this paper.)

MARLIN RIFLES. Made in all styles and sizes. Lightest, strongest, easiest working, safest, simplest, most accurate, most compact, and most modern.

I CURE FITS! This I say I can do, I have been nearly to give up for a time and then have been cured.

GARFIELD TEA FOR CONSTIPATION AND SICK HEADACHE. Dr. Henry Thompson, the most noted physician of England, says that more than half of all diseases come from errors in diet.

CARPET SWEEPER MANUFACTURING HOUSE. J. M. WARNER, PROPRIETOR. All goods made first-class and will give satisfaction.

SLOCUMS' EMULSION. PRICE 35 CENTS A BOTTLE. SUNDAY-SCHOOL PUBLICATIONS.

SUNDAY-SCHOOL PUBLICATIONS. THE PRIMARY QUARTERLY. BIBLE LESSON PICTURES. OUR YOUNG FOLKS. THE YOUTH'S QUARTERLY. THE SCHOLAR'S QUARTERLY.

Agents Wanted. To introduce a new article indispensable in every household. Good Agents can easily make \$100 a week.

THE CHRISTIAN JOURNAL. A Monthly Magazine of 16 pp. English (to be increased), and 42 pp. Japanese. Will tell of the Far East and the Lord's work there.

A Reliable Woman. Wanted in every County to establish a Corset Parlor for the sale of Dr. Nichols' Celebrated Spiral Spring Corsets and Girdles.