

# The Canadian Evangelist.

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

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## THE Canadian Evangelist

Is devoted to the furtherance of the Gospel of Christ, and pleads for the union of all believers in the Lord Jesus in harmony with His own prayer recorded in the seventeenth chapter of John, and on the basis set forth by the Apostle Paul in the following terms: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long-suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one Faith, one baptism, one God and Father of all, who is over all, and through all, and in all."—Eph. iv. 1-6.

### Strong Son of God, Immortal Love.

Strong Son of God, immortal Love,  
Whom we, that have not seen thy face,  
By faith, and faith alone, embrace,  
Believing where we cannot prove;  
Thine are these orbs of light and shade;  
Thou madest Life in man and brute;  
Thou madest Death; and, lo, thy  
foot  
Is on the skull which thou hast made.  
Thou wilt not leave us in the dust;  
Thou madest man, he knows not  
why;  
He thinks he was not made to die;  
And thou hast made him: thou art  
just.  
Thou seemest human and divine,  
The highest, holiest manhood thou;  
Our wills are ours, we know not how;  
Our wills are ours, to make them thine.  
Our little systems have their day;  
They have their day and cease to be:  
They are but broken lights of thee,  
And thou, O Lord, art more than they.  
We have but faith, we cannot know;  
For knowledge is of things we see;  
And yet we trust it comes from thee,  
A beam in darkness: let it grow.  
Let knowledge grow from more to more,  
But more of reverence in us dwell;  
That mind and soul, according well,  
May make one music as before,  
But vaster. We are fools and slight;  
We mock thee when we do not fear;  
But help thy foolish ones to bear;  
Help thy vain worlds to bear thy light.  
Forgive what seemed my sin in me;  
What seemed my worth since I  
began;  
For merit lives from man to man,  
And not from man, O Lord, to Thee.  
Forgive my grief for one removed,  
Thy creature whom I found so fair.  
I trust he lives in Thee, and there  
I find him worthier to be loved.  
Forgive these wild and wandering cries,  
Confusions of a wasted youth;  
Forgive them where they fail in truth,  
And in Thy wisdom make me wise.

ALFRED TENNYSON.

How great is God, who can understand even the most embittered and soured disposition, to which no human being can find the key, and although it is no longer in relations of love to any one, can yet bring it into relations of love and confidence to himself.

ROTHE.

### Plain Talk by a Methodist Preacher.

Rev. J. E. Starr, of Elm Street Methodist Church, Toronto, has been delivering a series of sermons on the evils of gambling. In his discourse last Sunday he referred to the modes adopted by the various churches for raising money in the following vigorous terms:—The law makes an exception in the Lottery Act, and permits raffles for prizes at any bazaar held for a charitable object, provided that permission has been granted by the authorities to hold the same, and the articles raffled for have first been offered for sale, and none of them exceeding a value of fifty dollars. Now then, there is an illustration of the result of that exception. I show you this book of lottery tickets in aid of a church of a town in Ontario, but can I condemn my Roman Catholic fellow-citizens? Morally, of course they are blameworthy, but how can I condemn them when Protestant churches engage, if not in exactly the same kind of a scheme, in similar schemes, in raffles, and elections, and fishing ponds and a score of other modern devices for raising money for church purposes? The making of the church the aider and abettor of the gambling evil closes their mouth against it and enables gamblers to say, you are no better than we. Worse than that, right in our churches our children are being educated with a bent in the direction of gambling. Some of them in some places are so well educated already that the coppers given them for collection at Sabbath school are spent on Monday morning for prize packages of candies and draws for chewing gum. If a church cannot live without sponging on the world, by means of these fakes, the sooner it sends for an undertaker the better. Clear away down to the low raffles at a bazaar, and from that to the bazaar itself and on up to the church concert, for money making and on to the building of a church in order to boom real estate. I am opposed to the whole thing, so much opposed that right in this city I have been made to suffer. The mission of the church, and the mission too of the pulpit, is to the world outside or inside the church. With her commission reading "to every creature," she finds every grief and every vice and evil assailing man a part of her legitimate business, and before the church can be effective in her opposition to the gambling evil, she must scrub her own door step to make the tree good. This is the remedy of an applied gospel.—*Aurora Banner.*

The clear pure light of the morning made me long for the truth in my heart, which alone could make me pure and clear as the morning, tune me up to the concert-pitch of the nature around me. And the wind that blew from the sunrise made me hope in the God who had first breathed into my nostrils the breath of life; that He would at length so fill me with His breath, His mind, His spirit, that I should think only His thoughts, and live His life, finding therein my own life, only glorified infinitely.

GEO. MACDONALD.

### Give Attendance to Reading.

The service of the Jewish synagogues consisted largely of reading the Jewish scriptures. The religious exercises in the primitive church were largely the reading of the memoirs of the apostles, otherwise called the Gospels, followed by expositions and exhortations and the breaking of bread. And reading if properly conducted, is to-day one of the most effective means of good in Christian assemblies. Many persons do not know what to say; why not then read the words of truth? Any person who will learn to read properly, correctly, clearly and distinctly will not fail of having hearers.

Have you heard the stories told of the great effect produced when Elizabeth Fry read to the prisoners of Newgate the parable of the Prodigal Son? when princes and peers of the realm counted it a privilege to stand in dismal corners among felons and murderers, to listen to the wonderful pathos which genius, taste, and culture found in that simple story?

No instrument of man's devising can reach the heart like the human voice. And any one who has a voice and a soul can learn to read. Many a minister would double his power for usefulness if he knew how to read and to expound the Word. Many grow weary of dry sermons, of vapid ideas, and empty talk. Their souls loathe this light food, they want the Word of the living God. Who will give it to them? There are men who so read the scriptures into your mind that you can never forget them. But no man can properly read anything which he does not clearly understand. Emphasis and expression all depend upon mental grasp and comprehensiveness.

Not only may the scriptures be publicly read with profit, but other well chosen books and tracts will often secure attentive listeners. We know of one man who spent much time in reading to public congregations. People would come for miles and through the country school-houses to hear him read certain tracts; and in some cases, if we remember correctly, he read the same tract as many as fifty or sixty times. Such reading meetings would open a wide door for usefulness to many a man and many a woman. Will not some timid soul "give attendance to reading," and thus strive to scatter the light of God among the sons of men?—*The Common People.*

### Compelled to Preach.

THAT WHICH THEIR CONSCIENCES COULD NOT APPROVE.

CHICAGO, Nov. 30.—At the close of a three hours' address upon the proposed revision of the Confession of Faith at the meeting of the Presbyterian ministers to-day, Dr. Herrick Johnson declared that if Calvinism was wrecked he should refuse to follow the flag of the church any longer.

In the debate which followed, several admitted that they were forced to preach that which their consciences could not approve.

A report disapproving entirely the revision of the General Assembly was finally adopted, 35 to 18.

### Why Christians Die.

More Christians die from starvation than from any other cause. They starve not for lack of meat, but from neglect of eating. And strange to say one of the first effects of negligence to eat is the loss of appetite. The starving Christian never suffers from hunger. Therefore many are deceived. They do not know their condition, and therefore persuade themselves that they are in good health when they are really dying. They imagine that they are eating meat when really they are not. The disciples of the blessed Master were astonished once when in reply to an invitation to eat, he said: "I have meat to eat that ye know not of." They said among themselves, "Hath any man brought him to eat?" Then Jesus said unto them, "My meat is to do the will of Him that sent me, and to finish His work." This is the meat for which a greater part of the church is perishing to-day. A true disciple is like his master. Christianity is Christ. The Christian is a reproduction of the characteristics of the Christ. To do the will of God is the meat and drink of the true Christian. A want of appetite is the sign of disease. The man of sound health gets hungry when the body needs meat. Meat satisfies hunger and gives life and strength to the body, and there is nothing more agreeable to the taste of a hungry man in sound health than meat. The same is true of Christian work and the Christian. Doing the will of God satisfies the deepest hunger of the soul. It sustains life and gives strength, and there is nothing which yields so much in solid joy. "It is more blessed to give than to receive." This is the highest ideal attainable in Christian life. Not until doing the will of God becomes the daily food of the soul can it be said the disciple is like the Master. In the Christian, life work is food, and idleness is starvation.—*Texas Christian Advocate.*

The people known simply as Christians, or Disciples of Christ, whose churches are called Churches of Christ, and whose plea is for a return to the principles and faith of the New Testament, are making steady progress in Australasia. The statistics given here from the first three provinces have just been published by the Conferences of those colonies, but the other statistics are approximate, being based on those last published, and are probably underestimated. The numbers are as follows: Victoria, 5,193; South Australia, 2,190; New South Wales, 964; Queensland, 500; West Australia, 35; Tasmania, 300; New Zealand, 1,975. Total, 11,157.—*Christian Pioneer.*

I have often seen a little child following his parent in the fields and stooping now and then to gather a few flowers. He looks up and sees him at a distance; the little creature runs and gets up to him again, afraid he should be left far away. Thus the Christian, while gathering a few flowers from the world, suffers his God to be often at a distance from him, but the moment he perceives that he is alone he runs to reach again his father, friend and best protector.

ROWLAND HILL.

### Things to Think Of.

One of the happiest and most independent of all human occupations is that of an intelligent farmer, whose land is paid for, and who keeps out of debt. The fascination of salaried positions is but too often the fascination of a serpent, which beguiles but to destroy. Be your own master, and master of your calling, and you will soon become the master of others.

Next to religion there is no element so essential to success in life, as vigorous, robust health. A sound mind in a sound body is a fitting foundation for all that is high and noble in human achievement. The safest and best remedies in the world are warmth, rest and abstinence; the brutes employ these. Physical, mental and moral health are interdependents—hence, what improves or promotes one, improves and promotes the others. Almost all feel gratified at every pound's increase in weight, as if people, like pigs, were measured by fat. To live well is a glory, to die well is a bliss. A wise care of the health in youth is the best assurance of a long life, as an early attention to religion is the foundation of an immortal existence.

That man lives the longest who does the most good. He brings the most happiness to himself; who does the most to promote the happiness of others. The most healthful form of exercise is that which involves exhilarating outdoor activities. Chilliness of body dampens the spirits, sours the temper, and renders the whole man unlovely. The comforts and conveniences of life save trouble, save labor, economize time, and add to our happiness generally.—*DR. HALL.*

### Ecclesiastical Exemption.

The exemption of ecclesiastical property from taxation is put by Bishop Lafleche, of Three Rivers, on a new ground: that the church has a co-ordinate and independent right of legislation on this question with the State. His words are, "that the right of the State to hold property and exempt from taxation such portions of it as are necessary to the public service is possessed in an equal degree by the Roman Catholic Church." This is a declaration which is likely to do more than anything else could do towards the abolition of all ecclesiastical exemptions. The claim is one that cannot for a moment be admitted in a free country; it carries with it an intolerable usurpation of civil authority to which no Legislature in the Dominion, not excepting that of Quebec, would think of submitting. In Ontario no one, lay or clerical, would dream of making such a proposal or affirming such a doctrine, simply because there would not be the remotest chance of its being accepted.—*Monetary Times.*

"What is the beginning? Love. What is the course? Love still. What is the goal? The goal is love on the happy hill. Is there nothing but love, search we sky or earth? There is nothing out of love that hath perpetual worth. All things flag but only love; all things fail or flee; There is nothing left but love worthy you and me."

## Contributions.

## In the Night.

BY PETER ANDERSON.

Wesometimes waken in the silent night,  
When all the earth is lying cold and still,  
With flashes of a clearer mental sight  
Than any waking hour shall ever fill.  
The toils and trials of the busy day,  
The little cares by which we were  
oppressed,  
All seem as trivial and as far away  
As if they were forever laid to rest.

And life looks such a transient thing at best,  
And death that ends it all, so very near;  
And that eternity beyond, so vast  
Compared with all that so absorbs us here;  
The things that lure us on from hour to hour,  
While the brief years in quick succession pass;  
The ceaseless striving after wealth and power  
Of all the selfish, scheming, toiling mess;

That Time's swift river, bearing all away  
Out to the unexplored and misty main,  
Seems sporting with the maniacs of a day,  
Sweeping along, a world of the insane.  
Into what ocean flows that endless stream,  
No reflux wave returns again to tell.  
O death! if more—or less—than thou dost seem,  
Thy secret has been kept most wondrous well.

How deep the darkness that surrounds the grave,  
In which so many shiver, grope and reel,  
Claiming a hope beyond they scarcely have,  
Feigning a confidence they seldom feel;

How far and faint it seems, yet by our side,  
Perhaps, the unseen world of spirits lies.

How thin a veil may be enough to hide  
A realm, how vast, from our weak mortal eyes!

And yet again, we waken in the night  
With spirits bursting through their prison bars,  
To catch faint flushes of a better light  
Than ever shone from sun, or moon, or stars;  
Waken to hear the lingering last refrain  
Of such sweet music falling on our ears,  
As we may never hope to hear again  
Until we hear the chiming of the spheres.

Waken to feel that even our feeble eyes  
In God's good time will be allowed to see;  
Have caught even now a glimpse of Paradise,  
The glory of the life that is to be.  
O Father! grant that some such clearer sight  
Will come to all, to fade no more away,  
Before the ending of our earthly night,  
Upon the confines of eternal day.  
HEPWORTH, ONT.

## Trotfoot and Lightfoot.

THANKSGIVING.

No doubt when you read this heading, little ones who are following Trotfoot and Lightfoot, you will say, "Agnes" is a whole month late with Thanksgiving. It couldn't be helped very well, nevertheless, I am sorry.

At the end of September Mrs. Roland and the children went home taking pleasant memories with them, subjects for many talks that winter.

Trotfoot and Lightfoot went to school again. How precious Saturdays were, all too short to crowd in the happy play, and healthful work.

On Thanksgiving day a festival was held in the church. In the afternoon a service specially for the children, and then tea, and after that readings and music, quite a concert. It is about

the children's service I wish to tell you. The little frame church was generally rather bare looking, but that day it blossomed out wonderfully. At the back of the minister's platform were piled several sheaves of grain; graceful sprays of evergreen were twined about the lamps; on a table in front of the platform were potatoes, carrots, pumpkins, squashes, apples, pears, grapes and so on. On two smaller tables were lovely house plants. It was a beautiful sight.

The service began with prayer, and that dear old hymn "Scatter seeds of kindness." Then there was responsive reading, and after that the minister spoke to the people, big children and little. This is part of his speech:—"Some children," he said, "and they are not all little, think Thanksgiving day is a day in the middle of the week when they have roast turkey and pumpkin pie and other nice things for dinner. Something like Christmas, only not quite so good, because there are no presents.

"I hope no one here is of that kind of people. This should be the day on which the whole nation should hold up hands of thanksgiving for a bounteous harvest, for national health, peace and prosperity.

"Now children, look at this grain, your fathers know it is round and plump, the crop good. We might live on bread with nothing else to eat, but see all the other things God has provided for us, vegetables, good and wholesome fruits, delicious to the taste.

"God is not content with that; He has given us herbs which heal us when we are sick, great trees we can use to build our houses, clay we can make bricks of, coal to burn, and too many things of that kind to mention.

"But God is not content with giving us merely useful things. He has given us beautiful things to look at, and refined tastes to love and appreciate them. See these flowers how graceful and beautiful they are.

"Now, I'll go back to the grain again. When I was a little boy I went out sowing wheat with my father, I had a handful or two in my cap, and what I threw on the ground grew just as well as what my father sowed.

"Now remember, a child can sow good seed or bad, and it will grow.

"Another thing. Look at this great ear of corn. If I were to shell all this off, there would be a large dish full. You wouldn't miss half a dozen kernels of it. Suppose I plant and care for these half dozen kernels. I could raise several ears of corn as large and fine as this.

"Now remember this, from a small quantity of seed you can raise a great deal.

"If I plant corn, what do I reap?"

"Corn" shouted a dozen little voices.

"Yes, corn, of course. The Bible told us all about that long ago; it says, 'now listen, listen hard—'Be not deceived; God is not mocked; for whatsoever, whatsoever, a man soweth, that shall he also reap.' Now, if a person sow naughty words, bad, unkind actions, he will reap a great crop of bad things. One bad word, one lie, makes it just so much easier to say another bad word and tell another lie. Don't listen to those who use bad language, run away, don't associate with them.

"Pleasant words, and kind actions act in just the same way. Try hard to be cheery, and bright, and good tempered, you don't know how much it helps your parents. Each time you keep your temper when you are tempted to be cross makes it easier to shake the black man off your back when he tempts you again. Now let us sing, 'Bringing in the sheaves.'"

I wish there were more room to tell you of the drive Trotfoot and Lightfoot had with their father the day before Thanksgiving. There were several bags of potatoes and apples, and some mysterious looking baskets in the wagon. They made several calls at some small houses in the outskirts of the market town, and when they went home there wasn't a bag or basket in that wagon. AGNES.

## Selections.

## Around the World Papers.

BY REV. F. E. CLARK.

## HOW THEY SING IN AUSTRALIA.

If there is one thing that has particularly impressed me since coming to the colonies, it is the magnificent congregational singing that I have heard. I may have been particularly fortunate; but I think my impression is not far wrong, that the average singing in churches, prayer meetings, and Sunday schools, is far better than it is in America. And the reason is not far to seek. These people have never been debauched in their musical taste by the operatic trills and frills of a worldly, high-priced choir. Singing is a part of worship with them, and not merely a luxury for which they have paid a good round price, and in which they intend to get their "money's worth." Every one sings,—bass and tenor, soprano and alto, man and woman, boys and girls, ministers and congregations, the deacons and the strangers within the doors. They have taken for their motto, apparently, "I will sing unto the Lord as long as I live;" and they are not afraid of singing "a new song," for their range of gospel hymns and other sacred melodies seems to me far wider than it is with us.

I remember being in one of our Southern States, when a gentleman who did not believe in the Christian Endeavor cause, but who had attended the Christian Endeavor rally the evening before, said to me with a peculiar, nasal drawl, "David said he was going to sing a new song, but he never sung it; but I thought the young people in the fol-de-rol singing last night sung that new song, sure 'nough." Well, I did not sympathize with our Southern critic, as can be well imagined; and I have been glad to hear some songs that have long lain idle in our hymn-books, and that I have never dared to give out at home, sung with a right good will here in Australia.

The name of Ira D. Sankey is one to conjure by in this land. What a royal welcome he would have if he should come here! His hymns are used very largely in connection with the old hymns of the church, both in the Christian Endeavor meetings and in many church services as well. In fact, he gets the credit for all the modern hymns that are written, I believe, here in Australia. Anything in the nature of a gospel hymn is labelled "Sankey's" upon the programmes, as distinguished from the old standard pieces that are taken from the church hymnals.

Another thing that I like is that they sing without interludes. They do not have the wretched custom of playing "Rock of Ages" or "Sweet Hour of Prayer" all through in a formal and dismal way on the organ before anybody begins to sing. They strike into the tune promptly and heartily after the chord has been given, and then they take no rest until they get through. They do not give the audience a long chance to forget the connection of thought, and the organist a chance to show off his skill between the verses.

The consequence is that they sing more verses of a hymn than we are apt to sing in the same length of time, five or six stanzas taking little more time than two or three would take with our preliminaries and our interludes.

Another thing that I like about the Australian church singing is the chanting. It offers an entirely new form of service, is a pleasing variety, and is most devotional in its influence when all the congregation join heartily in the chant. I have heard it said that chanting is too difficult for the congregation, and on that account it had not been introduced into our churches; but surely, if English-speaking people can chant in Australia, they can chant just as sweetly in America, as I am sure they would, had they not been demoralized by operatic choirs.

One more feature that has impressed me has been the expression that is often introduced into the ordinary singing, a variety and delicacy of expression that is not attempted with us. For instance, in a great Christian Endeavor meeting I have heard the familiar hymn, "When I survey the wondrous cross," sung in such a way as to put a new and fresh meaning into each of its glorious verses. When the audience came to the third verse, and sang,—

"See, from His head, His hands, His feet,  
Sorrow and love flow mingled down,"

the voices die away almost to a whisper, and it is sung in reverent, gentle tones which alone are appropriate to the words. So, too, with the next verse,—

"His dying crimson, like a robe,  
Spreads o'er His body on the tree,"

is sung so sweetly and quietly that we can almost see the affecting sight on Calvary. But when we come to the lay verse, and sing,—

"Were the whole realm of nature mine,  
That were a present far too small;  
Live so amazing, so divine,  
Demands my soul, my life, my all,"

then every voice rung out strong and triumphant, and the whole room is filled with the pulsating joyousness of song.

So, too, in singing Mr. Dickinson's beautiful Christian Endeavor hymn, which has been printed upon the Melbourne programme (and which, by the way, is a great and deserved favorite in these meetings), the same delicacy of expression is used. When the audience comes to the third verse, they sing in strong and grand chorus,—

"Sing on, ye chorus of the morn,  
Your grand Endeavor strain,  
Till Christian hearts, estranged and torn,  
Blend in the glad refrain;"

and the choir, at the same time, with uplifted hands and waving handkerchiefs beats time, and emphasizes every triumphant word in a way that I am sure would do the author's heart good to hear, as it did mine.

How better can I end this article on the singing of the Australian brethren than by expressing the hope that such music may become characteristic of every continent, as it is of this new land, and that the prophecy of Mr. Dickinson's hymn may be fulfilled throughout all the world?

"The noises of the night shall cease,  
The storms no longer roar;  
The factious foes of God's own peace  
Shall vex His church no more.  
A thousand thousand voices sing  
The surging harmony,—  
One Master, Christ; one Saviour, King;  
And brethren all are we."  
Melbourne, Australia.

—The Golden Rule.

## Have You Asthma?

After trying every other remedy in vain, thousands have been cured by using Schiffmann's Asthma Cure. Trial package free of druggist or by mail. Address, Dr. R. Schiffmann, St. Paul, Minn. Mention this paper.

## Monthly Prizes for Boys and Girls.

The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 16, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers: 1st, \$10; 2nd, \$6; 3rd, \$3; 4th, \$1; 5th to 14th, a Handsome Book; and a pretty picture to those who send not less than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 43 Scott St., Toronto, not later than 29th of each month, and mark "Competition"; also give full name, address, age, and number of wrappers. Winners' names will be published in *The Toronto Mail* on 1st Saturday in each month.

## Doubly Commended.

SIRS.—I had a very bad cold and was cured by two bottles of Hagyard's Pectoral Balsam. I cannot do without it. MRS. W. C. H. PERRY,  
Sea Gull, Ont.

DEAR SIRS.—I can highly recommend Hagyard's Pectoral Balsam as the best remedy for coughs and colds I have ever used.

MISS F. STEPHENSON,  
Oakland, Ont.

## Young People's Work.

FOR CHRIST AND THE CHURCH.

J. Z. Tyler has been appointed National Superintendent of the Christian Endeavor work among the Disciples. He has also been chosen chairman of the committee of arrangements for the Cleveland Convention of 1894.

"What is noble? 'Tis the finer  
Portion of our mind and heart,  
Linked to something still diviner  
Than mere language can impart.  
Ever prompting—ever seeking  
Some improvement yet to plan  
To uplift our fellow beings,  
And like man to feel for man."

The Rosedene Endeavor Society meets every Sunday evening.

If there be some weaker one,  
Give me strength to help him on;  
If a blinder soul there be,  
Let me guide him nearer Thee.  
J. G. WHITTIER.

We are really prepared to take a pledge only when we are prepared to keep it.—*The Westminster Endeavor.*

*The Golden Rule*, organ of the United Society of Christian Endeavor, is a splendid sixteen page weekly; its regular price is \$2.00 per year. For special rates, premiums, etc., write, *The Golden Rule Company*, 47 Franklin St., Boston, Mass.

Dr. Clark is writing a series of "Around the World papers" in *The Golden Rule*. We transfer one of these to our columns. We thought of making an extract or two, but it is such good reading that we give it entire. We hope not only the young people, but the older ones will read it.

Mr. E. A. Hardy, the secretary of the Ontario Provincial Union, has more than once suggested new and helpful plans for the interchange of practical methods of work. In a letter not long ago received he makes a suggestion that I gladly pass along to the earnest presidents and secretaries of the State, Provincial, and Territorial unions. Then, again, it could be used among the district secretaries or local union presidents of any one State, Territory or Province. It is that a circulating letter be started from time to time and be passed along from one to another, each in turn adding some practical hint

or suggestion, new methods of work, or some bit of experience in the conduct of conventions, etc., that would be of interest and profit to others. Then let me add, kindly let the last one that receives it send it to me and take me into your chain. I, for one, should hail the plan with enthusiasm. Who will start it? Mr. Hardy, I think I hear some one say.—SECRETARY BARR, in *Golden Rule*.

The anniversary of the Hamilton C. E. Union was held in the Centenary Methodist Church, Monday, evening, Dec. 5th. There was a large congregation of Endeavorers and their friends. Canon Richardson, of London, Vice-President of the Provincial Union, was the speaker of the evening. He said he believed the Y. P. S. C. E. would do more good than any other society except the church. He maintained that while Foreign Missions are prospering, the cities at home are neglected. He urged the young people to give their attention to the needs of the unconverted around them. He mentioned what he considered three causes of crime—of backwardness in morals:

- (1) Absence of restraint among the young; he quoted the saying of another, "The air is full of the breathings of self-will."
- (2) An impure press—dime novels, blood and thunder stories.
- (3) The growth of population in large towns and cities. Mr. Richardson made an earnest appeal to the Endeavorers to be faithful to their Master, and warned them to "Beware of barren faith and knowledge."

The consecration service was conducted by Mr. Shearer, one of the Presbyterian ministers of the city. Mr. Shearer's remarks and prayer were both appropriate and impressive; but when the meeting was thrown open for the various societies to take part, there was an amount of confusion that made that part of the service a weariness to both flesh and spirit. A consecration service is a very delicate affair: if it be not what it is intended to be, it is liable to be a farce.

**Guelph.**

Recognizing the kindness of the editor of the CANADIAN EVANGELIST in devoting a column to the work of the young people, we take advantage of the same by sending the report of the Annual Meeting of the Y. P. S. C. E. of the Church of Christ, Guelph, which was held Monday evening, Dec. 5th. The following officers were elected for the ensuing year: President, Miss A. E. Kilgour; Vice-President, Alex. Cutting; Recording Sec'y, Miss M. Mitchell; Cor. Sec'y, J. P. Reed; Treasurer, Miss A. Harris.

Among other things said and done at the meeting, the following resolution was unanimously passed:

"We, the members of the Y. P. S. C. E. of the Church of Christ, Guelph, do hereby with pleasure express our hearty sympathy with, and entire confidence in, the wise counsel and sound judgment of the Board of Cooperation in carrying out the wishes and desires of the Disciples of Ontario.

"We also do hereby express our approval of the plan of paying all money into one common treasury, to be expended by the Board as the Disciples of Ontario have decided."

The annual report of the Society will be ready for the next paper.

J. P. REED, Cor. Sec'y.

**The Fear of Death.**

The fear of death is excited by any severe attack of disease, especially colds or coughs. This need not be where Dr. Wood's Norway Pine Syrup is kept on hand for family use. This unrivalled remedy cures coughs, colds, hoarseness, asthma, bronchitis and all throat and lung diseases. Price 25c. and 50c. Sold by druggists.

**Children's Work.**

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

"Whosoever therefore shall confess Me before men, him will I confess also before my Father which is in Heaven."—Matthew x. 32.

I am sure we shall all appreciate the promptness with which Miss Rioch has kept her promise of writing to us first; and enjoy the reading of her letter in this column. Let it cheer us on to more earnest efforts in our work, to do all we can to help in winning the dear Japanese children to Jesus.

DEAR CHILDREN:—I promised to write you the first letter, did I not? Well here I am trying to collect a few thoughts that will interest you from the many things I have seen. Please be content with a very little letter from me this time, as I am very tired and sleepy. The mail goes out to-morrow, so it must be written to-night.

How I wish I could transplant you all here with me in my new and happy home! Would you not see a few things to make your eyes open a little wider? Besides it would save me the trouble of trying to describe what appears to me almost indescribable. It is so entirely new that I do not know what to liken it too. Well: the thing that interested me most, and I know will interest you to, was—now guess what.—*The babies.* I had heard that babies in Japan never cried, and that is nearer the truth than a great many things that have been said about this wonderful country. I have only heard three babies cry since I came here, and one incident was our fault. One of the party was so taken up with its cuteness that they took the liberty of speaking to it, and it was so frightened at seeing such a strange being that it yelled with fear, and provided us with a hearty laugh. This is saying a great deal when I say three, out of the thousand I have seen. Go where you will, you will see swarms of babies of all sizes. Most of them are dressed in bright colors, though there are plenty in more sombre tints. Some have their hair shaved off completely, others with a little hair left to grow right on the top of its head, with a little bald spot in the centre, which when it (the hair I mean) has grown sufficiently, makes a very funny looking fringe. Others, who I imagine are girls, have their hair cut bow-fashion, the same as we see at home, only cut a little more skillfully.

Most of the children of five, and over, have their little baby-brothers and sisters tied to their backs, some of which are nearly as big as themselves, others are only two or three weeks old. Many a little one I have seen with a baby sound asleep on their back, with its head nodding to and fro as their little nurses played, spin the top, or tag, etc. Now I could tell you a great deal more, but will keep it for some time when I have not quite so much writing to do.

Good-bye, and don't forget your own missionary and the little babies.

Your loving friend,  
MARY M. RIOCH.

P. S.—If you would like to do something for our little babies, how would a scrap-book made of pretty colored pictures do? They would prize them very much, and I would get the teacher to write Japanese Scripture verses on each card and they could learn them as you do. M. M. R.  
Tokio, Japan, Nov. 5, 1892.

I think the scrap-book idea a very good one, and if the bands like to send

me a collection of cards and pictures I will undertake to make and send it. It should be done soon, if at all.

The children of one of our bands were asked to make the coming Christmas a season for giving instead of receiving, and they were delighted with the idea. It was pleasant to see some of them coming laden with toys and books to distribute among the very poor. Nothing they could have received themselves would have given half the pleasure.

Two or three good reports for next EVANGELIST will be welcome.

J. F. L.

**About Giving.**

There are people who would enjoy religion more than they do if it did not cost them anything.

There are people who believe that the Gospel is without money and without price; and their works are in full accord with their faith.

There are people for whom you spoil a sermon every time you mention money.

There are people who will trust the Lord with everything but their money.

There are people who have more confidence in the banker than in God.

There are people who believe the banks give a larger return for their money than the Lord.

There are people who believe their money is safer in the bank, every dollar of it, than in God's hands.

There are people who prefer the teachings of the hymn-book to the Bible on the grace of giving.

There are people who if they carried out a twentieth of the promises made to the Lord in prayer meetings, would give ten dollars to His cause—where now they give nothing.

There are people who believe it inconsistent to give to Home Missions while a dollar of debt hangs on the church, and yet it has never occurred to them to hand the amount they should have given to missions to the treasurer of the building fund.

There are people who believe giving themselves to the Lord does not mean their money—though it means everything else.

There are people who want the heathen saved if it can be done without their money.

There are rich people who get poor every time a special collection is announced.

There are people who believe that the Lord will accept their good intentions instead of their money.

There are people who believe that the preacher should preach the Gospel instead of asking for money. Leprosy always avoids a looking glass.

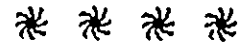
The people who believe that charity begins at home are the ones who most often take care that it ends there.  
Bowmanville, Ont. E. B. B.

An old negro preacher divided his sermon into two parts,—“first, all de things in de text; and, second, all de things not in de text; and, bredren, we'll wrangle wid de second part fust.”

**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. All new subscribers will get the paper from now until January 1st, 1894, for \$1.00.
2. Anyone sending one new subscription will get his own paper for 75 cents.
3. Anyone sending two new subscriptions will get his own paper for 50 cents.
4. Anyone sending three new subscriptions will get his own paper for 25 cents.
5. Anyone sending four new subscriptions will get his own paper free.
6. 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.
7. 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.
8. 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.
9. To the person sending us the largest number of new subscriptions before January 1st, 1893, we shall give a copy of WEBSTER'S INTERNATIONAL DICTIONARY, provided (1) that such list contain at least twelve (12) names; (2) that the person-winning this prize waive all claim upon the foregoing special offers. Webster's International Dictionary is not a reprint of some old edition of Webster, but is the latest, unabridged edition, recently prepared at great expense by the publishers, the G. & C. Merriam Co., and it retails in this country for \$12.00.

Now this is a prize worth working for. There is no discount on Webster's International Dictionary, it is worth its weight in gold to a student and in a family.

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

**GEORGE MUNRO,**  
85 WELLINGTON ST. NORTH,  
HAMILTON, ONT.

## THE Canadian Evangelist

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Remittances sent by post office order or registered letter will come at our risk.

No paper discontinued without express orders and payment of all arrearages.

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

HAMILTON, DEC 15, 1892.

### Our Special Offers.

Our friends are reminded that it is but a short time until January 1st. We would like to send out a large number of Carpet Sweepers as premiums. Ten new subscriptions will entitle the one sending them to a Sweeper. Then there is the offer of Webster's Unabridged Dictionary to the one sending the largest number of new subscriptions before January 1st, 1893, upon the conditions set forth in the advertisement. This is a great offer. We ask every friend of the EVANGELIST to lend a hand in increasing its circulation and usefulness.

### Hamilton Y. M. C. A.

The Hamilton Young Men's Christian Association recently celebrated its twenty-fifth anniversary. Association Hall, which will seat about eight hundred people, was well filled on the occasion. The President, Mr. George Rutherford, in his short and pointed address said he liked the Y. M. C. A. for two principal reasons: 1. Because it helps to break down class distinctions. 2. Because it is breaking down denominational lines, helping to bring on the day we all hope for, when all believers in Jesus will be one. He added, that day may be distant, but we believe it will come in God's own time and way.

The Secretary, Mr. Pratt, presented the annual report. He declared that all departments of association work were in a flourishing condition. These departments are three in number, physical, educational and spiritual. The association has a first class gymnasium for physical exercise and a competent instructor to direct the boys and young men in their exercise. The educational department is in the line of university extension work. One course of lectures had before the anniversary been given by Mr. A. H. Sinclair, M. A., of Toronto, whose general topic was municipal politics. Another course has since been delivered by one of the Masters of the Collegiate Institute, on Tennyson. With regard to specifically religious work, Mr. Pratt said that the association emphasizes the Bible. Four Bible classes are conducted in the building. Special thought is given to social work—making the boys and young men feel at home, and especially welcoming strangers in the city.

Mr. Allen, of the Centenary Methodist Church, spoke of what the association had done for his boy and himself: told how the physical department and the religious character of the physical instructor have taught his boy that there is no antagonism between physical strength and agility and the religion of the New Testament. For himself he had been benefited by Mr. Sinclair's lectures on political science. Mr. Wade, late of Woodstock, now of the

Church of the Ascension (Church of England), Hamilton, was the other speaker of the evening. He spoke as an old Y. M. C. A. man, and declared that 10,000 pulpits are preaching a namby-pamby Christianity. He further said, that originally the Y. M. C. A. was intended to do the work the church would not do; but now it is doing a work the church cannot—dare not do. He averred that it is not the mission of the church to win souls by methods that would be right in the Y. M. C. A. building; and he therefrom concluded that there need be no conflict between the church and the Y. M. C. A. It occurs to us to suggest in this connection that the church should be like the Apostle Paul, who said, "I am become all things to all men, that I may by all means save some," and we therefore think that every lawful means is lawful to the church.

### Arrived in Japan.

By a letter received from Miss Mary M. Rioch, who left this city in October for Japan to engage in missionary work, the *Times* learns that the party reached Yokohama on Nov. 3rd, having made the voyage from San Francisco in eighteen days. The trip was pleasant, although a great deal of rough weather was experienced. The steamer Peru by which they sailed, is only three months old, this being her second voyage. She is painted white with gilt trimmings, the ceiling of saloons and cabins hand-painted. It is upholstered throughout in crimson plush. The table is excellent, the head cook being a Frenchman; the accommodation good; the officers courteous and anxious for the comfort of all. She describes a chrysanthemum show in which the dresses of figures etc., decorating the walls were made entirely of the flowers, buds and leaves of the chrysanthemum. She is well pleased with her new home, and with the arrangements made for prosecuting her chosen work.—*Hamilton Times*.

The above clipping gives some information concerning Sister Rioch in addition to what may be found in her letters appearing elsewhere. Our readers will all be glad and thankful to know that she arrived in Japan in safety, and will appreciate her thoroughness in writing so promptly and so fully. We shall no doubt frequently be able to publish interesting letters from her.

The Royal Commission on the Liquor Traffic has been out in British Columbia. We are glad to note that in Victoria, leading city officials gave very emphatic testimony in favor of prohibition. It is somewhat amusing how much the Commission makes of the question, as to whether witnesses think a prohibitory law could be enforced. The main enquiry should be: Ought a prohibitory law to be enforced? When the people answer "yes," as though they meant it, Parliament will pass the law and the government will enforce it.

Mr. Ouimet, Minister of Public Works in the Dominion Cabinet, is reported as saying in addressing his coreligionists in the Province of Quebec on the Manitoba school question, "That it is the inalienable right of any man to send his children to any school he thinks fit, and no one has any right to deprive him of it." That sounds well, but it is an assertion which must be taken with qualifications. For instance, a man would have no right to send his children to a school that taught immorality or treason. Should the State learn that certain schools were teaching the one or the other of those things, it would be the duty of the State to close up such schools.

We see exception taken to the fact that our Roman Catholic fellow-citizens

are glorying because our new Premier, Sir John Thompson, is a Roman Catholic. We do not think they should be blamed for that. What Protestant would not glory if the Premier were of his own faith and order? Why, the *Canada Presbyterian* never tired of boasting that four of the late Presidential candidates in the United States had been brought up on the Shorter Catechism. Let our Catholic Canadians take what satisfaction they can out of the Premier's faith. Do you remember how the Disciples in the United States and Canada rejoiced when one of their number, James A. Garfield, was elected President?

"Baptism According to Scripture" is the title of three lectures which are to be delivered in the Baptist church here by the Rev. R. Weaver, next week, beginning on Wednesday evening, Dec. 14th. Subject of the first lecture on Wednesday evening, 14th inst.: Scriptural Baptism, what it is and what it is not. Second lecture on Thursday, 15th inst.: Answers to some objections, with an appeal to history. Third lecture on Friday, the 16th inst.: The Question answered: Is Baptism in any shape or form essential to Salvation? All are invited to come and bring their Bibles. Lecture will commence at 7.30.—*Aurora Banner*.

From a former number of the *Banner* we learned that the Church of England minister in Aurora had also been discoursing on baptism. Our readers will remember that Bro. W. D. Campbell, now of Detroit, was recently holding an interesting protracted meeting in Aurora. No doubt he gave the local theologians something to think about. We trust the *Banner* will give us the Baptist minister's answer to the question propounded in his third lecture.

The Hamilton Ministerial Association was favored with a lecture by Dr. Workman, on Monday, Dec. 12th, the theme being "Messianic Prophecy." It will be remembered that not long ago the Doctor was ejected from his position as a Professor in Victoria College, because of his views on this subject. We take Dr. Workman to be an able, scholarly and earnest man. He protests that his purpose is not to overthrow, but to conserve the truth and declares that his studies and conclusions, so far from undermining his faith in Christ, have rather placed it upon a more secure foundation. We cannot undertake at this time even to state in brief outline the Doctor's views on the question in hand, but this we can say that he handles his subject like a master, and that his delightful positiveness is exceedingly refreshing and stimulating. After hearing the Doctor we are not surprised that the *Christian Guardian* combats him so stoutly.

### Our Omnibus.

Truth is God's daughter, and woe to the man who dishonors her. Facts are the sons of Divine providence. Cursed be the man who bears false witness against them.—DR. BRIGGS.

Bro. M. M. Renner, architect, formerly of Toronto, is now in Washington, D. C. He is actively engaged in church work.

"In St. John, N. B., Dec. 4th, Mrs. James E. Barnes, aged 65." Bro. E. B. Barnes sends us this brief intimation of his aunt's death. Those who were at the Toronto annual meeting will recollect seeing her there along with her husband, and will not forget her kindly smile and friendly ways.

We ask our friends to read carefully the advertisement of the Christian Publishing Co., of 1522 Lucas Place, St. Louis, Mo. Their Sunday school lesson

helps are edited by B. W. Johnson and W. W. Dowling, both of whom have had large experience in preparing S. S. papers, lesson leaves, etc. Our Sunday schools will find the Christian Publishing Co. prompt in filling orders, and courteous in their business relations with their customers.

Are you in arrears for your subscription to the EVANGELIST? Please pay up and renew. Can you induce another to take the paper? Then kindly do so. Can you afford to pay fifty cents to have it go to a friend for a year? Then why not do that? Do you know anyone you think we ought to send it to free? If so do not be afraid to tell us.

We have been asked, since coming to Hamilton concerning the Collegiate Institute of this city. We have been looking into its record and present facilities a little, and we consequently feel justified in recommending it as a good school, having a large and competent staff of teachers, the principal being Mr. R. A. Thompson, B. A. Candidates are prepared for the following examinations: Junior matriculation and senior matriculation into the university. (2) Matriculation in law, medicine and engineering. (3) Third and second class and grades C. and B. of first class teacher's certificates. Instruction is also given in book-keeping, precis-writing, penmanship, phonography, commercial correspondence and commercial arithmetic. The fee for non-residents is \$20.00 per year; \$8.00 for the autumn term, \$12.00 for the spring and summer terms. Board may be obtained in the city at from \$2.50 to \$3.00 per week.

"Brother W. F. Cowden is sick in bed with fever and likely to be there for some time to come, and his correspondents will please take notice and so excuse his silence. He is quite broken down from work and exposure, and is a very sick man."—C. B. EDGAR, in the *Harbinger*.

We sincerely regret to hear this. Cowden is one of our most useful and able men, and even a temporary suspension of his labors will be severely felt, especially in the great North-west, where he has accomplished so much, and where his direction and management are so greatly needed.—*Apostolic Guide*.

Bro. J. B. Knowles has recently removed from Perry, Ohio, to Medina, Ohio. In a letter asking that his EVANGELIST be sent to Medina, he says: "Medina is the county seat of Medina Co., which joins the county containing Cleveland. We like our new home and field, and are hopeful of good being done. The church gave us a delightful public reception last Tuesday evening."

Elm Street Methodist Church, Toronto, will fight the whisky dives, by which it is surrounded, with a coffee house and reading room, which will be practically free to the poor, and which all will be invited to enter.

Just as we go to press we learn of the death, Dec. 12th, of our venerable and much-loved sister, the wife of Elder Hugh McMillan, of the Erin Centre Church.

We regret to hear of the serious illness of Bro. Angus McKinlay, of Georgetown.

Sensationalism has its center in self; evangelism in some one else. The one says, "Let all men come to me," the other says, "Let me go to all men."—*The Agitator*.

## SPECIAL PREMIUM FOR THE LADIES.

By the kindness of Bro. J. M. Warner, proprietor of the Hamilton Carpet Sweeper Manufacturing House, we are able to offer a Premium which we think will be very acceptable to our lady friends.

WE SHALL PRESENT TO EVERY lady who sends us TEN new yearly subscriptions to the EVANGELIST before January 1st, 1893, a

### GRAND RAPIDS CARPET SWEEPER

There is a cut of the "Grand Rapids" on page 8 of this paper. It is a first-class Sweeper; it is fitted with all the latest improvements; it is beautifully finished, it works like a charm, and its retail price is \$3.50.

The CANADIAN EVANGELIST has many friends among the sisters, old and young, married and single, who have freely given their time to extend its circulation in past years. We are happy to be in a position to make them so liberal an offer.

Take notice that this offer is to every lady who sends TEN new subscriptions before January 1st, 1893. We believe many of our friends can take advantage of this offer—TEN is no large number; by going right to work ten new subscriptions can be obtained before January 1st, 1893.

N. B.—Should any one of our friends of the male persuasion desire to make their mother, wife, daughter, sister, cousin, etc., a present of a Grand Rapids Carpet Sweeper we shall be pleased to send them one on the same conditions that we offer them to the ladies.

Send all subscriptions and remittances to

GEORGE MUNRO,  
85 Wellington St. North,  
HAMILTON, ONT.

### Church News.

GLENCOR—Our meeting here closed on Friday, Dec. 2nd, with six additions. We are all encouraged and believe this meeting will yet bring forth much good in the town.

ALEX. McMILLAN.

HAMILTON, Dec. 12th.—The question last evening was, "Why I did not baptize the baby?" being suggested by a request to baptize an infant. One person made the good confession at the close of the service.

LONDON, Dec. 12.—Last evening five candidates acknowledged the authority of the One Lord by becoming obedient to Him in the one baptism. The house was filled to the doors, as is usually the case Sunday evenings, with most attentive hearers. Many go away saying: "That sounds, true enough, like the ancient Gospel." T. L. FOWLER.

WIARTON—Bro. C. J. Lister, who has kindly been supplying our pulpit need for some weeks past, has consented to labor with the church here for a time. His long experience as a preacher, and his profound knowledge of the Scriptures, lead us to hope for much benefit from his teaching. Four young men have been added to the church by confession and baptism since last report.

COM.

BOWMANVILLE, Nov. 28th.—A very choice programme was rendered by the children of the Sunday School on Thanksgiving night, consisting of songs, recitations, dialogues, etc. The attendance was large, the collections liberal

—object, to purchase a library for the school. The church is prospering in all its departments. Collection last Lord's day for Home Missions, fifty dollars.

E. B. B.

GRAND VALLEY, Dec. 12th, (per telephone).—Our opening services yesterday were very successful; large audiences and good collections. Bro. Lediard spoke morning and evening; Bro. Baker, of Everton, in the afternoon. Bro. Sheppard was not able to be present on account of illness. The evening meeting was held in the Presbyterian church, our own new house not being large enough to hold the crowd. Will write you a full report for next paper.

GEO. TOUGH.

GLENCAIRN, Dec. 2nd.—At our regular meeting last Lord's day evening two persons made the good confession. They were baptized on Tuesday afternoon. We hope that others will obey the Saviour soon. The church has arranged to erect a shed in the spring. About four weeks ago, Bro. M. N. Stephens, Sr., was seriously injured by being thrown from his buggy. The brethren will be glad to know that he is so far recovered as to be able to be about and attend to his business.

A. HENDERSON

BLFNHEIM, Dec. 7th.—Dear Brother Munro: You might state in next issue of EVANGELIST that the church here persuaded me to remain with them until Christmas, when I leave for Drake University (D. V.). Please report one confession last Lord's day evening—a young woman, who was baptized the following day. A building has been fitted for church purposes on the Creek Road. I preach for both places until the end of the year. There is a good opening here for doing an excellent work.

D. STEWART.

RIDGETOWN, Dec. 6, '92.—Dear Bro. Munro: Since writing you last, I may say that the church here has taken on new life, and the brethren are greatly encouraged. Seven have been added by letter and statement. Our morning and evening meetings are increasing weekly, in fact our house was filled last Lord's day evening, which is something unusual with us, as we never have had a very good attendance at evening service. Bro. Bulgin has been very earnest with the brethren and has got us stirred up to good works, especially the Young People's Endeavor Society. This society has taken hold of the Sunday evening meetings with an earnest determination to make them a success. The church has thoroughly reorganized by appointment of elders and deacons, and are now prepared to work together with our pastor for the advancement of Christ's Kingdom.

Yours as ever,  
J. A. C. A.

OWEN SOUND.—We have just brought a very short meeting to a close here. Bro. Ballah paid us a visit which was greatly enjoyed by all who heard him; we had fair audiences and three persons confessed Christ, one of them an aged lady of 73 years. I spent Lord's day, Nov. 27, with the churches in Erin Centre and Erin Village and greatly enjoyed my visit amongst old friends. Found time for a very short visit with Bro. Hugh McMillan and his family; it was like going home. I regret to say that Sister McMillan is failing in health and quite confined to her home. But though weak and feeble she manifests the same kindly interests in those about her and those whom she has known in days past, which has always distin-

guished her. May the God of all grace smooth the path to the City of the King, for her and her husband. I go to Grand Valley for next Lord's day, and look for a pleasant and profitable time.

J. LEDIARD.

Co-operation Notes

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

FORM OF REQUEST.

The following clause, if inserted in a duly executed will, may be used in making a bequest to the Co-operation: "I give and bequeath to the Co-operation of Disciples of Christ in Ontario, the sum of ..... dollars, for the use and purposes of the said Co-operation." Space does not allow us to state many principles of law involved in making a good and valid will; but if you cannot secure the services of a competent solicitor, observe strictly the following legal formalities as to execution in Ontario: The testator must select two persons to witness his will, both of whom must be present at the same time and see him sign it, and the witness must each sign as witnesses in the sight and presence of the testator. The attestation clause which they sign might contain a statement that this was done.

CONTRIBUTIONS. INDIVIDUALS.

Table with 2 columns: Name and Amount. Includes M. McKinnon (\$5.00), John Campbell (50.00), David Stewart (5.00), Mrs. J. Sinclair (5.00), J. Fyfe (10.00), J. W. Kilgour (5.00).

NOVEMBER COLLECTIONS.

Table with 2 columns: Location and Amount. Includes Church, Erin Centre (\$29.00), Guelph (21.10), Owen Sound (11.81), Mimosa (2.25), Everton (3.25), Erin Village (12.40), Bowmanville (50.00), Stayner (4.50), Collingwood, on pledge (12.50).

Reports are coming to us from different quarters, that, as the price of farm produce is low, the collections are smaller than they otherwise would be. Nevertheless, on the average, the collections are equal to those of last fall. This indicates the constant interest in the Home Mission work.

"Please find enclosed five dollars for Co-operation purposes. We attend the Baptist church, as there is no church of our own brethren within our reach. We take the EVANGELIST and enjoy it very much." This is a sample of the pleasant letters that accompany cheerful gifts to our Mission fund.

GEO. MUNRO, Cor. Sec

Church of Christ, Bowmanville.

TREASURER'S REPORT FOR 1892.

Table with 2 columns: Category and Amount. Includes Collections, regular (\$953.93), June Meeting (64.03), Thanksgiving (5.62), Foreign Missions (73.68), Home Missions (44.50), Organ subscriptions (150.00), Ont. Co-operation (Z. T. S.) (100.00), Expenditures: Home Missions (\$45.00), Foreign Missions (75.00), Z. T. Sweeney (100.00), Organ (150.00), Salary and other ex. (1056.91).

JOHN B. MITCHELL, Treas.

Literary Notes.

TO PUBLISHERS.—All books, tracts, pamphlets, magazines, etc., intended for notice or review in this department must be addressed to the Editor of THE CANADIAN EVANGELIST, 85 Wellington Street North, Hamilton, Ont.

THE MOTHER'S NURSERY GUIDE.—The December number of The Mother's Nursery Guide contains a valuable article on catarrhal affections, by Dr. G. C. Stout, which points out the necessity of attending to these troubles at their earliest appearance in infancy. A talk on milk, by Dr. Graham Lusk, shows in what manner the natural food of children is superior to artificial, and Dr. S. A. Kime writes on certain fallacies concerning the use of eyeglasses, many parents erroneously withholding from their children the aid which well selected glasses give to defective eyes. The interesting "Personal Experiences in Home Training" are continued, holiday-books for children are discussed, and there are a number of "Kindergarten-at-Home Stories." The mothers themselves contribute entertaining letters to the "Parliament," and Dr. I. M. Yale, the medical editor, gives advice concerning "Sudden Weaning," "Variety in Food," "Contamination of Well Water," and many other nursery problems. The present number begins the ninth volume of this indispensable mother's guide. \$2 a year. Sample copies sent free. Address, BABYHOOD PUBLISHING CO., 5 Beckman Street, New York.

ONWARD, CHRISTIAN SOLDIERS, we noticed and commended some time ago. We feel that we are doing our friends a kindness in directing their attention to this fine work. In addition to what the advertisement (page 8) says, we remark some beautiful illustrated studies of a number of favorite hymns.

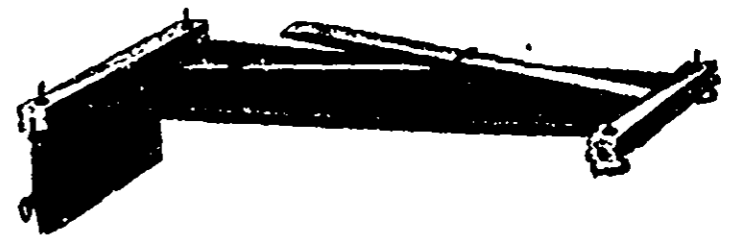
A SUBLTLE ADVERSARY.—In these days when trashy fiction is so plentiful and obtrusive it is a delight to peruse "A Subtle Adversary." The Publishers, O'Harra & Co., Carthage, Ill., will send you 48 specimen pages on receipt of a 2-cent stamp.

MORAL EVIL, its nature and origin, by L. B. Wilkes, with an introduction by J. H. Garrison; St. Louis Christian Publishing Co., 1892; price 75 cents. This is a book which it would be folly to review before we had read it thoroughly, and as we have not had time to do that, we refrain from enlarging upon its topic and contents now. We have read enough of it to see that it is the production of an experienced thinker, whose book is worthy of being called a work. We also notice that it is highly spoken of by competent reviewers among our exchanges. Our readers need not hesitate to buy it.

Photographs for Sale.

Many having expressed a desire to possess photographs of Sister Mary Riach, we have decided to procure a quantity of them and offer them for sale at 25 cents each. The different members of our Board (the O. C. W. B. M.) will keep a supply, so that those living near them may obtain copies conveniently. The names and addresses of the Board are given here: Mrs. W. B. Malcolm, 89 Church st., Toronto; Mrs. S. M. Brown, Winton; Mrs. E. McClurg, Ivan; Mrs. G. Munro, Hamilton; Miss Bella Sinclair, Blenheim; Miss Annie Kilgour, Guelph; Miss Jennie Fleming, Kilsyth. Mrs. James Lediard, Owen Sound, will also have a number of the pictures for sale. As the photographs are being pre-

THE NATIONAL TROUSER RE-SHAPER



A USEFUL AND NEEDY ARTICLE.

Easily managed and Retailed at \$1.00. BEST IN USE. Every Gentleman Should have one. Prevents Bagging at the knees. For Sale by all the Leading Merchant Tailors and Gent's Furnishers.

ROBT. RALSTON & CO., Hamilton, Ont.

SOLE AGENTS FOR CANADA.

The Trade only supplied.

Write for prices, and mention this paper

pared in Hamilton, those who can not get one from a member of the Board without writing a letter, had better send to Mrs. Geo. Munro, 85 Wellington St. North, Hamilton.

Our friends may depend upon receiving a good likeness and a well-finished picture, as Mr. F. Lyonde has promised us first-class work. Any profit there may be from the sale of the pictures will go into our Foreign Mission Fund.

MRS. W. B. MALCOLM,  
President, O. C. W. B. M.

[Owing to the many cloudy days since the order for the photographs was given, there is delay in filling the orders that have been sent in for them from many quarters. Our friends will please have patience; they will receive the pictures as early as possible.]

As our stock dealers have made a mistake, we are in receipt of a shipment of good at less than half price. Your Christmas order, if given to us, will be lower than our very moderate prices have ever been before, and we will still have the same profits. Opposite Post Office. Fred. Lyonde, High Class Photographer. Gold Medal at Toronto, 1892.

Racked With Rheumatism.

DEAR SIR,—For ten years I suffered with rheumatism in spring and fall. I have been confined to bed for months at a time, but since using B. B. I have not suffered from it at all. I also suffered from the dyspepsia, which has not troubled me since using the B. B. B., and I therefore think it a splendid medicine.

MRS. AMELIA BRENN,  
Hayesland, Ont.

Aldboro December Meeting.

BRO. MUNRO.—Will you please announce that the Annual December Meeting of the Disciples in Aldboro, will take place at West Lorne on Christmas Day? Bro. Sheppard of Walkerton is expected to be with us on that day. All are welcome.

J. A. M.

THE PEOPLE WANT IT.

AN AGENCY FOR OUR LIFE OF C. H. SPURGEON,

By the eminent Author, RUSSELL H. CONWELL, affords an unusual chance to earn money very rapidly, and also to do a good work. 616 Pages, Only \$1.50. An Elegant Book.

We give "THE CHRISTIAN," Mr. Spurgeon's favorite paper, FREE for 6 months to every subscriber. Send for a Sample Book. Our agents do a big business even where others have sold a "Life of Spurgeon." That other agent was here two weeks ahead of me with the same work. I worked 4 days and got 40 orders. —John Hastings, Agent, Mich. The fact is, the premium, (THE CHRISTIAN) catches the people. Agents are sending in big reports, sometimes astonishingly as high as 40 and 50 copies in a day. Don't lose this chance.

TAKE AN AGENCY FOR THIS BOOK.

SELL IT IN your Church. IN your Sunday School. IN your Y. P. S. G. E. IN your Neighborhood. To your Friends. To Everybody.

No matter about other agents around you. You have your friends. You can sell some Books. Send 25c. (Postage) for the Outfit. Address JOHN H. HASTINGS, Mgr. of "THE CHRISTIAN," 47 CORNHILL, Boston, Mass. (Please send this, it may not appear again. Mention this paper.)

ON TRIAL FOR 90 DAYS.

The finest, completest and latest line of Electrical appliances in the world. They have never failed to cure. We are so positive of it that we will back our belief and send you any Electrical Appliance now in the market and you can try it for Three Months. Largest list of testimonials on earth. Send for book and Journal Free. W. T. Haer & Co., Windsor, Ont.

Here is something for those who delight to enlarge upon the beauty and safety of wine-drinking:

Madame Loyson, wife of Pere Hyacinthe, now on a visit to the United States, puts as the first step toward the evangelization of France the prohibition of intoxicating drinks, and says that "in France the wine-cup is the god of the masses."—Witness.

Cholera Threatens Dyspeptics

CURE YOUR INDIGESTION BY USING



THE GREATEST KNOWN CURE. Sold by leading druggists everywhere.

K. D. C. COMPANY,  
New Glasgow, N. S., Canada.

OUR NEW SELF-PRONOUNCING S.S. TEACHER'S BIBLES.

No More Trouble with the Hard Names in the Bible. Every proper name in the text is spelled, (read and accented), with the correct pronunciation according to the most authoritative modern standards of pronunciation. Contains all the valuable "helps" of the famous Oxford S. S. Teacher's Bible. Printed through the kindness of the Electrical Press made from zinc type, 1892.

Our New Family Bibles are also Self-Pronouncing. 20,000 Clergymen, S. S. Super., Teachers, Scholars and others wanted at once to introduce these Bibles. There never was a better time to sell Bibles. Remember we help AGENTS our agents by offering special inducements to purchasers, which, positively, no other publishers can grant. It will pay WANTED, you to work for us. No matter what book you are selling take an agency for these Bibles. A SAMPLE BIBLE AT A BIG DISCOUNT to agents. Beautiful outfit \$1. Act quickly! H. L. HASTINGS' BIBLE HOUSE, JOHN H. HASTINGS, Manager, 47 Cornhill, Boston, Mass. (Please send this, it may not appear again. Mention this paper.)

CHRISTMAS PRESENT.

A Subtle Adversary.

By HON. CHAS. J. SCOFIELD.

This is a valuable book. Intensely interesting and instructive. Suitable for old and young. A splendid CHRISTMAS PRESENT. A volume of 616 pages handsomely bound in cloth.

Miss FRANCES E. WILLARD, Pres. W. C. T. U.—"I am glad that it deals such hard blows." Miss LOUISE S. ROTHE, Pres. Illinois W. C. T. U.—"It is true to life, beautiful in tone, patriotic in sentiment and clear in argument." "An delighted with it." "The Church Union"—"An unusually interesting story." "Ought to have an extensive circulation and wide reading." "The Apostolic Guide"—"An admirable and valuable book."

"The Christian Standard"—"A thoroughly interesting." Price Reduced from \$2 to \$1.50. Ord. at once. Sent postpaid on receipt of price. Agents wanted. O'HARRA & CO., Montreal, on this paper. Carthage, Ill.

Woman's Work.

Conducted by Mrs. S. M. Brown and Miss Jessie R. Agnew, 372 Shaw Street, Toronto. Everything intended for this column should be sent to Mrs. S. M. Brown, Warton, Ont.

O. C. W. B. M.

President, Mrs. W. B. Malcolm, 89 Church St., Toronto; Cor. Sec., Miss Bella Sinclair, Blenheim; Treasurer, Miss Jennie Fleming, Kilsyth.

Programme for January Meeting of Auxiliaries.

Subject.—The Old Year and the New.

Hymn 236—"And now, my Soul, Another Year."

Prayer.

Scripture reading, Psalm 65.

Hymn 469—"Thou who Rollest the Year Around."

Scriptural selections—Psalm xc. 1-6, also verse 12. Deut. viii. 2. 2 Peter iii. 8-9.

Short talks upon these Scriptures.

Reading paper on topic.

Prayer by two or more sisters, expressing thankfulness for the mercies of the past year, and asking for God's blessing upon ourselves and our work for the year to come.

Business.

Reading of Minutes, etc.

Collection of dues.

Hymn 401—"A Sweetly, Solemn Thought."

Prayer.

The time seems so short since we greeted the year 1892 at its birth, that it is hard to realize that it has run its allotted course, grown old, and passed, never more to be written again as a thing of the present. Does the thought give us pleasure or pain? Would we recall it and live it over again if we could? It came to us rich in opportunities, full of great possibilities. What message from each of us does it bear as it returns to the Giver? Can we say "Lord, Thou gavest me two talents, behold I have gained other two;" or must we say, "Lo, Thou hast thine own?"

These are personal questions to be answered to the Master alone. To many of the dear sisters who read this column the year may have brought peculiar joys, or peculiar sorrows. We may have had severe tests of our faith and loyalty, or we may have had deep cause for thankfulness and praise that is known only to ourselves and to God. But what a comfort that Jesus knows—and what a world of comfort there is for us in these words, the Father "gave Him authority to execute judgment, because He is the Son of Man,"—because He is the Son of Man—not because He is the Son of God, possessed of omnipotent power and wisdom, but because He is one of us—wore our nature, and is still touched with the feeling of our infirmities, the Father has appointed Him to be our judge. And so, beloved, whether we feel oppressed and humiliated by a sense of failure and of lost opportunities, of kind deeds left undone, and helpful words unspoken, or whether we have honestly tried to do what we could, and have golden ears to bring, let us lay all down at the feet of our High Priest and Mediator—the Man Christ Jesus.

As a united band of workers in the Master's vineyard we have reason for profound gratitude as we look over the past year. From our mission in Minnedosa, we have these encouraging statements in a letter recently received: "I think I may say that there is a steady growth in every department of the work. The morning and evening services of the church were never better attended than now. The Sunday school has grown beyond our expectations. The Women's Mission Band has made some growth, and done good

work. The Young People's Society has done good work, and is just now completing an eighteen months' course of Bible study."

Concerning our effort to extend the light of life in the dark regions beyond, we all rejoice that it has been so greatly blessed and prospered thus far. The letter from our own missionary in Japan will be read with intense interest by all. We have had very much in the past year to encourage and stimulate us. Let us "praise Him for all that is past," and gladly welcome the gift of another year. We know not what it may bring. We do not need to know, but the richest of all its blessings is the gracious privilege of following the footsteps of the Master in ministering to the wants of others, whether their needs be temporal or spiritual; whether they live beside us, or in the far off land of darkness and death. It is more blessed—much more blessed—to give than to receive. S. M. BROWN.

Secretary's Letter.

The Bible says some things about money that lead us to think it may become rather a dangerous thing under certain circumstances. And yet how very little we can do without it after all! This is a fact that comes home to me very forcibly those days when worthy calls for help come in on every hand. It almost seems at times as though our Father placed them right in our pathway—and yet we are perplexed as to the wherewithal to render assistance.

I really believe if every sister in this fair land of ours—realized the unused strength she possesses, we would not so often require to send back the message, "we are too poor."

We have just had a rare blessing conferred upon us here in Blenheim in being privileged to listen to Sister Graybiel talk to us of the needs of the people of India. When one thinks of the consecrated self-sacrifice this sister and other willing workers have made and are making every day of their lives, one feels ashamed to say that we sacrifice at all when we remain in our pleasant homes in a Christian land and give our mites to the Lord's work. Dear sister, let us ask God to show us how to plan and work that we may be able to enter more of the open doors! Let us also see to it that those who are already depending on us for support shall not lack for want of means. I am so glad to know that more of our sisters are about to organize for systematic work. If there were only three sisters living near enough to meet regularly it would be wise for them to do so. The monthly meeting should be a means of spiritual refreshing and growth and grace.

I trust our sisters will remember to send in their quarterly reports regularly, that we may have a good account to render at the Annual Meeting. BELLA SINCLAIR.

Secretary's Letter, No. 2.

A letter has just been received from Sister Flaglor of St. John, N. B., thanking the Ontario C. W. B. M. for the letter of greeting sent to the Annual Meeting in St. John. She says: "They were all very pleased to hear in this way from the Ontario sisters, and expressed by a rising vote their appreciation of the message, and their desire that greetings should be returned."

What a bond of union there is in a common work! Our sisters in the Maritime Provinces are feeling the same anxiety with the Ontario sisters in hearing news from our dear sister in Japan. (This reminds me that the acknowledgement of the \$250 for Sister Rioch's travelling expenses should have

read from the Ontario C. W. B. M. and Maritime Provinces C. W. B. M. I know our sisters will understand there was no intentional oversight.) Sister Flaglor says the interest in foreign missions is growing, and that they are very hopeful for the future. They are organizing some more auxiliaries. I am sure that every sister will feel like making this closing sentence of our sister's letter her own: "I do hope and pray that in this year a greater work may be accomplished, and that we may be encouraged by the thought that it is not our own, that our Father will care for the work and its results."

BELLA SINCLAIR.

From Japan.

160 Benten Machi, Ushigome Ken, Tokio, Japan.

To O. C. W. B. M. and MARITIME PROVINCE SISTERS.

DEAR SISTERS: I have now been in my new home a week to-day. God has been very good to me, in granting me not only a very pleasant passage, but also many kind friends on my arrival. Miss Oldham and myself have taken up our residence with Miss Calla Harrison, than whom a kinder, more lovable friend it would be hard to find. Her home consists, besides ourselves, of five little girls, who are supported by different churches in the States, and a man who teaches for her in one of her charity schools in the morning, and does chores for her in the afternoon. She also has a helper, who comes on Friday and returns Sunday evening after the service. Her work is to make a home and training school for these young girls. She is always willing to increase the number when some person takes upon themselves to support them. The cost of one girl is \$60 a year. We must have women helpers, and as we can get no good ones, we must train them for ourselves. It is necessary also to get them when young and have them under our personal superintendence from morning till night, for the wickedness of this immense city is not even dreamed of in our own dear country. O pray that I may be the means of bringing one soul to the foot of the cross, and to remain steadfast.

There is one poor little girl that has been brought under our notice that we would like to take in. Her father is a jiriksha man. He has four children, and the mother has lately died. They are in abject poverty. He is perfectly willing for us to take her, thereby laying aside all claim to her in the future. Could you get no person in our vast domain to adopt her? I should take such pleasure in being her guardian, her teacher, her foster-mother. If she is not taken in, she will likely be sold to train as a dancing girl, which means to be lost. Aye, more than lost, for it means not only lost for this present world, but lost for the world to come. Oh, Christian women of Canada, did you know the lot of the women here and their utter depravity, you could not sit quietly there in your comfortable homes and not do something to help them. It makes my blood chill to think of it—but enough.

Miss Oldham and I carry on Miss Harrison's work when she leaves for her home in the spring. May I do my part to my utmost ability.

Miss H. has given each of us one of her schools to superintend, and an English class. On Monday we start our study of the language with a competent native teacher; so good-bye, laziness.

Your loving sister in the Work, MARY M. RIOCH.

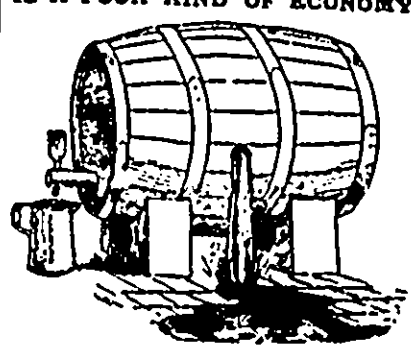
P. S.—Write soon. How I long to hear from you, you cannot guess.

A Social Evening.

It was proposed some little time ago by the President of our branch of the C. W. B. M. that we should have several social meetings to which all the members of the church would be invited, and expected as far as they could make it possible to attend. There was a two-fold reason for having the social; one was, that there was a small remaining debt on some repairs that had been made on the interior of our meeting house, and although we had all given as much as we thought we could, still that little balance remained to annoy us every time we looked at our improvements. The other reason was to try and get a little better acquainted with one another, for after giving the matter our gravest consideration we came to the conclusion that we could not call it being acquainted, at least not intimately so, to glance at one another occasionally across the meeting house or maybe say a cool "good morning" or give a half-hearted shake of the hand as we chanced to meet in the aisle or the lobby. Our congregation is badly situated for sociability, part of it being in the town and part in the country. No doubt the members living in the town see one another often and know all about one another's virtues and failings; but those living in the country, being widely scattered, scarcely ever see each other except on Sunday, and to get acquainted with persons you want to sit up close to them and look into their eyes while exchanging ideas. It was decided to charge the small sum of ten cents for supper, and that the supper be abundant but plain, for if we went to any great expense in getting it up, one part of our object would be defeated. It was also decided to hold two of the socials in town and one or more in the country, and that the labor of preparing for each be divided among a certain number so as not to fall too heavily on a few. We held our first on the night of the 24th of Oct. One of the sisters and an active member of the C. W. B. M., offered her large and commodious house for the occasion. The evening was fine, and there had been quite a fall of snow the day before, enough to make sleighing, so that the people in the country had no plausible excuse for not attending, and they made a very creditable turnout. Some of the acquaintances in the town who felt friendly dropped in in the course of the evening to swell the number, and altogether it was a very enjoyable affair, a great success socially and financially. The little debt was annihilated early in the evening and such a nice balance left to go into the treasury that it made us feel quite rich. I think by the way the funds counted up that some of the good brethren went considerably deeper into their pocket than the ten cent layer. You see that is one advantage of having a social—you get the benefit of the men's pocket-books and they always seem to have more in them somehow than ours do.

Some of us had a little talk about the subject for our next meeting, "Christmas gifts: to whom shall we give them?" and we intend to discuss the subject more fully at the meeting, and we will have ample time after that to prepare our gifts. We had plenty of good music and singing during the evening, and a great amount of pleasant conversation, and some of us renewed old and valued friendships, and I think we all left thoroughly satisfied that, take us all round, we are a pretty fine sample of people. There was likely a good deal of enjoyment after we left, for we had to go early on account of having some distance to drive, and as we drove through the gate I heard a brother in-

SAVING AT THE SPIGOT AND WASTING AT THE BUNGHOLE IS A POOR KIND OF ECONOMY



It is on a par with buying lots of rubbishy soap for little money. Poor soaps are the "bungholes" through which time and labor are wasted, and by which the clothes and hands are ruined.

SUNLIGHT SOAP

Closes the Avenues of Waste and Ruin, and by its lasting properties, its wonderful cleansing powers and perfect purity, it saves Time & Labor, and brings Comfort & Satisfaction to all who use it.

IT IS TRUE ECONOMY TO USE THE 'Sunlight' IT

WORKS, PT. SUNLIGHT LEVER BROCK, LIMITED NEAR BIRKENHEAD TORONTO

side giving way to such whole-hearted and infectious merriment that I laughed too, and I believe kept smiling all the way home. In all likelihood we will have another social gathering some time in the beginning of the New Year, unless we become afraid that such a sudden increase of funds will disagree with our treasury after it being in a state of collapse so long. But I think we can find numerous and profitable ways of emptying it, no matter how fast it fills up.

W. A. S.

He Quit the Doctor.

GENTLEMEN,—I was troubled with dyspepsia for about four years and tried several remedies but found them of little use. I noticed an advertisement of Burdock Blood Bitters, so I quit the doctor, and started to use B. B., and soon found that there was nothing to equal it. It took just three bottles to effect a perfect cure in my case, and I can highly recommend this excellent remedy to all.

BERT J. REID, Wingham, Ont.

FREE! A Life Size Crayon Portrait of yourself or friends, free. In order to introduce our work in your section of the country, we will for a short period make, free of charge to any one sending in a photograph, a Life Size Crayon Portrait Free. Likeness guaranteed. Our crayons are made by a skillful artist, and are a work of art. This offer good for only a short time—if you want to take advantage of it, send in your photograph at once to

HIGH GRADE ART CO. 122 Quincy St., CHICAGO, ILL.

FREE!

A Marvelous Discovery Free Superior hair removed permanently, instantaneously, without pain by ELECTRO-CHEMICAL FLUID. In order to prove superiority, we will for next 30 days send sample bottle and instructions free, on receipt of nineteen cents to pay postage. ELECTRO-CHEMICAL CO., 25 East 14th St., New York.

A Reliable Woman

Wanted in every County to establish a Corset Parlor for the sale of Dr. Nichols' Celebrated Improved Spring Corsets and Girdlers. We furnish complete outfit on consignment; settlements monthly. \$3 sample Corset FREE. Send 15 cent postage for sample and terms. S. S. MFG. CO., 321 Canal St., NEW YORK.

Foreign Missions.

Official News from the Foreign Society.

The Executive Committee met in regular monthly session in the Mission Room in the Y. M. C. A. Building, Cincinnati, Ohio, Nov. 18, 1892. Devotional exercises were conducted by W. T. Tibbs.

FINANCES.—The receipts for the month amounted to \$1,305.67; the disbursements to \$5,183.12. The year closed with \$2,147.81 in the treasury. The Society has now no reserves upon which it can draw for the maintenance of the work.

NOTES FROM THE FIELD.—Turkey.—While G. N. Shishmanian was in Marash, his passport and private papers were taken from him. This left him a virtual prisoner. He writes: "The preaching of the gospel of Christ to Mohammedans has been forbidden for over thirty years, and as the Christian world looked upon it with indifference and allowed the so-called religious liberty to be fettered, it prepared the way to put in chains, also the preaching of the gospel among the Christians of the country." When he wrote he expected to be shortly set at liberty. The wrong done him was not without good effects upon the church in Marash.

China.—Mrs. Meigs and little Ruth reached Nankin safely and in good condition.—W. R. Hunt writes that they had succeeded in getting a lot in Chu Cheu. The Chinese in the interior are suspicious of all foreigners, and are not disposed to sell them land. It sometimes takes six or eight years to get a deed for a lot for missionary purposes. Two buildings are now needed in Chu Cheu, and two more in Luh-Hoh. In addition to what has been already paid, it will take \$6,000 to provide these homes for the missionaries in these cities. As long as single young men are the only occupants of a field, the need of foreign houses is not so urgent. They can live in native houses. But women can not do this. If they are to have health, and to live out all their days, and do their best work, they must have good houses in which to live.—T. J. Arnold and Miss Elizabeth Ince were married on the 23rd of September.—Miss Sickler writes that she has found a suitable building for a school in Nankin which she thinks can be rented at reasonable rates.—Dr. Butchart reports that the medical work has a great influence for good in the neighborhood. "Very often the soldiers, who are the most bitterly opposed class, come, and are grateful enough to at least act friendly toward us afterwards."

India.—Dr. C. S. Durand writes: "I trust that the recommendation of last year will be carried out this year, and that a dispensary will be built for my work. It is impossible to rent a building adapted to dispensary work. The present building is the best I could get, and I hunted the whole town over thoroughly. It is not in a good place, neither is it adapted to the work, but heretofore I have had so little time to devote to this work that the location has not been of so much consequence as it will be hereafter."—W. E. Rambo writes that they are seeking a good site for the orphanage in Bilaspur. A recent law requires that a training school be established in connection with all orphanages.—W. E. Cooper writes very encouragingly of the work in Mungeli. The attendance both at the school and the preaching services is very good.—J. G. McGavran says: "We must have some more men and women to keep our work going and to occupy the field. We could open two new European stations at once in

places which are free from the curse of Europeans, and which are strategic points, and also an indefinite number of native stations."—According to the last reports, the missionaries in India are in fairly good health. E. M. Gordon was the only one down with fever.

Japan.—The last group of missionaries to Japan sailed on the 15th of October. Barring accident and contrary winds, they expected to reach Yokohama about Nov. 1. No word has yet been received from them.—Eugene Snodgrass resigned some time ago. It is his present purpose to return about the close of the year.

England.—F. W. Troy sends a cheering report from Liverpool. The work was never so prosperous before. The audiences are large and enthusiastic. The outlook is bright and full of promise. The work at other points is in as good condition as could be expected.

THE NEEDS OF THE WORK.—There is need of a wider and deeper sense of the claims of missionary work. This is the Lord's work, and it must not be allowed to suffer. The four months following the National Convention are the dullest in the year; in them the offerings are the smallest. At the same time the missionaries must be paid and the missions sustained. In December, E. T. Williams returns to China, C. E. Garst returns to Japan, and Miss Judson goes to India. Their going means an added outlay. The expenses of a work like this are constantly increasing—we must expect this and prepare for it. Offerings for this work ought to pour into the treasury in a copious and unfailing stream.

A. McLEAN, Cor. Sec.

The School at Nankin.

I wish to inform all interested in our school work in Nankin, as follows:

When I left for home on account of the illness of my wife, I left a list of the names of those who had subscribed scholarships with Bro. E. T. Williams. When he took his books away with him to America, he kindly left a copy of the list with Bro. Saw, who kindly turned it over to me. In the bustle of our summer work and on account of my carelessness, I laid it aside and am not able to find it. This necessitates my writing to Bro. Williams in America for the list, and this will delay my correspondence with the subscribers until I can hear from him. In the meantime perhaps some of my subscribers will drop me a line to comfort me in my disappointment. My having to go home and the worry and bother of returning and getting things in shape again has created much disturbance in my plans. I have at last got fully under way. I have 22 nice boys. Last month it cost me \$1.25 each to board them. So you see that the \$15 each per year is ample for my use in this line. I had more scholarships than I needed at one time, but I have not received a dollar since my return to China. I think, perhaps, some have sent, but perhaps the money went into the general fund, and so no direct credit was given. I think I have seen names among the list of contributors who intended that their money should come to our school work. In sending don't fail to state that the money is for boys' school in Nankin.

The general fund appropriation for school work here will be credited with the amount. It is a fine opportunity to do a good work and know what is the exact result of your contribution. I am in shape now to keep all posted with respect to the state of my work. My boys are mostly small, and it will be some years before any of them will be preachers, but that time is coming. Are there not many that would like to

have a part? I hope everyone who has given anything to our work, or who intends to do so, will write me at once. I am to have rapid means of writing letters before long and shall delight in giving you all the information you wish if in my power to do so. I will send to every subscriber our catalogue. The Lord is with us and blessing us. May He be with all who love His name. F. E. MEIGS.

Indigestion Cured.

GENTLEMEN,—I was thoroughly cured of indigestion by using only three bottles of B. B. B., and truthfully recommend it to all suffering from the same malady. MRS. DAVIDSON, Winnipeg, Man.

Our subscription list is growing; new names are being received, but it is not yet settled who will get the Dictionary. That will be decided Jan. 1st, 1893. Read over our Special Offers and see that we recompense every one who does anything towards increasing our list. Can't you send at least one new name?

Obituaries.

BOSTON.—At the residence of Bro. T. Hall, Euphemia Township, on Tuesday, Nov. 29th, 1892, Sarah, only daughter of Charles and Annie Boston, aged 11 years and 4 months.

ALEX. McMILLAN.

CAMPBELL.—Robert Campbell, died Oct. 21st, 1892, aged 11 years. While helping his father, Bro. Colin Campbell, of East Garafraxa, to haul in turnips, he fell from the wagon and was killed, never being able to speak. He was a bright little lad of a good disposition. May the promises of the Lord comfort the sorrowing mother.

S. WOOLNER.

Marriages.

SINCLAIR-GLOVER.—On Nov. 30th, 1892, at the residence of the bride's brother, Mr. John Glover, of East Garafraxa, by S. Woolner, Robert Sinclair to Mary Glover, both of East Garafraxa.

ALCUMBRACK-WILCOX.—In Bowmanville, Nov. 18th, 1892, by E. B. Barnes, Philip S. Alcumbrack to Minnie Wilcox.

FREEL-WILLIAMS.—In Bowmanville, Nov. 22nd, 1892, by E. B. Barnes, John C. Freel to Maggie Williams.

An Anglo-Canadian Miracle.

AN INTERESTING LETTER FROM ACROSS THE ATLANTIC.

MR. JAMES INGRAM RELATES THE STORY OF HIS SUFFERINGS AND RELEASE—RESTORED AFTER THE BEST DOCTORS HAD FAILED.

The fame of Dr. Williams' Pink Pills is not confined to Canada and the United States, but extends also across the Ocean, and from the mother land comes a letter from one who learned the value of this great remedy while in Canada and who now, although thousands of miles away, gratefully acknowledges what Pink Pills have done for him after medical aid and all other remedies had failed. His letter cannot fail to bring hope to other sufferers, as it assures them that in Dr. Williams' Pink Pills they may look for a cure even in cases pronounced by the most eminent medical specialists as incurable.

Rhiorderen, Monmouthshire, Eng., Nov. 30th, 1891. To the Dr. Williams' Medicine Co., Brockville, Canada.

Gentlemen,—It may surprise you to receive this letter from across the Ocean, but I would not be doing my duty did I not write to thank you for the noble medicine called Dr. Williams' Pink Pills for Pale People, and to let

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Christian Publishing Company, St. Louis, Mo.

you know what they had done for me after four years' suffering, and when all other medical aid had failed. My trouble occurred while in Canada, and I was treated by several doctors and in the Montreal General Hospital by Drs. Smith, Molson and Macdonell. I first felt the effects of the disease, which the doctors pronounced diabetes, in January, 1886. I used many remedies and tried numerous doctors, with the only result that I grew poorer in both health and pocket. At last in despair I went to the General Hospital for treatment, but the result was no better, and on the 30th of April, 1891, I left that institution a poor broken-hearted, downcast man, Dr. Macdonell having informed me that they had done all they could for me. I continued to live on in misery until about the middle of August, when I saw in the Montreal Star an article telling the story of a man who after spending hundreds of dollars, had tried Dr. Williams' Pink Pills, and found a cure. Drowning men, they say, will catch at a straw, and it would be impossible for me to express the gratitude I feel for the hope that man's story gave me. I at once bought a box of Dr. Williams' Pink Pills from Mr. R. Birks, druggist, on McGill street. Before I had finished it I felt that Pink Pills were helping me, and I procured four more boxes. These almost restored me to health, and through the kindness of Mr. O'Brien of the harbor works, I was given a light job on the harbor wharf, and was again able to earn my living. I made up my mind, however, to return to the land of my birth, and on the 5th of November, sailed for England. The passage was rough, and I caught cold, which set me back somewhat, but I am again regaining strength. I find that I cannot get the Pink Pills here and I want you to send me a supply, as under no circumstances would I be without them, and you may be sure I will gladly recommend them to my friends both here and elsewhere. Yours gratefully, JAMES INGRAM.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after effects of la grippe, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for the troubles peculiar to the female system,

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and in the case of men they effect a radical cure in all cases arising from mental worry, over-work or excesses of any nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing our trade mark and wrapper, at 50 cts. a box, or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you, and should be avoided. Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive, as compared with other remedies or medical treatment.

Threshing Every Day.

In their occasional trips to town, farmers' sons are very apt to receive the impression that young men in cities not only have a less monotonous life than they, but work neither as hard nor as many hours.

One who had very decided opinions in this respect came to town in August, and secured a position in the fruit department of an extensive dealer in "family supplies." During the unprecedented rush of the next few weeks, when fifteen hours constituted an ordinary day's work, and two or three additional ones were not unusual, he evidently did considerable thinking before he said to the proprietor, one day:

"Well, Mr. A.—, I have concluded to quit next Saturday night."

"You have? What's the matter? Anything gone wrong?" asked Mr. A.—, in his sharp, direct way.

"Oh, no! I suppose it's all right, but I ain't used to it. When I was at home, father always hired a steam threshing machine for two or three days every year, and just about worked the life out of everybody. Now, I've been here seven weeks, and you've threshed every day, and I've got enough of it."—Selected.

"Day by day," the promise reads, Daily strength for daily needs.

List of Agents.

Some of our subscribers send us their subscriptions by registered letter (which means an expense of ten cents), when there is a person in their church to whom they could pay, and who could tell them when their subscription expires. For their benefit we publish the following list of agents:

The Bible as History.

Prof. Charles W. Shields, of Princeton, in an essay, "Does the Bible Contain Scientific Errors?" writes as follows concerning the historical characteristics of Scripture: "The prophets and evangelists were not versed in the art of historiography, and did not write history philosophically, nor even always chronologically. Their narratives have many little seeming discrepancies as to dates, places, names and figures. The line of the patriarchs is yet to be traced, amid conflicting chronologies, with historical accuracy. Persons and events do not always appear to synchronize; as when it is stated in the 'Book of the Kings' that Ahaziah was forty years old on coming to the throne, and in the 'Chronicles' that he was twenty-two years old. The evangelists Matthew, Mark and Luke tell the story of the crucifixion of Christ with differing motives and details, which have not yet been fully harmonized. Such things are simply unavoidable in all historical composition. At the present date of antiquarian research, neither the dynasties of the Pharaohs, nor of the Caesars, nor even of the Popes, have been clearly ascertained. No one can read Bossuet's 'Universal History,' or even Bancroft's 'History of the United States,' without losing himself in chronological puzzles. The English historians Clarendon, Neil and Burnet narrate the execution of Charles I. with substantial agreement, but from the most varied dogmatic points of view. There are obvious misprints in some editions of Hallam's 'Constitutional History,' which could not have been in his manuscript. There may be trifling mistakes in some English translations of Neander's 'Church History' which are not in the German, as well as grave misconceptions in some of his critics, which are neither in the English nor in the German. In like manner, as to any supposed inaccuracies in the 'Chronicles' and the 'Gospels' the fair presumption is, that they are not

errors of the inspired text, but mere errors of transcription, errors of interpretation, or, simply, still unexplained difficulties. It is the business of historical criticism to harmonize standard historians, not to impeach them; and thus far such criticism, as applied to the sacred historians, instead of impugning the scientific accuracy of Holy Scripture, has only confirmed it by unexpected coincidences and ever-growing certitude."—November Century.

A Sign of the Times.

AN EXTRADORDINARY LETTER READ BEFORE THE NEW YORK PRESBYTERY.

NEW YORK, Nov. 15.—A matter out of the ordinary routine had to be considered by the New York presbytery at its regular session yesterday. Immediately after the devotional exercises Clerk Alexander read this somewhat remarkable letter:

"HIGHLANDS, N. J., Sept. 29, 1892.—Rev. S. D. Alexander, D. D. Brother: Through you I again respectfully request the Presbytery of New York to remove my name from the roll for the following reasons: While humbly receiving the Scripture of the Old and New Testaments as containing the word of God, I decline to subscribe to a merely human dictation, be it so able and so venerable as the Westminster standard. I further decline to be called 'reverend,' as being too much like being called 'rabbi,' against which our Lord expressly enjoined His disciples. Again I decidedly prefer not to be identified with any party or denomination of the followers of Christ. Such names, and the spirit which they engender, seem to me not scriptural, and baneful rather than beneficial. It is sufficient for me to say 'companion of all them that fear God.' Finally I suspect that the world and the visible church are somewhat surfeited with preaching, at least of the prevailing type. As this letter distinctly withdraws my subscription to Westminster standards, it doubtless renders impossible the continuance of my name upon the roll of Presbyterians. While thus terminating my special connection with the Presbyterian denomination, I earnestly pray that the divine head of the church may abundantly bless it with all the denomination of his people, and remain your brother in Christ."

"R. R. PROUDFIT.

"P. S.—I enclose titles in your address simply to do 'as I would be done with.'"

The postscript is explained by the fact that in addressing Dr. Alexander the writer crossed his pen through the "Rev." and "D. D.," after writing them. Dr. Proudfit is a wealthy man, forty-five years old, who resides on a fine estate called Highlands, between Sandy Hook and Seabright.—Pioneer Press.

It beats Jack Frost.

DEAR SIRS—We have used Haggard's Yellow Oil in our family and know it is a sure cure for lumbago and frost bites. My wife was so bad with lumbago that she could not straighten herself, and Yellow Oil completely cured her. It has been a fortune to us. OLIVER ALLEN, Owen Sound, Ont.

I learned this at least by my experiment—that if one advances confidently in the direction of his dreams and endeavors to live the life which he has imagined, he will meet with a success unimagined in common hours. In proportion as he simplifies his life, the laws of the universe will appear less complex, and solitude will not be solitude nor poverty poverty, nor weakness weakness. THOREAU.

In ordering goods or in making inquiries concerning anything advertised in this paper, you will oblige the publisher as well as the advertiser by stating that you saw the advertisement in THE CANADIAN EVANGELIST.

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RUPTURED PERSONS. Read this letter from another Toronto Citizen. To J. Y. Ryan, Truss Manufacturer, Etc., 266 West Queen Street, Toronto, Ontario. DEAR SIR,—I have been ruptured about thirty-three years. My sufferings during that time have been intense and can only be appreciated by those similarly conditioned. My business as carpenter and joiner (as all know) demands considerable muscular exertion, frequently have I been compelled to quit work, although at the time wearing Trusses made by the best prominent makers. I could not stand erect, and often had to lie down to ease my sufferings. All the Trusses I have worn have been utter failures. It has been one long round of misery and mental anxiety, loss of time and physical torture. About six months ago, thank God, I heard of your great success in the treatment of Rupture etc. The appliance you adjusted gave me, I can well remember, a feeling of support never before experienced by me, and has no continued to the present day. I am now comparatively a new man. Previous to this I could not stoop to tie my shoe, no matter what Truss I had on, if I got all Toronto, without my rupture coming out. To add to the difficulty I have suffered with a violent cough for years, but in the face of all this your great appliance has held me up on all the time while doing the hardest work. My two days ago I carried a bundle of green stuff, a top on a two-story building and not a "budge." I never could or dare attempt such a thing before without danger of my life. To crown all, I have worn and continue to wear your appliance with great comfort for all of which I feel deeply indebted to your skillful treatment. Very truly yours, 136 Terlaney St., Toronto. DONALD MCKINNA.

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