

culty in Congregationalism in Canada was in the Home Missionary Society. They cut up their grants into too small amounts, doling out pittance to each, while the amounts should be liberal. The only difficulty with regard to the action of these men was that their action was taken by outsiders to represent the desire of Congregationalists in general, while it was far from the wish, even of a single church, and union could only be accomplished by the direct vote of each church for itself.

The Rev. E. M. Hill spoke of the good that would come out of intercourse with the great center of Congregationalism in Boston. Even if all the churches in Canada were to unite with Presbyterianism there would still be Congregationalists in Canada, and drawing together in the course of years there would be as many as ever. If there was ever to be union it must be on a Congregational basis. Take our of the Baptists that which is objectionable to others—baptism—and we have Congregationalism. From the Presbyterians take church courts and the confession, the result will be—Congregationalism. From the Church of England apostolic succession and the episcopacy—again Congregationalism. Therefore Congregationalism is the only rational basis of union in the future. Congregationalism could afford to wait.

Although some sort of resolution had been contemplated when the meeting was called, it was deemed inexpedient to pass any, as those seeking union had only done so individually, which was their just right, and although their action had given forth a wrong impression as to their acting for the churches, the act had no significance.—*Witness.*

Maryland Matters.

WM. J. COCKE, EVANGELIST OF MD., DEL. AND D. C.

Among the new and interesting features of our work in this field we note the building of two houses of worship. One at Rockville, Md., the other at Fork, Md.

Rockville is a thriving suburb of Washington, D.C. The structure being built is brick, with stone foundation and granite trimmings. It will be quite handsome and convenient when completed. The membership is small, but, surprising even themselves, they have raised a good round sum, and to their aid the district churches are rallying. Three weeks ago they were "under the weather," but daylight is breaking, and in the not far distant future they see a new church ready for dedication to God's service. The evangelist will remain here till the house is completed. One confession and two by letter here last Sunday. Also one at Redland that afternoon.

Fork Mission has been turned over to C. M. Kriedler, who has moved into that field. The evangelist retains an abiding interest in the work there. They hope to dedicate their chapel before June 1st. After this a series of meetings will come.

To our next convention we hope to report these two new edifices erected and dedicated.

Recently we visited Beaver Creek, Washington Co., Md., and passed many pleasant hours in the sanctum of W. S. Hoye, the pastor of that people, and also at the home of Bro. Wm. Newcomer. Bro. Hoye has been here for ten years and is universally beloved both inside and outside the church. Bro. Wm. Newcomer is a prince among men and brethren. Many were the kindnesses shown me by these brethren and others. A liberal contribution for Rockville was secured, and though loath to leave, we turned our face home-

ward to impart our delight at success to the "faithful few."

The Second Church of Hagerstown, Md., has been organized. It is composed of colored people. They have gone to work in earnest. Have bought a well-located lot and will soon erect a chapel thereon. They number about 24, and are among the best colored people in the city.

News comes to us that our dear brother, C. W. Harvey, pastor of First Church, Hagerstown, will leave our district and probably go to Wellsburg, N. Y. Maryland loses a good man, and our prayers go with him.

The most remarkable congregation in our district is that of Ninth Street Church, Washington, D.C., Bro. Bagby pastor. Save the colored church above mentioned, it is the youngest church among us (only two years old), but has 360 members, nearly all of which are so young that sometime since when Gov. Chase was to preach to them he remarked, on entering, "Why, your S. S. is not out." "Yes," said Bro. B., embarrassed. "But look at the children," said the Governor. "Our members are all young," said Bro. Bagby. As might be expected, they are brimful of that ardor and zeal which commonly characterizes youth. Its brief age, the youthfulness of its members, and the great work which they have done make this congregation remarkable, and point out our Brother Bagby as one of the most successful young pastors among us. It is an enviable magnetism which can draw young people thus, and an equally enviable wisdom that can so direct their energies so that the least possible may be lost and the greatest possible good effected.

By the way, Bro. Editor, your offer of the CANADIAN EVANGELIST and "On the Rock" for one year at the low price named is a rare opportunity. "On the Rock," though in paper binding, is richly worth the money. It is stranger than fiction, though a mass of facts. And when you get through reading it you feel indeed as if you stood on the rock.

Just think of it! Who could believe it? But it is true, for a Presbyterian divine said it and the U. S. census verifies it. *The Disciples have increased 83 per cent. in ten years!* This is startling, when we consider that we to-day number 900,000! Just think of it, 15 per cent. more than the Lutheran Church, with all its immigration; 13 per cent. more than Methodism and Presbyterianism combined; only 20 per cent. less than Methodism, Presbyterianism and Congregationalism combined; and 59 per cent. greater than the increase of the population of the United States.

Rockville, Md., Feb. 6, 1893.

The Sunday School.

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

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

An eastern brother wants to know how best to keep up the Sunday School during the winter months in the country. Well, we never taught school in the country, so if what we say is better in theory than practice don't criticize too severely, but we think that the people that favor closing Sunday Schools in the country during the winter months and the people who try to close city schools during the hot months are of the same tribe. The first thing for the Superintendent to do is to impress himself and his teachers with the importance and need of a Sunday School that will meet fifty-three times this year. Then get the minister

to put the subject plainly and earnestly before the people in the shape of an appeal for their support. It is generally agreed that the public schools should be open five days each week for ten months, and most people make it a point to have their children attend. Now, in the matter of giving a child an education in Divine things, that make character and give strength for the moral struggles of life, ought we not to be zealous and earnest? Bring the facts right home to the parents, the teachers and the scholars, and if they are trying to do the Lord's work, the chances for closing will be few. Don't be too willing to accede to the demands of some persistent grumbler, and don't be very careful as to how you handle such an one. Better strike his name from the teachers' roll than close your school to please him. It means much to shut up a school for 4 or 5 months. There is a break in interest, study, and the good habit of a regular attendance. The scholar fails to see the importance of a school, because his teacher does. I know of a young lady teacher who persisted in teaching her boys right through the season all alone. She felt and knew the importance of her work, and the whole school might have done the same. Some people will not want their horses to stand for two hours and a quarter, but can you not plan to have some one go early each Sunday from each direction and pick up the children and let the older folks arrange the same. It would cause very little inconvenience, for one sleigh could take a good many scholars, and it would be something the children would enjoy. Try it. Some days you may not get a dozen, but start out with the idea that "school's going to keep."

We have recently heard of three of our schools that could and should be open all the year; some of the children attend other Sunday schools. We must put forth every effort to hold our own children. Ninety per cent. of the Christians in our churches have been brought right up in them, and have never been servants of sin. It is easier to hold than to re-claim. "Be wise therefore." If a majority of the teachers favor closing, let the faithful minority ask permission to carry on the work, but let this be a last resort. After all is said impress the great importance of the teacher's work. Do we fully realize that we are working in the vineyard of our Lord? If we did there would be few closed Sunday schools. Is the subject rather late? Well, give us one more timely.

How nice it is to have punctual scholars! It is absolutely necessary to have a punctual superintendent if you are going to have a punctual school. Be sharp to start and sharp to close. Have a definite and stated time for the opening and closing exercises and for the study of the lesson, and adhere to it. If you do you'll not require to say much about punctuality, you'll get it.

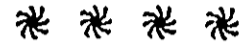
Have you a door-keeper in your school? We have found it to work well, particularly during the opening exercises. See that he allows no one in until after the opening prayer, etc. Keep all the stragglers waiting for the second hymn, then allow them in. Teachers and scholars the same.

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

Our Special

OFFERS

For 1893



In order to stimulate and encourage our friends to work for the EVANGELIST, we make the following special offers:

1. Anyone sending one new subscription will get his own paper for 75 cents.
2. Anyone sending two new subscriptions will get his own paper for 50 cents.
3. Anyone sending three new subscriptions will get his own paper for 25 cents.
4. Anyone sending four new subscriptions will get his own paper free.
5. Anyone sending more than four new subscriptions, for every such additional new subscription will have his own subscription to the EVANGELIST extended three months, or receive 25 cents in cash, as he may prefer.
6. Anyone now a paid up subscriber, who wishes to present a friend or neighbor with the EVANGELIST for one year, may do so by sending us 50 cents.
7. Should our agents or other friends, who are soliciting subscriptions, find any brethren or sisters who are anxious to have the EVANGELIST, but not able to pay for it, if the names and addresses of such persons are sent to us, we shall put them on our complimentary list, and give them the paper one year for nothing.

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

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

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

These special offers have this advantage, that they provide a reward for everyone who does anything for the EVANGELIST, even down to the person who only obtains one new subscriber.

Finally, our friends are reminded that in assisting the EVANGELIST they are aiding the cause the EVANGELIST is devoted to, viz., the cause of Primitive, Apostolic Christianity.

All subscriptions and remittances are to be sent to

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