

# The Canadian Evangelist.

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

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## The Canadian Evangelist

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

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

### Who Crucified Jesus?

In a recent number of the *Richmond Times*, Rabbi Calisch, of this city, denies with some feeling, that the Jews crucified Christ. Believing that his letter to the *Times* will be of interest to our readers, we produce it here in full and add a few words of comment:

#### THE CRUCIFIXION.

RICHMOND, Virginia, Nov. 15.—*Editor of Times*.—I trust you will give me a space in your valuable paper for a few words in comment on the defence of Colonel O'Ferrall, made by Mr. J. S. Craig, of Goshen, and published in your issue of today.

The comment is not on the defence itself, but on the phrase used by the writer, when he says that "the enemies of Colonel O'Ferrall worked as vehemently to defeat him as did the Jews to crucify the Savior." Had Mr. Craig been as eager in defence of the truth as he was of Colonel O'Ferrall, he would never have been guilty of that assertion. For, all Christians teaching to the contrary notwithstanding, the Jews did not crucify Jesus.

To my sorrow do I know that the children of Christian parents, as they go to their respective Sunday schools, are there taught the sentiment used by Mr. Craig; the pulpit repeats it, and the language of hymn-books often re-enforces it. This hoary calumny of ages has been the cause of more woe to the Jews and more unchristian conduct on the part of Christians than any other thought in human history, and to-day yet it is given to innocent children, to sour the milk of human kindness within their breasts, and to pave the road whereon the steps of hate shall walk. And the pathetic part of it is that it is untrue.

It is with deep regret that I feel called upon to oppose the teachings of pastors and Sunday school superintendents and teachers, but the defence of my own, and the regard for historical truth urge me to take hold of this opportunity.

The Jews did not crucify Jesus, and they could not have done so had they wished to. In the time of Jesus Judea was a tributary province of Rome, as Canada is to-day of England. And while Rome permitted a certain autonomy of government to her provinces in ordinary civil and criminal jurisdiction, yet the *ius gladii*, the power over life and death, was not in their hands, as the gospel of John itself states (xviii. 23), it being the exclusive prerogative of the Roman governor or procurator.

Nor were they morally responsible for His death, for the event was the result of political and not religious

agitation. Had Jesus never violated His own teachings, had He "rendered unto God things that are God's, and unto Caesar things that are Caesar's," He doubtless would have died a peaceful and ordinary death, and Christianity mayhap would have been a thing still unborn. Had He simply continued to teach and to perform His healings and His miracles, and had done nothing else, Calvary and Golgotha would have remained unknown and unsung. But when He permitted Himself to make the triumphal procession into Jerusalem, and to be hailed by the people as the "King of the Jews," then He became guilty of treason to Rome, precisely as would any one to-day be guilty of treason to England did he set himself up as king of Canada.

Jesus, by that act, became a political malefactor, and as a political malefactor He was condemned by a Roman procurator, led to the cross by Roman executioners and put to death by Roman methods of execution. Crucifixion was an act unknown to the Jews. They have not even a word for it in their vocabulary.

That Jesus had no thought of insurrection against Rome is, doubtless true, and His life had been beautiful and blameless, and of comfort and cheer and healing to the sick in soul and body is also true; that He meant only that His was to be a spiritual kingdom, and not temporal is likewise unquestioned, but Rome knew nor cared aught for these things, nor took cognizance of the surgings of His soul-life. Sufficient that He dared be proclaimed "King of the Jews," had entered Jerusalem as into His capital city. The hand of Rome was heavy upon those who questioned its power and Jesus felt its weight.

Did I not fear to trespass upon your space I could bring the Synoptics themselves to bear out my assertions. But I trust that this will be sufficient to call the attention of Mr. Craig and many other Christians to this error, and to express the hope that they, and those in whose power it lies, will remedy the great injustice that has been done unto a people, an injustice that has cast its fearful shadow over the face of every century, that has caused suffering and terror, and pain such as, let us pray Heaven, will never be caused again. I need not say to whom the injustice has been done, nor who has suffered the pain. Only after all these tardy years let the shadow be rolled away, and let the Jews walk side by side with their fellow-men, without there resting upon them the burden of a deed by them never committed. For the Romans, and not the Jews, crucified Jesus. Very respectfully,

EDWARD N. CALISCH,  
Rabbi of "Beth Abah."

All down the centuries since the crucifixion of Christ, the Jews have endeavored to free themselves from the guilt of that tragedy, but in vain. And now Rabbi Calisch, while admitting that "all Christian teaching" is against him, arises to add his voice to the oft repeated denial. We do not know what fresh evidence the Rabbi may have at his command, but we are decidedly of the opinion that his denial would have found greater weight had he produced a little evidence. The only authority that he cites is the gospel of John, though he says, "I could bring the Synoptics themselves [Matthew, Mark and Luke] to bear out my assertion." If his position could be proven from the

Gospels, no doubt the *Times* would have gladly allowed sufficient space, and the proof should have been forthcoming.

But while the Rabbi gives no satisfactory evidence, he does advance a few reasons in support of his position, which we shall notice briefly.

1. He says, "The power over life and death was not in the hands of the Jews" at the time of the crucifixion. This wo fully admit.

2. "Nor were they morally responsible for his death, for that event was the result of political and not religious agitation." With this we take issue, and demand the proof for the assertion that his death was the result of political agitation. But in the absence of proof we bring forward a few facts to show that the assertion has no foundation whatever in truth.

It is true that Jesus entered Jerusalem, followed by a vast crowd that shouted his praises, but he had taught them that the "kingdom of God cometh not with observation, for behold the kingdom of God is within you." Luke xvii. 20, 21. Anything political in that?

Again he said, "My kingdom is not of this world." John xviii. 36. Strange political movement this which is not of this world!

After his triumphal entry into Jerusalem, Jesus freely moved in and out of the city, and taught the people publicly for a number of days. Had he been regarded as a traitor and rebel against the Roman government, this would not have been permitted.

Again, Jesus was arrested by the Jews. John tells us that Judas led out a band of men and officers for that purpose, John xviii. 3. Whether these were Roman officers or Jewish officers is not stated, but it is plainly stated that, whoever they were, they went out from the chief priests and Pharisees. Hence, Jesus was arrested by the Jews, not for some political intrigue, but out of envy.

Moreover, he was first tried before the Jewish high priests and the Jewish council. In this trial they charged him with blaspheming the temple and God, claiming to be the Christ the Son of God. When they took Him to Pilate the charge of treason was advanced. But did Pilate find anything in the charge? Hear him: "And Pilate, when he had called together the chief priests and the rulers of the people, said unto them, Ye have brought this man unto me as one that perverteth the people; and behold, I, having examined Him before you, have found no fault in this man touching these things wherof you accuse Him. No, nor yet Herod; for I sent you to him; and lo, nothing worthy of death is done unto him. I will therefore chastise Him and release Him." Luke xxiii. 13-16. Note that the Jews are the accusers, and that while they demand His death, the political authorities of Judea and Galilee find in Him no cause for being put to death. Pilate said unto them the third time, "Why, what evil: hath He done?"

I have found no cause of death in Him. I will therefore chastise Him and let Him go." And they were instant with loud voices requiring that He might be crucified." Luke xxiii. 22, 23. Pilate desired to release Him, but the Jews said crucify Him. Who then is responsible for His death? It is true that the death sentence must be executed by the Roman soldiers, but that sentence is passed only upon the demand of the Jews. It is true that the Jews did not execute their criminals by crucifying them. But it is also true that they demanded that Jesus be crucified. Who then was responsible? When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, "I am innocent of the blood of this just person; see ye to it!" Then answered all the people and said "His blood be upon us, and on our children!" Matt. xxvii. 24, 25. Thus the Jews assumed the responsibility and exonerated Pilate. He assented to their sentence. The soldiers were merely the executioners. The Jews alone were responsible for the death of Jesus.

There is but one way for them to get out of this trouble, and that is to do as the three thousand did on the day of Pentecost, when Peter said, "Let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ." Acts ii. 36. Did they deny the charge? No. "But they were pricked in their heart, and said unto Peter and to the rest of the apostles, 'Men and brethren what shall we do?' Then Peter said unto them, 'Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit' Then they that gladly received the word were baptized. And the same day there was added unto them about three thousand souls." Acts ii. 37, 38, 41.—*Missionary Weekly*.

### "A Man's a Man For a That."

But, fathers and brethren, despite all the hindrances in society, and defects in the church, despite all the turmoil and confusion we witness around us, I, for one, look forward to the future with great hope. The Christian warrior must not be pessimistic. The battle is the Lord's. Sometimes strange fits of despair come upon us. But one bit of history never fails me. I remember Frederick Douglass overwhelmed with sorrow because he could not liberate the slaves. I remember that old woman crying out to him: "Frederick—*is God dead?*" My brothers, God is not dead. The quickening of the social conscience proves to me that He is very much alive. I have no sympathy with the man who desires to create hatred among the classes, whether he does it on behalf of the people or the capitalists, but I hail the spirit of reform and universal brotherhood. The day is coming when we shall say that it is not the

tinsel and the show, but "A man's a man for a that!" That belief, embraced with enthusiasm, will work miracles in society and the church. For there never was a time when men were more willing to hear the Christianity of Christ proclaimed. There never was a time when the real minister of Christ, and the living church, were more beloved by the common people. And I will go further, and say there never was a time when the old evangelical truths, combined with the sublime ethics of the Sermon on the Mount, were more heartily welcomed. The people still love the minister who has a large heart; they are still thrilled with the story of the Cross, and comforted with the consolations of the Christ; and they still love to enter the house of God in which reverence and peace join hands with decency and order, to bring them nearer the feet of the Son of Man. The day in which we live trembles with mysterious destinies, but, brothers, we need know no despair, if we keep in mind that duty, fearlessly followed, must lead to victory.—REV. WALTER WINN.

### WORSHIP never can be constrained.

It must grow spontaneously out of our perception of worshipful qualities in the being to whom it is addressed. He who most discloses the divine to us will gather to himself the truest of our devotions. The manifestation of the godlike in Jesus Christ has made it impossible but that the believing world should bow in adoration before him. He does not make the Father less adorable, because he assures us that all he is and does is the expression of the Father's love to men. He says, "I and my Father are one." Were it otherwise,—were he only a creature of lower nature than God's,—what escape would there be from idolatry? Our heads might hold us to the worship of the far-off Deity, who never stooped to suffer and to save. But the heart would bow to the Christ who gave up all things for us, that we might have all in him. It is the truth of the Incarnation which keeps head and heart in unison.—*Sunday-School Times*.

### HUMAN GREATNESS.—We can not

look, however imperfectly, upon a great man without gaining something by him. He is the living light fountain, which is good and pleasant to be near; the light which enlightens, which has enlightened the darkness of the world; and this, not as a kindled lamp only, but rather as a natural luminary, shining by the gift of heaven; a flowing light fountain, as I say, of native original insight, of manhood and heroic nobleness, in whose radiance all souls feel that it is well with them.—CARLYLE.

'Tis easy to be gentle when  
Death's silence shames our clamor;  
And easy to discern the best,  
Through memory's mystic glamor;  
But wise it were for thee and me,  
Ere love is past forgiving,  
To take the tender lesson home;  
Be patient with the living.

—Boston Journal.



**The Sunday School.**

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

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

**The Missionary Spirit in the Sunday School.**

The command of Jesus is, "Go ye therefore, and make disciples of all the nations."

This is the work which Christ left to His followers. Over eighteen hundred years have passed since this command was given, and looking over the dark places of the earth with their teeming millions, can the Christian church contemplate with any degree of satisfaction the progress made?

In this year of grace the command comes with like emphasis, and yet I venture to say that if the average Sunday school scholar were asked any questions concerning the work of missions, at home or abroad, he would feel more or less at a loss for an answer. For how much of this ignorance are we as Sunday school teachers responsible? How much time and pains do we bestow to acquaint scholars with the subject? Is not a knowledge of missionary work, the difficulties and discouragements which missionaries are called upon to encounter, absolutely necessary to maintain an interest in this great work of the church? Are we doing our part in this matter? I think we must confess that we are not.

Does not the following state the case in a large number of our schools? On one Sunday in the year the superintendent announces that there will be a collection taken for foreign missions. A short talk ensues, envelopes are distributed and the children requested to bring them back next Sunday with their contributions. In most cases the pupil brings the envelope home, and his or her parent places in it whatever sum they feel at the time they can afford. This is placed in the contribution box, and the subject is dropped for another year, when the same request is repeated.

Are we living up to our privileges? The most successful workers in all lands are those who realize the fact that it is with the children: that the best work may be done. The prejudices and habits of mature age have not to be broken down. With proper training great results may be accomplished. Can we not teach the child the valuable lesson of denying himself for others—that he may know for himself that "it is more blessed to give than to receive"?

Do our children realize that it is to carry the glad message of the gospel—the story of Jesus and His love to those who know it not that they are asked to contribute their mites?

The child who saves a penny, and intelligently and voluntarily gives it, has an interest in missions that he had not before.

Is it not for us to decide whether the rising generation shall be possessed of the spirit of the Master—the missionary spirit or not?

As far as practicable I would recommend that each school provide small boxes (inexpensive ones made of pasteboard answer the purpose) for each pupil, in which he or she may deposit whatever they can save themselves for the cause of missions. If thought best, they may be emptied each quarter, and the pupil credited with whatever sum they contain.

Where this plan is not thought advisable, could we not at least have

a quarterly missionary lesson, and the collection devoted to missionary work?

Would our schools be any poorer for giving up these four collections? Nay, "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty."

It behooves us, therefore, brothers and sisters, to be up and doing while it is called to-day, for 'he night cometh.

L. V. RICH.

**The Sunday School Superintendent.**

In my last I spoke of the importance of careful selection in the matter of Sunday school teachers. What of the superintendent? He is the leader, the guide, the captain, and he ought to possess such qualifications and such a spirit that he will be an inspiration to every teacher and every scholar in his school. He holds a most important place in the church's work, and should be the choice of the church and his appointment be publicly made by the church, and so closely are the interests of the church and Sunday school united that I see no reason why he should not be on the managing board in company with the elders and deacons.

He should, in the next place, come into close touch with his teachers, and know them so well that he will be perfectly at liberty to commend their school work, when it can be done, and to counsel and, if necessary, reprove or exhort when they fail. Poor teaching is often permitted by a superintendent simply because he is not at liberty to counsel or reprove the delinquent teacher, with the result that the school suffers. So it is necessary he should know his teachers and exercise over them a careful oversight.

He should be a student. He must not neglect the lesson simply because he does not teach a class, but must have a fuller grasp on it than any teacher in the school, for in review he has to meet all the classes. To him the teachers will look to solve some problem or explain some text. So he will need to be a student; first, of God's word, and secondly, of every help within his reach.

He will need to be a man of wise methods, and to do this he must be a wise man. Every Sunday school paper teems with "methods," some good, some not so good. The best may not be applicable to his particular school, or he may overburden it with machinery. He must be a wise man who can discriminate and use only what has a practical value.

He must have a correct ideal, or he will not be a success. To so impart Bible truth to the young that they may early in life become Christians, is the good superintendent's aim. All that leads to that desirable end he will do. All that hinders he will avoid. He will be studious and prayerful; he will be patient and wise; every child will be dear to him. A soul to be saved, a character to be formed. Success will inspire him with renewed zeal, discouragements will make him only the more determined to conquer them and make his work a success. And he will not rest short of the true end of his work, the salvation of the children in his school.

Let me close this with a question to every superintendent in Ontario: How many of the advanced scholars in your school have you led to decide for Christ this winter? To how many have you made a direct, personal appeal to come to Christ? And

for how many are you both praying and working? If you are failing at this point, your own heart will tell you that you are not a model superintendent nor a model teacher.

JAS. LEDIARD.

**Negro Education.**

DEAR BROTHER SMITH:—I believe the work of your Board should be confined to education. Let the Evangelizing Board look after the support of pastors and evangelists, and so make no such distinction as the present arrangement implies. I think, too, you should aim at establishing one school of academic grade for each year's work. There ought to be one in Missouri, and the brethren of that state are abundantly able to build it. One also in Texas, one in South Carolina, Alabama, and one in North Carolina and Georgia. It seems to me that the school buildings and other necessary houses once erected, such schools will very largely pay their own way. Let others, who are more able, set up charity schools. There are very many colored people to-day who are able and willing to pay for board and tuition, and they are the better class. We have rich men who ought to come down with thousands for this kind of work. I fear you will not get much from the churches in collections. You must solicit from those who can give hundreds and thousands; and I think if you keep "ding-dinging" you will, after a year or more, wake up those sleeping giants. We are guilty before God for our great indifference to the uplift of the heathen at our very doors. These "brethren in black" are our fellow citizens, and must be equipped to do, with intelligence, the duties of citizenship. They are our fellow creatures, and must be taught the way of salvation; and Christian people must do this, or sin will lie at their door. They must be equipped in head and heart to help up, and on their own race.

The Christian school lays the foundation for the best long-run results. I am glad we have two schools; we ought to have a dozen inside the next decade.

Yours, etc.,

R. MOFFETT.

**An Aged Disciple.**

DEATH OF WM. C. BOYD, 83Q.

There died at North Keppel on Monday, 8th inst., one of the oldest of the first settlers of this town in the person of William C. Boyd, at the advanced age of 82 years and 11 months. Mr. Boyd came to Owen Sound early in the "forties" from Toronto, where he had been engaged in business as a hatter and furrier. He built the first frame house, it is said, in the village. It occupied the site where the Queen's Hotel now stands, corner of Union and Scrope Sts. He was an enterprising citizen and built Boyd's wharf, which was of great advantage to the new settlement. The steamer for the Bruce Mines and the Soo touched regularly at the dock, and until the river was dredged, it did good service in developing the early trade of the town. About 1854 he built the steam saw mill on the land included in the wharf property. The site of the old mill is now traversed by the track of the C. P. R. where it crosses Water street. The mill was not a successful venture, and, his property having become comparatively valueless by the opening of the river, about 32 years ago Mr. Boyd removed to North Keppel, and engaged in farming and mercantile pursuits until about a year ago, when failing health compelled him to relinquish business. For a long time he had been a great sufferer from asthma, and latterly from

dropsy and to which he finally succumbed. He was a sterling man, greatly respected by a large circle of friends and acquaintances. Mrs. Boyd, who was a sister of Mrs. A. M. Stephens, died some years ago. Three sons and four daughters survive him.—O. S. Times.

To the above may be added the following: Bro. Boyd was one of the earliest Disciples in this part of the province, a member of the church in Toronto, afterwards a zealous member of the congregation in Owen Sound and the first Sunday-school teacher here. He maintained his interest in religious matters till the last, and delight'd to talk of the early struggles and successes of the church. A large gathering of friends attended the funeral. A service was held at the house, at which the Presbyterian and Methodist ministers took part, the writer addressing a large audience.

JAMES LEDIARD.

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**Bread, Carving and Fruit Knives**

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The microscope has shown that every cutting edge is a saw edge, and that the keenest razor simply has the finest teeth—but it has been prepared for a new invention to apply this well-known fact to practical use. The CHRISTY BREAD KNIFE has an edge running in reflex curves, and sharpened from one side only, and when the edge is used on warm or light bread it divides it without crumbling or crushing it. This not only adds much to the neatness of the pantry and the table, but it saves a good deal of the refuse in cutting bread for sandwiches, toast, etc. The CHRISTY CARVING KNIFE is as much superior to any other carving knife as the bread knife is superior to the bread knives before in use.

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We hope to send out many sets of these knives, and we are confident that none who get them will be disappointed. Now, friends, let us hear from you soon and often. Send all orders to

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85 Wellington Street North,  
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## THE Canadian Evangelist

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HAMILTON, FEB. 1, 1894.

### Canada and Foreign Missions.

Last year, the Foreign Society asked the churches in Canada for \$1,600, and received \$2,640.48. True, part of this was a bequest, but aside from the bequest, the churches did remarkably well. They are growing in the grace of giving, as they are growing in other graces.

The time for the March offering is at hand. Every church in the Dominion ought to be preparing for this event. Every Disciple of Christ ought to be laying by in store, week by week, as the Lord has prospered him. If nothing is said and nothing is laid by, the offering will be small. This year calls for more self-denial than any previous year. Money is scarce; times are hard; all the greater reason for self-denial so that the offering may not be smaller than before. It ought to be larger, it must be larger if the work is to be prosecuted in earnest. The workers can hold their own with no increase, but they can make no advance without an increased expenditure.

Miss Rioch is in the field, and is doing a good work. Japan needs \$5,000 for buildings. Other fields are calling for more workers and for better facilities. Their requests are altogether reasonable, and ought to be granted. If the churches will respond with liberal offerings in March, the need of the work can be supplied. This is the Lord's work, and it ought not to be allowed to suffer.

### Union of Baptists and Disciples.

From our United States exchanges we learn "at a number of points in that country the question of union between Baptists and Disciples is being discussed. Some prominent Baptists and Disciples are quoted as strongly favoring the movement; other some as either not favoring it, or not believing that the time for such union has come. It is gratifying to know that the matter is even being talked about. It indicates that some Baptists and Disciples are nearer together, or understand one another better, than they once did. It would be greatly in the interest of the truth if all evangelical immersionists could unite.

As our St. Thomas correspondent intimates, the same question is receiving some attention in Ontario. We have not seen Mr. Spencer's communications to the St. Thomas Journal, and so can offer no opinion thereon. But we are free to say that, so far as the Baptists generally in Ontario are concerned, it is not reasonable to expect very soon a union between them and the Disciples. A clipping from the Aylmer Express illustrates the general feeling of Baptists on the question:

Just before going to press we notice by a letter in the Journal, that

the Aylmer Baptist church declines to take part in the proposed union of the Baptist and Disciple bodies, for reasons which we have not time or space to enumerate in this issue.

Those who have given the subject any attention know that in this country what is called the Regular Baptist denomination is principally composed of Calvinistic Close Communion Baptists. Not only are the older ministers and people of that order, but many of the young ministers are. This is not to be marvelled at when the Principal of McMaster Theological College, in Toronto, is a thorough-going Baptist of the old school. It goes with the saying that so long as that element prevails among the Baptist, union between them and the Disciples is not practicable.

We trust that, though the Aylmer Baptist Church will not join in it, the conference will still be held. A friendly comparison of views on the part of those who long for the union of the Lord's people cannot but do good.

### About Breaking Vows.

"But it is an insult for them to ask that fallen priests such as Chiniquy, Seguin & Co., be treated by us with the same deference as the above-mentioned ministers. The latter never made a vow to practice celibacy all their life; their church allows them to marry, while a Catholic priest can marry only by breaking vows from which no human power can dispense him, and only by committing a horrible sacrifice by which he becomes anathematized. In the ordinary course of life, the world has not much respect for a man who is known to deliberately lie and not to keep his word. What is to be said then of the man who shamefully and publicly breaks the holy vow which he took at the foot of the altar to have no other spouse but the church itself of which he becomes the priest? Let our separated brethren reason thus, and they will understand all the horror that a sincere Catholic must feel at a married priest."—*Minerve*.

It is well, sometimes, to see others as they see themselves, and to study their opinions from their own standpoint. For this reason we give the above paragraph to our readers.

The other side of the question in hand may be put in this way. It is not a grievous sin, but perfectly lawful before God, for a Roman Catholic, even a Roman Catholic priest, to renounce the Roman Catholic faith. When a priest has done so, he is at perfect liberty to marry notwithstanding any vow of celibacy he may have made. When he learns that the vow he made was not required of him by the law of God, and knows that in "breaking" it he is doing no wrong to any fellow-creature, he is as free to marry as though he had never been a priest.

### Notes.

THE CANADIAN EVANGELIST publishes a letter purporting to be from "A Methodist believer in fair play," whining about our "malignant bigotry and partisanship," because we in a former note charged Disciples with believing that forgiveness of sins is connected with and in a measure dependent on baptism.—*Northwest Baptist*.

No, sir, that was not your charge. Your charge was, "Both Catholic and Disciple are agreed, however, that the certainties of salvation hang upon ecclesiastical ceremonies and sacerdotal functions." Prove that, or retract it.

The Toronto News hopes that there is truth in the report "that the P. P. A. obligation has been changed so as to permit members to employ Catholics in their private business, and that the intention of

the Order is, not to exclude adherents of the Church of Rome from all offices in the gift of the State, but merely to see that those who are a minority in numbers do not secure a majority of the places of public trust." The subject was discussed at the Convention, but no action was taken, although one delegate said he would not have become a member if he had understood that he was subscribing to such intolerance.—*Hamilton Times*.

There are signs that the extreme element of the P. P. A. will have to yield to the moderates. The sooner the better. It cannot be too strongly impressed, that Protestantism needs no such bulwark as the original oath of the P. P. A.

Some of the more evangelical of the clergymen in the Church of England, who have lately resigned from alarm at the Romanizing trend of the church, have resolved upon the issue of a new Prayer-book, which is to be free from those features which, in the present one, are so favorable to the anti-evangelical movement. Our London (Eng.) namesake, in noticing the proposed revision, a few weeks since, quoted the following as the words of one of the leading clerical revisers, in explaining the lines upon which the revision of the Prayer-book is being made. This candid reviser says:

"The question of baptism is a crucial one. It has been approached by the revisers with an earnest desire to appeal 'to the law and to the testimony,' and in this, as in all other points with which they have been dealing, to go back to the teaching and practice, so far as they can be ascertained, of Christ and His Apostles. What is the Divinely-given key? We find it in Mark's Gospel (xvi. 15, 16): 'Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved.' There are thus three stages: 1. The preaching of the Gospel. 2. Faith—coming by hearing it preached. 3. The baptism of the believing person.

"To this, therefore, we come back, and accordingly reject the baptism of unconscious infants, with all the superstitions attaching to and resulting therefrom. But as Christian parents must always desire to dedicate their children to God, a simple service of dedication is provided. Of course, with infant baptism, confirmation also disappears."

Clearly these brethren are not far from the Baptist fold.—*Canadian Baptist*.

"Not far from the Baptist fold"!!! Surely the *Canadian Baptist* was nodding when that comment was made. And where was the eagle eye of the *North West Baptist* when that rank heresy was allowed to go unchallenged and unrebuked? Rather very far from the Baptist fold. Baptists do not teach as the Saviour did that "He that believeth and is baptized shall be saved." They take it upon themselves to change the order and say: "He that believeth, and is saved, may be baptized."

We would advise those reforming friends in England not to issue a new Prayer-book, it will only get them into trouble. The apostles had no Prayer-book: nineteenth century Christians do not need one. The "simple service of dedication" for children had better be omitted. Teach them to dedicate themselves when they are old enough to be taught.

### Our Omnibus.

"Jimmie State" has again arrived, but too late for this issue.

"Christian Endeavor Day," Feb. 18, furnishes a fine opportunity to instruct our young people as to what is the distinctive position of the Disciples of Christ.

Read carefully the advertisement of "The Form of Baptism" on the last page. We shall have more to say about it in next number.

If any of our readers know of an opening for an experienced and skillful dentist, they are requested to communicate with the editor of this paper.

The *Saginaw Evening News* of Jan. 15th, contains a lengthy report of an interesting sermon by Bro. Andrew Scott, the subject being, "Why workmen do not go to church."

Our subscribers have been doing very well of late in the way of renewing their subscriptions. We trust all will do so just as promptly as possible. We need the support of all our friends in carrying on the EVANGELIST.

By a vote of twenty to two the City Council of Hamilton decided that the number of tavern licenses to be issued in the city should be reduced from 96 to 75. That is a very respectable step in the right direction.

A friend, who is not a Disciple, said to us the other day, "If you only could get your paper into the hands of religious people generally you might do something." Will not our friends help us to gain a hearing among our religious neighbors?

We are pleased to receive as an exchange *The Catholic Record*, of London, Ont. It is a large four-page weekly, well-gotten up, and ably edited. It is an uncompromising defender of the Roman Catholic Church and its doctrine.

We draw the attention of our young friends to the advertisement of *Our Young Folks* on page 8 of this paper. The Christian Publishing Co., St. Louis, Mo., will be glad to send sample copies to any Young People's Society wishing to examine it.

From a letter received from Sister Mary Rioch we have the following good news: "O'Kura San, one of the girls that I adopted since coming here, was baptized last evening. I feel very happy about it. She gives promise of making a good helper."

The *Christian Evangelist* of St. Louis, Mo., has donned a new dress for 1894, and is now using a finer quality of paper than formerly. It was a good looking paper before; it is better looking now. It registers A No. 1 among religious weeklies, and is only \$1.75 per year. Send for a sample copy.

A union prohibition convention for the Province of Ontario will be held in the Horticultural Pavilion, at Toronto, Tuesday, Feb. 6th, commencing at 9:30 a. m. Delegates are expected from every part of the country, and will get single fare on all railroads. This will be a very important gathering. Every true friend of the cause will hope and pray that its deliberations may be so guided as to hasten and not hinder the coming of prohibition.

### Married.

FURSE-BARTLET.—At the residence of the bride's sister, at West Lake, on Jan. 23, 1894, William G. Furse and Malissa Bartlet were united in marriage by J. D. Stephens.

## Church News.

HAMILTON.—One addition here since last report.

GUELPH, Jan. 27. Please report two more additions at our regular service.  
GEO. FOWLER.

LONDON.—Large audiences yesterday, and good interest. One confession in the evening. One addition, also, the previous Lord's day.  
T. L. FOWLER.

ERIN, Jan. 24th.—One addition at Erin Village, Sunday, and one at Erin Centre. Both baptized at Erin Village.  
R. W. BALLAH.

BOWMANVILLE, ONT., January 23, 1894.—We are going to have a grand foreign missionary rally. I first called a meeting of all the officers of the church immediately at the conclusion of the Lord's day morning service, read Bro. McLean's letter, and one of the elders moved that we have such a rally, and it was carried unanimously. Then I brought it before the Y. P. S. C. E., and they enthusiastically agreed to co-operate; then the leaders of the Mission Band, and the Christian Woman's Board of Missions were consulted, and assistance secured, and then a committee appointed to prepare a programme, in which every department of foreign missionary work will be noted. We have designated Tuesday night, February 6th, as the time. Sunday-school growing, 108 last Lord's day, Bible class from 30 to 35. Good feeling, good interest. Good audiences at every service.  
R. A. BURRIS.

ST. THOMAS.—Church matters are moving along smoothly. While we are on the hunt for a pastor, Bro. W. B. Thompson, of Detroit, has filled the pulpit very acceptably. Since the beginning of the year two have been added by commendation, one by letter, and two young ladies from the Endeavor Society were baptized last Lord's day evening. Truly one soweth and another reapeth.

Bro. Knowles' labors were not in vain in St. Thomas. The union of God's people was a theme he always pressed to the front on all occasions, and the seed sown is now bearing fruit. There is a movement now being agitated for the union of the different Baptist bodies and the Disciples of Christ in the county of Elgin. Rev. D. Spencer, pastor of the regular Baptist Church, St. Thomas, has written a letter to the press advocating a conference relative to union. Replies favorable have been made by the churches of Christ here and Aylmer, and it is probable that such a conference may be called at an early date.—CORRESPONDENT.

January 24th, 1894.

GALT, Jan. 22nd, 1894.—Though not able to make much stir in the world the church here still exists. We take some encouragement out of the progress of our Sunday-school, where we have an attendance of about 30 scholars, and from which one was added to the church during the year past.

On New Year's day, as is customary, the school had an entertainment, the scholars providing the bulk of the programme themselves with selections which did them credit, both as to the taste with which they were made and the uniformly excellent way in which they were ren-

dered. Pieces by the older folks were sandwiched in, and a very enjoyable time was spent by all. A good many prizes were distributed, and at the close the scholars each departed carrying a small bag of edible good things.

The Treasurer's report showed that the school continues to be sustaining, carrying a small balance forward to the present year's account after providing books for the library, papers for the scholars, and making a considerable offering toward missions.

We now meet in a nicer hall than formerly, more roomy and attractive, but still suffer from the drawback of being unable to rent it for consecutive nights, thus hindering an attempt at evangelistic services, which we much regret.

R. W. McDONNELL.

**Co-operation Notes**

**FORM OF REQUEST.**

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

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

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

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

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

**Contributions.**

Miss L. V. Rioch . . . . . \$ 5 00  
Church, Glencairn . . . . . 15 00

At this time of year the Home Mission work usually yields the right of way to the Foreign Mission work, especially as the Foreign Missionary Society only asks for one special collection in the year, that, on the first Lord's day in March. This course is all the more proper this year inasmuch as the Foreign Society, owing to the very hard times in the States, is behind with its payments to the missionaries. The members of the Board of the Co-operation are all warm friends and supporters of the foreign work, and commend it heartily to the brethren.

Nevertheless, as the demand of the Home Mission work are constant, and the Board wishes to pay the appropriations to the mission points as regularly as possible, it is hoped that those who have not yet paid their subscriptions to the Home Mission Fund will do so as soon as they can.

Bro. Moffett has closed his meeting at Aylmer. We have not full particulars as yet, but understand that it was a good and profitable meeting and that goodly numbers were added to the Lord. Bro. M. begins at Aurora this week.

GEO. MUNRO,  
Cor. Sec.

"CHRISTIAN ENDEAVOR IN CLEVELAND" is the title of a beautiful and unique advance souvenir booklet, giving a brief history of the Cleveland (O.), Christian Endeavor Union, the third largest in the world. It is a book for Endeavorers from Boston to San Francisco, with fullest possible information about the Great International Convention to be held in Cleveland next July. It contains portraits of President Clark and General Secretary Baer, with introductory articles by them. Finely illustrated with about one hundred engravings. No one desiring to keep in touch with this great movement should fail to order; a dainty, handsomely bound souvenir gift. By mail 30 cents. F. M. Lewis, Chairman Printing Committee, 237 St. Clair St., Cleveland, O.

**The Christy Knives.**

"The Christy Knives are all that is claimed for them. Mrs. . . . got a set in Chicago, paid \$1 for them and thought them cheap."

"The knives you sent us came to hand. We are well pleased with them."

The above indicate how the Christy Knives impress our friends. Our offer of the EVANGELIST and Knives for \$1.50 is now withdrawn. It was a great chance for our folks. But there is still an opportunity for most to get a set by doing a little work for the EVANGELIST. Note the standing offer we make in the advertisement. Here is another way of putting it. The person sending us one new yearly subscription will get a set of the knives for half price, 50 cents. The person sending five new yearly subscribers, will receive a set of the knives for one-fourth price, 25 cents. The one sending three new yearly subscribers will receive a set of the knives free. Now, these are remarkably liberal offers, even in the way of newspaper premiums. We should like every reader to be an agent on these terms. Will you not help us and the cause we represent by adding at least one new name to our list?

"We received the Christy knives, and would say that we are well pleased with them. We find them just as you represented."

"It is a shame a card has not been sent you before this to let you know the knives got here in beautiful condition. What a shame your brothers and sisters cannot make an effort without such lovely premiums for a spur! They are all you claimed for them, and we wish to thank you. I do hope 1914 will be a prosperous year for your paper."

"We received the Christy Knives all right, and are well pleased with them. We find them what you represented. They are a lovely premium."

**Obituaries.**

181, 1894, Allen Brown, aged 84 years. Bro. Brown heard and obeyed the gospel about fifty years ago. He lived to a ripe old age and died in the faith.

J. D. STEPHENS.

TRUMPOUR. -Died at West Lake, on Jan. 22, 1894, Susan Trumpour, in her 75th year. Sister Trumpour was one of the first Disciples of Prince Edward County. She was baptized when young, and lived and died in the faith. Her end was peace. We miss her gentle, patient, presence now, but we hope to meet her once again to part no more.

J. D. STEPHENS.

BOLDEN. -Died in the town of Collingwood, on Friday, Jan. 12th, Sister W. D. Bolden, at the age of fifty years. About twelve years ago she heard the gospel as presented by our brethren, and embraced it at once. Ever since the word of the Lord has been authority with her in matters of faith and practice. Being one of the charter members of this church, having obeyed the gospel under the preaching of Bro. Sherman before our house of worship was erected, she knew all its difficulties, and through all the struggles was hopeful and ever said, "We have the truth and the Lord in the cause we plead, and this church must and will prosper." She knew not what it was to retreat in the Christian warfare. She not only talked hopefully, but the Lord having blessed her financially, she gave liberally towards the support of His work, and she gave in faith He has called her home to rest, and her works do follow her. This church will feel the loss for many days to come, but are resigned to the will of Him who does all things well, and pray that He may raise up some one to take her place.

Mrs. Bolden was widely and favorably known in the town, as indicated by a crowded house who came to hear the funeral discourse last Lord's day evening.

C. S.

Collingwood, Jan. 25, 1894.

**C. E. Work.**

In a private letter an Endeavorer writes: "I am glad to see and read so many reports from Christian Endeavor societies. It is always such a pleasure for me to know how others are getting along in the Lord's work, and I believe there are many others like me. I also think we become more closely united in bonds of love and sympathy as we know more of each other's work." Just so, my brother, we gather inspiration and courage as we know of the trials and successes of others. We trust that this will encourage corresponding secretaries of all our societies to send in reports. Don't wait until your society has accomplished some great work, but let us know how the battle is waging and how the cause is succeeding in your particular field. The fact that you are going to report will inspire your members to greater diligence and more active service for Christ and the church.

We are pleased to note the spiritual character of the work carried on by all our societies. We have not drifted off into literary societies, or social gatherings for entertainment. The building up of character, instruction in the word of God, dissemination of missionary facts and temperance principles, works of charity, etc., have proved of sufficient interest to hold our young people together. Such work must tell for the future of the church.

A good report of the Endeavor Society at Dorchester, only organized a few weeks ago, has reached us, and already their efforts have borne fruit - one young man having made the good confession.

We bespeak a careful reading of Bro. McDougall's report of the Endeavor Society at Guelph. Though not large in numbers, judging from their work, they are a host.

W. W. C.

**Guelph Y. P. S. C. E.**

At our annual church meeting held January 3rd, reports were read from all departments of the church work, and the following contains a part of the report from the Y. P. S. C. E.:

	Active Members	Assoc. Members
Net membership Jan. 1, '93	20	4
Added during the year	6	
Changed from associate to active members' list	2	2
Loss by removal and otherwise	28	2
Net membership Jan. 1, 94	23	0

**FINANCIAL STATEMENT.**

**RECEIPTS.**

Collections during the year (special and open)	\$ 26 92
Pledge toward Bro. Fowler's salary	125 00
	\$151 92

**EXPENSES.**

Paid for books for C. E. Library	\$ 12 50
Paid St. Catharines' C. E. Convention	1 00
Paid sundries, etc.	8 41
Paid Home Missions	5 00
Paid pledge (Bro. Fowler)	125 00
	\$151 91

Balance . . . . . 01

The Y. P. S. C. E. have taken care of the church during the year for nothing. Heretofore it cost the church \$50.00 a year, so that the young people have really raised over \$200.00.

We feel very much indebted to our pastor for the encouragement and kind words of advice he has given to us from time to time. He is always ready to encourage us in every good work, by precept and by example.

Two of our associate members have given up the service of Satan to follow the dear Master who is "mighty to save."

Although we are weak in numbers and in our own strength, may we be "strong in the Lord and in the power of His might." May our earnest desire be to become more humble, devoted and consecrated servants of the beloved Master, endeavoring so to live that we may daily in our lives reflect the Christ-life.

On Sunday evening, Jan. 14th, we took up the study of foreign missions in general, as we had previously studied Japan, the suggested missionary subject.

Many facts and incidents were read from slips of paper which were distributed through the audience, concerning mission work, difficulties, and trials of missionaries and foreign countries. Missionary hymns were sung. It was a profitable and inspiring meeting and a greater interest has been awakened in mission work. This is a work that should have a very much larger share of our means than we give to it. Our earnest prayers should daily go up to God on behalf of those who are spending their lives in those dark lands.

W. C. McDUGALL,  
Box 235, Cor. Sec.

Are you troubled with dizziness, flatulency, flushings, fulness, general distress? Take K. D. C., -the King of Dyspepsia Cures. It is guaranteed to cure or money refunded.

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

The Committee on Young People's Societies of the Co-operation of Disciples of Christ in Ontario: W. W. Coulter, Chairman; Reuben Butchart, A. Johnston.

HAMILTON, Jan. 20, 1894.—Once more our election of officers in the Christian Endeavor has taken place, and with Bro. John Riach as president, and our committees freshly organized, we begin the new year with renewed enthusiasm and fresh resolves to do better work for our Lord and Master.

Our new president and his sister, Miss Riach, conceived of a most enjoyable way of calling the new officers and committees together for discussing the work before us, by inviting us to their home to spend the evening. It added quite a charm to the prosaic word, "business."

A. E. J.

C. E. Prayer-Meeting Notes.

GEORGE FOWLER.

Feb. 11—True possessions and how to gain them. Luke xii. 13-34.

How eagerly we are all striving for earthly possessions. It is a duty for us to be industrious. There is no place for idleness in this world which God has created for man.

What great misery, suffering, cruelty and crime has been wrought in the great rush for wealth. But few of us can be rich in this world's goods. In this continent a few men control the great majority of the wealth of the land.

we are rich or poor in riches that perish, we all have the inestimable privilege of becoming rich in that which will never perish.

Christ who was rich became poor that we might become rich.

How can we gain these true possessions?

1. Before we are able to start a bank account in Heaven we must give ourselves to Christ. Our name is then entered upon the "Book of Life," and we begin to make deposits.

2. If we "continue faithful unto the end," "growing in grace" and knowledge, doing all things in the name of Jesus, we shall come into possession of our inheritance. In that "great day" when the books are opened and we are judged, we shall receive a "crown of glory," and shall enter in and partake forever and forever of the joys and blessings of our Lord.

Feb. 18—For what does our denomination stand? (Meeting led by the pastor).

True it is that we are not a denomination. We are opposed to the spirit of denominationalism. For us to call ourselves a denomination would be subversive of the very fundamental principles that underlie the origin of our movement.

No religious body is entitled to a separate existence unless it stands for some distinguishing, divine truth. We have no right to a separate existence if we are not enunciating and holding up before the world some divine truth which is not held by or which is not receiving proper emphasis from any other religious body.

We will enumerate those particulars in which we differ from all others which have been designated as our "distinctive peculiarities:"

1. We accept Christ as our creed. We believe in a personal, living, ever-present creed, not in abstract dogmas. We repudiate and reject all human authoritative creeds as ruinous and divisive.

2. We take the Bible as our only rule of religious faith and practice. The Old Testament was of authority with Jews: we accept it as true and as essential to a proper understanding of the New Testament; but, with us the New Testament only is a book of authority, and we act consistently with this principle.

3. We believe that the Holy Spirit operates through the word in conversion. We repudiate the doctrine that makes the word a "dead letter," and every conversion a special miracle.

4. We do not consider baptism a mode, but a specific act. We insist upon its proper translation. We do

Christian Endeavor Work.

IN THE LIFE SAVING STATIONS, LIGHT HOUSES AND LIGHT SHIPS OF AMERICA, UNITED KINGDOM OF GREAT BRITAIN AND THE BRITISH PROVINCES.

Much interest has centered in the Christian Endeavor Work in Life-Saving Stations, and at the International Convention in Montreal, Canada, an advanced movement was made by adding the Light Houses and Light Ships to the work; also including the United Kingdom of Great Britain in the field of operation.

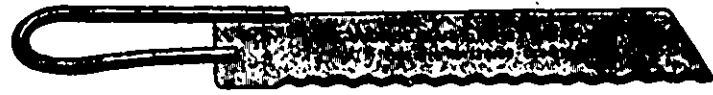
Dr. FOWLER'S EXT. OF WILD STRAWBERRY CURES COLIC CHOLERA CHOLERA-MORBUS DIARRHOEA DYSENTERY AND ALL SUMMER COMPLAINTS OF CHILDREN or ADULTS Price 35cts BEWARE OF IMITATIONS

pathy should be extended to them, also to the men connected with the light houses and light ships, upon whom vessels freighted with precious lives depend for safety.

HAVE YOU SEEN THE WONDERFUL CHRISTY KNIVES?

If you have not, these pictures will show you what they are like.

THIS IS THE BREAD KNIFE



THIS IS THE CARVER



THE PARER

and are cheap at that, being first admirably adapted to their respective household use. A set of them should

The Evangelist has made arrangements to sell them on easy terms. Write to the Evangelist, at \$1 each, a copy of the advertisement on another page.

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WALTY MANUF'G CO., 118 Bay St., TORONTO, Ont. Send for Catalogues. Specialty. New Metal Catalogue mailed free.

BRONCHITIS, or any TROUBLE, use

UMSIN SION IS A BOTTLE

Foreign Missions.

CONTRIBUTIONS.

Ontario.

Estate of Abram Farewell, Oshawa... \$100 00 Gabriel Wells, Everton, 5 00 A Friend, Glencairn, 2 00 Two Sisters, Glencairn, 5 00

Monthly Bulletin of the Foreign Society.

NOTES.—The current obligations amount to \$1,500 a week. There are 123 workers to be supported. Their allowances ought to be forwarded regularly and promptly.

The secretaries have asked the churches to hold a Foreign Missionary Rally the first week in February. Where there are several churches in one city they can hold a union service.

The first Sunday in March is the time for the one annual offering in churches for Foreign Missions. Every Christian ought to be preparing for this day and its work.

The Intelligencer is sent free to every preacher whose address can be discovered. It is intended to be an

aid to supply the preachers with facts, illustrations and appeals. If any preacher does not get it, he will please send a postal to the corresponding secretary, giving his name and address and it will be sent.

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

A Dozen Facts About India for Faithful Christians.

To-day, in India, there are twenty-eight Protestant theological seminaries with 350 students undergoing training for Christian service.

Only one man in 42, or one woman in 353, can read or write.

There are thousands of cities with a population of 8,000, or more, without a missionary.

Christ died for India, and He commands us to preach the gospel there as well as in any other portion of the earth.

The first convert among the natives of India was Krishna Chandra Pal in 1599.

The Telugu mission in India, fifteen years ago, there were 100 natives baptized in one day, and a thousand that year. There are more than thirty thousand churches there.

Christianity is advancing there ten per cent faster than the growth of the population, and is making more progress than at any time since the Apostolic age.

Constant Christianity is advancing in India faster than the Roman Catholic religion.

A high caste Brahmin, when dying, said to his children around and said, "I never forsake the religion of

your fathers you had better become Christians, for I know not whether any religion is true, but if any religion is true, it is Christianity."

The missionary reports of the number of converts is not a measure of all that has been done in India. You might as well set a trap to catch and hold a sun-beam as to get these gross figures to tell all the good that has been done.

A prophecy has arisen among the people in India that in a few years the Ganges is to lose its cleansing power. Heathenism has seen its day.

There are, in India, 25,000,000 widows, 77,000 of these are little girls under ten years of age.

F. M. RAINS, Financial Sec. P. S.—Do not forget the collection for Foreign Missions the first Lord's day in March.

Your Special Attention.

The time for the regular annual offering for Foreign Missions in all the churches is again at hand. The date fixed by the National Convention is the first Lord's day in March.

It is not too soon to begin due preparation for the greatest offering in our history, and to this end we note the following:

1. Above all in our preparation, let us devoutly ask the grace and help of the Father who has abundantly blessed us in every fearless step we have taken to extend His kingdom among men.

2. Passing years have not changed our obligations to the heathen world. Our marching orders from the King, "Go ye into all the world and preach the gospel to every creature," are still binding upon every loyal disciple of Christ.

3. The missionaries in the field have done their full duty during the past year. In their loneliness and privations no word of complaint has been uttered.

4. We have been wondrously blessed in our home churches. Thousands have been added to the saved, hundreds of new houses of worship have been completed, and our colleges have all grown in usefulness.

5. The churches that have been giving must give more if the work is enlarged. And to this end we recommend that subscription papers

be circulated in the churches for personal subscription before the first Sunday in March. Let each church attempt to raise a definite amount. And every friend of this work must interest himself in securing offerings from the churches that did not remember the work last year.

6. We need an enlarged faith. We must expect the Kingdom of Christ to embrace no less than the whole world. Every Christian should be sustained by this full, firm and high expectation.

7. Please to bear in mind that the obligations of the Foreign Society are larger than ever before. Each year new workers have been sent out. Each year new stations have been opened.

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

An Owen Sound Miracle.

THE REMARKABLE EXPERIENCE OF MR. WILLIAM BELROSE.

Attacked by Malarial Fever, followed by Partial Paralysis—Physicians said they could do Nothing for Him—The means of Cure Discovered through Reading a Newspaper.

The Times has published very frequently the particulars of remarkable cures attributed to the use of Dr. Williams' Pink Pills for Pale People. These various articles were credited to newspapers of good standing, and there was no reason to doubt their entire faithfulness.

4. We have been wondrously blessed in our home churches. Thousands have been added to the saved, hundreds of new houses of worship have been completed, and our colleges have all grown in usefulness.

5. The churches that have been giving must give more if the work is enlarged. And to this end we recommend that subscription papers

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