

The Canadian Evangelist.

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

Vol. IX., No. 3.

HAMILTON, JUNE, 1894.

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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.

"The Catholic Record" on Education.

[EDITORIAL.]

In another column will be found an article from the *Catholic Record*, of London, Ont., replying to a paragraph of ours in May 1st EVANGELIST. The *Record* would have given its readers a fairer idea of our view if it had quoted our paragraph in full. What we wrote cannot be fully understood unless the last sentence be considered, which is: "Neither party (Catholic or Protestant) should expect their views of religion to be taught in a school that is supported by public funds."

This explains why we object to religion being taught in the public schools. We know that the Catholics will not have any religion but their own taught to their children, and similarly Protestants. Catholics will not, if they can help it, pay money to those who teach Protestantism, nor Protestants to those who teach Catholicism. Nor should they be asked to do so, nor put in a position where they have to, *volens volens*. This consideration makes it impossible to have public schools on a fair and sound basis, unless the teaching of religion is prohibited in them. We presume, the *Catholic Record* would say, then let the public schools be abolished. But this is a proposition we are not ready to accept, believing, as we do, that the public interest requires that the public should see to it that every child should have, at least, an elementary education; this requires a public school system; and for our part we should like to see our present public schools purged of all sectarianism, and from all that would offend a Jew or an Agnostic, and then have all children compelled to attend the public schools. If any then should desire—whether Catholic, Protestant, Jew, Agnostic—to give their children additional instruction, religious or otherwise, let them do so in their own way, and at their own expense.

And now a word or two as to the *Record's* allegation, that we believe the gospel teaches that "education ought to be entirely Godless." We do not so hold. On the contrary, we do most strongly maintain, that above all books the Bible stands, that it is the most valuable of text books, and that the young should be carefully instructed therein. But we affirm that, in present circumstances, it cannot be used as a

text book in our public schools. The divided state of Christendom prevents it, to say nothing of the rights and feelings of Jews and Agnostics, and others. A Catholic objects to having a Protestant teach his children the Bible; a Protestant would refuse to have his child taught the Bible by a Catholic; a Jew, by a Catholic or a Protestant; an Agnostic, by Jew, Catholic or Protestant. And we all know the reasons why.

What remains? Why, that each section of the community attend to the religious education of its own children and pay for it. We object to Catholicism being taught by law and supported by public funds; and just as much do we object to Protestantism being taught by law and supported by public funds—or Judaism, or Unitarianism, or infidelity. We protest against being taxed to support a religious, or irreligious, system we do not believe in. And we desire to have no advantage over any of our fellow-citizens in this regard.

Will the *Record* be so good as to give us its opinion of our position, and then we may have a little more to say?

In the Toils Still.

[EDITORIAL.]

On the third page will be found a long clipping from the *Daily Globe* giving an account of Rev. D. J. Macdonnell's effort for freedom in the Toronto Presbytery and its failure. Disciples will at once recognize, upon reading Mr. Macdonnell's remarks, that from the Presbyterian standpoint, he holds advanced views on the creed question, tho' from our standpoint he is not quite up to the New Testament standard.

Mr. Macdonnell is on the right line when he declares that Calvinism is not of the essence of Christianity, though at present it is of Presbyterianism. If he will follow that principle consistently he will in due time arrive at the Gospel Creed, and perhaps find himself expressing himself in some such language as this: "Nothing should be required as a test of fellowship, or as a condition of membership in a Church of Christ for which we have not a 'Thus saith the Lord' in express precept or approved precedent."

Dr. Gregg and the other Conservatives who supported him in his attack upon Mr. Macdonnell's overture and speech, make it plain that there is no immediate prospect of deliverance for those Presbyterians who are not Presbyterians unless by withdrawing from the Presbyterian Church. In fact the present generation of them seemed doomed to remain in the toils, unless Mr. Macdonnell will be their Moses and lead them "out of the land of Egypt, out of the house of bondage."

Dr. Gregg maintains that Calvinism is a part of the creed of the Presbyterian Church, but for all that he will receive people into the Presbyterian Church who are not Calvinists. One wonders how a man of Dr. Gregg's years, discretion and learning can fail to see the absurdity of his position. If we understand the theory of the Presbyterian Church the people, not the clergy, constitute the church. From

which it would follow that the faith of the people, not of the clergy merely, would determine the creed of the church. Are we mistaken? Must a minister or an elder be a Calvinist, or say he is one, while a layman is not required to say whether he is a Calvinist or not, and would be accepted even if he emphatically declared he was not a Calvinist? How is this, Dr. Gregg?

It is easy to see that not every Christian is qualified to be a minister or an elder. But where shall we draw the line? Not at the *creed*, but at the *qualifications*.

Invincible Ignorance.

What is invincible ignorance? This is a question more familiar to great cardinals than to me, and yet it keeps constantly turning up in one's mind. The late Dr. Norman Macleod once declared that a man who was an attendant occasionally at his church in Glasgow, had lived to be an old man, and yet positively he did not know the difference between Moses and Jesus Christ. And in the *Christian* for April 6th, 1892, I find the following: "But you know," said a minister to an old man who had been but lately converted, "Jesus can hear you when you speak to Him as I speak to you." "Oh, but," the old man replied, "Jesus be dead!" "Dead," said the minister; "no, he's not dead." "He died for your sin; but he did not continue in the grave. He rose again, and is living now." The old man looked with astonishment, and said:

"Well, I have never heard it afore." Yet, as the writer says, "The man had all his life known, and repeated the Creed, but had never understood even the fact that our Lord rose again." Some may be disposed to doubt this statement, but I have little doubt that it is only too true. Here in Christian England, with churches, Bibles and creeds, we have an old man ignorant of the fact that Jesus who died lives for evermore. Is this invincible ignorance? It is certainly culpable ignorance. But who is to blame—the old man or his teachers?—*Australian Christian World*.

A Dying Religion.

Brahminism was extolled to the skies at the Chicago "Parliament of Religions." One would think, from the manner in which its merits and power were set forth, that it had a grand future before it. But the truth is, it is in its decrepitude, and even in the throes of dissolution, Christianity is cutting rapidly into its vitals, and it may suffer extinction sooner than many expect. This is not the mere testimony of hopeful and enthusiastic missionaries, but of its honest and discerning followers. The editor of the *Madras vernacular paper*, who is described as "an astute, staunch and orthodox Brahmin, of a renowned priestly family," thus sadly bemoans the downfall of his long cherished religion:

"We entertain no more any hope for that religion which we consider dearer to us than our life. *Hinduism is now on its death-bed*, and, unfortunately, there is no drug which can be safely administered into it for its re-

covery. There are native Christians nowadays who have declared a terrible crusade against the entire fabric of Hinduism, and many men of splendid education are also coming forth, even from our own community, who have already expressed a desire to accept Christianity; and should these gentlemen really become, first, Christians, and then its preachers, they will give the last death-blow to Hinduism, because these men are such as will never turn their backs upon the plow after having been once wedded to it. Every moment our dear mother is expected to breathe her last. This terrible crusade is now carried on by native Christians with a tenacity of purpose and a devotion which in themselves defy failure."—*The Presbyterian*.

Understood.

I know I do not trust thee, Lord, enough.
To-morrow, if the pathway grew too rough
For my weak feet to travel, I should pause,
And murmur that thy face was hid because

I cannot see thee in a darkened place;
I need the sunshine to behold thy face.
I do not trust, thee, Lord. Then patient, mild,
He answered, lovingly, "I know it, child."

My heart is cold against thee, then, I said.

If thou to-day wert walking by my side,
If thou and I were walking by the sea,
And thou shouldst whisper softly, "Follow me,"

Those words the centuries have found so sweet,
I think that I should rise with lagging feet,

My heart would feel no rapture quick and wild,
Again he answered, "Yes, I know it, child."

I am not constant, Lord, I am not true,
The things I would not are the things I do.

I am so weary, there are clouds between,
My words are harsher, wilder than I mean

Not over pastures smooth, but rock and stone,
I walked to-day, and I have weary grown,

More softly, tenderly than angel's call,
The Saviour answered, "Child, I know it all."

—N. Y. Observer.

Happiness Lies in Obedience.

Obedience must be the paramount qualification of every true child of God, the characteristic feature in every true Christian life. But not obedience to a mere written law; it is obedience to a gospel, and that gospel a gospel of love. It is very remarkable—you remember how St. Paul speaks of the judgment that will fall upon those who obey not the gospel. It is obedience to the gospel which God now requires of us; obedience to the offers of his love made to us in Jesus Christ; obedience to the glad tidings of salvation which find their expression in the experience of every true child of God. "The Son of God loved me and gave himself for me"—it is obedience to that truth in which our happiness as Christians lies. For it is an obedience of love and not of fear—"the love of Christ constraineth us." In the death

of Christ we have found our redemption; in the life of Christ we have found our example; in the love of Christ we have found the motive to obedience—the motive to love Him who first loved us. He alone can bring us safe to the heavenly Jerusalem, to the city of God. We live in the midst of a disordered world still, which tempts us to stray from the narrow path of obedience, who tempts us to forget Him who has so graciously and so patiently dealt with us in His love; but the city of God stands ever before our eyes, with all its bright visions of unspeakable joy. Only in heaven shall we fix our gaze upon it, or fix our hopes upon it, unless we are walking in the path of obedience, unless our whole life is a continual surrender of our will to God's will, a growing conformity to His mind and to His image, and to the great example of our Lord and Master. This is the hope that lies before us, and the only hope that we, too, learning obedience and being made perfect through our obedience, will enter in at last through the gates of the city of God.—ARCHBISHOP OF YORK.

The Word "Wife."

"What do you think the beautiful word 'wife' comes from? It is the great word with which the English and Latin languages conquered the French and Greek. I hope the French will some day get a word for it instead of that of 'femme.' But what do you think it comes from? The great value of the Saxon words is that they mean something. Wife means 'weaver.' You must either be housewives or housemoths, remember that. In the deep sense, you must either weave men's fortunes and embroider them, or feed upon and bring them to decay. Whenever a true wife comes, home is always around her. The stars may be over her head, the glow-worm in the night's cold grass may be the fire at her feet; but home is where she is, and, for a noble woman, it stretches far around her, better than houses ceiled with cedar, or painted with vermilion, shedding its quiet light for those who are homeless. This, I believe, is the woman's true place and power."—RUSKIN.

Keep Still.

A writer in the *Union Signal* says: "When trouble is brewing, *keep still*. When slander is getting on its legs, *keep still*. When your feelings are hurt, *keep still*, till you recover from your excitement, at any rate. Things look differently through an unagitated eye. In a commotion once I wrote a letter and sent it, and wished I had not. In my later years I had another commotion, and wrote a long letter; but it had rubbed a little sense into me, and I kept that letter in my pocket against a day when I could look it over without agitation and without tears. I was glad I did. Silence is the most massive thing conceivable sometimes."

Unqualified activity, of whatever kind, leads at last to bankruptcy.—*Goethe*.

Blessed, thrice blessed, is the man to whom life is, as it was to Abraham, dotted over with memorials of communion with God.—*Robertson*.

Contributions.

"Ye Are the Light of the World."

"A city set upon a hill cannot be hid."

PETER ANDERSON.

Alas! how dark is still the night,
How passion-blind the heedless throng
With which through life we march
along

Forgetful of our feeble light,
Until that light becomes so dim,
So little credit does to Him
That we for very grief and shame
Are fain to hide the flickering flame.

What horrors darken every land,
Which, if we lifted up our light
And showed their hideous features
right,

Not for a moment more might stand:
What wealth that toiling hands have
earned

Out of all useful channels turned,
That ironclad and arsenal
May be supplied with shot and shell,

That men may train their fellow-men
In armies greater than have been,
Until they are one vast machine

To deal death to the world again;
With shot and shell to level down
In dust and ashes tower and town,
And blot the work of ages out
In one dark day of wreck and rout.

The day seems dawning—O so slow—
Then darkens down so soon again
Of peace on earth, good-will to men,
Sung by the angels long ago;
And somewhere in the Christian world
War's savage flag is still unfurled,
And in the fierce pursuit of man
Still Christian armies lead the van.

O, patriotism! in thy name
What selfish, savage deeds are done,
And every land beneath the sun
Still glories in its greatest shame;
When will the devilish discord cease,
While followers of the Prince of
Peace

At the first diplomatic jar
Turn—in their hearts—to hellish war.

"A city set upon a hill:"
The Chinese and the Japanese
Come to our cities, o'er the seas,
Swift judges of our good—or ill:
When darkness falls on wharf and
street

Trade's bounding pulses cease to beat,
But when the longest day is done
One traffic still goes ever on:

From fall of night till past its noon
A steady light comes streaming down
The streets of every Christian town—
The lurid light of the saloon.
And every reeking devil's den
Exists by grace of Christian men,
And every shrine of Bacchus stands
The licensed ward of Christian lands.

Alas! how dark is still the night,
How passion-blind the heedless throng
With which through life we march
along

Forgetful of our feeble light,
Until that light appears so dim,
So little credit does to Him,
That we might thank Him for the
shame

That fain would hide the flickering
flame.

Dying in Harness

ANNA D. BRADLEY.

Seated one morning, half idle, half
busy, by my open window, I was
aroused by shouts that told me some-
thing unusual was transpiring without.
And, looking, I saw only a horse that
had dropped beneath his burden and
had stretched himself out on the road
to die.

I watched the wondering crowd that
so quickly gathered, and I listened to
the voice of the frightened teamster as
with word and lash he attempted to
urge the fallen beast to rise.

But all in vain. The work of the
horse was ended. He had struggled
on—very weary, perhaps—in the rugged
path of duty; but he had not faltered
until the blessed angel whom we call
Death had flown to his side and whis-
pered to him that now he might rest.

Again I looked at the fallen horse.

He looked so calm and peaceful. Noth-
ing disturbed him now, and I could not
help but fancy that the weary, over-
taxed brute was thinking to himself,
"How good it feels to be dead." For
a brief moment—I was tired that day—
I felt in my heart a feeling of envy for
the horse whose work was over, whose
rest had come. But only for a mo-
ment, for as I watched with a fascina-
tion, all new to me, I heard no more
the voices of the gathered throng, but,
as though in rebuke to the unspoken
envy, I seemed to hear the dumb brute
speak. I knew that he spoke to me,
and these were the words that he said:
"Watch, I died in harness!" How
like a rebuke they came to me; and
all day long they repeated themselves
over and over again, forming a sort of
accompaniment to all that I would
say or do. Sometimes the voice would
be a glad jubilate grand major chord
of triumph. Then it would speak to
me in tones of questioning rebuke, and
the saddest minor strains I ever heard
were the sobbing words, "I died in
harness."

Then, as the day grew older, I felt to
wondering if He who, while on earth,
so often taught in parables, does
not teach in parables still? Was
there here no lesson for me to
learn who had watched that fallen
horse with the harness still upon him?
Quickly, but sadly, I took a retros-
pective view of life, and I could see
many a day when, if God's messenger
had called to me, he would have found
me not toiling, but with my harness
lying idle and many a duty left un-
done.

Envy! How dared I envy that
fallen horse, for he had died in har-
ness!

Turning from the past with its sad-
dening humiliating memories, I tried to
picture the future. But for every new
day which fancy painted, she pictured
a duty which I knew I would not dare
to lay aside. I shrank from the
thought of the future as I shrank from
the remembrance of the past. But
just as I was sighing at the smallness
of my strength in comparison to the
duties that confronted me, a voice that
was not of earth seemed to whisper:
"My grace is sufficient for thee." Sud-
denly my burdens rolled away; my
spiritual horizon grew bright, and while
faith was strong I humbly prayed that
when the "death angel" knocked at
my door he might find me either
with my work fully done, with nothing
to do but to wait for his coming, or
else with my harness on, bearing my
part bravely in the journey of life.

The Sunday School.

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

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

AT HAND.—"Children's Day" is at
hand. The Foreign Society asks
\$40,000 for the Sunday schools this
year. The Canadian churches did their
part in the March collections. It is
hoped the Sunday schools will also do
their full share on June 3rd.

SEND THEM IN.—At the time of
writing a number of superintendents
have not sent in the statistical report.
The filling out of the blanks will not
take long and will enable the commit-
tee to complete the report in proper
time. If any superintendent has not
received a blank form, please drop me
a card to that effect.

TEACHERS' MEETINGS AND THE
CHANNEL BRIDGE.—Any work that is
to be done by a number of individuals
can only be done well by following the
prepared plan in the carrying out of

the work. Many great things are un-
dertaken in which all the workers do
not comprehend the extent of the un-
dertaking which they are helping to a
consummation. But they have been
given a distinct work by the superin-
tendent, to be done in a certain way.
Everything in the contract is to be
according to the plan, otherwise there
would be confusion, waste of time and
material and poor work, all resulting
from lack of organization and control.
It is announced that the English chan-
nel is to be bridged. The engineers
state the length of time it will take to
complete the work, the amount and
kind of material to be used, the number
and length of spans, height and depth
of masonry and total cost of construc-
tion. The plans are all to be strictly
followed. The superintendents, fore-
men and workmen must all labor
with one end in view, viz, that
of bridging the English channel
in the exact way planned by the engi-
neers. While splendid opportunities
will be given for the exercise of indi-
vidual ways of working, no place will
be found for the man who would de-
viate from the plans given for his direc-
tion, and seven years, it is said, will
see this greatest feat of engineering
skill completed. A comparison be-
tween this great enterprise and the work
of the ordinary Sunday school may
appear to be out of proportion, but when
we consider that the successful carrying
out of that work depends on the co-
operation and faithfulness of the work-
men in carrying out the carefully pre-
pared plans, and that these are necessary
pre-requisites to successful Sunday school
work, the reference is in order. I sup-
pose every Sunday school teacher has an
idea that it is his duty to teach the lesson
to the best of his ability. All start in with
that aim each Sunday. But suppose
the channel bridge company would en-
gage an army of workmen and order
them all to start and bridge the twenty-
one miles from Dover to Calais, little
but confusion and waste of time and
money would follow. No company
would do such a thing. The ordinary
joint-stock corporation can teach the
church some valuable lessons to-day.
If they (the companies) have no souls,
they have brains, and use them.

In fact, if the church of Christ was run
for twelve months by such men as con-
trol the big financial concerns of Can-
ada, the waste of men and money now
going on in every city, town and vil-
lage in this country would be stopped
in short order. If we are to have the
co-operation in our Sunday school
that we ought to have, and must have,
if we would do the best work, it is nec-
essary that we come together and con-
sider how we shall arrange and co-
operate, and after what plan? The
great work of the Sunday school is
to teach truth and train to godly living.
To have concerted action in this most
important work, we need to understand
the work, the ways of doing it and our
fellow-laborers. To get these things
we simply must confer together, and this
conferring together as teachers in the
Sunday school becomes a teachers'
meeting and an essential to the highest
good in every Sunday school.

There are three things that may be
done by a teachers' meeting. (1) The
lessons can be studied together and the
points of interest and importance dis-
cussed. This will largely prevent dif-
ference of teaching by teachers in the
same school and will emphasize the
importance of study. (2) The general
interest of the Sunday school can be
considered at these meetings—the first
meeting in each month to be a business
meeting in addition to the lesson study.
The difficulties of any teacher might be
talked over at any meeting, and with
profit. (3) United prayer could then

be made for the Lord's blessing on the
work, for particular classes or scholars,
and as is always the case, the blessing
would be twofold—that which came in
answer to prayer, and the deepening of
the spirituality of the teachers by such
gatherings.

The time and place for holding
the meetings can be best determined
by each Sunday school for itself.
Many who see the real importance of
this meeting give it a whole evening.
Others meet at 10 a. m. on the Lord's
day and many at the close of the
weekly prayer-meeting. The superin-
tendent should insist that each teacher
study the lesson carefully before com-
ing to the meeting, so that it may be a
conference of those who can help one
another.

J. A. AIKIN.

Selections.

Meeting Modern Skepticism

BY THE LATE PRESIDENT MARK HOP-
KINS.

Modern skepticism is to be met by
us just as it would be by an individual
of good common sense. And

1. We are not to be afraid of it. We
are to divest ourselves and, if possible,
free others from any impression that
skepticism involves superior sagacity or
strength of mind. There has been an
assumption of this on the part of skeptics,
and an admission of it by others
for which there is no foundation.
Skepticism may indicate power, but
never the highest power, either in kind
or degree. It may also, and more
often does, indicate weakness. The
highest form of power is in affirmation
and construction. So God intended.
The greatest men have always been
builders. But skepticism is negation.
Its work is destructive, and to deny, to
doubt, to object, to find flaws, to de-
stroy anything that can be destroyed, is
comparatively easy. It does not re-
quire the highest form of power, and is
a kind of work in which a thoroughly
healthy and robust intellect does not
readily engage. Strength is indicated
by estimating evidence just as it is, and
by believing, doubting, or misbelieving,
according to that. To accept as evi-
dence what is not evidence is weak.
That is credulity. Not to recognize as
evidence that which is evidence, is also
weak. That is skepticism, and which
shows the greater weakness it would be
difficult to say. Credulity is often from
indolence, and tends to superstition.
Skepticism is often, perhaps most often,
from vanity, and tends to deceit.
Strength finds the rock and builds
upon it.

2. We are to distinguish between
facts and inferences.

Much of what is called science is
mere inference. It may be the infer-
ence of scientific men, but it often
happens that those most reliable in ob-
servation are least so in inference.
When Darwin states the fact that a black
bear was seen swimming in northern
seas, and opening his mouth to catch
the insects on which the whale feeds,
we are to accept the fact, but not nec-
essarily his inference that, by continu-
ing to do this, bears might ultimately
become aquatic animals, and as mon-
strous as whales. When he observes
similarities, heretofore unnoticed, be-
tween man and the lower animals, we
may accept the fact without adopt-
ing his inference that the progenitor
of man was a monkey, probably an Af-
rican monkey, and more remotely a
low aquatic animal. Of the fact that
the Cardiff giant was dug up in the
State of New York, there can be no
doubt. Of the inference from that fact
by a distinguished paleontologist that
it must have lain there at least ten

thousand years, we may be permitted
to doubt.

It is also to be observed here that we
are to be careful respecting our own in-
ferences, and not to charge men with
holding facts and theories incompati-
ble with the Bible and with religion
when they are not. This has often
been done, and the past is strewn with
dead issues that have been fought over
with fury, but are now seen to have no
relation to essential truth.

3. In dealing with skepticism we are
to welcome candidly and fearlessly all
truth, and to respect every honest
doubt.

In the mind of a being coming for-
ward as man does, doubt is as legiti-
mate as the uncertainty of sight in the
twilight. For every young man there
is a period of doubt as he comes up to
the great questions of all time, and
begins to wrestle with them. This is a
critical period. It is not necessarily
skeptical doubt, but the doubt of ignor-
ance and of inquiry. He is willing to
believe, but needs sympathy and light.
Give him these. At the same time win
him over by every legitimate means
from evil associations and from vice,
and in almost every case he will come
out into clear vision. Reproach and
repression of inquiry will have the op-
posite effect.

I will only add that the most efficient
remedy against skepticism which Chris-
tian young men can employ is the cul-
tivation and exercise by themselves of
the very faith which they wish to pro-
duce in others.

This is in accordance with the great
law that like begets like. Would you
produce kindness in others? Manifest
kindness before them, and to them.
Would you produce hostility? Mani-
fest hostility. And so, would you pro-
duce faith in others, you must manifest
before them and toward them the fruits
of faith. If an intellectual result simply
were aimed at, this would not be so,
but aiming at a practical result nothing
can be substituted for this. Without
this there may be arrangements, expen-
ditures, meetings, addresses, but the work
will be superficial. The unleavened
mass, untouched by any particle with
the true leaven in us, will remain un-
changed. The whole secret of the spread
of Christianity over the world is in this
figure of the leaven. It is fire that
kindles fire; love that kindles love;
Christianity manifested that spreads
Christianity. Talent, learning, convic-
tion from argument are well in their
place, but avail little. Belief is needed,
but it must be in the form of trust. It
must be belief in the Lord.

A Twisted Christian.

A gentleman in New York recently
said to another, "Is Mr. L—— a
Christian?" He replied: "Well, yes;
Godward he is all right, but manward
he is just a little twisted." How many
really good people lay themselves open
to this description? They do not carry
out their Christian principles so as to
be void of offense. Their life is not
lived up to their faith. In small things
they dishonor God. In some of their
common life dealings they do not carry
out their principles amongst their fel-
low-men. We are afraid the "little
twist" is more or less to be seen in us
all. Alas! twists of temper, twists of
inconsistency, society twists, business
twists, home twists! May God set us
upright and give us in our daily life a
straight backbone, so that we may walk
upright amongst our fellow-men on our
way to heaven.—*The Quiver*.

Weak Women.

For all who need the life-giving
power of Beef, Iron and Wine, Mil-
burn's Beef, Iron and Wine can be
strongly recommended as being superior
in strengthening powers to all others.

An "Evangelist's" Educational Theory.

Referring to a recent article in the Catholic Record in which we vindicated the inherent right of Catholics to give their children a religious education, the CANADIAN EVANGELIST of Hamilton admits that the public schools of Ontario are not "non-sectarian," and adds that "under present circumstances in Ontario public schools (non-sectarianism) is altogether impossible."

We do not doubt that our evangelical friend honestly states his sentiments, but we call his attention to the fact that when he proclaims that religion ought to be excluded from the school room, the evangel he teaches is quite a different one from that of the New Testament, wherein we are told to "seek first the kingdom of God and his justice," and wherein also the apostle of Christ commands the constant teaching of God's Word: "Preach the word; be instant in season, out of season: reprove, entreat, rebuke in all patience and doctrine. For there shall be a time when they shall not endure sound doctrine. . . . but be thou vigilant."

Similar to this was God's teaching under the old law. This religious instruction of children was not to be confined within the walls of home, or even of the temple; but, "Teach your children that they meditate on them, when thou sittest in thy house, and when thou walkest on the way, and when thou liest down and risest up. . . . That thy days may be multiplied, and the days of thy children in the land which the Lord swore to thy fathers, that he would give them as long as the heaven hangeth over the earth."—Deut. xii. 11.

As our contemporary makes great professions to teach only gospel doctrine in its columns, we have some curiosity to know in what part of the gospel it is taught that education ought to be entirely godless; or is his evangel a purely imaginary one? With the best good wishes to our neighbor we cannot trust to the infallibility of his teaching until it be backed up by some authority of yet more weight than he has adduced for it.—Catholic Record.

The New Year

Finds Hood's Sarsaparilla leading everything in the way of medicines in three important particulars, namely: Hood's Sarsaparilla has

- 1. The largest sale in the world. It accomplishes
2. The greatest cures in the world. It has
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Prayer is not conquering God's reluctance, but taking hold of God's willingness.—Exchange.

The Confession of Faith.

The chief topic of the day's discussion then came before the Presbytery. It was "an overture on the confession of faith," conducted by Rev. D. J. Macdonnell, and was as follows:—"Whereas it is very desirable that the confession of faith should be the actual expression of the living faith of the church; whereas it is important that the confession when used as a test of admission to office in the church should deal only with matters that are vital, and should not include matters on which the opinion of Christian men are and may rightfully be divided; whereas the Westminster Confession of Faith includes many statements on matters that are non-essential; whereas it is much to be desired that there should be one creed for office-bearers and for private members of the church; whereas there is at present no document subordinate to the Scriptures which can be appealed to, as containing an authoritative statement of the faith of private members of the Presbyterian Church in Canada; whereas there is a growing desire in many branches of the Church of Christ for greater unity, which can hardly be hoped for unless by a simplification of the distinctive creeds of the several churches; whereas the Presbyterian Church in Canada has indicated its desire to come into closer relations with some other branches of the church; whereas the inviting of ministers of other churches to occupy pulpits in the Presbyterian Church without any restriction being placed upon their teachings has become so common that it no longer occasions remark; it is humbly overtured to the venerable, the General Assembly that such action be taken in the premises as the assembly may deem wise for the shortening and simplifying of the Westminster Confession of Faith, or substitution for a shorter and simpler creed, for the said Westminster Confession of Faith, so far as its use as a test of admission to office in the church is concerned."

In opening his remarks in support of his overture, Mr. Macdonnell said he had tried to put into these eight sentences eight indisputable propositions. In its general use a confession of faith served two purposes: In the first place it was a declaration of the faith of the church, that was of the members of the church, and in the second place it was a test of admission to the offices of the church. These were the two purposes it ought to serve, but, as a matter of fact, the first of them was practically set aside as far as the Westminster Confession was concerned. Personally, he did not know of a single session in Canada which asked a declaration from one who was to become a communicant. So, practically, the Westminster Confession had ceased to be a declaration of the common faith of the members of the church. It had ceased to be put before either the young or the old people as a set of articles to which they were expected to give a rational consent. He had no hesitation in saying that when this confession had been framed it had been intended for all the members of the church, and not for the officers only. If, he went on, a declaration of faith was to be the actual expression of the faith of the church at stated periods, it must be subjected to periodical revisions. But how often had this confession been revised in the last two and a half centuries. He argued that, except in one unimportant point, that of the power of civil magistrates, which did not affect the people here at all, the confession in Canada remained in its original integrity. He would not hesitate to say that it was not the faith of the church.

Unless the human mind had actually stood still in its interpretation of the Bible, it was impossible that the confession made in the sixteenth should be identical with that entertained in the nineteenth century. At the present time there was in the Presbyterian Church no document except the Shorter Catechism which could be fairly said to be an expression of the faith of the average member. The ministers and elders, in subscribing to the confession, did so with reservations, and everybody understood that they did. There was no document which could be produced as a standard of appeal of what the faith of the Presbyterian Church in Canada was. The speaker held that the declaration should be the same for ministers, elders and members. It was not so, it would simply result in a chasm which, indeed, partly existed in the church now, and which would widen. In speaking of the expression, "non-essential," in the third clause, he said that what he meant by being essential was that it must be essential to Christianity, not to Presbyterianism. The more he thought of it the more he saw that it was not only inexpedient but unjust, to exclude a man who was a good member of the church, Godly, capable and fit—to exclude such a man from office in the church because he would not assent to articles which were not vital to Christianity. He did not mean that he must hold what is vital to Presbyterianism, to Calvinism, but what was vital to Christianity. If a man in his spiritual life held fast to Jesus Christ he had hold of the vital principle. The choice which the Presbyterian Church had been accustomed to make was that he must hold fast to Calvinism. "I want to say this," said Mr. Macdonnell, "that the church at its peril puts Calvinism in place of Jesus Christ." In speaking of the efforts towards union, he said that simplification of creeds was one way, but the only real union could be by holding the great simple truths which were common to all. This effort to union was an argument in favor of the revision and simplification of the Confession of Faith. "We must take care that we exclude no man from the Church of Christ who has been chosen by Christ."

Rev. Dr. Gregg led the attack against the overture. He said before he had heard Mr. Macdonnell's address he had been considering which one of the three courses he should pursue in regard to the overture. It might be endorsed by the Presbytery and not sent; it might be sent simpliciter, or it might be opposed. Had he not heard Mr. Macdonnell's speech he might have thought favorably of sending it to the Assembly, but he could not now, as he felt certain it would create discord. Mr. Macdonnell virtually excluded Calvinism from the church. He combatted the argument that one creed should exist for members and office-holders. We read in the Scripture of babes in Christ, and of others who were full-grown men. Ministers should be full-grown men, and it was hardly to be admitted that the creed of the dying malefactor would have sufficed for a minister of the Church of Scotland. The result of the adoption of a similar stand for ministers and members would be that there would be no particular system of doctrine, and that this, instead of uniting, would break up the church. There had to be a system, and if a man did not hold Presbyterian views he need not join the ministry; but there was no reason why, because he refused his belief in certain things, that he should be refused membership, although he would not be admitted to

Hood's Cured After Others Failed

Scrofula in the Neck—Bunches All Gone Now.



Blanche Atwood, Bangerville, Maine.

"C. I. Hood & Co., Lowell, Mass.: 'Gentlemen—I feel that I cannot say enough in favor of Hood's Sarsaparilla. For five years I have been troubled with scrofula in my neck and throat. Several kinds of medicines which I tried did not do me any good, and when I commenced to take Hood's Sarsaparilla there were large bunches on my neck so sore that I could not bear the slightest touch. When I had taken one bottle of this medicine, the soreness had gone, and before I had finished the second the bunches had entirely disappeared.' BLANCHE ATWOOD, Bangerville, Maine.

Hood's Pills cure constipation by restoring the peristaltic action of the alimentary canal.

the ministry. To bring in all people into the Presbyterian Church simply because they professed Christianity would be to produce anarchy. It would be to break down the bulwarks, and that form of doctrine which Presbyterians hold to be according to the idea of God.

Revs. Peter Lindsay, J. A. Turnbull, Dr. Parsons, R. P. Mackay, Wm. Burns, Dr. McTavish and John Neil also opposed the overture, and followed closely on the ideas thrown out by Prof. Gregg.

Revs. J. A. Grant and W. A. Hunter gave a modified assent to the overture.

Rev. Mr. Macdonnell answered the arguments and recapitulated his former statements.

Rev. Prof. Gregg moved an amendment to the motion, seconded by Rev. Mr. Mackay, that the overture be laid on the table. This was carried.

An amendment that the overture be transmitted to the General Assembly simpliciter was lost and the Presbytery adjourned.—Daily Globe.

As one who entereth by night a room Where sufferers lie, Shaded his lamp to suit the languid eye; So doth Christ draw nigh Unto our world of gloom. The light of life He beareth, and doth stand Shading it tenderly with pierced hand, Lest the full glare Should cause us not to see, but stare.

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SUNDAY SERVICES: Public worship, 11 a. m. and 7 p. m. Sunday School, 3 p. m. Y. P. S. C. E., 8:15 p. m. Prayer Meeting—Wednesday evening at 8 o'clock.

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HAMILTON, JUNE 1, 1894.

The Annual Meeting.

REDUCED RATES ON RAILWAYS.

In addition to what is said in another column, we would add here that arrangements have been made for reduced rates on the Grand Trunk, Canadian Pacific, and Michigan Central Railways. This extract from the Railway Companies' regulations should be noted by all delegates:—"Certificates procured from the agent at starting point more than (3) days prior to commencement of meeting, or committee meeting (if any), and certificates presented more than three (3) days after date of close of meeting, will not be honored for tickets for return trip." Do not fail to get a certificate from the agent with every ticket you buy on the way to Hillsburg. Tell him you are going to the Disciples' Convention, Hillsburg, and you will have no further trouble.

BE ON TIME.

That is to say, reach Hillsburg, if possible, Thursday evening. Important matters come before the Convention, Friday morning, and it is very desirable that all delegates should be present then. Besides, the opening sermon on Thursday evening, which it is expected Bro. W. J. Lhamon, of Toronto, will deliver, will be a treat not to be missed if it can be helped.

AN OPPORTUNITY FOR CONFERENCE.

The Annual Meeting of the Co-operation furnishes an occasion where brethren and sisters from all the churches may come together and discuss questions of general interest to the Disciples in an informal way. The Co-operation has no power, and wishes none, to issue edicts compelling or directing the churches to do this or that. But it is believed that if members of different churches come together and take counsel together in a free and friendly way they may all receive benefit thereby, and may carry home ideas and inspirations which will not only help them to be better Christians, but help the churches to which they belong to be better churches of Christ. It is for this reason that the Board of Managers of the Co-operation, and the churches entertaining the Annual Meeting, invite not only delegates from contributing churches, but also brethren and sisters from all the churches.

This year we have an unusually interesting programme. We expect a large attendance, and pray that the Lord Himself may be present to bless and direct.

A Good Book.

Many churches have adopted the system of weekly contributions for the support of the gospel, and they find it to work well, especially if they have a convenient and properly arranged book in which to make a record of the sums paid week by week. Bro. C. A. Fleming, of the Northern Business College, Owen Sound, has prepared such a

book. It will keep the accounts of 30 contributors for ten years, and of 60 contributors for five years. It is ruled and bound in such a way that the names need to be written but once in the year, and one glance tells how each contributor's account stands. Its price is only one dollar. Those who purchase it will not be sorry. Bro. Fleming will have samples at the Annual Meeting at Hillsburg.

Our Omnibus.

So far as the truth is known it must be obeyed, immediately and implicitly.—A. T. PIERSON.

A MOVE IN THE RIGHT DIRECTION.—The Toronto City Council has voted to withdraw the grants to sectarian hospitals.

TO OUR AGENTS.—Many of you, we trust, will be at the Annual Meeting. Can you not make a special effort to bring along arrears, and renewals, and new subscriptions to the EVANGELIST? Do, please.

We are glad to be able to announce that Mrs. Anna D. Bradley, whose articles we have frequently clipped from other papers, will favor us with a number of articles, which we shall have the pleasure of publishing and our friends of reading at "first hand."

"Is the Reformed Church of England necessary?" is a question asked by Bishop T. W. Campbell of that church in the May number of the *Protestant Churchman*. No, Mr. Campbell, it is not; the only necessary church is "The undeformed church of Christ."

An "ad" of *Grip*, Canada's comic paper, will be found in this number. We doubt if there be another comic paper on earth that takes such high ground and keeps it. We strongly recommend our friends to take THE *Grip*. Address, Phoenix Pub. Co., 81 Adelaide St. West, Toronto.

We are disappointed in not being able to publish this issue an extended biographical sketch of our late Bro. Edmund Sheppard, which Bro. T. L. Fowler is preparing. Bro. F. is awaiting the reception from friends of certain particulars which he has not immediate access to.

The proposition to disestablish the church in Wales is meeting with violent opposition on the part of those who benefit by the establishment, and is denounced as sacrilege, although it is intended to devote the income of the church to national purposes, such as providing for hospitals, nurses, parish halls, libraries, and laborers' dwellings.

The matter of chief interest considered at the regular monthly meeting of the Chicago Mission Society, on Monday afternoon of this week, was the report of the committee appointed at the meeting in April, on establishing a Divinity School of the Disciples in connection with the University of Chicago. The report was quite favorable, and the prospect is good for some definite announcement soon in reference to the enterprise.—*Christian Oracle*.

J. W. Clarke, of the Baptist church, who recently told us in the EVANGELIST that the Baptists are ready to receive us if we will return from our backsliding, sought to enforce the exhortation by the words, "Come with us and we will do thee good, for the Lord hath spoken glorious things concerning Israel," intending, we presume, to quote Num. x. 29. We are quite well aware that the Lord spake "good concerning Israel," and if now our friend will show us that the Lord hath spoken anything good, bad or indifferent con-

cerning the Baptist church, here is one "backslider" who will seek a humble place in that body.

The Free Baptist church at Havelock, Pocahontas County, Iowa, it will be seen from a communication elsewhere in this issue, from Bro. Dempsey A. Hunter, has dropped the name "Free Baptist" and will be known hereafter only as the Church of Christ. The entire church of seventy members, with the pastor, A. J. Marshall, and his wife, have taken their stand with us for the restoration of New Testament Christianity in its doctrine, its ordinances, and its life. Our cause, as Bro. H. says, has had a remarkable growth in that county during the last two years. We congratulate the brethren of the Free Baptist church on the course they have taken, and the Disciples in Pocahontas County on the accession to their ranks of such a worthy band of progressive Christians.—*Christian Oracle*.

H. W. Stewart, pastor of the Coburg Street Christian church, has returned from Keswick, York county, where nineteen decided to unite with the Disciples of Christ. A new church was organized there last Sunday as a result of his visit. Tomorrow finishes his third year with the Coburg Street church, during which time over one hundred and twenty new members have united with it. He begins his fourth year with every prospect of greater success. Since he came to St. John he has held short meetings at Milton and Halifax, N. S., Montague, P. E. Island, and Keswick, N. B., which resulted in over sixty being added at these points. During his absence, R. E. Stevens of Lord's Cove, N. B., filled his preaching appointments in Coburg Street, Portland and Silver Falls, and made a good impression on all who heard him. Mr. Stevens returned to Lord's Cove yesterday.—*St. John, N. B., Sun*.

It is a thousand pities that public sentiment in a number of our states is not strong enough to stop the crying evil and demoralization of Sunday baseball. The laws of all the states are against it. Wherever played it is done in contempt of the law. And yet it goes on every year at its own sweet will without let or hindrance. If the evil influence it exerts were confined to the locality where played, it would be bad enough. But with excursion trains coming in from all over the state, every community within a hundred miles of the game is more or less corrupted by it. When the continental Sunday comes in, religion and morality go out.—*Christian Guide*.

We are getting along here in Hamilton, too. On Sunday morning, 13th May, a big crowd went out to the race track to see some "speeding."

Church News.

GALT.—Bro. Robert Moffett began special services in Galt, May 27.

WIARTON.—Bro. A. C. Gray will spend his vacation with the church in Wiaraton.

HARWICH, May 28.—One confession at Northwood yesterday.

R. BULGIN.

HARWICH, May 21.—One addition by statement on 13th inst., and two (man and wife) made the good confession yesterday.

R. BULGIN.

GEORGETOWN, May 21, 1894.—Another valuable addition to our number here on last Lord's day evening, May 20. Our number is increasing; we are having a gradual growth.

S. B. S.

WEST LAKE, May 24.—Bro. Moffett has been with us for 17 days, and closed his meetings to-night. Much good seed has been sown. Two confessions since last report.

J. D. S.

LONDON, May 28.—At our evening service yesterday one came forward and confessed the name of Jesus, and at once acknowledged His divine authority by yielding obedience in the ordinance of baptism. T. L. F.

INTERNATIONAL BRIDGE, May 25.—I have just closed a three weeks' meeting in that place with thirteen confessions and baptisms. The brethren at "the Bridge" are a valiant band. Their membership when we went there was twenty-three. There is a most excellent field there for our people, and the little church is making every sacrifice to further the Master's work.

Geo. Fowler.

St. John Letter.

ST. JOHN, N. B., May 23, '94.

DEAR BRO. MUNRO,—The time for your annual draws near, and I hope you will have a good meeting—a meeting that will put strength and courage into the hearts of all for better work than ever in Ontario. I know Bro. Lhamon will do you great good. We think he is one of the best men that was ever down this way, and we look for a strong body of Disciples in Toronto under his leadership. We feel sure he will draw and convince the better class of people.

If you noticed in last *Christian* we had our best month's reports of additions in these provinces. The good work continues this month. We hear of Bro. Harding having had twelve added in Hants Co. Bro. Ford has had several in Halifax. Bro. Devoe is at work in South Range, with one added, and good prospects of more. Bro. Stewart, of St. John, has been working at Burr's Corner, York Co., for two weeks; ten have been baptized; he visited them in January, when nineteen were baptized. Last Lord's day, the 20th, he organized a church of 30 members. An elder, two deacons and a clerk were chosen; they are good and capable men, and will keep the church in good order. We have some old members there, and some Baptists will unite with the thirty mentioned, and run the membership up to 45 or 50 in a week or two. They have the lumber all cut and on the ground for a new house; the corner stone will be laid this month, and it will be finished in July. It will seat comfortably 250. This has been done by Bro. Stewart, under our Home Mission Board, and at a very small cost. There are many places where we could do likewise if we had the preachers.

On the first Sunday in May, Halifax which is only a small mission church, took up a collection of \$26.60 for Bro. Hardin's fund. Bro. Stevens, of Lord's Cove, has been filling Bro. Stewart's appointments in St. John, and we are well pleased with him. He intends going to the Bible College, at Lexington, next fall. We feel sure he will be one of our most useful and successful men.

Bro. Cooke, of Westport, is going to hold a short meeting at Kempt, in order to put them on their feet again. We look for a good report from him.

Bro. Howard Murray, of Milton, N. S., will spend the month of June in Prince Edward Island. This will be good for the Island, and Bro. Murray will enjoy the work there.

Bro. Rowilson, who is now at Harvard College, will labor for the church in Halifax during his vacation, from the last Sunday in June until the first Sunday in September. Bro. Ford, who is preaching there now, will go to his old field in Cornwallis. Bro. Ford went to Halifax to help them out while waiting for Bro. Shaw, of Eureka, Ill., who will take charge of the church in September. Bro. Ford has done a good work, and the church is greatly strengthened.

J. S. FLAGLOR.

Co-operation Notes.

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

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

Contributions.

THE MAY COLLECTION

Church, Georgetown	\$ 3 85
" West Lake	6 00
" Everton	53 75
" Mimosa	11 93
" Toronto Junction	7 00
" St. Thomas	46 00
" Toronto (Cecil St.)	23 02
" Erin Centre	30 12
" Marsville	20 75
" Galt	8 50
Y. P. S., Toronto (Cecil St.)	5 00
" Georgetown	1 00
S. S., Georgetown	1 30

INDIVIDUAL SUBSCRIPTIONS.

J. A. Aikin	\$10 00
Geo. Munro	5 00
Mrs. Geo. Munro	5 00
D. L. Sinclair	5 00
M. McKinnon	5 00
Miss A. E. Kilgour	5 00
Miss H. McDougall	1 00

It will be seen that the churches are responding very well to the appeal for a special collection for Home Missions. Some of the churches that usually make large contributions have not yet been heard from. We trust they will not fail this hard year.

We find still a good many unpaid personal subscriptions to the Home Missions. We would say kindly to those concerned, "If you can possibly do so, please pay now." The Board is very anxious to close the year's work without a deficit.

From divers quarters we learn that our folks are expecting a good Annual Meeting. One brother writes, "I hope to see you soon at one of our best June Meetings." It should be the best, and may be with the Lord's blessing. We are looking for a large company.

The Erin Centre people are getting everything in order. They know how to entertain and will make all welcome. It is to be hoped that all who are going have notified Joseph McMillan, Hillsburg, Ont., ere this.

We are sorry to say that Bro. J. H. Hardin sends word he cannot be at Hillsburg. But we have now the possibility of Bro. Moffett's presence and help—that is if he can leave Galt, which, we suppose, we all hope, he will not be able to do.

TO THE PREACHERS.—When you are starting for the Annual Meeting, don't forget to put a few of your best sermons in your pockets. For, at Hillsburg, you are very apt to be called upon to preach at overflow meetings.

We are happy not to have to announce that Dr. Macklin and Bro. W. J. Lhamon will not be at the Annual Meeting. We fully expect them.

Geo. Munro, Cor. Sec.

Seven Young Men Wanted.

KIMBERLIN HEIGHTS, TRNN., MAY 11, 1894.

DEAR BRO. MUNRO,—I want seven young men for the Industrial Department of our school from the Dominion. I would like to have one from each province. We have one young man from Ontario, but will take another. No money required. Full particulars on application. Thanking you for your help, I am,

Faithfully your brother,
ASHLEY S. JOHNSON.

Erin Centre's Invitation.

The brethren and sisters of the Erin Centre congregation of Disciples extend to their brethren and sisters throughout the province, to delegates from sister churches representing every department of church work, and to all whose interest in the Lord's work shall prompt them to come, a cordial invitation to be present at the annual meeting to be held at Hillsburg, beginning Thursday, June 7th, closing Monday, 11th.

Come and let us unite our prayers, our words of counsel and our contributions for the building up of Christ's great cause and the furtherance of the work of reformation committed as a sacred trust to our hands.

May the Lord make this a glorious meeting. May all hearts glow in one accord with a godly zeal and a single aim to advance the Lord's work. May our hearts be gladdened by hearing tidings from all workers in all fields of what God is doing among us and through us to spread the ancient gospel.

In behalf of the church,
R. W. BALLAH.

The Co-operation of Disciples of Christ in Ontario.

ANNUAL MEETING, HILLSBURG, ONT., JUNE 7th-11th, 1894.

PROGRAMME.

Thursday, June 7th.

- 3 00 p.m.—Praise and prayer.
- 3 30 p.m.—(a) Reading of minutes.
- (b) Appointment of special committees.
- (c) Social meeting.
- 5 00 p.m.—Adjournment.
- 7 30 p.m.—Devotional exercises.
- 8 00 p.m.—Sermon.

Friday, June 8th.

- 9 00 a.m.—Devotional exercises.
- 9 30 a.m.—President's address.
- 9 45 a.m.—Report on Sunday schools—J. A. Aikin.
- Discussion.
- 10 45 a.m.—Address: "Ordination,"—T. L. Fowler.
- Discussion.
- 11 45 a.m.—Report of Committee on Statistics—P. Baker.
- 12 00 noon—Adjournment.
- 1 30 p.m.—Praise and prayer.
- 1 45 p.m.—Report of Board of Managers.
- 2 15 p.m.—Report of Committee on Education—John Munro.
- Discussion.
- 3 15 p.m.—Report of Committee on Young People's Societies—W. W. Coulter.
- Discussion.
- 4 30 p.m.—Ontario Christian Woman's Board of Missions.
- 5 30 p.m.—Adjournment.
- 7 30 p.m.—Devotional exercises.
- 8 00 p.m.—Sermon or lecture.

Saturday, June 9th.

- 9 00 a.m.—Devotional exercises, conducted by young people.
 - 9 30 a.m.—(1) Unfinished business.
 - (2) Report of Committees.
 - (a) Time and place.
 - (b) Nominations.
 - (c) Special Committee to General Christian Missionary Convention.
 - (d) Obituaries.
 - 10 30 a.m.—Conference on our Home Mission Work.
 - 12 00 noon—Adjournment.
 - 1 30 p.m.—Praise and prayer.
 - 1 40 p.m.—Conference, "The preacher and his work."
 - 2 30 p.m.—(1) Report of Treasurer—John McKinnon.
 - (2) Report of auditors.
 - 3 00 p.m.—(a) Report of Committee on Missions—Jas. Tolton.
 - (b) Unfinished business.
 - 5 00 p.m.—Adjournment.
 - 7 30 p.m.—Devotional exercises.
 - 8 00 p.m.—Sermon or lecture.
- Lord's Day, June 10th
- 11 00 a.m.—Public worship; Lord's supper.
 - 7 00 p.m.—Preaching of the gospel.
- Monday, June 11th
- 9 00 a.m.—Devotional exercises.
 - 9 30 a.m.—(1) Report of Committee on Resolutions.
 - (2) Unfinished business.
 - (3) Social meeting.
 - 12 00 noon—Adjournment.

Annual Meeting Pointers.

1. DELEGATES.—Appoint delegates by May 20th. Each contributing church is entitled to two, each Sunday school to one, each young people's society to one, each auxiliary to two.

2. IMPORTANT.—While the Erin Centre church extends a warm invitation to the brethren and sisters everywhere to come, it is very important that all who intend coming should kindly send their names (a post card will do it) to Joseph McMillan, Hillsburg, Ont., by May 24th, so that they may be assigned homes during their stay.

3. TO REACH HILLSBURG.—Hillsburg is on the Elora branch of the C. P. R., in one of the most beautiful and healthful parts of the province. From points west of Guelph get to Guelph so as to catch the noon train from Guelph to Fergus. Change at Fergus, taking the first C. P. R. train to Hillsburg, which arrives here at 5:25 p. m.

From Hamilton and vicinity, take the morning train per G. T. R. to Inglewood, thence by C. P. R. From Toronto and east come by C. P. R., getting here at 11 a. m. and 7 p. m. From the north come by the G. T. R. via Fergus, or by the C. P. R. via Cataract.

4. R. ROAD TICKETS.—Do not buy return tickets. Go early to the station and get a certificate from the agent with every ticket you buy. This certificate must be signed at convention and then it will entitle you to buy a ticket home at one-third fare.

JOSEPH McMILLAN,
Chairman Billeting Com.
Hillsburg, Ont.

C. E. Notes—Important.

At the last meeting of the Executive of the C. E. Union of St. Thomas, W. W. Coulter was appointed District Manager of the International Convention, Cleveland, '94, for St. Thomas and vicinity. It is probable that the delegates from St. Thomas, London and adjacent districts will go to Cleveland via Port Stanley, crossing the lake on the steamer "Lake Side." Further notice will be given. All delegates wishing to secure billets can do so by advising the district manager of the kind of accommodation acquired—hotel or private family. The rates of the former, \$1.50 to \$4 per day, and the latter, \$1 to \$1.50.

All societies who have not sent in their annual report to Bro. Coulter, St. Thomas, kindly have it forwarded at once, so that a full report may be made at the Co-operation meeting.

The hour and a quarter allotted to Young People's work will be taken up as follows: Annual report, papers on "The aim of Endeavor work," by Bro. Lhamon, Toronto, followed by a discussion; "The bearing of Christian Endeavor on our plea for union," by Bro. Fowler, Guelph, followed by discussion. Think about these subjects and come prepared with note book to glean fresh wisdom and strength for the coming year.

Has your society participated in the May collection for Home Missions?
W. W. C.

GUELPH C. E.

On the evening of May 14th we held our semi-annual meeting for the election of officers. The following are the names of the office-bearers for the ensuing six months: Hon. President, Geo. Fowler; President, Miss Maggie Mitchell; Vice-President, Miss May McDougall; Rec. Secretary, Miss Maggie Gregson; Treasurer, Miss Annie Harris; Cor. Secretary, W. C. McDougall; Librarian, J. P. Reed.

Our meeting was lively and interesting, and everything passed off very nicely. The reports from the different committees were encouraging, and we hope, in the strength of our dear Master, to do better things in the future.

W. C. McD.

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 HISTORY OF THE YEAR 1893, 200 pages, containing nearly 200 illustrations: cloth \$1.00, paper covers, 50 cents; published by the Mail Printing Company, Toronto, Canada. This is a useful hand-book. Its sketch of Canadian Politics for 1893 is very interesting. The illustrations are fine and include the Queen, Lord and Lady Aberdeen, and many of our public men, as well as British and foreign notables.

CHANGE OF HEART, a tract by M. M. Davis, pastor Central Christian Church, Dallas, Texas; for sale by the author at 5 cents each or 25 cents a dozen. We think so much of this little tract that we would like to print every word of it in the EVANGELIST. It is a very timely treatise, and clears the whole matter up under the heads, "What is a change of heart?" and "How is it produced?" If you are mystified, send 5 cents for a copy; you will probably then want a dozen to distribute among your friends.

THE FORM OF BAPTISM, by J. B. Briney. If any of our readers have not read through carefully the advertisement on page 8 with the above title, they have made a mistake which they should correct at once. That "ad" renders a description of the book here unnecessary. We simply wish to assure our readers that the "ad" claims no more for J. B. Briney than is fully warranted by his treatment of the subject and his response to Dr. Tucker. The Christian Publishing Co., of St. Louis, Mo., offers the book in splendid shape for \$1.00.

THE MORAL ASPECTS OF THE HIGHER CRITICISM, by H. L. Hastings, editor of the Christian, being No. 40 of the Anti-Infidel Library; a pamphlet in covers, 10 cents; without, 5 cents; Scriptural Tract Repository, 47 Cornhill, Boston, Mass. Mr. Hastings makes a strong case against the higher critics in that many of their assertions place the scriptural writers in the position of deliberate falsifiers, and that some of the higher critics themselves exhibit a carelessness in quoting even from the Bible, which does not evince a high regard for the truth.

THE BABE OF BETHLEHEM, a Children's Rhyme of the Olden Time, by H. L. Hastings, Boston: Scriptural Tract Repository, 47 Cornhill. Price, 50 cents. This little book will interest the little folk. It is well suited for a present, being nicely gotten up in paper binding and illustrations.

MCGARVEY'S SERMONS, delivered in Louisville, Ky., June, September, 1893, by J. W. McGarvey, Professor of Sacred History, College of the Bible, Lexington, Ky., Louisville, Ky., Guide Printing and Publishing Co., 1894, by mail prepaid \$1.50. This volume is just to hand, and we have not time to examine it before this paper goes to press. For the reason that we have frequently heard Prof. McGarvey preach, and every sermon was worth publishing, we have no hesitation in warmly commending the book before reading it. Prof. McGarvey is a most delightful preacher. His simplicity of style and clearness of statement are charming. We could wish that all our readers might hear him, at the least, a few times. That may not be, but many of them may do the next best thing—buy this book of sermons, and what is one dollar and a half for so much good reading?

Obituaries.

STRIPP.—L. O. Stripp, of Cedar Springs, met with an accident in consequence of a horse becoming frightened at an approaching train, that resulted in his death a week and five days after. His remains were brought to the South Dorchester cemetery. Mr. Ainsworth conducted the service at Cedar Springs, and E. R. Black at the Church of Christ, Dorchester. He leaves a wife and two little girls.
COM.

"As Others See Us."

"Enclosed please find one dollar for my subscription to the EVANGELIST. This is a dollar for which I get splendid value."

"Please find one dollar enclosed for the EVANGELIST for another year. I like the paper very much, and earnestly hope it may prosper and be a means of doing a great work in the Master's cause."

"Enclosed you will find one dollar for the EVANGELIST. I am sorry I did not send it before. I would not be without the EVANGELIST at all. I think it an excellent paper."

We congratulate our esteemed contemporary over the line, the CANADIAN EVANGELIST, on the successful completion of its eight year. May it have many happy returns of its anniversary.—*Christian Evangelist.*

Married.

HAMBLY-MCLAREN.—At Georgetown, on the evening of the 15th of May, by S. B. Stephens, Mr. Thomas Hambly and Mrs. Eliza McLaren, both of Halton County.

CUTTING-AWREY.—At the residence of the bride's parents, Bro. and Sister David Awrey, Hillsburg, by R. W. Ballah, on May 23rd, Alex. A. Cutting, of Guelph, was married to Nancy C. Awrey.

A Home Testimony.

GENTLEMEN—Two years ago my husband suffered from severe indigestion, but was completely cured by two bottles of Burdock Blood Bitters. I can truly recommend it to all sufferers from this disease.

MRS. JOHN HURD,
13 Cross St., Toronto.

Rheumatism racks the system like a thumbscrew. It retreats before the power of Hood's Sarsaparilla, which purifies the blood.

A NOTABLE BAPTISM.—We referred to the baptism of Rev. John Robertson, the celebrated Presbyterian preacher, of Glasgow, in our last issue. From the last Commonwealth we learn that at his farewell sermon as a Presbyterian the Gorbals Tabernacle was crowded. The service was to commence at noon, but crowds were waiting hours before. The doors were opened at 10.15 a.m. and in a quarter of an hour the huge building was packed and doors had to be locked. At night he preached in the City Hall, which was crowded with over 4000 people. When he appeared on the platform without his gown and wearing simply a black frock coat and a black tie there was a burst of applause. He has dropped the "Rev." and is now Mr. John Robertson. He announced that he had discovered that the early Christians met together on the first day of the week to break bread and that they would follow this example. He will baptize believers, but baptism is not to be a condition of membership. Much interest is being taken in the movements of Mr. Robertson and his supporters.—*Australian Christian Pioneer.*

Take K. D. C. for heartburn and sour stomach.

You needn't pack up any worries. You can get them anywhere as you go along.—*Whitney.*

TARZWELL.—Ather father's residence, near Hillsburg, Mary Lavinia Tarzwell, daughter of Matthew Tarzwell, in her 22nd year. In the absence of Bro. R. W. Ballah, the writer was called upon to attend the funeral. The burial took place at the 5th Line Union Cemetery, in the presence of a large number of friends. Mr. Haines, Baptist minister at Hillsburg, assisted in the services at the church. P. BAKER.

Bro. R. W. Ballah also writes as follows:

Died on May 7, at the home of her parents, Mr. and Mrs. Matthew Tarzwell, Erin Township, Sister Mary-L. Tarzwell, aged 22 years and 11 months. She had for six years been a member of the Erin Centre Church, and lived a faithful and consistent Christian life, and her early death cut down as she has been in the hopefulness of youth makes all our hearts sad. What a source of comfort to her stricken friends that she had laid hold on the better hope that is anchored beyond this vale of tears. In the absence of the writer Bro. Baker officiated.
R. W. B.

WHARREN.—Died, at Blenheim, May 11th, Mrs. Mary E. Wharren; age, 20 years, 10 mos., 15 days. The funeral services were conducted by the writer, who was assisted by Rev. Her, Baptist minister. She was laid to rest in Blenheim cemetery on 14th inst.
R. BULGIN.

BARNES.—The church has suffered the loss of one of its most earnest and devoted members—Bro. Edwd. Barnes—whose death took place, after suffering patiently for over a year, on the morning of the 20th inst.

The deceased was an elder in the church, and his removal will be seriously felt by the little band.

Our brother was born in Cornwall, England, in 1833. He came to America in 1852. He lived in Washington for several years, and was, while there, a member of the City Band. From there he came to London, where he resided until his death. He was a member of the Methodist Church for many years, and was one of the first, when the cause was opened up in London, to yield to the claims of the Saviour in the ordinance of Christ's baptism.

The funeral was largely attended, and the exercises were participated in by the Sons of England, of which he was a member. May the blessing of the Lord be upon the bereaved family.

T. L. F.

THE
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GEORGE MUNRO, - Editor and Publisher.

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

HAMILTON, JUNE 1, 1894.

The Annual Meeting.

REDUCED RATES ON RAILWAYS.

In addition to what is said in another column, we would add here that arrangements have been made for reduced rates on the Grand Trunk, Canadian Pacific, and Michigan Central Railways. This extract from the Railway Companies' regulations should be noted by all delegates:—"Certificates procured from the agent at starting point more than (3) days prior to commencement of meeting, or committee meeting (if any), and certificates presented more than three (3) days after date of close of meeting, will not be honored for tickets for return trip." Do not fail to get a certificate from the agent with every ticket you buy on the way to Hillsburg. Tell him you are going to the Disciples' Convention, Hillsburg, and you will have no further trouble.

BE ON TIME.

That is to say, reach Hillsburg, if possible, Thursday evening. Important matters come before the Convention, Friday morning, and it is very desirable that all delegates should be present then. Besides, the opening sermon on Thursday evening, which it is expected Bro. W. J. Lhamon, of Toronto, will deliver, will be a treat not to be missed if it can be helped.

AN OPPORTUNITY FOR CONFERENCE.

The Annual Meeting of the Co-operation furnishes an occasion where brethren and sisters from all the churches may come together and discuss questions of general interest to the Disciples in an informal way. The Co-operation has no power, and wishes none, to issue edicts compelling or directing the churches to do this or that. But it is believed that if members of different churches come together and take counsel together in a free and friendly way they may all receive benefit thereby, and may carry home ideas and inspirations which will not only help them to be better Christians, but help the churches to which they belong to be better churches of Christ. It is for this reason that the Board of Managers of the Co-operation, and the churches entertaining the Annual Meeting, invite not only delegates from contributing churches, but also brethren and sisters from all the churches.

This year we have an unusually interesting programme. We expect a large attendance, and pray that the Lord Himself may be present to bless and direct.

A Good Book.

Many churches have adopted the system of weekly contributions for the support of the gospel, and they find it to work well, especially if they have a convenient and properly arranged book in which to make a record of the sums paid week by week. Bro. C. A. Fleming, of the Northern Business College, Owen Sound, has prepared such a

book. It will keep the accounts of 30 contributors for ten years, and of 60 contributors for five years. It is ruled and bound in such a way that the names need to be written but once in the year, and one glance tells how each contributor's account stands. Its price is only one dollar. Those who purchase it will not be sorry. Bro. Fleming will have samples at the Annual Meeting at Hillsburg.

Our Omnibus.

So far as the truth is known it must be obeyed, immediately and implicitly.
—A. T. PIERSON.

MOVE IN THE RIGHT DIRECTION.—The Toronto City Council has voted to withdraw the grants to sectarian hospitals.

TO OUR AGENTS.—Many of you, we trust, will be at the Annual Meeting. Can you not make a special effort to bring along arrears, and renewals, and new subscriptions to the EVANGELIST? Do, please.

We are glad to be able to announce that Mrs. Anna D. Bradley, whose articles we have frequently clipped from other papers, will favor us with a number of articles, which we shall have the pleasure of publishing and our friends of reading at "first hand."

"Is the Reformed Church of England necessary?" is a question asked by Bishop T. W. Campbell of that church in the May number of the *Protestant Churchman*. No, Mr. Campbell, it is not; the only necessary church is "The undeformed church of Christ."

An "ad" of *Grip*, Canada's comic paper, will be found in this number. We doubt if there be another comic paper on earth that takes such high ground and keeps it. We strongly recommend our friends to take *THE Grip*. Address, Phoenix Pub. Co., 81 Adelaide St. West, Toronto.

We are disappointed in not being able to publish this issue an extended biographical sketch of our late Bro. Edmund Sheppard, which Bro. T. L. Fowler is preparing. Bro. F. is awaiting the reception from friends of certain particulars which he has not immediate access to.

The proposition to disestablish the church in Wales is meeting with violent opposition on the part of those who benefit by the establishment, and is denounced as sacrilege, although it is proposed to devote the income of the church to national purposes, such as providing for hospitals, nurses, parish, halls, libraries, and laborers' dwellings.

The matter of chief interest considered at the regular monthly meeting of the Chicago Mission Society, on Monday afternoon of this week, was the report of the committee appointed at the meeting in April, on establishing a Divinity School of the Disciples in connection with the University of Chicago. The report was quite favorable, and the prospect is good for some definite announcement soon in reference to the enterprise.—*Christian Oracle*.

J. W. Clarke, of the Baptist church, who recently told us in the EVANGELIST that the Baptists are ready to receive us if we will return from our backsliding, sought to enforce the exhortation by the words, "Come with us and we will do thee good, for the Lord hath spoken glorious things concerning Israel," intending, we presume, to quote Num. x. 29. We are quite well aware that the Lord spake "good concerning Israel," and if now our friend will show us that the Lord hath spoken anything good, bad or indifferent con-

cerning the Baptist church, here is one "backslider" who will seek a humble place in that body.

The Free Baptist church at Havelock, Pocahontas County, Iowa, it will be seen from a communication elsewhere in this issue, from Bro. Dempsey A. Hunter, has dropped the name "Free Baptist" and will be known hereafter only as the Church of Christ. The entire church of seventy members, with the pastor, A. J. Marshall, and his wife, have taken their stand with us for the restoration of New Testament Christianity in its doctrine, its ordinances, and its life. Our cause, as Bro. H. says, has had a remarkable growth in that county during the last two years. We congratulate the brethren of the Free Baptist church on the course they have taken, and the Disciples in Pocahontas County on the accession to their ranks of such a worthy band of progressive Christians.—*Christian Oracle*.

H. W. Stewart, pastor of the Coburg Street Christian church, has returned from Keswick, York county, where nineteen decided to unite with the Disciples of Christ. A new church was organized there last Sunday as a result of his visit. Tomorrow finishes his third year with the Coburg Street church, during which time over one hundred and twenty new members have united with it. He begins his fourth year with every prospect of greater success. Since he came to St. John he has held short meetings at Milton and Halifax, N. S., Montague, P. E. Island, and Keswick, N. B., which resulted in over sixty being added at these points. During his absence, R. E. Stevens of Lord's Cove, N. B., filled his preaching appointments in Coburg Street, Portland and Silver Falls, and made a good impression on all who heard him. Mr. Stevens returned to Lord's Cove yesterday.—*St. John, N. B., Sun*.

It is a thousand pities that public sentiment in a number of our states is not strong enough to stop the crying evil and demoralization of Sunday baseball. The laws of all the states are against it. Wherever played it is done in contempt of the law. And yet it goes on every year at its own sweet will without let or hindrance. If the evil influence it exerts were confined to the locality where played, it would be bad enough. But with excursion trains coming in from all over the state, every community within a hundred miles of the game is more or less corrupted by it. When the continental Sunday comes in, religion and morality go out.—*Christian Guide*.

We are getting along here in Hamilton, too. On Sunday morning, 13th May, a big crowd went out to the race track to see some "speeding."

Church News.

GALT.—Bro. Robert Moffett began special services in Galt, May 27.

WIARTON.—Bro. A. C. Gray will spend his vacation with the church in Wiarton.

HARWICH, May 28.—One confession at Northwood yesterday.

R. BULGIN.

HARWICH, May 21.—One addition by statement on 13th inst., and two (man and wife) made the good confession yesterday.

R. BULGIN.

GEORGETOWN, May 21, 1894.—Another valuable addition to our number here on last Lord's day evening, May 20. Our number is increasing; we are having a gradual growth.

S. B. S.

WEST LAKE, May 24.—Bro. Moffett has been with us for 17 days, and closed his meetings to-night. Much good seed has been sown. Two confessions since last report.

J. D. S.

LONDON, May 28.—At our evening service yesterday one came forward and confessed the name of Jesus, and at once acknowledged His divine authority by yielding obedience in the ordinance of baptism. T. L. F.

INTERNATIONAL BRIDGE, May 25.—I have just closed a three weeks' meeting at this place with thirteen confessions and baptisms. The brethren at "the Bridge" are a valiant band. Their membership when we went there was twenty-three. There is a most excellent field there for our people, and the little church is making every sacrifice to further the Master's work.

GEO. FOWLER.

St. John Letter.

ST. JOHN, N. B., May 23, '94.

DEAR BRO. MUNRO,—The time for your annual draws near, and I hope you will have a good meeting—a meeting that will put strength and courage into the hearts of all for better work than ever in Ontario. I know Bro. Lhamon will do you great good. We think he is one of the best men that was ever down this way, and we look for a strong body of Disciples in Toronto under his leadership. We feel sure he will draw and convince the better class of people.

If you noticed in last *Christian* we had our best month's reports of additions in these provinces. The good work continues this month. We hear of Bro. Harding having had twelve added in Hants Co. Bro. Ford has had several in Halifax. Bro. Devoe is at work in South Range, with one added, and good prospects of more. Bro. Stewart, of St. John, has been working at Burt's Corner, York Co., for two weeks; ten have been baptized; he visited them in January, when nineteen were baptized. Last Lord's day, the 20th, he organized a church of 30 members. An elder, two deacons and a clerk were chosen; they are good and capable men, and will keep the church in good order. We have some old members there, and some Baptists will unite with the thirty mentioned, and run the membership up to 45 or 50 in a week or two. They have the lumber all cut and on the ground for a new house; the corner stone will be laid this month, and it will be finished in July. It will seat comfortably 250. This has been done by Bro. Stewart, under our Home Mission Board, and at a very small cost. There are many places where we could do likewise if we had the preachers.

On the first Sunday in May, Halifax which is only a small mission church, took up a collection of \$26.60 for Bro. Hardin's fund. Bro. Stevens, of Lord's Cove, has been filling Bro. Stewart's appointments in St. John, and we are well pleased with him. He intends going to the Bible College, at Lexington, next fall. We feel sure he will be one of our most useful and successful men.

Bro. Cooke, of Westport, is going to hold a short meeting at Kempt, in order to put them on their feet again. We look for a good report from him.

Bro. Howard Murray, of Milton, N. S., will spend the month of June in Prince Edward Island. This will be good for the Island, and Bro. Murray will enjoy the work there.

Bro. Rowison, who is now at Harvard College, will labor for the church in Halifax during his vacation, from the last Sunday in June until the first Sunday in September. Bro. Ford, who is preaching there now, will go to his old field in Cornwallis. Bro. Ford went to Halifax to help them out while waiting for Bro. Shaw, of Eureka, Ill., who will take charge of the church in September. Bro. Ford has done a good work, and the church is greatly strengthened.

J. S. FLAGLOR.

Co-operation Notes.

BOARD OF MANAGERS.—Pres., Hugh Black, Rockwood; Vice-Pres., John Campbell, Erie Mills, St. Thomas; Rec. Sec., J. W. Kilgour, Guelph; Cor. Sec., Geo. Munro, Hamilton; Treas., John McKinnon, Everton; R. Windatt, Bowmanville; Thos. Whitehead, Walkerton; John Black, Rockwood; Edward Tolton, Oshinga; Fnos. M. Campbell, Toronto Junction; A. J. Thomson, Hillsburg.
All contributions to the funds of the Co-operation should be sent by Registered Letter or Post Office Order to Geo. Munro, Cor. Sec., 85 Wellington St. North, Hamilton, Ont.

Contributions.

THE MAY COLLECTION	
Church, Georgetown	\$ 3 85
West Lake	6 00
Everton	53 75
Mimosa	11 93
Toronto Junction	7 00
St. Thomas	46 00
Toronto (Cecil St.)	23 02
Erin Centre	30 12
Marsville	20 75
Galt	8 50
Y. P. S., Toronto (Cecil St.)	5 00
Georgetown	1 00
S. S., Georgetown	1 30

INDIVIDUAL SUBSCRIPTIONS.

J. A. Aikin	\$10 00
Geo. Munro	5 00
Mrs. Geo. Munro	5 00
D. L. Sinclair	5 00
M. McKinnon	5 00
Miss. A. E. Kilgour	5 00
Miss H. McDougall	1 00

It will be seen that the churches are responding very well to the appeal for a special collection for Home Missions. Some of the churches that usually make large contributions have not yet been heard from. We trust they will not fail this hard year.

We find still a good many unpaid personal subscriptions to the Home Missions. We would say kindly to those concerned, "If you can possibly do so, please pay now." The Board is very anxious to close the year's work without a deficit.

From divers quarters we learn that our folks are expecting a good Annual Meeting. One brother writes, "I hope to see you soon at one of our best June Meetings." It should be the best, and may be with the Lord's blessing. We are looking for a large company.

The Erin Centre people are getting everything in order. They know how to entertain and will make all welcome. It is to be hoped that all who are going have notified Joseph McMillan, Hillsburg, Ont., ere this.

We are sorry to say that Bro. J. H. Hardin sends word he cannot be at Hillsburg. But we have now the possibility of Bro. Moffett's presence and help—that is if he can leave Galt, which, we suppose, we all hope, he will not be able to do.

TO THE PREACHERS.—When you are starting for the Annual Meeting, don't forget to put a few of your best sermons in your pockets. For, at Hillsburg, you are very apt to be called upon to preach at overflow meetings.

We are happy not to have to announce that Dr. Macklin and Bro. W. J. Lhamon will not be at the Annual Meeting. We fully expect them.
GEO. MUNRO, Cor. Sec.

Seven Young Men Wanted.

KIMBERLIN HEIGHTS, TENN., MAY 11, 1894.

DEAR BRO. MUNRO,—I want seven young men for the Industrial Department of our school from the Dominion. I would like to have one from each province. We have one young man from Ontario, but will take another. No money required. Full particulars on application. Thanking you for your help, I am,

Faithfully your brother,
ASHLEY S. JOHNSON.

Foreign Missions.

Contributions.

Children's Mission Band, Ever-	
ton	\$12 00
Y. P. S., Lobo	3 22
Church, London	11 50
" International Bridge	27 40
" Marsville	17 00
Y. P. S., International Bridge	15 00
C. W. M. B., Ontario and	
Maritime Provinces	80 00

Children's Day.



MRS. G. I. WHARTON AND BABY PAUL.

[Mrs. Wharton was one of the first to sail for the heathen field. She and the others were sent and sustained, for the most part, by the offerings of the children.]

The time is here again. How the years do fly! Millions have perished without the gospel since the last annual offering by the children. Many have seen the light through their gifts.

We call attention to the following:

1. **THE ANNOUNCEMENT.** The time is the first Sunday in June. The time should be made well known. It will be well to make the announcement often and definitely. Let it be made at the morning church services. Make it in a whole-souled, hearty way, as a matter of great importance. *Much depends upon the announcement.*

2. **THE OBJECT.** The object is to give the children and the whole school an opportunity to do Christ's work in preaching the gospel to the whole creation. The children planted our missions in heathen lands, and they have cheerfully supported them year by year. Wherever an opportunity has been given they have generously aided. The work in heathen lands needs to be strengthened and enlarged. Make the object clearly and definitely known.

3. **PREPARATION.** The day will amount to little without due preparation. Use the *Mission Concert Exercise* where it is at all practicable. The songs and prayers should breathe the spirit of missions. And careful preparation should be given to every item in the day's exercises. Preachers, superintendents and teachers must take time to prepare for a day full of instruction and rejoicing.

4. **ENLARGEMENT.** We must look to a constant enlargement of our work. The standard of liberality must be lifted higher.

Last year we received from this source \$18,670.70. It would be an easy matter to raise \$40,000 if all would help. Last year 1,512 schools gave. The following is the number by states:

Alabama	5
Arkansas	9
California	42
Canada	13
Colorado	1
Connecticut	1
Delaware	1
District of Columbia	1
England	1
Florida	1
Georgia	5
Illinois	217
Indiana	155
Iowa	133
Indian Territory	1
Kansas	108
Kentucky	93
Maryland	7
Maine	1
Massachusetts	5
Michigan	31
Minnesota	20
Mississippi	150
Missouri	7
Montana	4
Nebraska	72

New Mexico	2
New York	30
North Carolina	12
Ohio	205
Oklahoma Territory	3
Oregon	18
Pennsylvania	4
South Carolina	3
South Dakota	11
Tennessee	13
Texas	16
Vermont	1
Virginia	37
Washington	16
West Virginia	9
Wisconsin	5

It will be an easy matter to increase the number of contributing schools if all will help. Let *enlargement* be our watchword.

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

Statistics.

The latest statistics of the Disciples of Christ are as follows: Congregations, 9,030; members, 837,319; Sunday schools, 5,715; scholars and teachers, 491,062; ministers, 5,809; value of church property, \$14,990,617. The whole amount given in a year for home and foreign missions is less than \$400,000. In respect to numbers we are a great people. The offerings for missions for all purposes average less than fifty cents. This is less than one cent a week to evangelize the world. At this rate how long will it be before the earth is filled with the knowledge of the glory of the Lord as the waters cover the sea?—*Missionary Intelligencer.*

A Farmer's Son Tortured.

CONFINED TO THE HOUSE FOR MONTHS AND UNABLE TO WALK.

A Sensational Story from the Neighborhood of Cooksville—The Father Tells How his son obtained Release—What a Prominent Toronto Druggist Says.
From the Toronto News.

Four miles from the village of Cooksville, which is fifteen miles west of Toronto on the Credit Valley division of the C. P. R., on what is known as the "Centre Road" is the farm of Thomas O'Neil. In the village and for miles around he is known as a man always ready to do a kindness to anyone who stands in need of it. Because of this trait in his character, whatever effects himself or his household is a matter of concern to the neighbors generally. So it happened that when his oldest son, William O'Neil, was stricken down last spring, and for months did not go out of the door, those living in the vicinity were all aware of the fact and frequent enquiries were made regarding the young man. When, after suffering severely for some three months, young O'Neil reappeared sound and well, his case was the talk of the township. Nor was it confined to the immediate vicinity of Cooksville, as an outer ripple of the tale reached the *News*, but in such an indefinite shape that it was thought advisable to send a reporter to get the particulars of the case, which proved to be well worth publishing in the public interest. On reaching Cooksville the reporter found no difficulty in locating the O'Neil farm and after a drive of three or four miles the place was reached. Mr. O'Neil was found at the barn attending to his cattle, and, on being made aware of the reporter's mission, told the story in a straightforward manner. He said: "Yes, it is true my boy has had a remarkable experience. I was afraid he wasn't going to get better at all, for the doctor did him no good. At the time he was taken ill he was working for a farmer a couple of miles from here, and for a time last spring he did a lot of work on the road, and while he was working at this there was a spell of cold wet weather, when it rained for nearly a week. He kept working right through the wet and he came home with his shoulders and wrists so sore that he couldn't work. He got gradually worse, the pains spreading from his shoulders and wrists to his hands and then to his legs, finally settling in his knees and ankles and feet, so that he couldn't stir at all some days. I sent for a doctor from Streetsville. He said the trouble was an attack of rheumatism, and although he kept visiting him every few days and giving medicine, it did not seem to do any good. The pains

did not quit and the boy was suffering dreadfully. Why when he would wake in the morning he couldn't stir a limb, but gradually during the day he would get a little easier so that he could sit up for awhile. His feet were swollen so much that he could not get on either boots or stockings. After he had been doctoring for nearly two months without getting a bit better, I concluded to try something else, so the next time I went to Toronto I got three boxes of Dr. Williams' Pink Pills at Hugh Miller's drug store. We followed the direction with the Pink Pills, but the first box did not seem to do him any good, but he had scarcely begun the second box when he began to improve greatly and by the time the third box was gone he was as well and sound as ever, and has not had a pain since. He is now working on a farm about six miles from Cooksville, and is as sound and hearty as any young man can be."

On his return to Toronto, the reporter called at the store of Messrs. Hugh Miller and Co., 167 King street east, to hear what that veteran druggist had to say about Dr. Williams' Pink Pills. He remembered Mr. O'Neil getting the Pink Pills, and on a second visit Mr. O'Neil had told him that Pink Pills had cured his son. Mr. Miller, in answer to a question as to how this preparation sold, said that of all remedies known as proprietary medicines Pink Pills was the most popular. He said he sold more of these than he did of any other remedy he ever handled. This is valuable testimony, coming from a man like Hugh Miller, who is probably the oldest and most widely known druggist in Toronto. The Dr. Williams' Medicine Co. are to be congratulated on having produced a remedy which will give such results, and which can be vouched for by the best dealers in the province.

This medicine contains in a condensed form all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of the grippe, palpitation of the heart, pale and sallow complexions, that tired feeling resulting from nervous prostration, all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, over work, or excesses of any nature.

Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper (printed in red ink.) Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. The public are also cautioned against all other so-called blood-builders and nerve tonics, put up in similar form intended to deceive. They are all imitations, whose makers hope to reap a pecuniary advantage from the wonderful reputation achieved by Dr. Williams' Pink Pills.

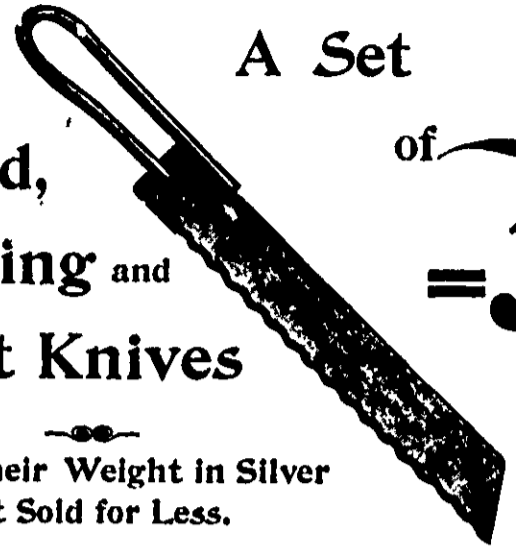
Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., or Schnectady, N. Y., at fifty cents a box, or six boxes for \$2.50. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared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

If we are to rely on a Bible text as the basis of our action, we need to be sure as to the text. Many a pulpit preacher justifies his sacred work by the divine command, "Go ye into all the world and preach the gospel," while he seems to understand that command as though it read, "Come ye from all the world and hear the gospel." Standing in a pulpit and expecting hearers to hire seats before that pulpit is a very good work in its way; but it does not meet the requirements of the command to go out after those who will not come in and listen. The one thing ought to be done, and the other not left undone.—*S. S. Times.*

For nervous headache use K. D. C.

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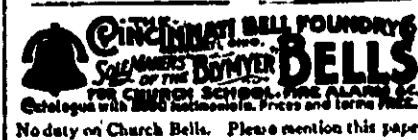
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A Farmer's Wife—A Too Common Story.

I can see her, a faded, haggard, sal-low woman, tired from the weary rising in the dark winter mornings, to the crawling from the unfinished pile of mending to the cold room up-stairs at night. Her husband is kind to her; but he has his own work; and her back aches, she is dizzy and faint, and life grows a heavier load on her shoulders every day. She does not consider that her health is part of the home's capital; and she is sure that they cannot afford to hire help, behind-hand as they are; they can't afford a doctor (who would ride ten miles and charge five dollars), but she remembers the last time she was at church she heard one of the society speak of a patent medicine that helped her last spring, and she will send for the medicine. Or else she writes to the household paper (price, 50 cents a year) which she takes, asking the editor's advice. What pathetic and suggestive things are the correspondence columns in these humble journals! How the ineradicable womanly longing to be attractive comes out in queer prescriptions to prevent the hair falling out, to remove freckles, or to make over old gowns with small sleeves into the flamboyant style of the day; how the woman's heart peeps through its thin disguise in those pitiful letters describing lonely lives and love that the strong years conquer, and the daily jar and fret of disillusioned toil, and all the rest of the dismal story. I seem to see the broken woman, who was a joyous and ambitious girl, tugging ever more wearily at her Sisyphus stone of duties, growing more irritable, more complaining as strength and heart fail, until the day shall come when the tired mother will not creep downstairs. Then the neighbors will watch and nurse by turns, and the doctor, who might have helped years ago, will be called in to witness properly the end he cannot avert.—Scribner.

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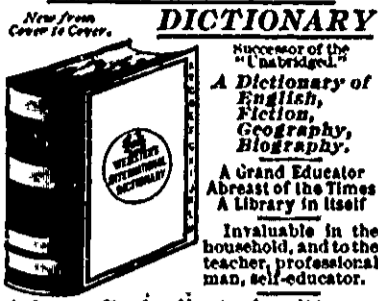
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"In 1891 Dr. R. P. Huger, Episcopalian, and Dr. E. C. Anderson, Disciple, both of Anniston, Ala., had some friendly conversations as to the Scriptural form of baptism, and the former submitted to the latter the following proposition: "I hereby offer one thousand dollars (\$1,000) for the conclusive evidence that immersion is taught as Christian baptism—that is, as the only form of Christian baptism taught by the Bible. The judges shall be composed of five clergymen of the Protestant Episcopal Church, to be chosen by me, and five men to be chosen by Dr. E. C. Anderson."

Before this proposition was submitted in writing, Dr. Huger suggested that six men (three on each side) constitute the judges, and Dr. Anderson proposed that the six select a seventh man. This reasonable proposition Dr. Huger positively declined. Whereupon Dr. Anderson suggested that the number be increased to ten (five on each side), thinking that possibly among five Episcopal clergymen, one such man as Dean Stanley, Dean Goulburn, Bishop Lightfoot, or Bishop Colenso might be found. Dr. Huger selected T. F. Gallor, W. P. Du-buse, E. W. Spaulding, T. L. Tucker, and W. D. Martin; Dr. Anderson selected J. W. McGarvey, B. W. Johnson, W. J. Loos, H. McDiarmid and B. B. Tyler. After these ten men had been selected, Dr. Anderson proposed that the number be increased to fifteen by the addition of five lawyers or five learned Jews. This proposition was rejected. After Dr. Tucker sent in his review of "The Form of Baptism," Dr. Anderson proposed that the whole matter, including the "review" and Bro. Briney's rejoinder, be referred to three or five lawyers. This proposition was also promptly rejected. Thus all reasonable prospect of anything more than an evenly divided verdict was persistently shut out from the start, and the expected evenly divided verdict has been rendered. "The Form of Baptism" includes 13 chapters and covers 162 pages of the work. The headings of the various chapters are: I. Laws of Language and Rules of Interpretation. II. Baptizo in Greek Literature. III. Baptizo as Understood by Lexicographers. IV. The Voice of Scholarship as to the Meaning of Baptizo. V. The Meaning of Baptizo as shown by the Hebrew word Tabhal. VI. Baptizo in the New Testament—Its Literal Use. VII. Baptizo in the New Testament—Its Metaphorical Use. VIII. Allusions to Baptism in the New Testament. IX. The Voice of History. X. The History of Affusion. XI. Ancient Translations. XII. Objections Considered. XIII. Recapitulation, etc. The above thirteen chapters constitute the best compend on the subject of Baptism ever published. It leaves absolutely nothing to be said, and the "review," occupying about fifty pages of the book, by Dr. Tucker, shows how utterly unsatisfactory are its positions, and unanswerable are its arguments. No wonder his brethren were afraid to have one purely disinterested man on the jury. Bro. Briney's "reply" to this "review" is overwhelming. Though courteous (a hard thing to be under the circumstances), he is unsparring in his exposure of Dr. Tucker's fallacies. Bro. Briney in his reply is seen at his best. As a fine piece of controversial writing it has never been excelled. The volume is supplied with an excellent index, and has an Introduction written by Bro. J. H. Garrison.

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