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The Canadian Evangelist

AND DISCIPLE OF CHRIST.

Duncan Robertson my 97

"If ye abide in my word, then are ye truly my disciples."—Jesus the Christ

Vol. XI., No. 3.

HAMILTON, JUNE 1, 1896.

\$1 PER YEAR IN ADVANCE.

The Canadian Evangelist

Is devoted to the furtherance of the Gospel of Christ, and pleads for the union of all believers in the Lord Jesus in harmony with His own prayer recorded in the seventeenth chapter of John, and on the basis set forth by the Apostle Paul in the following terms: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, 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.

Editorial Notes.

A good prayer is a good thing, but a good deed is better.

One of the stock words of many religionists is "spirituality." The next time you hear a person use the word, ask him what he means by it. Most likely you will find he is completely floored. We have been testing people on it for about sixteen years.

We need a new religious vocabulary. The staple words of so-called piety have no more real effect on the mind of the listener than water on a duck's back. Religious people, of course, fancy they understand them. They may roll them as sweet morsels under their tongues, and what they call their hearts may be stirred by the sound of them, but they could not for the world tell what the words signify.

One of the favorite doctrines of modern evangelical orthodoxy is "Regeneration." Try to find out what the most-highly educated preacher of that type means by regeneration, and if your experience is like ours, you will find him amazed that you should be so ignorant as to need to ask the question. But do not be afraid; press him for an answer, he will be non-plussed.

So great an oracle as D. L. Moody, in a sermon recently published supposed to deal with the question of the

New Birth, did not get within a thousand miles of the subject, though he was as dogmatic as though he had an immediate revelation from heaven.

Get somebody who uses the expression to tell you what he means by "a change of heart." He may look at you as though he thought you worse than an infidel, but never mind. Tell him, if he knows, he ought to teach you. But the poor fellow can't tell you, he does not know. He is just using the religious jargon of the day—the language of Ashdod.

The cure for this prodigious evil, this debasing idolatry of cant, is a fresh, original study of the New Testament. When a person submits his mind with candor and sincerity to the guidance of Jesus Christ and His apostles he finds himself in a pure atmosphere of wholesome, honest, intelligible, stirring words.

Mystical emotionalism is the corner stone of that which assumes to be the most perfect exposition of the Gospel of Christ in these days. The Evangelicals, as they delight to call themselves, are mystics and emotionalists to a man and to a woman. Their doctrine may be put this way, "As long as you feel right, you are right."

That doctrine is as pernicious as it is unphilosophical and unscriptural. When analyzed it is seen to be the quintessence of absurdity. We verily believe it is responsible for the much deplored low tone of morals even among professing Christians. "A man may smile and smile and be a villain," and so a man may feel good and be a scoundrel.

It is a much preached doctrine that if you get a man's heart right, he will go right. It is plausible. But stern facts show that it is utterly fallacious. A man may be good hearted, and wrong-headed, yea, even pig-headed. The impulses of even a good heart need to be guided by intelligence to produce beneficial results.

We hear it very often that the cure for all the ills of the body social and

body politic is the preaching of the Gospel. Ask some Doctor of Divinity how the great and everwidening, yawning chasm between the rich and the poor is to be closed or bridged, and he will tell you by the preaching of the Gospel. Watch him preach the Gospel. Note how carefully he preaches to the rich, how scrupulously he avoids getting down to something practical. Notice how the grip of the plutocrat is upon him. Oh, yes, we believe too in the power of the Gospel—that is, provided it be the Gospel of Christ—the full-orbed Gospel, the Gospel of love and of justice, of manliness and of honor, not the Gospel preached by a man who dare not say his soul is his own for fear of losing his position and his salary.

A much quoted saying of our Saviour, "For ye have the poor always with you," seems frequently to be used to justify Christians in supinely submitting to the present social order. We have an idea that our Lord would not be displeased if under the influence of His teaching poverty should disappear from the earth.

We often wonder how it is that these modern revivalists who are so insistent that "the Word" should be preached never even accidentally stumble upon the Great Commission given by Jesus to His Apostles. (Matt. xxviii. 19, 20.) How would it do to preach and practice according to that now?

A professor in the Southern Baptist Seminary affirms that Roger Williams was not immersed. Whereat there is great distress among some of our Baptist friends. For our part we would not feel it a bit could it be proved that Roger never was buried with Christ in baptism. We know Jesus was immersed, and that is enough for us.

The *Christian Courier*, of Dallas, Texas, says: "The wonder has always been to us that an intelligent and independent body like the Baptists should concern themselves about church succession. The notion that such succession is necessary is borrowed from

the Roman Catholics. The individual or church, whose faith and life square with the teaching of the New Testament, has all the succession that is necessary or desirable." Let the Baptists get out of the woods entirely, and out upon the open ground of pure New Testament truth.

"To say that because a criminal has attended school the school is a source of crime, or is indifferent to morality, is very absurd and very unjust."—*Globe*.

Although we are in the midst of a hot political campaign, we venture, on this point, to heartily endorse the position of the *Globe*. Pretty soon somebody will come along to trace crime to potatoes, porridge and bananas.

THE PROHIBITION DECISION.—The Privy Council have just decided that the right of allowing the importation of liquor may rest with one jurisdiction while the right to prohibit the manufacture may rest with another. In Ontario the Provincial legislature can not prohibit the importation of liquor while it can prohibit the sale locally within the limits of the Province. The Judicial Committee takes away with one hand what it gives with the other. The practical result is that the question of prohibiting the liquor traffic is transferred from the Provincial to the Dominion arena. This transfer means that prohibition will never be secured in Canada. The French Canadians are too sensible to allow it to pass. The temperance advocates, that is, the total abstinence advocates, for the two phrases mean entirely distinct things, will now do more practical good by encouraging the movement in favor of compulsory treatment of irreclaimable drunkards under medical supervision than by striving to punish B, C and D, who know when to stop, for the fault of A, who does not know when he has had enough. *The Week*, May 15.

Now that the great journalistic oracle of Canada has spoken *ex cathedra*, let prohibitionists "fold their tents, like the Arabs, and silently steal away." What a mercy the French Canadians are so sensible! We are almost led to suspect that when the editor of the *Week* penned the above paragraph his brain was weak, through temporarily classing himself with Mr. "A."

Pupil Teachers.

ANNA D. BRADLEY.

"Yes, but you see that it is different with me. I am teacher as well as pupil, and more responsibility rests with me. I would like to do it, girls; but I can't."

What it was that she would like to do, but could not because of her position, I never learned. But as I looked across the car upon the group of girls, all so eager in their vain attempt to persuade one of their number to do something which she felt would be inconsistent with her position as pupil teacher, I learned another lesson which I hope I never may forget.

I seemed to see anew the divine school to which I have so long been sent, and I know I am not expected now to be merely a pupil there. I know my Teacher expects something better of me than that I attend simply for my own profit. He expects all of us who have been blood-washed to be His "pupil teachers." Pupils all the time in His great school where there is always so much to learn, and which can only be learned at the feet of the Master. But we must be teachers too, forever instructing others in the truths as we shall learn them. And thus, because we are teachers as well as pupils, a double responsibility rests upon you and me.

We make a grave mistake when we think to confine the work of teaching to any one man or set of men. You and I have both been appointed to this high vocation, and it is for us to say whether or not we will be true to our sacred trust.

"But what can *you* teach?" I may be derisively asked. Well, I, or any one else, can teach all that we have been taught of God, and in proportion as I continue to learn of Him will my teaching assume a wider sphere, and I will be better able to impart to others what I have already acquired.

I believe that teaching others is a necessity for our own higher development. And this is as true intellectually as it is spiritually. Most of my life has been spent in the school-room. The last year or two of my school days I was frequently employed as assistant to the less advanced music pupils, and I am sure I gained more than twice as much then than during any other period of my school life.

A diligent imparting of knowledge to others will ever prove to us how true is the promise, "Give, and it shall be given unto you, good measure, pressed down and running over," for it is in the generous distribution of the bless-

ings which have been given us that we are enabled to receive those greater blessings of the Lord. "that maketh rich."

You and I have no right to keep a truth, a light, a promise, a treasure thought, to ourselves. We must impart it to those about us. No fear that the honey which we have found can be exhausted by allowing others to eat of it. On the contrary, our own store grows greater by every division. My store of knowledge can never be diminished by teaching to others what I learned. My light will shine none the less brightly because I allow others to light their candles by my small taper. Indeed, these added lights which are thus reflected about my way may so illuminate my own path that I can journey on in even greater safety than before.

Oh, pupil teachers, let us be faithful to our trust. Always there can be some one found to whom you and I can be a teacher or a guide. It may not be a great and lofty position awaiting us, or one that will bring us fame, but it is work that Christ wants done, and He is pledging that you and I will do it for Him.

I have found a Saviour, and surely I can tell to others how dear is this Saviour who is calling to them. I have learned to cast my burden on the Lord, and in very gratitude should gladly tell the heavy laden that this same Jesus is urging them to cast their every care on Him.

I have learned beyond the shadow of a doubt that God does hear and answer prayer, and I can go to some perplexed by cruel doubt or want and tell them of One who loves them and waits to fill their every need, if they will but use the magic key named "prayer" which He has entrusted to their keeping, and which alone can unlock the wondrous store houses where all of God's supplies are kept.

I have learned that when the shadows fall it does not hide me from my Father's view; and how easy it would be for me to tell to some one who is afraid of darkness that He to whom all shadow is as brightest sunlight is guarding all their way and whispering, "Lo, it is I, be not afraid."

When dangers menace me I have learned that, if I will, I can forever hide behind my sacred Shield. And surely I can point some trembling soul to Him who is saying, "I, even I, am thy Shield and thy exceeding great reward."

And all the while, if I would but try to teach some others these priceless lessons, I would be stamping them

more indelibly upon my own spiritual being, and the strength which I might impart to others would return to me, multiplied a hundred fold. The poor, little taper which I could hold to light another's path would be changed into a wondrous beacon, flooding my life with glory. The waiting Saviour which I could show to others would become more real to me, and the blessings to which I might lead some halting feet would grow more precious to my soul.

Into what a spiritual giant I might grow if I would but use the means of grace; for there is that scattereth and yet increaseth. It is the liberal soul that is to be made fat; and he that watereth shall himself be also watered.

Speculation.

The desire to get something for nothing, says the *Christian Statesman*, is one of the most marked tendencies of the present age. Its manifestations are seen in innumerable directions. Among men it is displayed in speculation, in the investment of a small sum in the purchase of an option; that is to say, the nominal purchase of property from a man who does not own it, by a man who never expects to receive it; in the purchase of lottery tickets, in the form of mining stocks, in speculative securities of various descriptions, whose movements on the market, both up and down, are usually rapid; in a thousand ways this expectation is seen, the expectation of getting something for nothing.

Among women, the same thing is observable in the form of bargain hunting; hunting the counters of stores whose proprietors make showy display advertisements in the daily papers. Day after day these inveterate bargain hunters throng the stores in the expectation that they are to receive something for nothing. It is well enough to understand that this world does not give something for nothing.

The men who manage business in which speculative securities are bought and sold conduct their affairs on the distinct understanding that their business is to pay them. It may be illustrated in the following way: A and B trade with each other through the medium of C, who is a broker. Suppose A purchases \$100 worth of stock on a margin from B, who resells it back to A or somebody else. After each purchase and sale the broker receives about 6 per cent, and very little skill in arithmetic is needed to ascertain how many transactions of this kind would enable him to absorb the

money that A and B employed in the transaction.

Gamblers and the managers of gambling houses are equally astute in the conduct of their business, charging a commission for all the bets made upon their tables, and their patrons have only to play long enough to get rid of all their money.

So far as the lottery business is concerned, it has been proven that the lottery companies can pay all the prizes they advertise, pay a commission of 25 per cent. to their agents for the tickets they sell, and still reap from 25 to 50 per cent. profit. The man who buys a lottery ticket does so with the expectation that he is going to get something for nothing, but he is mistaken, for the lottery company was organized for the purpose of making money.

Dr. W. T. Harris on "Jesus as a Teacher."

Dr. W. T. Harris is not only the head of the National Bureau of Education, but he is the foremost American authority on educational subjects, as well as a philosophical thinker of a very high order. Writing to Professor Hinsdale, under the date of October 3rd, Dr. Harris gives expression of his estimate of the book, "Jesus as a Teacher," and also utters some thoughts on the subject of teaching religion, that it will be worth the while of our readers, and especially of preachers, to consider:

I write to acknowledge the receipt of a copy of your new book, "Jesus as a Teacher." It seems to me to be a fresh and original book on an old but inexhaustible subject. It would seem that the great business of the preacher in our time is to make the Hebrew oracles throw light on modern situations. The less advanced among the preachers, however, are content to offer simply the old oracles without note or comment, or simply to take their hearers back to the Judean life and let them get what they can through the act of self-alienation. *Selbst-Entfremdung* is the most important thing in education, but it makes great difference what the *Entfremdung* is. If the pupil gets an alienation, or goes out of himself, in order to live over again Greek life, he gets great benefit from it. If he lives over Roman life, he also gets great benefit, but his living over again Hebrew life is of still greater importance. But self-estrangement must be followed by return to oneself in order to be of any value. The pupil must come back from Greece and bring light to his own times; so, too, he must come back from Judea and bring

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light to his own times. Unfortunately, the metaphorical expressions by which we express the spiritual insights of the Hebrews have become cant phrases and glide into the ear without penetrating to the thought. We do not translate them internally as we ought into the vernacular of our own life and times. The most popular preachers, however, of our day are those who are best able to make this restatement of the Hebrew insights in our vernacular expression. Now it seems to me praise to your book to say that it has few or no cant expressions in it, and is everywhere a translation of the light of the old into the language of the present day. What you have written is a very valuable book on the method of instruction of the Great Teacher.—*Christian Evangelist.*

The Land of "Pretty-Soon."

I know of a land where the streets are paved
With the things which we meant to achieve;
It is walled with the money we meant to have, sayed
And the pleasures for which we grieve.
The kind words unspoken, the promises broken,
And many a coveted boon,
Are stowed away there in that land somewhere—
The land of "Pretty-Soon."

There are uncut jewels of possible fame
Lying about in the dust,
And many a noble and lofty aim
Covered with mould and rust.
And oh, this place, while it seems so near,
Is farther away than the moon;
Tho' our purpose is fair, yet we never get there—
To the land of "Pretty-Soon."

The road that leads to that mystic land
Is strewn with pitiful wrecks;
And the ships that have sailed for its shining strand
Bear skeletons on their decks.
It is further at noon than it is at dawn;
And further at night than at noon;
Oh, let us beware of that land down there—
The land of "Pretty-Soon."

As Many Laughs as there are Vowels.

Laughter has long been recognized as the sole property of man and as that divine virtue of much suffering humanity which separates it distinctly from the lower beasts. No scientist has hitherto sought, however, to analyze this peculiar noise of mirth. It has remained for a Brussels investigator to decipher the philosophy of laughter. "There are as many laughs as there are vowels," he declares. "Persons who laugh on A laugh openly and frankly. The laugh in E is appropriate to melancholy persons. The I is the habitual laugh of naïve, slavish, timid or irresolute persons. It is also the laugh of blondes.

The O indicates generosity and hardihood. Shun like a pestilence those that laugh in U. It is the tone of misers and hypocrites." Beware, by all means, of the laugh in U. It is thus that one may "laugh and laugh and be a villain still."

Children's Work.

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

The Tots.

AGNES.

No one dreamed of the tots, as papa called them, going out that day, for the rain was pouring down. The elder children had taken their lunches with them to school. The tots, Bobby and Lulu, were busy with a new game in the play room when a message came for mamma to go up to grandma's, as she had something to consult her about. When mamma was ready to go she peeped into the play room with her bonnet on, but the tots did not hear her; they were so busy. She slipped out softly, hoping the new game would give them sufficient occupation for an hour or two.

But it didn't. In less than an hour there was a shout of "Mamma, mamma! Where's mamma?"

They ran to the kitchen. "Where's mamma?" demanded Bobby.

And "Where's mamma?" asked Lulu with a suspicion of tears in her voice.

"Whisht, whisht, my pretties," said Bridget. "Your mamma had to go to your gran'mother's to see what she wanted. Now I'll get ye some lunch. Fried potatoes—only think."

They lunched off the kitchen table, without a cloth, and thought it great fun. Pobby spilled his milk on the oil cloth cover just because it didn't matter.

After lunch, they went quietly off in the playroom and Bridget congratulated herself on having disposed of them so easily. Quiet portends mischief.

"What shall we do now?" asked Lulu, sitting down on the floor. Bobby thought a minute, drumming on the window pane.

"I'll tell you," he said. "Let's go up to grandma's for mamma."

"Oh, but it's raining hard," objected Lulu.

"Never mind. It makes us grow," said Bobby wisely. "I'll put on my old overcoat, and you put on Ollie's cloak that mamma made down for you, and we'll put on our rubbers and take an umbrella."



Catarrh in the Head

Is a dangerous disease because it is liable to result in loss of hearing or smell, or develop into consumption. Read the following:

"My wife has been a sufferer from catarrh for the past four years and the disease had gone so far that her eyesight was affected so that for nearly a year she was unable to read for more than five minutes at a time. She suffered severe pains in the head and at times was almost distracted. About Christmas, she commenced taking Hood's Sarsaparilla, and since that time has steadily improved. She has taken six bottles of Hood's Sarsaparilla and is on the road to a complete cure. I cannot speak too highly of Hood's Sarsaparilla, and I cheerfully recommend it."—W. H. FURSLER, Newmarket, Ontario.

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Prominently in the public eye today.

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cure habitual constipation. Price 25c. per box.

"Oh, yes, Let's take the big one in the back hall. It will cover us both, and won't mamma be s'prised to see us," said Lulu, dancing about.

They had never gone out in a heavy rain, and thought it a delightful idea.

"If Bridget hears us, she won't let us go, so we had better be quiet," cautioned Bobby.

Their preparations were soon made, and they slipped out the side door when Bridget was shoveling up a bucket of coal in the cellar.

Bobby held the umbrella, and Lulu trotted along beside him, both feeling a trifle frightened, it must be confessed, at the force of the wind and rain.

I think the wind was responsible for making Bobby turn a wrong corner, for he certainly knew the way. All at once they found themselves on a street crowded with street cars and wagons. People hurrying along jostled the umbrella. Finally, a fat man bumped it out of Bobby's hand. The wind blew it under a passing truck, and in a minute it was a muddy ruin.

"Oh, dear!" gasped Lulu, clutching at Bobby, "now it's gone. The wind goes right down my throat, and the rain makes my face wet."

"Never mind," said Bobby. "It's all spoiled now. We had better go back."

"Oh, yes, do let us go back," said Lulu, in a tone of relief.

They faced about, but another corner angled invitingly away from the crowded street. They took that, and walked further away from home every step. On they went, rain and wind buffeting them, till at last, tired out, Lulu began to cry.

"Oh, Bobby, where are we? Why don't we get home?" she sobbed.

"I've gone the wrong way," confessed Bobby, with a lump in his throat. "Don't cry, Lulu. Pretty soon a policeman will come along, when we'll get him to take us back."

"It's so far, and I'm all wet," wailed Lulu.

They stood in a doorway watching for a policeman, but a weary while went by before one passed the corner.

"Oh, please, Mr. Policeman," gasped Bobby, as they chased the big man, "we're lost; please take us home."

"Lost, are you?" said he. "Come along with me. This is no place for children."

He took a hand of each and hurried them along the street and, after a short walk, into a building that Lulu thought was a jail.

"Oh, please, don't put us in jail. We will be good. Oh, we will be good if you'll only take us home to mamma," said Lulu. Too much terrified to cry, she took Bobby's hand and raised a piteous little face to his.

"Come along in. We don't lock up little boys and girls that get lost," said the man with a reassuring smile.

"45 Roxbury Avenue! Well, well, you have taken a tramp to yourselves this wet day. Sit down a minute. I'll soon send you home in a cab, seeing I can't take you myself."

Poor, distracted mamma, telephoning all over the city, alternately with rushing out to search for her darlings, was sick for several days, and the remorseful tots had a cold apiece.

True Honesty.

"Why did you not pocket some of those pears?" said one boy to another. "Nobody was there to see you."

"Yes, there was; I was there myself, and I don't ever intend to see myself doing a mean thing."

Noble words! Let every boy adopt and practice this sentiment.

A course of Hood's Sarsaparilla this spring may be the means of keeping you well and hearty all summer.

Children's Work.

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

Hints for the Convention.

The following is a statement of money sent to the treasurer during the past year, as already acknowledged.

St. Thomas Junior E. Society.	.. \$8 00
Owen Sound Golden Links. 6 50
Hamilton Sunbeams 1 25

I hope the next week or two will prove more financially hopeful than this statement looks at present, and I am sure it will. An increase of interest in several directions has been manifested of late, which I hope sincerely may take an epidemic form and be highly contagious. I hear from the secretary that the funds are very low, and I suppose the hard times will in a measure account for it. It can never be that any of us are losing interest in the work or letting other things take up more than their share of either time or money. Dear sisters, have you considered well the claims which our beloved mission work has upon us, and the comparative value of a little more self-denial for Christ's sake as against the extra yards of lace or ribbon, the new gloves or the dainty flowers? Up to a certain limit such things are a necessity, only perhaps we should not quite agree as to where to place the limit, but I do know that any of these things given up for the sake of helping others will bring us a much greater compensation in their absence than their presence.

It will not be possible to treat the Convention to a children's programme this year, for several reasons, so that I am hoping to be able to secure an opportunity for a conference of workers in this department. I should like it to be of such a character that all leaders and others interested would feel perfectly at liberty to ask questions, make suggestions, or in fact anything which will help, and that they will come prepared to do so. All delegates from Mission Bands or Juniors should be present and make themselves known as such. Come prayerfully and hopefully prepared to do all you can for the success of our work and the extension of Christ's kingdom upon the earth, and do not forget that every contributing Mission Band and Junior E. Society is entitled to send a delegate to the Annual Meeting who should be definitely instructed how to vote on all questions before the Convention.

J. E. L.

The Secret of Success.

"Oh, if I could only play like Paderewski!" Well, why can't you? You have never tried like Paderewski. He practices many hours every day; he has been known to practice sixteen hours out of twenty-four; he has a valet who rubs him down, gives his fingers a massage treatment; in short, Paderewski is a tremendous worker. It makes one's head almost ache to know how the nervous little creature bends to his work. Now we do not mean to say that you can rival Paderewski in music; but we do mean to say that Paderewski's wonderful success is not all due to the superior endowment for which you give him credit. The secret of excellence is work. Go to work. That is the thing—*Epworth Era*.

The Profit of Giving.

In Connecticut, a few years ago, lived a lady who had a beautiful flower garden in which she took great pride. The whole country was proud of it, too, and people drove miles to see it.

She fastened two large baskets on the outside of her fence next the road, and every morning they were filled with cut flowers—the large, showy kinds in one basket, and the delicate, fragile ones in the other. All the school children going by helped themselves, and studied the better for it. And the business men took a breath of fragrance into their dusty offices that helped the day along. Even the tramps were welcome to all the beauty they could get in their forlorn lives.

"You cut such quantities," some one said to her, "aren't you afraid you will rob yourself?"

"The more I cut, the more I have," she answered. "Don't you know that if plants are allowed to go to seed they stop blooming? I love to give pleasure, and it is profit as well, for my liberal cutting is the secret of my beautiful garden. I'm like the man in Pilgrim's Progress:

"A man there was (though some did count him mad),
The more he gave away, the more he had."

—*Gospel in all Lands*.

The Considerateness of Jesus.

An incidental trait of Jesus of Nazareth was His disinclination in dealing with sinners to drag their sins to a mortifying exposure. He quickened conscience, but He did not cross-examine sinful men. There was an infinitely delicate reticence about Him in speaking of sins. In His light

sinners knew their sins, and He knew them. That was enough. The probing, tabulating, cross-examining disposition did not mark Him. The world sees the love and the new light in the sinner's heart. Christ and the sinner alone see the sin. His dealing with the woman of Samaria, with the woman in Simon's house, with Zacchæus, with the woman taken in adultery, illustrate His method. The first interview with Simon Peter after the resurrection was private. What took place between Peter and his Lord no man knows, just as no man knows what took place between Jesus and Zacchæus in the publican's house, or what had preceded the interview with the woman in Simon's house. Before the disciples there is no railing accusation, no reproach, no dragging the man to confession, only a question as to love. He who said to the woman in Simon's house, "Her sins, which are many, are forgiven, for she loved much," in the early morning, by the lake, said in like manner to Simon, the son of Jonas, "Lovest thou me?"—*GEORGE DARSIE, in Guide*.

Candy and Cigars.

Why should not parents be willing to do themselves what they wish their children to do? Yet we fear there are many fathers, wise and kind, who have not yet illustrated their precept by example, as did the one who frankly gives this incident in a private letter: "Speaking of candy, I promised the boys last year, if they would save their pennies and put them in their banks, to double what they had in a month's time. One day as I was buying a cigar, my son who was with me, after looking longingly at the candy, and then at me, said: 'Papa, if we ought to save our pennies and not buy candy, you ought to save your money and not buy cigars.' I thought he had the best of me, and now we are on even footing, for his papa does not smoke now."—*The Congregationalist*.

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Dr. Richardson tells us there is nothing so wholesome for an active mind as to secure rest by variety of work. A man can do five or six times more than he expects if he varies his work. I have found that to be so in my own life. By varying his work a man obtains fresh spirits, and renewed powers for the duties of daily life. There is so much that is discouraging and depressing in the world, that we must sometimes go forth, as it were, out of ourselves for fresh thoughts and fresh air. The greatest workers, when they get out for a holiday, are not idle; they find rest by change of occupation. Life is too short to admit of idleness in anybody.—ERSKINE CLARK.

Day by Day.

"I don't believe I can ever be much of a Christian," said a little girl to her mother.

"Why?" her mother asked.

"Because there's so much to be done if one wants to be good," was the reply. "One has got to overcome so much, and bear so many burdens, and all that. You know how the minister told all about it last Sunday."

"How did your brother get all that big pile of wood into the shed last spring? Did he do it all at once, or little by little?"

"Little by little, of course," answered the girl.

"Well that's just the way we live a Christian life. All the trials and burdens won't come at one time. We must overcome those of to-day, and let those of to-morrow alone till we come to them.

"Of course, there's a great deal of work to be done in a Christian life-time in the performance of our obligations to God and the discharge of the duties that devolve upon us, but that work is done just as Dick moved the wood—little by little.

"Every day we should ask God for strength to take us through that day. When to-morrow comes we will ask again. He will give us all we ask for, and as we need it. By doing a little to-day, a little to-morrow, and keeping on in that way, we accomplish great things. Look at life in its little-by-little aspect, rather than as one great task to be done all at once, and it will be easy to face it."

"A little gain in patience to-day, a little more trust to-morrow—that's the way a Christian life grows."—*Our Young Folks.*

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The Co-operation of Disciples of Christ in Ontario.

Programme for Annual Meeting.

TORONTO, JUNE 2-5, 1896.

TUESDAY, JUNE 2.

- 3 p. m. Devotional exercises. Reading minutes and Social Meeting.
- 5:30 Adjournment.
- 7:45 Devotional exercises.
- 8:00 President's address.
- 8:30 Address by W. D. Cunningham. Subject, "The relation and duty of the church to missions."

WEDNESDAY, 3rd.

- 9 a. m. Devotional exercises, Reading minutes.
- 9:30 Report of the Board.
- 10:15 Report of Committee on Statistics.
- 10:45 Report of Committee on Sunday-schools.
- 11:15 Address by R. A. Burriss. Subject, "Our needs in the province, and how to meet them."
- 12:00 Adjournment.
- 1:30 p. m. Devotional exercises, Reading minutes.
- 2:00 Report of Committee on Education.
- 2:30 Report of Committee on Young People's Societies.
- 3:30 New business.
- 4:30 Address by J. Lediard. Subject, "A Model Sunday-school."
- 5:30 Adjournment.
- 7:45 Devotional exercises.
- 8:00 Address by George Munro. Subject, "Alexander Campbell—His Talents and his Training; His Times and his Testimony; His Trials and his Triumphs."
- 9:00 Appeal for financial aid for the Co-operation.

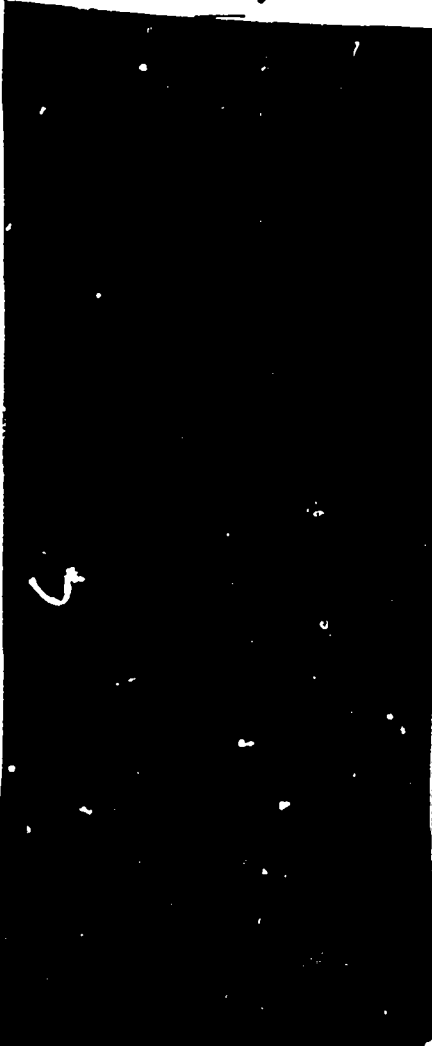
THURSDAY.

- 9 a. m. Devotional exercises, and Reading minutes.
- 9:30 Reports of Committees.
 - (1) To Christian Church Conference.
 - (2) On time and place for next meeting.
 - (3) On obituaries.
- 10:45 Unfinished business.
- 11:15 Address by C. Sinclair. Subject, "Our position on the question of Christian Union."
- 12:00 Adjournment.
- 1:30 p. m. Devotional exercises and reading minutes.
- 1:45 Reports:
 - (1) Of the Treasurer of the Board.
 - (2) Of the Auditors.
 - (3) Of the Committee on Mission Fields, with discussion.
- 4:45 Unfinished business.

- 5:30 Adjournment.
 - 7:45 Devotional exercises.
 - 8:00 Woman's Missionary Society. Address by Prof. Chas. T. Paul.
- FRIDAY.

- 9 a. m. Devotional exercises and reading of minutes.
- 9:30 Reports:
 - (1) Of Committee on Enrollment; and
 - (2) On Resolutions.
- 10:15 Address by P. Baker. Subject, "Our encouragements as a people."
- Adjournment.

Obituary.



WATSON.—Bro. Wm. Watson died in Hamilton, May 22nd, aged 30 years, after a short, severe illness, which he bore like a brave man and a Christian. Bro. Watson and his wife both united with the Disciples in Danbury, Conn. They hunted us up when they returned to Hamilton, and we enjoyed their fellowship for a little while. They were soon to return to Danbury, but it was not to be. There was a large funeral of sympathizing friends on the 24th. Sister Watson has the warm regard and affection of us all.

G. M.

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"The Mandement."

It becomes those who love Canada and love the Gospel of Jesus Christ to consider attentively the document styled by them a "mandement," which the Roman Catholic Bishops of the Province of Quebec have just issued for the guidance of their flocks in the present political campaign. It is a characteristic epistle, drawn up with a fine Jesuitical hand, well calculated to deceive the unwary, and well interlarded with pious platitudes after the manner of those who manipulate the religious sentiments of men for their own aggrandisement. But the critical reader soon discovers that it is the same old papistical weapon, which, notwithstanding the many facts to the contrary, some Protestants even seem to think Rome has thrown into the ecclesiastical scrap-iron heap. And what is that weapon? The weapon of "Excommunication." The Pope, or the Bishop, tells the faithful to do thus and so, or go to hell. And too many of "the faithful" yet, poor deluded creatures, think the Pope or the Bishop can send them to hell. What the Roman Catholics ought to do is to turn the Pope and the Bishops out to break stones or raise potatoes. "His Holiness the Pope," "His Eminence the Cardinal," "His Grace the Archbishop," "My Lord the Bishop," and the "Most Reverend This," the "Very Reverend That," and "His Riverence the Father," what a grip, what a malign hold, they have upon the ignorant among the Catholics! And among the Protestants, too, what is the "Rev-

erend" as applied to preachers, but a poor miserable little shred of the great Roman Catholic system of keeping the people under the domination of an alleged priestly class. And how that "reverend" does insinuate itself. Even among a democratic people like the Disciples it is coming, or, at least, some are trying to force it upon us. Mission secretaries, for example, address their circulars to the "Rev. A. B." We give notice that when an epistle comes from the mission rooms addressed to the "Rev. G. M.," the said "G. M." feels like throwing it into the fire.

But, as the discursive preachers say, to return to the point—the mandement

party. And what is the party, anyway? A political association which most likely has out-lived its usefulness, if it ever had any, is sick nigh unto death, ought to be killed to put it out of the way of doing harm, and buried in a deep hole with the maledictions of all honest men heaped upon it. These are some reflections suggested by "the mandement." For our part, we do not fear "the mandement," whatever its immediate effect may be. If the hierarchy gain their point, why the battle is still on, that's all. Men with the spirit of Britons, who hate tyranny, above all clerical tyranny, are not going to take to the woods even if Sir Charles Tupper and his henchmen do sell themselves, body and bones, to the Church of Rome.

It is high time that preachers and editors of religious papers ceased to bow down to the idol of party and began to express themselves with candor and freedom on questions of morals, even when they are within the political sphere. It's the party here, and the party there, the party for breakfast, dinner and supper. How will it affect the party, and what will the party say, or do? The country comes in, if at all, a long way after the

party. And what is the party, anyway? A political association which most likely has out-lived its usefulness, if it ever had any, is sick nigh unto death, ought to be killed to put it out of the way of doing harm, and buried in a deep hole with the maledictions of all honest men heaped upon it.

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"Non-Denominational Missions."

One of the modern fads in the religious line is that of "Non-Denominational Missions." A few sweet tempered members of diverse ecclesiastical bodies get together and decide the way to further the Lord's work in heathen countries is through "non-denominational missions." They see, or hear, that the way the denominations are fighting each other in heathen lands has a very bad effect on those who need to be turned from the darkness of heathenism to the light of the Gospel. And so they conclude that the way to overcome the evil influence of denominationalism is by adopting a system of non-denominationalism. They will not have any denominational peculiarities, no sectarian shibboleths, but just the Gospel plainly and lovingly preached. They will not enquire as to the church relationship of those who wish to join their missions as workers. They may be anything so long as they are evangelical—mark the word—evangelical. And what evangelical means exactly they do not know, and do not care, but it is the pure thing, such as Moody and Varley and McNeil preach.

Well, they arrange to form a non-denominational mission, and a number of devoted, self-sacrificing people go to some distant and needy district to work on those lines. And they have a lovely time—do they? Not always. For it will happen occasionally that some member of the mission, better instructed, or more clear-headed than the rest, will insist upon following carefully the apostolic method of evangelizing, and then the trouble will begin. The most part will urge that, as they are non-denominational, they must not introduce any denominational peculiar-

ities, even though they should also be New Testament peculiarities. And the clear-headed, candid missionary will have to go his own way with his New Testament, and leave his friends with their evangelicalism.

We have no faith in non-denominational missions; they are a delusion and may be a snare and a "vanity and vexation of spirit" to the pious souls that expect to find in them a way out of sectarianism into a united Christendom. So long as the denominations cling to their creeds, as they do, we shall have denominations, and so long as we have denominations, members of such bodies can not long nor intelligently work together at home nor abroad. The way back to union is the old way of education, argument and persuasion, not the namby-pamby method of "We are going to the same place, and one thing is as good as another." "To the law and to the testimony" should be the cry. In foreign lands as at home, there should be no compromise of truth, no trifling with the will of the Lord.

The Down-Grade in Morals.

On the first page we have a short note relative to the allegation that the public schools of Ontario do not teach morals. Even though a judge says so, we do not believe it; we know better. The editor of this paper taught school in Ontario, and he taught morals by precept, and he trust by example, too. And so, we think, do the great majority of our public school teachers. It is an illogical conclusion, unworthy of a judge on the bench, when a number of juvenile criminals come before him, to attribute their moral lapses to the public school. Illogical, because it is reasoning without a complete induction of the possible and probable causes of the evil ways of the young. We would, before charging the public schools with the whole blame, enquire whether there might not be other and powerful influences to be reckoned with. Why not consider the influence of the church, the Sunday-school, and, above all, the home—if we except "the street"?

From our point of view we would as soon lay the responsibility for the moral degeneracy of some of our young people to the church and Sunday-school, as to the public school. Do the churches and the Sunday-schools teach morality? They certainly are supposed to do so, but do they? Formally, let us agree, they do. By precept, let us admit; but by example—not always. As, for instance, when the preacher, for "filthy lucre's sake," preaches for a church whose doctrines he does not honestly

believe; or when the preacher, for fear of the rich man in the church, fails to denounce unrighteousness and impurity; or when, because of the existence of the party system in politics, he holds his peace when wrong is rampant in high places, and allows himself to be patronized by men in high places whose lives are an offense to common decency, not to mention the pure morals of the New Testament; or when a preacher gets a call to another place with a bigger salary, he ostentatiously says he does not know what to do, piously asks the prayers of the brethren and announces that he will also take the matter to the Lord in prayer, when all the time a person with half-an-eye can see that whatever be the mind of the Lord, the mind of the preacher is to accept the call. There is enough humbug and hypocrisy in some quarters in connection with the "call" business to turn the stomach of a grindstone. Well, the boys and girls, often aided by their parents, are able to size up the situation and the preacher, and it would be a wonder if their morals were not debased thereby.

And to pass to the Sunday-school—take the average Sunday-school library; we hesitate not to say that it is demoralizing. It places before the young examples of inhuman religious monsters—wishy-washy sentimentalists, without moral fibre and backbone, who, no matter what their ups and downs may be, develop into saints and "go to heaven when they die." And suppose, what might be the case, that the Sunday-school teacher has not a high sense of honor, lacks moral taste and tone, how will that affect the children?

We expect, and have a right to expect, much from our public schools. But we have no right to lay upon them the duty and responsibility of the church, the Sunday-school and the home, nor charge them with the evils that have their centre on "the street."

"Uninstructed Money."

"The tendency is to special work, and to create special funds. Our experience shows that the General Fund, upon which we must draw so largely, suffers in just about the ratio of the increase of the special. Uninstructed money is the most helpful a missionary society can have. Shall we not have such an offering from the auxiliaries and the churches the first Sunday in July? It would make our hearts glad.—MRS. O. A. BURGESS, in *Missionary Tidings* for June."

The experience of the C. W. B. M. in the States is like that of the Foreign Missionary Society in its early days. There were special funds and special funds, until it was difficult to keep

them from being tangled all up. The Woman's Missionary Society here in Ontario would do well to encourage the idea of "Uninstructed Money." It is a happy phrase, and we have pleasure in helping to pass it around.

Aggressive Piety.

The hermit type of piety has largely dominated Christian thought. Forgetful of the fact that our Saviour prayed not that His disciples should be taken out of the world, but that they should be kept from the evil, men have retreated actually or virtually from the habitations of their fellows, thinking thereby to place themselves where they could the more successfully overcome sin and Satan. All such attempts and experiments have failed, and in the nature of things must fail. They are contrary to reason, to nature and to Scripture—a trinity which ever agree in one. An actual hermit who went far away from the common haunts to live, perhaps, in some den or cave did not reach a high plane of spiritual life, but rather a condition of unspiritual pride, notwithstanding all his abstinence and devotions. And in like manner the virtual hermits, who live, it may be, in the heart of a great city, are most likely—well, Pharisees of an odious stripe.

The notion that the kind of a person Jesus Christ loves most is a kind of selfish recluse who luxuriates in a bower of mystic pietism is utterly foreign to New Testament ideas. We do find a wholesome, triumphant appreciation of the love of God, a holy delight in meditating upon the love of Christ, a devout recognition of the blessed influences of the Holy Spirit; but along with all that a healthy, aggressive piety that loves men with a practical love, and disdains not to follow the example of Him whom they claim for their Lord and Saviour, of whose life on earth the great and shining characteristic was that He "went about doing good."

Omnibus.

Note the changes in the Annual Meeting programme.

Those who have purchased the book "Immersion" in these parts are greatly pleased with it.

Wisdom is the abstract of the past, but beauty is the promise of the future.—O. W. HOLMES.

Please send your orders for Sunday-school supplies direct to the Christian Publishing Co., 1522 Locust St., St. Louis, Mo.

We expect to have June 15th paper largely taken up by a report of the Convention for the benefit of those who cannot attend.

Here is the way a friend writes, "Find enclosed one dollar for the EVANGELIST, which I have been trying to do without, but find I cannot."

We direct attention once more to the advertisement of C. B. Scantlebury, of Belleville, the great wall paper man. Give him a trial; you won't be sorry.

Renewals are coming in fairly well. Many subscriptions expired May 1st. Remember, friends, every issue of the paper costs money. Your dollar counts one.

"I would not like to do without the paper. It seems like a letter from an old friend," so writes a brother who is bravely laboring in a hard field in the United States.

Bro. Geo. Fowler's C. E. Notes and the programme of the Woman's Missionary Society have not yet come to hand. We are compelled to go to press without them.

From the information that comes this way, we judge there will be a good attendance at the Annual Meeting. People think they can't afford to spend the time, or the money, but they just make a break and go, and have a good and profitable time.

"That letter of Miss Mary Riech's, in last paper, was very interesting." Certainly it was; and why not, pray? Because she went to Japan from Hamilton, and we know her, is no reason why she should not be able to write an interesting letter.

Two copies of May 15th EVANGELIST came back from the post office because the address had been lost from them. We have no means of knowing whose papers they are. Again we urge our friends to let us know at once if they fail to receive their papers at the proper time.

There was a great display of red-coats in this city, Sunday, May 24th. "The Kilties" from Toronto were visiting "the 13th." They went to church together in the morning. Crowds lined the streets to see, and the bands played well, but whether sacred or profane music deponent sayeth not.

In the last number of the *Canada*

If you haven't had your Photos taken at Morrow's photo studio, do so. The photos are beautiful. Morrow, 181 King E., Hamilton.

Presbyterian there was an interesting series of "American Notes." Why not say "United States Notes"? We do not believe in giving countenance to the idea that the United States is the whole of even North America. We have a high regard for the United States; it is a great country and going to be a better one. But Canada counts in America.

There is a brother in Ohio who has faith in the future of this paper. He is now paid up to April, 1898. Though it is a little trying to our modesty, we give here his letter of recent date:

"Dear Bro. Munro,—Enclosed please find N. Y. Exchange for \$3.00, which please apply on my subscription to the CANADIAN EVANGELIST. Your paper is a welcome visitor to our home, and I must congratulate you on the level-headed, brave-hearted manner in which you deal with men and things. For terseness and quaint pointedness you are quite as refreshing as our *Ram's Horn*. More power to you!"

Church News.

Items of Church News should be pointed and brief. What can be clearly written on a post card will be usually ample. To ensure prompt insertion all items for this department should be in the editor's hands at least five (5) days before the date of publication.

SELKIRK. Bro. W. D. Campbell, of Detroit, commenced a protracted meeting, May 25th, at Selkirk.

BEAMSVILLE.—Bro. B. Culp, of Toronto, who has been spending some time around Beamsville, gave us a call last week. He gave us a few items of church news. He says that the Sunday-school has lately been re-organized at Beamsville, and that cash prizes are being offered for regular attendance—1st prize, \$1; 2nd, 75c.; 3rd, 50c.; 4th 25c. The prizes will be given at the end of three months.

SMITHVILLE.—Bro. Culp also visited Smithville. He learned that the young people of the church had been holding religious meetings in private houses during the winter, and that those meetings had been a great blessing to them. Some four young brethren have so far developed that they are able to take part acceptably in the Lord's day meetings in the church. Bro. N. Wardell is still to the fore and is happy over the coming forward of the young men.



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" West Lake.	3 00
" Hamilton.	16 00
George Munro.	5 00
Mrs. Geo. Munro.	5 00
Mrs. P. C. Leach, Oakville.	1 00
Church, Glencairn.	5 00
" Harwich (Creek R'd).	3 25
Junior C. E., Guelph.	1 00

The annual meeting will be held in the Cecil Street Church of Christ, Toronto, from June 2nd to 5th. All churches, Sunday-schools and church societies are requested to send delegates.

Entertainment will be the same as at London last year.

Arrangements are being made for the usual reduced rates on the railroads. Those wishing to profit by this will please observe the following conditions:

1. When you buy your ticket to Toronto, pay full first-class fare.
2. Ask the agent for a certificate to this effect.
3. Have this certificate signed by the Corresponding Secretary of the Co-operation testifying that you were in regular attendance at the meeting.
4. Present this certificate to the station agent at Toronto, and if the requisite number is in attendance at the convention you will receive a return ticket at one-third of the regular rate.

Those who wish to see a good meeting, please observe the following:

1. Make a good contribution to the funds of the Board before the June meeting.
2. Talk the meeting to others and prevail upon them to give and to go.
3. Pray that the spirit of the Master may dwell richly in the hearts of the

people and influence the deliberations. Send all contributions to
T. L. FOWLER, Cor. Sec.,
Box 1093, St. Thomas.

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, Hamilton, Ont.

THE TREASURY MAGAZINE for June opens with an article by Rev. Ross Taylor, illustrative of his venerated father's work, and entitled, "St. Paul's Missionary Methods in Africa." That ancient continent of hoary wrong smiles at us as a "black lamb," in the arms of the sturdy missionary bishop. Prof. C. H. Small, of Hudson, O., continues his "Denominational Characteristics," sketching this month the Adventists, Friends, Swedenborgians and Mennonites; Prof. T. W. Hunt of Princeton, has an article on Edmund Burke Annual subscription, \$2.50. Clergymen \$2. Single copies, 25 cents.
E. B. TREAT, Publisher.
5 Cooper Union, New York

To the giver shall be given;
If thou wouldst walk in light
Make o'er her spirits bright;
Who, seeking for himself alone, ever
entered heaven?
C. SEYMOUR.

Duty is measured by chance, and yet the essential idea of duty is never weakened. I am bound to do less than you, but I am just as surely bound to do my little as you are to do your much.
PHILLIPS BROOKS.

Oachingtime! O moments big as years!
All, as ye pass, sweil out the monstrous truth,
And press it so upon our very griefs,
That unbelief may not have space to breathe.
—Keats.

Justice.

Rev. Thomas Cumming, Tiuro, N. S.: "It is only justice to say that your K. D. C. has been several times used by members of my family, and always with good results."

These burdens of life, palpitation of the heart, nervousness, headache and gloomy forebodings, will quickly disappear if you use K. D. C. The greatest cure of the age for all forms of indigestion.

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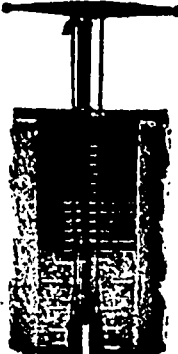
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Principal.

Church Directory.

Any congregation of DISCIPLES OF CHRIST that has in its membership ten (10) paid-up subscribers to the CANADIAN EVANGELIST, may have free, upon application, a church notice, after the model of those below.

ONTARIO.

HAMILTON.—Church, corner of Cathcart and Wilson Streets.

Lord's Day Services:

Public worship, 11 a. m. and 7 p. m. Sunday-school at 3 p. m. Y. P. S. C. E. at 8:15 p. m.

Prayer-meeting, Wednesday evening at 8. Strangers and visitors to the city are always welcome.

GEO. MUNRO, Minister.

TORONTO.—Cecil Street (near Spadina Ave.), W. J. Lhamon, 435 Euclid Ave., Minister.

Services:

Sunday, 11 a. m., 7 p. m.; Sunday School, 3 p. m.; Junior Endeavor, 4.15 p. m.; Senior Endeavor, 8.15 p. m.

Wednesday, Prayer-meeting, 8 p. m.

Friday, Teachers' Meeting, 8 p. m. All are cordially invited to these services.

ST. THOMAS—Church, corner of Railway and Elizabeth streets.

Lord's Day Services.

Public worship, 11 a. m. and 7 p. m. Mission Sunday-school, 9.30 a. m., Junior E. Society, 10.20 a. m. Sunday-school, 3 p. m. Wednesday evening Prayer-meeting, 8 p. m. C. E. Society, Friday, 8 p. m. Strangers welcome to all services.

W. D. CUNNINGHAM, Pastor.
Residence, 43 Mitchell St.

LONDON.—Elizabeth Street Church.

Sunday Services:

10 a. m., Prayer Meeting. 11 a. m., Preaching Service. 2:30 p. m., Sunday-school. 4 p. m., Preaching Service.

Monday, 8 p. m., C. E. Prayer Meeting, Tuesday, 8 p. m., Teachers' Meeting, Thursday, 8 p. m., Prayer Meeting. Saturday, 2:30 p. m., Mission Band. Seats Free. All Welcome.

GEO. FOWLER, Pastor,
Residence, 376 Lyle St.

GUELPH—Bridge Street Church.

Services:

Sunday, 11 a. m., 7 p. m. Sunday-school, 2.55; Junior Endeavor, 4 p. m.; Senior Endeavor, 8 p. m.

Prayer-meeting, Wednesday, 8 p. m. Auxiliary, once each month.

J. B. YAGER, Minister.
Residence, Queen St., near Palmer St.

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Woman's Work.

THE WOMAN'S MISSIONARY SOCIETY.—President, Mrs. S. M. Brown, Warton; Corresponding Secretary, Miss L. V. Rioch, 225 Maria street, Hamilton; Treas., Mrs. John Campbell, Eric Mills, St. Thomas.

This department is conducted by a committee, composed of Mrs. A. E. Trout, Owen Sound; Miss M. Oliphant, 565 King street, London; and Mrs. George Munro, North Barton Hall, Hamilton.

All contributions for the Woman's Missionary Society are to be sent to Miss L. V. Rioch, Cor. Sec., 225 Maria St., Hamilton, Ont.

Treasurer's Report.

ST. THOMAS, May 25, 1896.—The following sums have been received since last report :

<i>General Fund.</i>	
Auxiliary at Grand Valley	\$2 10
" Winger	3 00
" Owen Sound	10 00
" Erin	4 50
" Galt	5 00
" St. Thomas	5 00
<i>Foreign Missions.</i>	
Auxiliary at Warton	3 00
" Owen Sound	10 00
Church, Owen Sound	2 10
John Munro, Portage la Prairie	2 00
Junior C. E., Guelph	7 00
"Workers for the Master" of Everton	5 00

MRS. J. CAMPBELL,
Treas. W. M. S.

Ninth Annual Convention of the Woman's Missionary Society.

TO BE HELD IN TORONTO, BEGINNING
JUNE 2, 1896.

PROGRAMME.

Wednesday—	
9 00 a.m.	Devotional exercises. Greetings. President's address. Reading minutes. Appoint'mt of committees. Discussion on future work. Amending constitution.
Thursday—	
9.00 a.m.	Devotional exercises Unfinished business.
7.30 p.m.	Open meeting. Devotional exercises. Reports from Cor. Sec'y, Treasurer, and Supt. of Children's Mission Bands.
8.00-8.45	Address by W. J. Lhamon.
8.45 9.30	Address by C. T. Paul, on "Thibet."
Friday—	
9.00 a.m.	Reports of committees. Election of officers.

Boy's Clothing.

If the boys were to choose what to wear, they would wear the best, and it is so easy to gratify the little fellows' neat ideas at Oak Hall. We commence to sell two-piece suits for \$1.50 and three-piece suits for \$2.50. Immense stocks of clothing to select from. Oak Hall, 10 James Street North, Hamilton.

The Hem of the Garment.

Very few readers of the New Testament probably ever stop to think how brief the biography of Christ is, and how much must have been omitted from the narrative. There must have been another narrative of the divine teacher, written, not by the hands of His disciples, but in the hearts of those whom He had cheered and helped and healed by the way. There must have been a beautiful unwritten gospel passed from mouth to mouth for many generations, the light of which faded very slowly as the night of barbarism and wandering came on. For a personality like Christ's, filled with divine compassion and love, must have poured itself out in a thousand unseen rivulets as well as in the great channels so definitely marked in the New Testament story. There must have been thousands to whom He spoke words that were not recorded. There must have been multitudes whose lives were renewed by His power of whom no mention is made

As this was true of the divinest personality known to men, so it is also true of every human personality. The most searching and influential power that issues from any human life is that of which the person himself is largely unconscious. It flows from him in every form of occupation, in every relationship, in rest or in work, in silence or in speech, at home or abroad. There are hosts of men and women who are healers and teachers and helpers almost without consciousness of the fact. Light shines from them and help flows from them at times when they are utterly unconscious that the hem of the garment is being touched. The real test of the possession of the highest power of character and the most perfect devotion to the noblest things in life is not the quality of the direct touch; it is the presence of the virtue even in the hem of the garment.—*The Outlook.*

Hell.

Hell is not a fierce doctrine to frighten people into heaven; it is a stern necessity, an inexorable law against which all the waves of unbelief beat in vain. The old-fashioned theology, with its literal fire and brimstone and bottomless pit, have passed away. I call that state hell, which is bare of all the glories of the redeemed life, that hell which is devoid of all longing for higher things, of all hunger and thirst after righteousness, of all interest in Jesus Christ, of all love of God. When a man is in that state he is in hell.—Rev. Claude Raboteau, in *Pulpit.*

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TABLE OF CONTENTS :

Chapter 1.—The law of baptism and the principles of interpretation.	Chapter 16.—"The Teaching of the Twelve Apostles."
Chapter 2.—What the Lexicons say.	Chapter 17.—The argument from history in favor of immersion.
Chapter 3.—What the classical writers say.	Chapter 18.—Sprinkling, a heathen custom.
Chapter 4.—Does baptism necessarily mean to drown?	Chapter 19.—The baptism of the sick.
Chapter 5.—What the Septuagint, or the Greek Old Testament says.	Chapter 20.—The history of sprinkling.
Chapter 6.—The baptism of John.	Chapter 21.—What the Roman Catholic Councils say.
Chapter 7.—The baptism of Jesus.	Chapter 22.—The testimony of Liturgies and Rituals.
Chapter 8.—The baptism mentioned in Mark vii 1-4.	Chapter 23.—What the poets say.
Chapter 9.—The baptism of the three thousand.	Chapter 24.—What the Greek Church says.
Chapter 10.—The baptism of the Ethiopian eunuch.	Chapter 25.—What the Catholic Church says.
Chapter 11.—Paul's baptism.	Chapter 26.—What the Episcopal Church says.
Chapter 12.—The baptism of the jailer.	Chapter 27.—What the Presbyterian Church says.
Chapter 13.—The argument from Romans vi. 4.	Chapter 28.—What the Methodist Church says.
Chapter 14.—What the Greek fathers say.	Chapter 29.—What the Syriac says.
Chapter 15.—What the Latin fathers say.	

TESTIMONIALS :

REV. JOSEPH ANGUS, LL.D., President Regent's Park College, London, England, says : "Its thoroughness and clearness, force and spirit, are all admirable."	B. B. TYLER, New York, says : "It leaves nothing to be said."
REV. ALEXANDER MACLAREN, D.D., Manchester, England, says : "Its fulness and comprehensiveness leaves nothing to be desired."	REV. GEO. A. LOFTEN, D.D., Nashville, Tenn., says : "No book will be more valuable for distribution, and none will ever be read with more avidity on the subject, by the masses, on account of brevity, lucidness and freshness."
REV. JOHN A. BROADUS, D.D., LL.D., President of the Southern Baptist Theological Seminary, says : "It is remarkably rich in the testimonies of scholars."	REV. F. M. ELLIS, D.D., Baltimore, Md., says : "It will confirm the faith of those who have thus put on Christ."
REV. ALVAH HOVEY, D.D., President Newton Theological Institution, says : "It is a valuable and convincing work."	REV. W. A. CLARK, D.D., Editor <i>Arkansas Baptist</i> , says : "I am charmed with the book."
H. McDIARMID, President Bethany College, says : "It ought to be sold by the one-hundred thousand."	<i>The Gem</i> , the organ of the Church of God, says : "The newest and the freshest."
PRES. J. W. MCGARVEY, Bible College, Lexington, Ky., says : "A very valuable work."	<i>The Christian Standard</i> says : "Most satisfactory and complete."
REV. B. MANLY, Professor in Southern Baptist Theological Seminary says : "It goes straight to the heart of the matter."	<i>The Baptist Record</i> says : "It is the most wonderfully pleasing combination in the form of a book that we have ever read."

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Foreign Missions.

Send all contributions for Foreign Missions to A. McLEAN, Box 750, CINCINNATI, O.

Growing During May.

Comparing the receipts for Foreign Missions for the week ending May 13th with the corresponding time last year, we have the following:

	1895	1896	Gain
No. of contributing churches	55	64	9
No. of contributing Sunday-schools	1	2	1
No. of Endeavor Societies	3	3	0
No. of individual offerings	18	13	loss 5
Amount received, '95	\$96.95	\$996.68	
" " '96	1,614.94		
Gain		618.06	

This makes a gain of \$1,269 20 for the first thirteen days of May. The whole amount received since October 1st amounts to \$54,904 12, or a gain of \$10,444 92 over the same time for 1895.

It is possible to reach \$100,000 before October 1st. A gain of \$6,041.05 from this date to October 1st will bring us to the \$100,000 line.

Send to A. McLEAN, Cor. Sec., Box 750, Cincinnati, Ohio

The Children and Heathen Missions

1. The Time. Children's Day for heathen missions is the first Sunday in June.

2. Preparation. Thorough preparation must be made to insure success. Announcements should be made in the school, in the prayer meeting, from the pulpit and in the local papers. The children should be thoroughly drilled on the Children's Day exercise, "Saving the World." Place a missionary pocket, or Children's Day envelope, in the hands of every member of the school, and see that a copy of the *Missionary Voice* goes into each home represented in the school.

3. The One Dollar League.—Every member of the school that gives or gathers \$1 or more for the Children's Day offering becomes a member of the One Dollar League, and will receive a beautiful colored certificate of membership. Last year 2,100 were enrolled in the League. Some children raised as much as \$5 each. We want to enroll at least 5,000 this year. Send us the name of each member of the school that raises \$1 or more.

4. The Record.—The children have made a splendid record since 1881, when Children's Day began. Their offerings have increased every year but one. Last year 2,525 schools observed Children's Day, and they gave \$27,

553.51. Since 1881 the children have given \$197,332.53

5. The Need.—A prosperous, growing work demands an increased outlay. The pressing needs may be stated as follows:

(1) A capable man to train native evangelists in Japan.

(2) A medical nurse in the hospital at Nankin, China.

(3) Two men for China at once.

(4) Medical missionaries in China, and India and Africa.

(5) Buildings in all the heathen fields.

(6) A large increase in the force of native helpers, evangelists, teachers, etc. We need at least \$25,000 to meet the extra pressing demand at this time.

6. The Outlook. The outlook for large returns from the Children's Day offering is most favorable. More schools have ordered supplies than ever before, and the orders are piling in daily. There is an unprecedented demand for Missionary Pockets. Many schools are working industriously to reach the \$50,000 line. One superintendent writes as follows: "Send me one hundred Missionary Pockets (additional). One of our school called on me last Lord's day and informed me that he had collected so much money that he had 'busted' his envelope. Indications are first-class for a large collection. You may rest assured that we will put forth every and vigorous effort, and if we exceed our expectations you need not be surprised. I want at least fifty children to collect \$1 each."

Address A. McLEAN, Cor. Sec., Box 750, Cincinnati, Ohio.

A Circuit of the Globe.

A. McLEAN.

From Tokyo to Kobe. (concluded)

We were fortunate enough to get permission to see the palace and the castle. The Mikado is said to be the Son or King of Heaven. The palace is built after the same general pattern as the temples. We saw the place where he worshiped his ancestors and the place where he was worshiped. We saw the rooms where he lived and the rooms in which he studied and transacted business. He was regarded as a god and not as a man. He never appeared in public. His subjects, except his wives and his concubines and highest ministers, never saw his face. He sat on a mat on a throne behind a curtain. Messages were repeated to the women, and they repeated them to him. His feet were never allowed to

touch the earth. When he went abroad in the city he rode in a car closely curtained and drawn by bullocks. The people were taught that they would be smitten with blindness if they saw him. When he went out the streets were deserted. The people went into their houses and closed the doors and windows. The greatest nobles threw themselves on the ground and allowed the royal cortege to pass by. Now the emperor is a man. He is seen by the people. When he goes abroad, the streets are full of people. Banners are everywhere. The cheers of the multitude are gratefully acknowledged. The castle is a far more splendid building than the palace. Here the Shogun held his court. Here the daimyos came to confer with their lord. I saw nothing in Nikko or in Tokyo so fine as this. It gives me some idea of the power and wealth and magnificence of the Shoguns. The moats have been filled, part of the walls have been removed, but enough is left to show what this castle was before the restoration.

More to us than temples, or palace, or castle, is the Doshisha University. This institution is across from the palace. Prof. Albrecht showed us the buildings and some of the work. The Doshisha was founded by Neesima. The story of his life is stranger than fiction. A Japanese lad got a hold of an atlas of the United States. From this he got some knowledge of America. At once he wished to go to that country. He picked up a tract which gave a synopsis of the Bible. In this he read of God as a creator. That was a new thought. He reasoned, "If God created me, he owns me." He so thirsted for knowledge that he often read till cock-crow. He managed to get a little English. He ran away from his master, got to Shanghai, and from Shanghai to Boston. Here Alpheus Hardy, a Boston merchant, took him as his own son. He sent him to Phillips Academy, then to Amherst and then to Andover. While in the Academy, he confessed his faith in Christ. While he was in Andover, the second Japanese embassy visited America. He was asked to serve the embassy as an interpreter. He did so. He visited all the capitals of Europe as well as the principal cities of America. He made a special study of the systems of education. After he left the Seminary, he wanted the American Board to establish a Christian school in Japan. He did not get much encouragement. At the annual meeting held in Rutland, he was allowed to make a plea for funds for this school. He spoke with a broken voice and tears. At that meeting \$5,000 was pledged. That was the nucleus of the Doshisha.

He was urged to open the school in Kyoto. He thought that center and citadel of Buddhism was the last place in Japan for a Christian school. He was told that he might as well try to fly to the moon as to put up buildings; it would not be allowed. After much thought and prayer the school was opened in a few dingy rooms of an old mansion. There were two teachers and eight students. There was no course of study. The appliances were of the rudest character. When he sought permission to teach Christianity, he was told to teach it under the head of moral science. The priests were up in arms. They were determined to crush the school. Neesima's connection with the Japanese embassy years before gave him friends at court. These friends never deserted him or turned a deaf ear to his appeals. He did what no foreigner could have done. He bought land and began to put up buildings. There are now five buildings on the grounds and eleven dormitories not far away. J. N. Harris of Connecticut, gave \$100,000 to found a school of science. Mrs. B. W. Clarke, of Brooklyn, gave \$10,000 in memory of her son, to build a Theological Hall. A cabinet minister invited some rich friends to dinner. He spoke to them about this school and its needs. These men raised \$30,000, silver, for a school of Law and Economics. The whole number of students enrolled from the first is 3,358, the whole number graduates, 296. Of the graduates 106 are preaching. Of the graduates, seventy per cent are Christians. No other school in Japan has produced so many Christian workers along so many lines. The Doshisha is spoken of as the center of religious life and thought in the empire. In connection with it are the Girl's School, a Hospital and a Training School for nurses. In the Doshisha there are thirty-five Japanese teachers and eight foreign. We visited Dr. Albrecht and Dr. M. L. Gordon in their homes and broke bread with them. Dr. Gordon told us an amusing incident. Talking once with a nobleman who had visited Japan, he asked him how he was impressed with the country. He replied "that he thought the billiard tables of Yokohama were better than those in Tokyo." That was all. We called to see President Kozaki. He is a Japanese and lives in Japanese style. We found him a genial gentleman ready to give us any information needed. He told us that the Japanese are

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IT RESTORES THE STOMACH TO HEALTHY ACTION AND TONES WHOLE SYSTEM.

a religious people. There can be no doubt of this. There are 72,000 Buddhist temples and 56,500 Shinto shrines in the country. Dr. Gordon took us to Neesima's grave on a hill overlooking the city. We felt that we were on holy ground. An unhewn block of stone marks his grave. He wished no other monument. The Doshisha will perpetuate his name better than any monument of bronze or marble. His purpose was not merely to give instruction in English and other branches of learning, but to impart higher moral and spiritual principles, and to train up, not only men of science and learning, but men of conscientiousness and sincerity. He believed that a nation needs manners, but it needs morals more. He believed that pure morality must be based on Christianity. Near by is the grave of Lieut. George C. Fowler. He was born in Pennsylvania and educated at Annapolis. He resigned from the United States navy, where he had won a reputation for brilliant scholarship, and returning to Japan from Korea, where he rendered his country important service, he became a most valued member of the Doshisha faculty and an enthusiastic evangelistic worker. The students placed a slab over his grave with this inscription; "The zeal of thine house hath eaten me up." This sentence fitly portrayed his life. As we left the cemetery full of thoughts concerning Neesima and his work, I remembered one of his sentences, "Advance on your knees."

Leaving Kyoto we came to Osaka. This city is the Chicago of Japan. It is the commercial center of the nation. We climbed to the top of a pagoda and saw the whole city and the country adjacent. After visiting a few temples we called at the penitentiary. There are 3,000 convicts in this prison. Some are lads, some are in the prime of life; some are old and grey. It is a sad sight. We saw them fed. For supper they had a ball of cold rice and wheat, and a cup of hot water. We ran out from Osaka to Nara. This place was the capital of Japan for eight years. In one temple there is an image of Buddha larger than the one in Kamakura. In a Shinto temple we saw two dancing girls. The priest sang something like a dirge, and the girls made some movements and called them a dance. In a village on the way is the oldest existing Buddhist temple in Japan. It was built in the sixth century. There are pictures in it said to be thirteen hundred years old. One curious thing was shown us, namely, the left eye of the Buddha. Our next stop was made at Kobe. This is an

open port, and is much like Yokohama. We visited the Girl's School of the American Board. The buildings are well adapted to the needs of the work. In Kobe, we met among others, a member of the celebrated Gulick family. Six brothers and one sister gave their lives to the work of missions. Their parents were missionaries in the Hawaiian Islands. Two members of the third generation are already in the field. At Kobe we took ship for China.

A New Lease of Life.

HOW A CUMBERLAND CO., N. S., MAN OBTAINED IT.

A Sufferer from Acute Dyspepsia and a Complication of Troubles Following an Attack of La Grippe—He was Forced to Quit Business and was Hopelessly Discouraged when Help Came.

From the Amherst, N. S. Sentinel.

Mr. Chas. Tucker, who lives about two miles from Lockport, is one of the best known men in that section. He is engaged in business as a lobster packer, and dealer in flour and salt, and in addition has a fine farm. During the past three years Mr. Tucker has been the victim of a complication of troubles following a severe attack of la grippe. Recently he has been restored to his old time health, and having learned that he gave the entire credit to Dr. Williams' Pink Pills, concerning which so much has been said through the press, a reporter interviewed him in the matter, and was cheerfully given his story for publication. Mr. Tucker said.



"About four years ago I had a severe attack of la grippe, which left me in a fearful condition. I had, for a number of years before this attack, been a sufferer from dyspepsia, but following the la grippe, it took a more acute form, and to add to my distress, my liver appeared not to perform its usual functions, and my heart troubled me greatly, and there were as well other complications which baffled the skill of four doctors, whom I successively called in in the hope of regaining my health. From the knees down my

legs were as cold as ice; my bowels would bloat and I suffered great pain. My case went from bad to worse, despite the medical treatment I was undergoing, and at last I got so bad that I was forced to give up business. I could hardly eat anything, got but little sleep at night, and as you will readily understand, my condition became one of despair. My father urged me several times to give Dr. Williams' Pink Pills a trial, but I was so discouraged that I had no further faith left in any medicine. However, more to please him than from any hope of beneficial results, I began the use of Pink Pills. The first beneficial effects I found was that the warmth and natural feeling, began to return to my limbs, my bowels ceased to bloat, and with the continued use of the pills my appetite returned. I slept soundly at night, and the action of my heart again became normal. I continued taking the Pink Pills until I had used in all fifteen boxes, and I have not felt better in years than I do now. I did some particularly hard work last fall, and was able to stand it with a strength and vigor which surprised me. I consider Dr. Williams' Pink Pills, not only a wonderful medicine, but also in the light of what my other treatment cost, the least expensive medicine in the world, and I strongly recommend Pink Pills to all in need of a medicine." Dr. Williams' Pink Pills act directly upon the blood and nerves, building them anew, and thus driving disease from the system. There is no trouble due to either of these causes which Pink Pills will not cure, and in hundreds of cases they have restored patients to health after all other remedies had failed. Ask for Dr. Williams' Pink Pills and take nothing else. The genuine are always enclosed in boxes, the wrapper around which bears the full trade mark, "Dr. Williams' Pink Pills for Pale People." May be had from all dealers, or sent post paid on receipt of 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

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What of That?

Tired? Well, what of that?
Did'st fancy life was spent on beds of ease
Fluttering the rose leaves scattered by
the breeze?
Come, rouse thee! Work while it is
called day;
Forward, rise! Go forth upon the way.

Lonely? And what of that?
Some must be lonely! 'Tis not given
to all
To feel a heart responsive rise and fall—
To blend another life into its own.
Work may be done in loneliness. Work
on.

Dark? Well, and what of that?
Did'st fondly dream the sun would
never set?
Did'st fear to lose the way? Take cour-
age yet!
Learn thim to walk by faith and not by
sight—
Thy steps will guided be, and guided
right.

Hard? Well, what of that?
Did'st fancy life one summer holiday
With lessons none to learn and naught
but play?
Go! Get thee to thy task! Conquer or
die!
It must be learned: learn it then
patiently.

No help? Nay, 'tis not so!
Though human help be far, thy God is
nigh,
Who feed; the ravens, hears His chil-
dren cry.
He's near thee, wheresoe'er thy steps
may roam,
And He will guide thee, light thee,
help thee home.

A leading American journal gives these facts regarding the drink traffic in the United States, which are of special interest to thinking farmers: According to the annual report of the Department of Agriculture at Washington, the wheat, corn, oats, rye and barley crop of that country in 1893 was valued at about one billion of dollars. All the distilleries and breweries of the country used about thirty-one million dollars worth of that grain, or only about three per cent. The manufacturers thus paid the people thirty-one million dollars for their raw grain material, and the people paid back again for the liquors thus made and consumed one thousand, two hundred million dollars. Besides all that, the farmers and the tax payers have had left on their hands thousands and thousands of inebriates, diseased persons, paupers, criminals, widows and orphans, as a direct result of the business. Does it pay the farmers to sustain such a business?

The religion that does nothing but sing and pray and go to church, is not driving the devil back an inch.

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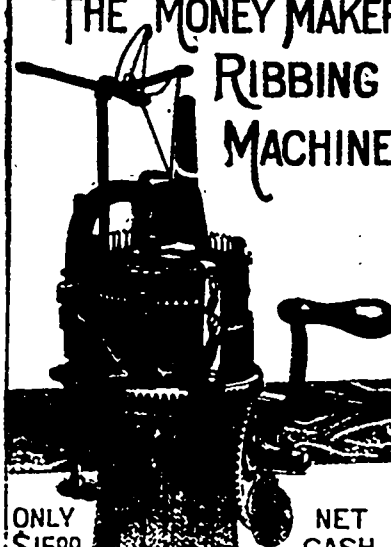
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