

Abiding Influence.

It was a striking remark of a dying man, whose life had been, alas! but poorly spent: "Oh, that my influence could be gathered up and buried with me!" It could not be. The man's influence survives him; it still lives, is still working on, and will live and work for days to come. He could not, when he came to die and saw how sad and deleterious his influence had been, put forth his dying hand and arrest that influence. It was too late; he had put in motion an agency which he was altogether powerless to arrest. His body could be shrouded and confined, and buried out of sight, but not his influence; and for that, alas! corrupt and deadly as it is, there is no shroud, no burial. It walks the earth like a pestilence—like the angel of death, and will walk till the hand of God arrests and chains it.

Let us be careful what influence we leave behind us. For good or for evil we shall and must live and act, on the earth, after our bodies have returned to dust. The grave, even so far as this world is concerned, is not the end of us. In the nature of things it cannot be. We are, every one of us, doing that every day, every hour, which will survive us, and which will affect, for good or for evil, those who come after us. There is nothing we are more prone to forget and disregard than our influence upon others; yet there is nothing we should more dread—there is nothing for which we must hereafter give a more solemn account.—*Christian Work.*

"Wouldn't Marry a Mechanic."

A young man began visiting a young woman, and appeared to be well pleased with her company. One evening he called when it was quite late, which led the young lady to inquire where he had been.

"I had to work to-night."
 "What! do you work for a living?" she inquired in astonishment.
 "Certainly," replied the young man;
 "I am a mechanic."
 "I dislike the name of mechanic," and she turned up her pretty nose.

That was the last time the young man visited the young woman. He is now a wealthy man, and has one of the best women in the country for his wife. The lady who disliked "the name of mechanic" is now the wife of a miserable sot, a regular vagrant about grog-shops, and the soft, verdant, and miserable girl is obliged to take in washing to support herself and children. Do you dislike the name of mechanic

—you whose brothers are nothing but well-dressed loafers?

We pity any girl who has so little brains, who is so green and so soft, as to think less of a young man because he is a mechanic—as the Son of God himself was. Those girls who despise young men who work for a living, are likely to be menials to some of them themselves when adversity has humbled their pride, and experience has given them common sense.

Two Types of Christian Womanhood.

There are two Christian women. We know them both. They are good, true and faithful, each in her sphere. One attends conventions, makes missionary addresses, manages societies, and collects a vast amount of money for missionary and church enterprises. She is doing a great work for God and humanity, and many heathen homes are transformed through her labors. I know another woman, timid and shrinking from public gaze. You never see her name among the delegates to religious conventions, nor see an account of an able paper that she has read before some religious body, for the simple reason that she hasn't read any papers; but I have met her many a time by the sick-bed of the poor and destitute, sitting up with the sick who had no friends, night after night, and out of her own slender means providing food for the hungry, medicine for the sick, clothing for the half-naked children. No one except her pastor knew anything of it, yet she also was doing a great work for God and humanity.—*Alabama Christian Advocate.*

The Young Man's Book.

The Bible is a young man's own book. It denounces vice without feeding a dangerous curiosity. It dignifies virtue, not as a means of getting on, but as success and happiness now; and, best of all, it gives the young man the one exclusive way in which vice is vanquished and virtue attained. It lifts up Christ. It invites to the cross. It offers the new heart and the right spirit. It penetrates the disguises of elegant sin, and exposes the sophistry of cultivated iniquity. It flashed its revealing rays upon the opening abyss to which the tempter leads. It unmasks the voluptuous angel of light, and shows the malicious fiend. Into the scale against the "pleasures of sin for a season," it throws the "peace of God," and "pleasures for evermore."—*Dr. John Hall.*

Cures Talk

"Cures talk" in favor of Hood's Sarsaparilla, as for no other medicine. Its great cures recorded in truthful, convincing language of grateful men and women, constitute its most effective advertising. Many of these cures are marvelous. They have won the confidence of the people; have given Hood's Sarsaparilla the largest sales in the world, and have made necessary for its manufacture the greatest laboratory on earth. Hood's Sarsaparilla is known by the cures it has made—cures of scrofula, salt rheum and eczema, cures of rheumatism, neuralgia and weak nerves, cures of dyspepsia, liver troubles, catarrh—cures which prove

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier
 Hood's Pills cure liver ills; easy to take, easy to operate. 26c.

Salaries of Rulers.

The King of Bavaria receives \$1,412,000.
 The King of Saxony has a salary of \$750,000 a year.
 The King of Italy receives \$2,858,000 as a salary, and \$180,000 for his family.
 The President of the United States gets \$50,000 per annum, house rental and expenses thereof.
 The King of Spain receives \$1,400,000 a year, and \$600,000 for expenses, making a total of \$2,000,000.
 The Emperor of Austria manages to make both ends meet with an annual allowance of \$3,875,000.
 His Majesty of Portugal, in consideration of the size of his kingdom, contents himself with \$635,440 a year.
 The King of Greece has a salary of \$260,000 a year, and receives \$60,000 besides.
 The annual salary of the Queen of England is \$1,250,000. The Prince of Wales gets \$200,000; the rest of the royal family the same.

Don't Tobacco Spit or Smoke Your Life Away,

Is the truthful, startling title of a book about No-To-Bac, the harmless, guaranteed tobacco habit cure that braces up nicotine nerves, eliminates the nicotine poison, makes weak men gain strength, vigor and manhood. You run no physical or financial risk, as No To-Bac is sold under guarantee to cure or money refunded. Book free, Ad. Sterling Remedy Co., 374 St. Paul street, Montreal.

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.

TORONTO.—Cecil Street (near Spadina Ave., W. J. Lhamon, 435 E. Cecil 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. 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.

BOWMANVILLE.—Church, corner of Church and Temperance Streets.

Lord's Day Services.

Young Men's Prayer Meeting, 10 a. m.; Public Worship, 11 a. m. and 7 p. m.; Sunday-school, 2.30 p. m.

Y. P. S. C. E., 8.15 p. m. Monday; Prayer Meeting, Thursday evening at 8 o'clock.
 The seats are free and everybody is welcome.

R. A. BURKISS, Minister.

Residence, Cor. Concession St. and Beech Ave.

THEY ALL . . . READ IT.

Thoughtfully and at Leisure.
 While enjoying the evening at home they turn and scan the eight pages of

THE TIMES, HAMILTON.

Is your advertisement on one of these pages?