

Re Accommodation in Montreal.

In the issues of the Golden Rule dated March 9 and 30, Mr. Lighthall gives information with respect to above, as far as it is possible now to do. The general plan will be to locate the different states and provinces as much as possible in one locality. The popular idea will be for the delegates to take their lodgings without board, obtaining their meals at the large tent to be provided, or at restaurants. The same person who was caterer for the convention in New York has been engaged by the committee of '93. The names of intending delegates should be sent to the undersigned at as early a date as possible. When sending the names the Transportation Committee would be glad if the delegates would intimate which of the different routes they would prefer to take, as it may be of assistance to them in the providing of proper accommodation. Ontario should be well represented at Montreal. Let every society appoint at least one delegate as soon as possible, and make the convention a matter of prayer, that from it may flow great spiritual blessing, not only to Montreal, but to our whole broad Dominion.

RE TRANSPORTATION TO MONTREAL.

Arrangements have been made both with the Canadian Pacific Railway and Grand Trunk Railway companies whereby tickets to the Montreal convention will be issued at a single first-class fare for the round trip. These tickets will be available from all stations on either line east of Port Arthur and west of Lake Megantic. The time limit has not yet been decided upon by the railway companies, but there is no doubt it will allow ample time for delegates to take advantage of the side trips which are being arranged by the Montreal committee.

As many would doubtless desire to take advantage of the steamers one way, alternate routes have been arranged as under. In no case the rates on steamers include staterooms or meals, which must be paid for extra. The price of meals varies, but it is only in route No. 1 where a stateroom will be found necessary:

ROUTE NO. 1.

From any point in Ontario west of Toronto to Toronto by rail, thence by boat (R. & O. N. Co.) to Montreal; return all rail. The Montreal steamers leave Toronto at 2 o'clock p.m., arriving in Montreal the following evening about 6:30. They pass through the magnificent scenery of the Thousand Islands by daylight, and run all the rapids in the St. Lawrence. Rate for round journey: Regular single fare from point of departure to Toronto, with the sum of \$12.70 added.

ROUTE NO. 2.

From any point in Ontario west of Kingston to Kingston by rail; thence by boat (R. & O. N. Co.) to Montreal; return all rail. The steamers leave Kingston early in the morning, passing through the Thousand Islands and rapids by daylight as per route No. 1. Rate for round journey: Regular single fare from point of departure to Kingston, with the sum of \$6.50 added.

ROUTE NO. 3.

From any point in Ontario west of Brockville, to Brockville by rail; thence by boat (R. & O. N. Co.) to Montreal; return all rail. Rate for round journey: Regular single fare from point of departure to Brockville, with \$5 added.

ROUTE NO. 4.

From any point in Ontario west of Brockville to Ottawa by rail; thence by boat (Ottawa River Navigation Co.) to Montreal; return all rail. The regular night express on the C. P. R. with

through sleepers from Toronto arrives in Ottawa in time to take the steamers leaving Ottawa at 7:30 a.m., arriving in Montreal at 6:30 p.m. By this route delegates will be able to see the Dominion parliament buildings at Ottawa as well as the Chaudiere falls near that city. The scenery along the river is said to be very fine. The steamers of this line also run the Lachine rapids in the St. Lawrence river. Rate for round trip same as No. 3: Regular single fare from point of departure to Brockville, with the sum of \$5 added.

It is probable that other routes may be arranged before July, of which further information will be given by circular to intending delegates.

The rate of fare to the different points from which steamers start, with information as to time of arrival and departure of trains, may be had by applying to your station agent. Tickets for the round journey will be sold by all agents of the railway companies at the rates named.

Special side excursions to points of interest in and around Montreal are being arranged by the Montreal committee, but of these due notice will be given at a future time.

As a guide to ascertaining the rates from various points, the rates from Toronto are as follows—to Montreal and return:

Table with 4 columns: Route description, Fare, Add sum named above, Total. Includes routes 1-4 with various fares and add-ons.

G. TOWER FERGUSSON, Chairman Transportation Committee, 70 Madison Ave., Toronto.—Endeavor Herald.

C. E. Prayer-Meeting Topics.

May 21—Tarrying Near Temptation.—Prov. xxiii. 30, 31; Matt. xxvi. 41.

Solomon, in the preceding lesson, has exalted wisdom. True wisdom never yet led men into trouble. It is a precious jewel and we should never rest until we become "new creatures in Christ Jesus," until we are abiding in Him who is the fountain of all true wisdom.

In this lesson Solomon has presented to us a picture of the most pernicious, if not the worst fruits of folly. Intemperance has been a serious evil in all ages of the world, but the great progress made in all directions during this century has so affected the drink problem that intemperance has become one of the most terrible, desolating evils of the day. The land groans under the awful curse. There is safety to the young man to-day only in total abstinence. Tarry not near temptation. This warning is general. It comprises all temptation. There is safety in Christ Jesus. Out of Christ there is death. "The wages of sin is death."—Rom. vi. 23.

As long as we are in the world we will be subject to temptation. The foolish man will tarry near temptation; the wise man will flee from it. "Watch and pray," says Christ, "that ye enter not into temptation."—Matt. xxvi. 41.

In England during the reign of Mary, two men were sentenced to be burned

at the stake because they would not renounce Christ. One gloried in his strength and was anxious for the day to arrive that he might show to his persecutors his great faith. He was weak, very weak. His time was spent in prayer for strength that he might "hold fast his profession." The hour came; they were led forth to die. They were tied to the stake and fagots piled around them. When asked to recant, to renounce their faith, the one who boasted of his strength gave way, the other received strength through prayer to enable him to withstand the temptation, and "died the death of the righteous." Paul says: "When I am weak then am I strong."—2 Cor. xii. 10.

Let us trust but little in our own strength and lean with greater faith upon the "arm of the Lord."

God never tempts us. James i. 13. Neither are we ever tempted above what we are able to stand. 1 Cor. x. 13.

A writer says: "Drink is the extinguisher of reason; the shipwreck of chastity; the shame of nature and the murderer of peace. The cup kills more than the cannon. It fills the eye with fire, the legs with water, the heart with grief, and turns both body and soul into hell."

O thou invisible spirit of mine, if thou hast no name to be known by, let us call thee Devil!—SHAKESPEARE.

May 28—Bible Ideal of Character.—Prov. xxxi. 30-31; 2 Tim. ii. 15.

"Character," says Webster, "is the sum of qualities that distinguish one person or thing from another."—"Actions, looks, words, steps from the alphabet by which you may spell character."—Lavater. Reputation is the estimation in which one is held. Character is what one is. Our reputation may be created by others, but our character is formed by ourselves.

The world has its ideal of character. This has varied with the different ages of the world's history. The time was when "might made right," and Hercules became a god, and even at the present day among a certain class brute force is considered the desideratum of all things, and Sullivan is crowned with laurels. The taste of all the world is not thus satisfied. The great majority of civilized mankind does homage to superior excellence of character. In the Old Testament the highest ideal of character belongs to him who renders to God prompt obedience to all His commands. For disobedience Saul fell from his position of favor with God and the crown was given to another. David was a man after God's own heart, except when he disobeyed the moral law by breaking the Decalogue. In vain do we search the pages of the Old Testament for the character of a man which in every respect is perfect. It is not till we come to the New Testament that we find a perfect character. There we follow the life of Him who was without sin, Jesus Christ the Son of God. He is the ideal character. He is our example. After Him we are endeavoring to model our lives. To His will we aim to conform ours. Paul, John, Peter, Barnabas, Stephen and others were godly men, but as we study the history of their lives we find that they were human creatures subject to like passions as ourselves. 1 Peter ii. 21; Eph. iv. 13; 2 Cor. iii. 18; Col. iii. 10; Gen. i. 26, 27.

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PREMIUM LIST.

To the first person solving puzzle we will award an elegant Rosewood Piano, value at \$200; the next will receive a Gold Watch; the third, a Milk House Pattern; the fourth, a Musical Box; the fifth, a Silver Watch; the sixth, a Diamond Ring; the seventh, a Gold Brooch; the eighth, a Silver Five Clock Tea Set; to the next ten will be given each a beautiful Gold Brooch; To the middle sender will be awarded a Chamber Organ; and to the ten following each a Crystal Goblet of tender or any friend. The sender of letter bearing latest postmark, previous to June 15th next, will receive a Gold Watch. The sender next to last will receive a Silver Watch; ten preceding, each a beautiful Gold Brooch.

CONDITIONS:—Each contestant must mark keys in puzzle in ink or pencil, cut advertisement out and forward to us with Thirty Cents for 3 months' subscription to the Ladies' Companion. Address: "D" LADIES' COMPANION PUB. CO., 166 King St., West, Toronto, Can.

The Sunday School.

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

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

That is a very encouraging report from Tokio, Japan: "My Sunday school is progressing; had about 60 on an average this month. It has trebled since it has been started."

"MARY M. RITCHIE. "March 29, 1893."

The forms for Sunday school statistics are being sent in by a number of schools. Will those who have not attended to the matter do so at once? It can be done in a few minutes by getting the secretary's and treasurer's books. The superintendent who cannot answer every question on the list from the annual report of his school should institute some reforms at once. We have already received two reports on which in answer to the question as to amount contributed for home support, the answer is, about \$25. Now that kind of reporting is strong evidence of careless financing. I would not allow a report like that to go from a school that I was connected with under any consideration. It is very suggestive. We want correct statistics, and, brethren, let us have them quickly.

The Provincial Sunday School Association has taken a wise step in their endeavoring to secure greater efficiency on the part of the Sunday school teachers in this province, by means of the Normal Institute work. According to present arrangements, all requests for normal instructors are sent first to Mr. J. J. Woodhouse, Box 525, Toronto, who notifies some one of the instructors (there are four men engaged in the work—two east and two west of Toronto), who lives near to the place where the work is desired. The instructor then opens correspondence with the person requesting help, giving programme for his institute work and suggestions as to help that may be required, etc. This, I am sure, will be welcomed by many of our teachers and superintendents. It is just the thing needed.

We share the Board's hope that every Sunday school will be represented by its own delegate at Everton, and that those schools that have not already contributed to the Ontario Co-operation funds during the mission year will take up a collection this month. J. A. ALKIN.

The Critic's Corner.

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

Mark xvi. 16.

"Why do you quote Mark xvi. 16 of King James's version as the words of Jesus, when the revisers of the new version could not find sufficient authority to guarantee the passage? To my mind there is no harmony between Matthew's and Mark's statement of what Jesus said on that occasion, and as Matthew was one of the twelve, I am willing to accept of his statement as being the correct record."

The above is a quotation from a communication sent by Bro. James Allen, of Baysville, who certainly is right in his estimate of the authority of Matthew's record, and though I cannot see with him any want of agreement between Matthew's words and those attributed to Mark in our C. V., still I think there are very good reasons for concluding that Mark did not write the last twelve verses of that gospel.

Two of the oldest and most complete manuscripts (the Sinaitic and Vatican), and some other authorities, do not contain these verses; and, further, the words and the style of these verses differ materially from the rest of this book, and though many of our best scholars and erudite critics consider it an authentic addition written under Mark's instruction, still, as Bro. Allen remarks in another part of his note, that the great commission is so fully recorded by Matthew that there is no special reason to insist upon what is somewhat doubtful. For my part, in preaching I never take it for a text nor will I quote it without explanation. E. S.

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