

The Canadian Evangelist.

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"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.

This paper, while not claiming to be what is styled an "organ," may be taken as fairly representing the people known as Disciples of Christ in this country.

The Use of the Bible.

The study of the Bible to find possible flaws, seemingly contradictory statements, evidence of the infirmities of human transcribers or something that can be twisted into an objectionable representation of the nature of God, is unprofitable. It has had full trial, and the results are not inviting or encouraging. From the day when the gospel was acknowledged to be foolishness to the Greek and a stumbling block to the Jew, this kind of study has been going on. Nothing of value has come out of it. The great mass of the outcome has proved absolutely worthless. The alleged flaws, contradictions, misrepresentations of Divine attributes and methods, have pretty much all been proved unfounded. The blunders that have been made by the objectors to the Bible have been very numerous and have been exposed. This kind of study has called itself rational, scholarly, and claimed admiration for its sincere endeavor to get at the truth. In practice it has generally reached a lie, that is, the results vociferously declared to be attained, have proved untrue and have been abandoned necessarily.

Deporable results have also followed this manner of Biblical research. Regard for the authority of God has been reduced in the minds and consciences of men, and a decline of morality has followed. The connection between morality and intelligence is so close that as men in the mass have declined in morals by substituting a human for the revealed standard, they have become also less intelligent. Crime has increased, philanthropy has languished, domestic and social life have become corrupt, political life has degenerated, as this kind of study of the Bible has flourished.

But there is another use of the Bible. It is illustrated in the habit of Boerhaave, the famous Dutch physician, one of the fathers of modern medical practice, of whom it is said that his "celebrity has scarcely been equalled by that of any physician in modern times." His biographers say that it was his custom to select every morning a verse or passage of Scripture for prayerful meditation during the day, to attain spiritual profit. He accepted it in simple, perfect faith as the Word of God, and received it into his heart with supplication for the help of the

Holy Spirit to enable him to understand it and to obtain from it the benefit it was intended to bestow. He is a specimen of the profitable study of the Bible. There have been many like him in this. It made him unusually intelligent, benevolent, pure and strong, remarkably successful in his profession, peaceful, hopeful and happy in life and in death, and the benefactor of mankind. Before his death, in about the year 1740, his fame had extended not only through out Christendom, but even to the empire of China.

What this use of the Bible in simple, filial faith did for the great Dutch physician, it has done for centuries for thousands of men and women and children. They have been made the children of God, the followers of Christ, partaking of His nature, the heirs of the Most High God, and heirs of everlasting life. They have been the fountains of intelligence, examples in morals, patterns of benevolence, the mainstay of truth and goodness in the communities in which they have lived. Superstitions have vanished, useful discoveries and inventions have multiplied, philanthropic endeavors to relieve human want and woe have flourished in their presence and by their example and influence. No other book has done so much for men as individuals or for communities and nations. It has proved itself adapted to the intellectual, moral and religious wants of men as are sunlight, moonlight and starlight, and air, and physical needs. Nothing like it has ever existed among men.

This is the proper use of the Bible now. One of the best of men, on whom other men leaned, to whom they looked for counsel, whose co-operation they sought in their commercial enterprises and who had a large part in the financial and commercial endeavors to promote invention, transportation and trade forty years ago, said to his pastor, "I have found that I must have an hour to myself, free from interruption, every morning for the study of the Bible and for prayer, to prepare me for the duties of the day." That hour made him what he was. He was not only distinguished in trade, but also eminent in philanthropy. Such an hour will yield like fruit to other men.

Another use of the Bible is to preach it, or to sustain the preaching of it. There is no substitute for it. What is called "worship," does not and cannot take the place of the preaching of the Word of God. The Bible has been entrusted to the church with the divine command, "Go, teach it," "Go, preach it," to every man everywhere. It is the Bible which is to be preached, to be made known, to be applied to human consciences and conduct, to be furnished as mental, moral and spiritual food, refreshment and comfort. The power of the church of God resides in declaring the whole counsel of God, and illustrating and enforcing it by example.

Such preaching since Christ died has never been in vain. It has made bad men good, cruel men kind, ignorant men intelligent, indolent men industrious, despondent and despairing men hopeful, and filled perishing men

with the power of an endless life. It has reformed communities, enlightened and elevated the world. Since the world began there have been many philosophies, many religions, many methods of instruction, but never anything worthy to be compared with the preaching of the Bible.

It is a great thing to be a preacher of the Bible. Young men who have recently graduated from college ought to consider seriously whether they shall not devote themselves to preaching the Word of the Lord. Parents, also, should consider whether their sons can be dedicated to any occupation superior to the preaching of the truth revealed by God.—*New York Christian Intelligencer.*

Fruitless Emotion.

Fact is supreme to-day. Not the cause of fact, nor the deductions from fact, but fact itself, is the pre-eminent thing. Feeling has taken a secondary place, if, indeed, it has not come to be regarded as obsolete and old-fashioned. There was perhaps a reason for this; since false sentiment—that is, sentiment that found no outlet in action—was the other extreme of the arc to which the pendulum swung in the early part of the century under the influence of the Byronic school of writers. But the value of feeling and its force in the world is the same whether attention is directed to it or not, or whether it is the fashion to laud it or to neglect it. We have an esteem for great feeling, because we know that it may lead to great action.

It is noticeable that the Bible says little of feeling directly, and appeals to it for the most part indirectly. This is like the grandeur of its reticence on many ideas; which are simply assumed, as are all the capital facts of man's nature. All is based on the elementary ground that every man is capable of emotion. But, with no attempt at the tragic or pathetic rendering of events, the Bible is of all books that one which most powerfully affects the feelings. And in this way it not only pays the strongest tribute to the power of human feeling, but it ennobles emotion by expecting much from it, and by showing how much God values it. But it never brings upon us that deadly malady of over-emotion which is caused by many a book. All feeling awakened by the Bible prompts to action.

Feeling is like the mordant poured on the waxen tablet of the etcher, that eats into the metal plate beneath the lines which he has drawn. We can hardly estimate highly enough the value of right feeling which is at the same time deep feeling. DeQuincey says, "It is astonishing how large a harvest of new truths would be reaped simply through the accident of a man's feeling, or being made to feel more deeply than other men. He sees the same objects, neither more nor less, but he sees them engraved in lines far stronger and more determinate, and the difference in the strength of feeling makes the whole difference between consciousness and sub-consciousness." But no new harvest of truth will be reaped from this more intense feeling, unless the man

who is the subject of it transforms the feeling into action.

The logical outcome of emotion is action. But poor human nature is vastly illogical, and no doubt the far larger proportion of human emotion, for lack of consequent action, is fruitless. Emotion is like the sap that runs through the vine. Unless the result of the flow be fruit, it would be as well that no flow of the sap took place. Certainly there would be less disappointment in the end. Much sap pours into barren shoots. Much emotion evaporates in the subjective feelings of pity, distress, or indignation, where it should turn into the precious fruits of hearty helpfulness, real assistance, and strenuous labor to change the conditions which cause the need of commiseration or indignation.

In these days Christians have, in common with others, had their horizon enlarged; and, in consequence, the needs of a greater number of people and the knowledge of a greater variety of evils are constantly forced upon the mind. Each of these evils and the sufferings of those afflicted by them, if sufficiently dwelt upon, awakens within us degrees of sympathetic emotion varying according to the depth and accuracy of our knowledge of the situation, and according to temperament and sensibility.

What shall we do with this intensity of emotion when it is thus stirred and aroused? There are three ways of disposing of it, if we may thus speak of so intangible and subjective a thing as emotion. First, we may set it aside, reject it by an act of the will, or by diverting the mind to other channels, or we may let it turn its strong tide inward upon our own soul, overwhelming and de-voluting our sensibilities, spending itself in mere stress—perhaps in tears—in an inward energy of suffering, most painful and most ineffective. A third method remains, and that is to devise an object of action upon which the strong feeling can expend itself, to work out some relief for the suffering or trouble that has produced the emotion in us, and thus give our surcharged feeling adequate outlet. This last is the true and only end for which emotion was given us. It may seem especially true of our painful emotions; for, while pleasurable feeling appears more like an end in itself than painful emotion, yet this is only because our intensely pleasurable feelings more naturally seek and find an outlet for themselves.

The Bible everywhere represents God as possessing feeling. We must think that vast emotions, majestic in their mighty ebb and flow, fill the heart of God with eternal pulsations. Love as an emotion—what must it be in God? But had his love been but an emotion, what had been the condition then of a lost race of sinners! His emotion ceased not, satisfied with the desire alone. His tremendous feeling went forth in an act. God sent his Son. He put forth energy impelled by the force of an emotion powerful as His very nature. Activity was consequent on his feeling. Like God, we His children must put our emotion into act. We must go forth, flow out in activity. Oh, what a pouring forth of

feeling there was when all God's love to man poured into the channel of the glowing heart of Jesus, and outward to humanity through His life of constantly active goodness!

Feeling was given us that we might have momentum enough for an action. How greatly would the sphere of action be diminished in the world, were it not for emotion! It prompts to far more action than does the resolution of the will. Feeling for self is much more easily carried over into action than feeling for others. Emotion for self leads to action for self. If our feeling for others were as strong as for self, how quickly should we be propelled into action! Emotion is the steam that drives the great piston of the world's activity. It is in moments of intense emotion that deep primal truths are indelibly etched upon the soul, leaving eternal tracing-lines. Deep emotion is the deep stirring of the soul. And when we remember what the soul is, we see how much it means that such an infinite entity should be stirred through all its depths.

The possession of emotion does not necessitate that it come out in the form of emotion. Feeling may be manifested in many ways beside frenzy or tears. Deep feeling on the part of a preacher, a vivid conception of truth accompanied with a tremendous feeling of its importance, need not show itself in tears and a broken voice. But it may show itself in courageous words; in a grip on men's consciences; in a portrayal of divine things such as men cannot forget, leaving an impression of force, of necessity, of truth, as of inner vision. So with the private Christian. There need be no fruitless emotion of any sort. All may turn to help, or prayer, or praise.

Eugenie de Guerin, a pious, gifted soul, so sensitively organized that feeling was most intense in her case, says: "As much as possible I turn my tears into prayers. It is the best testimony of love that Christians can show." In the many cases where action is impossible for us, no matter how intense our sympathetic feeling may be, it still remains true that the feeling may be transformed to power, even though the sphere of action is totally severed from our sphere of feeling. The tortures of Siberian exiles, or the slaver's atrocities in Africa, fill us with inexpressible feelings of distress. But it does not seem possible for us to act in any direct way of immediate relief. Is there any way to make our deep feeling count for the commiserated object when we are absolutely cut off from action? Yes, there is God, in whom the sphere of our action is always contained. There remains the pouring out of our feeling into the heart of God, and the request that he who has the power should work the relief impossible to us. Feeling may turn into fervor in prayer. It may turn into true worship as praise. All our gifts—the result of feelings of pity and sympathy—properly fall under the head of action.

Sentiment, to escape being sentimentality, must produce either action, prayer, or praise. That it may lift man into these three great powers of his being, is the true glory and end of human emotion.—*Sunday School Times.*

November.

PETER ANDERSON.

Is this the month so cold and gray
We all with dread remember;
That had no sunlight in its day,
When Nature dead or dying lay—
The loveless, lone November?

Has earth turned back upon her track,
Sheered off the shores of winter
Where cold and death forever cling,
And sailed into an endless spring
They nevermore shall enter.

The drowsy air is warm and still
As June's first dream of summer;
And in the haze that wraps the hill
Strawberry buds are blooming still,
The latest, loveliest comer.

The leafless trees that nod—in dreams,
Feel spring's first sap upwelling;
The willow-wands, by winding streams,
Mashed in the sunlight's yellow beams,
Their yellow buds are swelling.

O golden days of sweet decline,
The year's transcendent ending,
May out last days be fair as thine,
Life's setting sun as cloudless shine,
When o'er the verge descending.

The buds of hope that round us grow
All swell like these to bursting;
And we, too, feel the quickening flow
Of that new Life to which we go,
For which our souls are thirsting.

Hepworth, Ont.

Obituaries.

THOMSON.—John Thomson, the subject of this notice, was born in Argyle-shire, Scotland, in Oct., 1820, and came to this country with his parents in 1832, and from that time until his death, Oct. 3rd, 1893, he lived nearly the whole time in the Township of Erin, Wellington Co., Ontario. He was married in 1848 to Sarah McMillan, whose death some four years since was recorded in this paper.

Bro. Thomson was a notable man, one that impressed himself upon you, and, if you were fortunate enough to become well acquainted with him, he was a man that drew you to him in the bonds of respect and affection. To characterize him in brief and in Scriptural language, the words of Paul, Rom. xii. 11, seems very appropriate: "Not slothful in business; fervent in spirit; serving the Lord." He was a man of well-nigh unquenchable energy, industrious to a fault almost; exact in fulfilling his business engagements, he expected the same of others. He was a good neighbor, ever ready to lend a helping hand to those in need, and was forward and generous in the support of every good work. He might be called a pioneer total abstainer, and was always using his influence in behalf of sobriety and temperance reform.

He was a religious man in the true sense of the word; a God-fearing man, and a lover of his fellow men. The religion of some people seems to be mostly of the head, others mostly of the heart. John Thomson's was of the head and of the heart in harmonious proportions. He was a thorough-going Disciple: knew what he believed and why he believed it; was a man of convictions and a man of prayer. And withal, had a deep sympathy with the Gospel as the means of bringing men into fellowship with God and His Son Jesus Christ.

As an elder in the church his teaching and exhortation leaned strongly to the practical side; he constantly reminded the brethren that those who expected an entrance into the eternal kingdom must maintain in this life a godly walk and conversation. His manner of speech might sometimes seem harsh, but his heart ever beat in tender solicitude for the spiritual welfare of his brethren and sisters in the Lord. He will be held in affectionate

remembrance by a large number outside of the immediate circle of his own family who loved him dearly, and who would fain have detained him still longer here. As one of those who enjoyed his friendship and admired his well-rounded Christian character, the writer sends forth this brief, imperfect, but loving tribute to his memory.

G. M.

MCCOLMAN.—Bro. Archibald McCOLMAN passed away to rest on the morning of the 12th, after years of—at times—intense suffering, which he bore with Christian fortitude and without a murmur. In early life, he was brought up religiously in the Presbyterian church, in which faith he lived until about thirteen years ago, when he heard Bro. O. G. Hertzog during a series of meetings, and, learning the way of the Lord more perfectly, was baptized and cast in his lot with the Disciples of Christ, at Stayner, where he continued a faithful, consistent and beloved member until the Lord called him home to rest. He leaves a widow and a large family to mourn his loss. May the God of all grace comfort them, and lead them all to put their trust in Him, who alone can heal the wounded spirit.

C. SINCLAIR.

Collingwood, Oct. 19th, 1893.

McDIARMID.—It is my sad duty to chronicle the death of Bro. Peter McDiarmid, who passed away Sept. 26th, near Emerald Hill, Manitoba.

On March 1st last, the writer had the pleasure of uniting him in marriage to Miss K. Hepburn, of Sparta, Ont. Two months after his marriage his wife received the sad intelligence that her father had passed suddenly away. Now her sorrow is increased manifold. May her Christian friends remember her in their prayers. Her faith in the Saviour bears her up.

Bro. McDiarmid was a Disciple of Christ. Honest, true, manly, he was loved by all who came in contact with him.

His remains were interred in Greenwood cemetery of this place. The funeral was one of the largest ever seen in this neighborhood. The writer conducted the services and was assisted by Rev. J. Hunter, pastor of the Presbyterian church, and Rev. I. Tier, Baptist minister.

R. BULGIN.

Ridgetown, Ont., Oct. 16th, 1893.

BARCLAY.—Among the events and changes which time ever brings to our notice, we this week direct attention to that of the death of one of the oldest residents in Pickering, who had been born in the township, Mr. Eli G. Barclay, who died on Thursday last, the 14th inst., at the place of his birth, Evergreen Villa, the old Barclay homestead, near Brougham, Ont. He had for several years been in failing health, but being of a bright and cheerful temperament his weakness was not manifest until the past year or so. His death came unexpectedly after a brief illness, which was born with much Christian resignation to the end. Another familiar face has passed from our view. He was well known in the community, hence a wide circle of friends mourn his death. He was the youngest son of the late Elder George Barclay, who was well and favorably known as one of the pioneer settlers in this province, having come to Canada from Scotland in 1817 and settled on the old Barclay homestead in 1819, where the subject of this notice was born in 1825, he being the youngest of a family of nine—four daughters and five sons—the only surviving members of which are Mrs. Nancy Knowles, of Meaford, Ont. (widow of the late Abram Knowles, Esq., of Pickering), and Mr.

David L. Barclay, who resided until recent years near the old home of his father, but has since removed to Stouffville and is now one of our well-known and respected townsmen. The community offer a heartfelt sympathy both to him and the bereaved widow and children of his deceased brother. The family left to mourn the loss of a husband and father consists of the widow and six children—four daughters and two sons—the children being all married and doing for themselves, with the exception of one daughter. The funeral took place on Saturday last, and was attended by a large concourse of relatives and friends, who followed from the old home to the cemetery of the Baptist church, Claremont, where the body was laid beside those of his father and mother, who long since have entered into rest. The deceased was a member of the Church of Christ (Disciples) and the services which were held in the Baptist church were conducted by Mr. Wm. Forrester, of Toronto (formerly of Pickering), assisted by Rev. Mr. White, of the Baptist church, Rev. Mr. Perrin (Presbyterian) assisting in the services at the house.—*Stouffville Tribune.*

The Land Beyond the Sea.

The Land beyond the Sea!
How close it often seems,
When flushed with evening's peaceful gleams;

And the wistful heart looks o'er the strait and dreams!
It longs to fly to thee,
Calm Land beyond the Sea!

The Land beyond the Sea!
Sometimes across the strait,
Like a drawbridge to a castle gate,
The slanting sunbeams lie and seem to wait

For us to pass to thee,
Calm Land beyond the Sea!

The Land beyond the Sea!
Oh, how the lapsing years,
'Mid our not unsubmitive tears,
Have borne, now singly, now in fleets,
The biers

Of those we love to thee,
Calm Land beyond the Sea!

The Land beyond the Sea!
When will our toil be done?
Slow-footed years, more swiftly run
Into the gold of the unsetting sun!
Homesick we are for thee,
Calm Land beyond the Sea!
—F. W. Faber.

Joseph Brayan, editor and proprietor of the *Richmond Times*, was recently challenged to fight a duel, to which he made the following admirable reply: "This being a challenge to fight a duel, I have no hesitation in declining to accept it, for the following reasons: (1) I profess and try to be a Christian, and the idea to such an one of settling a controversy by a duel is utterly abhorrent. (2) I am a law-abiding citizen, and in every way, personally and at the head of the *Times*, inculcate obedience to the law of the land, which, you well know, condemns as criminal the course you invite me to pursue. (3) The method you suggest for obtaining redress from me is, in itself, absurd and barbarous, and no longer 'obtains' among 'gentlemen'—and never should have done so. (4) You have not the least cause of just complaint against me." This reply is Christian and gentleman-like. By the way, Mr. Brayan is one of the ablest editors after whom it is our privilege to read.—*Missionary Weekly.*

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Serpents of sin are sometimes concealed in the flowers of worldly amusement.—Rev. E. C. Sell.

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The Sunday School.

Sunday School Committee of the Co-operation of Disciples of Christ in Ontario:—J. A. Alkin, Chairman; George Fowler, J. D. Stephen.

The Need of Spiritual Power in Sunday School Work.

The vocation of the Sunday school teacher is one of great responsibility and importance. It calls for qualifications of a high order, both natural and acquired.

The teacher who has most power with God, who is oftenest at the throne of grace, and whose zeal and earnestness is directed to secure the answers to his own petitions in the salvation of his scholars, is the teacher who succeeds because of his spiritual power.

That deep earnestness which springs from a heart full of love to Christ and to children is the spiritual power that, being God-like, captivates the child and leads him to love the Saviour so lovingly presented.

The intellectual teacher does good service when he presents the rich array of facts which the lesson contains. The moral teacher does good service, too, when he inculcates uprightness and honesty and truthfulness.

Fellow-teacher, are you growing in grace as well as in knowledge? You have, by study, developed the intellectual in your character. What effort are you making toward spiritual growth?

J. LEDIARD.

Sunday School Finances.

The best thing in its line that I have seen is an article in the Christian Standard of Oct. 14th, by F. H. Melan, on the above-named topic. The article bears the stamp of systematized thoroughness and recommends itself to Sunday school workers because of its having proved a grand success in the Minneapolis Sunday school, and also because we need not hesitate in asking God's blessing upon the method.

J. A. ALKIN.

THE PLAN.

The plan is the direct method—a going back to Jerusalem, as it were, a putting of one's hand into his pocket-book and paying, because of the cause, rather than in response to some outward inducement—the plan of annual pledges and weekly gifts.

DETAILS.

The details, while somewhat novel, are yet not subject to the condemnation of novelty. On the contrary, they are necessary to the success of the plan. They are in fact a part of a system.

Heathendom trains its children early. As soon as the pagan boy is strong enough to hold a flower in his hand, he is taught to lay that flower at the feet of an idol. So in dealing with the young, we need not fear from teaching system.

First, is interest on the part of the teachers and officers, to effect which the usual business meeting is held for the study of the plan and for the promotion of unity of action.

Doubtfulness, half-heartedness, or lack of intelligence will not do. Enthusiasm will have its place. Dryness there will be none, for the plan really is but a change of method.

The percentages of distribution of the proceeds to the various beneficences also should be decided upon at this meeting.

Following this meeting is effort in behalf of the school. This work is almost entirely in the hands of the teacher. The aim is to interest and to secure a pledge from every pupil. This is not difficult. The superintendent fortifies the teacher's word with a mimeograph written letter, and a week is given for consideration, and in the case of the young for counsel with parents, and the thing is done.

The letters are prepared in packages in advance for each class, each pupil being indited one, as per showing of the class-book. This that none may be overlooked, and that absentees may be surely reached; the fact of the letter being addressed has favorable effects also.

Painstaking pays, and since opportunity is given for deliberation, the pledge, if then made, becomes the more the will of the pledger.

The form of the pledge is a matter of interest, and, owing to its provisions, a matter of importance:

BENEVOLENT OFFERING (MISSIONS AND CHARITIES) OF THE SUNDAY SCHOOL AND FIRST CHRISTIAN CHURCH, MINNEAPOLIS, MINN.

Form for pledge with numbered lines 01 to 50. Includes instructions: 'Please mark with an X, in the column on the left, the sum you are willing to pledge as a weekly offering to the Lord, for a period of one year (using a blank space if you select a sum not mentioned).'

Blank pledges will be furnished on application to any teacher.

The plan inaugurated, the next step is the election by the school of some consecrated member to the secretary-treasurership of the new and independent fund, which in the Minneapolis Sunday-school is called the Benevolent Fund. This person should be a person unfettered by any other office. The plan will not succeed of itself; it must be worked.

The plan is an education into religious giving. It tends to make giving constant and wise. It emphasizes the duty and develops the generous impulses and motives.

Incidentally, to extend the idea, should not the churches be instructed more generally in this, the gospel of the grace of giving?

The \$100,000 mark, so often aimed at and so often missed, in behalf of foreign missions, and the general state of need on all boards, would indicate as much. And, to still further diverge, should not systematic beneficence be

a part of the curriculum of the colleges? The silence of the ministry upon this theme is unaccountable, except under the hypothesis of lack of training. Not that there is any lack of exhortation on the part of the ministry for the payment of arrearages, but that there is lack of teaching with spiritual insight into the depths of beneficent giving.

The preliminaries completed and the circular letter put forth, the next step is to prepare packages of envelopes in response to the pledges which will already have begun to come in. This work is the work of the secretary and treasurer, but a little assistance from the teacher will not come amiss, though the addressing, dating and noting the amount contributed, on an envelope already printed, is not so trying a matter as might be anticipated, and can be attended to for the whole school in a few evenings.

The expense varies, of course, with the school, but seventy cents per thousand for the envelopes, and seventy cents for printing, with a calculation of four hundred envelopes per hundred pupils enrolled, is the ordinary outlay. The per cent. of cost to the receipts is about five. This, it will be seen, is a great saving over the old system of entertainments, where the expense often amounts to the major portion of the receipts, to say nothing of the time spent and trouble taken.

The Minneapolis envelope is in form as below, embellished with the figure of an open Bible in color by a second impression:

SUNDAY-SCHOOL OFFERING FOR BENEVOLENCE, PORTLAND AVE. CHRISTIAN CHURCH.

Table with columns for 'Amount' and 'Percentage'. Rows include: Foreign Missions (50 per cent), Home Missions (35 per cent), Church Extension Fund, Church Relief Fund.

The envelopes, distributed in yearly packages, there remains nothing further to do for a twelve-month but to receive the offerings Lord's day by Lord's day, and with the arrival of Children's Day, proceeds of the year's work is joyfully distributed.

The receipts for the Minneapolis school have been respectively \$20, \$100, \$165 and \$165 the past four years, with favorable outlook for the present year, and with an average attendance of perhaps one hundred and fifteen pupils. Besides this the past year \$50 has been given to the new Church Erection Fund from the general receipts over and above meeting current expenses.

Will the plan work in the country school? From an experience of several years' work in a country school I should say yes.

Accompanying the plan is a scheme for making the youth intelligent upon missions; but with this we have nothing to do in this paper.

Thus there are no periodical concerts with the weeks of disturbing preparation; no appeals frantically made from the superintendent's desk for this or that beneficence; no lingering impressions after all is over that possibly the Lord can not approve of the means, and, therefore, not of the offering; no interference in the calm teaching of the lesson, Lord's day by Lord's day—home missions, foreign missions, state missions, church extension, negro evangelization, etc., all provided for in the one effort. A plan practical, Scriptural and educational.

No good blood is made by the dyspeptic. K. D. C. makes good blood by restoring the stomach to healthy action. Ask your druggist for it.

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CHURCH: Corner Cathcart and Wilson Streets, which is three blocks north and one block east of the King Street Station of the Grand Trunk Railway.

SUNDAY SERVICES: Public worship, 11 a. m. and 7 p. m. Sunday School, 3 p. m. Y. P. S. C. E., 8:15 p. m.

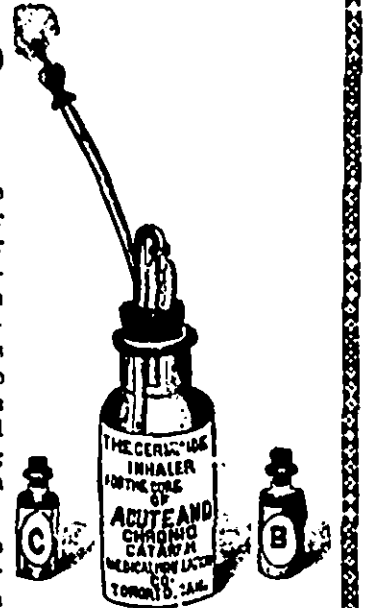
Prayer Meeting—Wednesday evening at 8 o'clock.

Strangers and visitors to the city are always welcome.

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To those having CATARRH and desiring to be cured without risk of losing their money we will send a Germicide Inhaler and Inhalant without a cent of pay in advance. After a fair trial having been given at your own home and you find it is genuine remedy you can send us three dollars (\$3.) to pay for same.



The above Inhaler and Medicine sent to any address on Trial, without any pay in advance.

TESTIMONIALS

MR. J. H. MANNING, Methodist Minister, MONTREAL, Q. B., writes: "Your Germicide Inhaler has radically cured my daughter of a bad case of Chronic Catarrh. She has had no return of the disease for seven months."

MR. JOHN A. McNAIR, SCHAW, ONT., writes: "The Inhaler you sent has radically cured me. It is worth ten times your charge."

MR. DOUGLAS, CONNOR, 11 OYARD STREET, TORONTO— "I just took two months for your remedy to cure me of Catarrh. I had the disease for several years and tried many doctors without avail. The Inhaler is pleasant to use and I can confidently recommend it to all sufferers."

MR. T. QUINN, P. O. DEPARTMENT, TORONTO— "The Inhaler cured both myself and my son of Chronic Catarrh. The one my next door neighbor procured has worked wonders too."

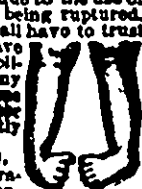
We have thousands of testimonials to the same effect. This Grand Remedy has cured thousands who have pronounced the cure a miracle. It is no miracle. It is the result of intelligent experiment resulting in the production of an instrument and medicine which destroys every vestige of Chronic Catarrh. Now, to those who suffer from Catarrh, a cure is of great moment. We give the amplest proof of our reliability, and a failure to try the remedy on above liberal terms, becomes absolutely criminal. You can try it "without money and without price."

Medical Inhalation Co.

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GEORGE MUNRO, - Editor and Publisher.

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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, NOV 15, 1893.

"On the Rock."

We have decided to withdraw our offer of "On the Rock" for 25c. with the EVANGELIST, for the present, at least. We have given our friends a good opportunity to get it on easy terms, and a large number have done so. We hear good reports of the book from all quarters. We have a few copies on hand yet. Any subscriber desiring a copy, by sending at once may have it at our club rate, \$1.25 for the EVANGELIST and the book.

The Plebiscite.

The more we look into the liquor traffic, the more we are persuaded that the good of the people demands that it should be abolished. And we feel that now is a critical time for the Prohibition movement. We do not know how things look in the Province generally, but here in Hamilton, the outlook is not encouraging. Meetings are not largely attended by voters; the city papers are constantly poking fun at the meetings in consequence, and on the whole one gets the impression that there is either very little real prohibition principle in the city, or else it lacks organization and leadership. There should be no such lack in Hamilton; there are prominent and capable men who are stalwart Prohibitionists. We confess that we do not feel as hopeful as we would like to with regard to the campaign in Hamilton.

The Old Paths.

Our association with religious teachers of various denominations, and our reading of religious journals strengthens our old conviction—that what the world needs now is the earnest proclamation by godly men of the simple gospel of Jesus Christ, just as the Apostles preached it, beginning at Jerusalem. The commission, as given by our Lord, should be earnestly studied and carefully heeded, and the record in Acts of Apostles of how the Apostles proceeded to carry out their Lord's instructions should be attentively observed. We are persuaded that a great revival of pure and undefiled religion would result from such a course.

Suppose the Pædo-baptist bodies were to begin January 1st, 1894, to preach and practice according to the commission, what a stir there would be! What a time there would be baptizing all those unbaptized hosts! What a scene it would be when venerable leaders of the Methodists, Presbyterians, Congregationalists and Episcopalians would go down into the water and be buried with Christ in baptism!

We wish to say to our brethren, to the preaching brethren especially, "don't take the edge off our plea" for a return to the doctrine and practice of apostolic days by giving any countenance to the common notion that it matters little, if at all, whether we observe the ordinances as Christ left

them or not. When all proper allowance has been made for changes within the last few years among our religious neighbors, the fact still remains patent to intelligent Disciples, that the reasons for our existence as a separate people continue unto this day, and call upon those who understand the simple truth to maintain it, and propagate it as God gives them strength and opportunity.

Henry Varley.

Henry Varley, the English Evangelist, has been preaching and giving Bible readings in Hamilton during the last ten days. He has excited large and deep interest in the city. His skill in conducting Bible readings is evidently making an impression on the people and causing some to enquire why the home preachers do not cultivate that gift. His spiritual fervor is also remarked and his most extraordinary gift in prayer.

Mr. Varley is an out and out Bible man of the old style—the whole Bible from Gen. i. 1, to Rev. xvii. 21—the Word of God absolutely—all written under the immediate inspiration of the Holy Spirit. He urges that the whole counsel of God should be declared without any omission; but in one respect, at least, he conspicuously ignores his own rule, so far, at least, as our observation goes. In all the discourses we heard from him, in some of which very warm exhortations were made to the unconverted, he never declared the Lord's will on the subject of baptism. Why this omission? Is it not possible, Mr. Varley, that the low state of religion which you lament is due, in part, to the large measure in which Christ's ordinances are ignored by those who profess to hear His voice?

Special Offer till Dec. 1st, 1893.

1. Every old subscriber who pays up arrears and renews for one year will receive as a premium a copy of the Revised Version of the New Testament, bound in cloth, the retail price of which is 25 cents.

2. Every person not now a subscriber to the EVANGELIST who sends us one dollar will receive the paper until January first, 1894, and a copy of the Revised New Testament, as above.

Now, friends, if you wish to get a good edition of the Revised Version of the New Testament for nothing, now is your time.

Our Omnibus.

Don't fail to read the long articles on page one. They are good ones.

We urge again all subscribers in arrears to pay up without delay, if at all possible.

If you except the infallibility of the Pope, there is not a single dogma of the Church of Rome that is not held more or less fully by the Ritualists, and there is not a single practice of the Church of Rome that is not aimed at by the Ritualists.—*Protestant Churchman*.

Father Whitcombe, are these things so?

Here is the way a friend from the West writes: "Enclosed find one dollar for the CANADIAN EVANGELIST. It should have been sent before. When the mail comes in, the EVANGELIST is looked for first. How lonely the West would be without it! I wish more people would take it; it would do them good."

Mr. M. J. Fanning, of Jackson, Mich., has been making some fine prohibition speeches in Hamilton recently. Mr. Fanning says it was his study of the labor question that led him first to become a prohibitionist. His

method of treating the question is well calculated to convince business men and working men that the liquor traffic ought to go. We advise our readers not to miss a chance to hear Mr. Fanning.

Mr. Broadus concludes his letter by saying "As a minister of religion, I take no part in the manipulations of party politics, though careful to vote at every election, since voting is surely one of the highest duties of an American citizen. But this is in no sense a question of party politics. It is a question of justice, of fundamental right, of essential civilization, of human welfare."

And the good doctor no doubt votes for one or more of the candidates of the "manipulators." We should like to see such men as Dr. Broadus have a voice in selecting the candidates.

Church News.

HARWICH, Oct. 30th.—One more added to the Harwich church by baptism. This church is now nine months old. The membership, 23. The Sunday school, under the superintendency of Bro. Mac. McKinlay, is doing excellent work. Bro. Hugh McCully is an efficient Bible class teacher, and Sister Kate Dick is the organist.

Last Tuesday and Wednesday nights we had Bro. R. M. Ainsworth with us; he preached very acceptable sermons. R. B.

LONDON, ONT., 21st Oct., '93.—Dear Bro. MUNRO: As it will, no doubt, be of interest to the readers of the EVANGELIST to hear of the progress of the work in London, a brief statement is appended, showing the increase since last report, submitted to the June meeting:

Our net membership at that date was 114
Added since..... 9

Removal from the city..... 6
" by death..... 1

Net membership at this date 119
The past two months have shown a marked increase in the attendance at our Lord's day service, especially in the evenings, when the building is usually filled.

The brethren have succeeded in raising a substantial sum towards the reduction of the debt on the church property, which, in view of the fact that a number of our members have been thrown out of employment, in consequence of the hard times, is evidence of the liberality of the church.

Our Sunday school is growing rapidly, the average attendance being now about one hundred

We desire to express our high appreciation of Bro. and Sister Fowler for the very faithful and efficient manner in which they have labored, daily, to build up the church.

It is with deep sorrow that we report the first breach, by death, in our little family circle. Sister Martha E. Smith, one of the first to obey the Gospel after the organization of the church, about two years ago, was called away on Lord's day, the 1st inst. She was a member of "The Daughters of England," and her sisters in that order acted as pall-bearers at her funeral, Bro. Fowler conducting the services. On the following Lord's day the members of the order of which she was a member attended our evening service in a body, when Bro. Fowler made a touching allusion to the death of our sister.

F. MACDONALD, Church Clerk.

BOWMANVILLE.—The Young People's Society of Christian Endeavor, of the Disciples church, held a large and thoroughly enjoyable meeting on Monday evening last. Upon the conclusion

of the usual exercises, Mr. Gillfillan, on behalf of the society, welcomed to their midst the new pastor, the Rev. R. A. Burriss and wife, to which Mr. Burriss feelingly responded. The social committee graced the occasion with an abundant supply of most excellent coffee and delicious cake, which also received a most welcome reception. The society holds meetings every Monday evening, to which visitors are always welcome.—*West Durham News*, Nov. 2nd.

WAINFLEET and ROSEBURN.—Bro. J. H. Mundy, formerly of Port Hope, but more recently of Eldora, Iowa, has been engaged as preacher for these two churches. We trust that great good may attend his labors.

HILLSBURG, Nov 13th.—The meetings in Hillsburg are splendid. Bro. Moffett has been with us now eight days. Large and attentive audiences every evening. Already three have been added to the Lord, making five in all to Erin Centre since last report. May the Lord grant many more.

R. W. B.

Co-operation Notes

CONTRIBUTIONS.

| | |
|-----------------------|---------|
| Amos Tovell..... | \$ 1 00 |
| Geo. E. Williams..... | 5 00 |
| Leonor Lundy..... | 20 00 |
| Mrs. S. M. Brown..... | 5 00 |
| M. S. Bradt..... | 5 00 |
| Mrs. M. Dawes..... | 5 00 |
| Asenath Way..... | 5 00 |

NOVEMBER COLLECTION.

| | |
|--------------------|---------|
| Church, Ac'on..... | \$ 7 00 |
| " St. Thomas..... | 37 10 |
| " West Lake..... | 5 00 |
| " Kilsyth..... | 5 60 |
| " Hamilton..... | 20 20 |
| " Walkerton..... | 25 00 |

Returns from the November Collection have started to come in very well, and our friends who make personal contributions are beginning to pay up more freely. That is right, friends. All individual subscriptions should be paid as early as possible.

We are glad to be able to announce that Bro. Robt. Moffett is now in the province, and engaged holding a protracted meeting for the Erin Centre Church at Hillsburg.

GEO. MUNRO, Cor. Sec.

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 TREASURY OF RELIGIOUS THOUGHT for November excels even itself in the number, variety and excellence of its articles. It is the model magazine for preachers and Christian workers. The portrait of Dr. J. O. Wilson and the view of Simpson Methodist Episcopal Church of Brooklyn, which he serves, are the illustrations. His sermon on "Golden Character" is worthy of earnest reading. So also is that of Rev. E. Barton, on How we Ought to Think of God. No one should fail to read D. L. Moody's sermon, Commemorative of the Chicago Fire. *Two Thanksgiving Sermons*, one by Dr. F. W. Bakeman and one by Dr. D. Gregg, are full of timely, beautiful thoughts. Leading Thoughts of Sermons are by Bishop Fallows, Drs. Martyn, Henson, and Pilcher. Prof. Philip Schaff discusses the English Pulpit. Two noted preachers are sketched—Rev. J. O. Wilson and Rev. Samuel John Mills. *A New Department*, Current Thoughts on Secular Themes, will be helpful to many, and is well filled. Two articles on Chris-

tian Edification, one by Dr. Cuyler, and one by Prof. Drummond, are full of fine thought. Rev. J. B. Rice treats the pastor and his work with excellent judgment. Dr. R. S. Storrs on God's Call to Us is an earnest appeal for a prayer-meeting talk. Hindooism as It Is, by Dr. G. T. Pentecost, sets forth heathenism in its true light. Dr. Moment sheds clear light on the Sunday School Lessons. The editorials are on Earnestness in Practical Religion, Honest Men, Marching Orders, Hidden Things of Dishonesty, The Gospel's Best Testimonial. There is also a full supply of matter on Survey of Religious Progress, Current Religious Thought, Beautiful Thoughts, Illustrative Thought, Book Reviews, Periodicals, etc.

Yearly, \$2.50. Clergymen, \$2. Single copies 25 cents.

E. B. TREAT, Publishers,
5 Cooper Union, New York.

THE CANADIAN FLAG—What is the National Flag of Canada? Who can describe it accurately? How many of our readers know what flag our ships can fly upon the seas and why if they hoisted a blue or a white flag with the Union Jack in the corner they could be overhauled by a man of war and the flag pulled down? These and many other interesting questions are answered in an article which will appear in the CANADIAN ALMANAC for 1894, to be published next month. The CANADIAN ALMANAC is a standard publication and goes everywhere. More than one million copies have been sold since it was first published.

THE STANDARD SUNDAY SCHOOL HYMNAL, compiled and edited by C. C. Cline, compiler of Popular Hymns, Standard Church Hymnal, etc., Cincinnati. The Standard Publishing Company, 16 to 20 East Ninth street. This is a fine large hymnal of about 350 pages. It is an unusually fine collection of hymns and tunes suitable for Sunday schools. The table of contents is worth reproducing: "The Life of Jesus; Sowing and Praising; Working for Jesus; The Words of Jesus; Temperance Songs; Nature's Melodies; Home and Heaven; Infant Class; Miscellaneous."

We have looked over this book with some care, taking special notice of the words and we are free to say that in our opinion Mr. Cline has produced a first-class book for Sunday schools. We find a good many old favorites, and the new songs are not of the "wishy-washy" order. We have had a couple of competent musicians look over the tunes and they pronounce them good.

THE NEW CHRISTIAN QUARTERLY for October is just to hand, in time to mention in this paper. The Table of Contents suggests a good number. There seems to be some danger that this Quarterly will be discontinued. That would be a pity. If you have not seen it, send 50c. for a copy to the Christian Publishing Company, St. Louis, Mo., and we think you will want it continued.

The MONTREAL Witness is now offering the remainder of the present year free to new subscribers for next year as an encouragement to give that valuable paper a trial. The Witness, both weekly and daily, has, during the year, adopted what it declares to be the model form, with neat, small, convenient pages, being enabled, by the possession of one of the most complete printing presses ever built by the Hoes, of New York, to vary the number of Pages at will. The paper enters the press at two places, on rolls broad and narrow as required, and the newspapers come out at lightning speed folded, pasted and cut. Besides the

improvement in form, there is a remarkable improvement in typography, the type being set by the wonderful Linotype machine, which attains the speed of five men, and casts a new type face every time. The proprietors invite visitors to Montreal to see these machines. The picture element has so greatly developed in the *Witness*, that it may now be fairly called an illustrated paper. The *Witness* has moved to the business corner in Montreal, the junction of Bleury and St. Peter Streets with Craig Street, and has a spacious building there which is in some respects as fine a newspaper office as is anywhere to be seen. The price of the *Daily Witness* is three dollars, and of the *Weekly Witness* one dollar, while the little pioneer paper, the *Messenger*, costs only thirty cents.

THE CANADIAN MAGAZINE for November has the following articles: State Education and "Isms," W. D. Le Sueur; Plebiscite, Edward Meek; Problems of Home Winning, J. L. Payne; The Canadian Club Movement, W. Simford Evans; The Battle of the Eclipse, E. B. Biggar; Mirage in Western Canada, Mrs. John Flesher; The Old Bastille of Paris, H. E. Howell; Down the Yukon, Wm. Ogilvie, F. G. S.; Thermopylae, Agnes M. Machar; Beowulf, the English Homer, Prof. I. E. Horning; Banana Cultivation in Jamaica; Peculiarities and Illustrations of Humor, Story—La Messe de l'Aurore; Story—Dicky; Poetry; Gable Ends.

THE INTERNATIONAL JOURNAL OF ETHICS for October is out with these contents: My Station and its Duties, Henry Sidgwick, Cambridge, England; What Justifies Private Property? W. L. Sheldon, St. Louis; The Effects of his Occupation upon the Physician, John S. Billings, M. D.; The Knowledge of Good and Evil, Josiah Royce, Harvard University; A Phase of Modern Epicureanism, C. M. Williams; Discussions on the Meaning of the Term, "Motive," and on the Ethical Significance of Motives, and "On Human Marriage," and "Moral Destructions;" also Book Reviews. Philadelphia International Journal of Ethics, 118 S. Twelfth St.

INTERESTING FOR CHURCH CHOIRS.—We call attention to three beautiful anthems received from J. Fischer & Bro., No. 7 Bible House, New York. 1. Hail to the Day. Solo and Chorus, Christmas Anthem, by A. Diabelli. Price 20 cents. 2. Praise ye the Lord. Solo and Chorus, by J. Wiegand. Price 35 cents. 3. Angel Hands in Strains Sweet Sounding. Solo and Chorus, by J. Wiegand. Price 25 cents. We feel safe in predicting for these new anthems a hearty welcome by directors of church choirs who are in search of pleasing and effective Christmas music. The enviable reputation of the composers is well illustrated in these most excellent and well written choruses. They are marked by melodic beauty, religious feeling, and we commend their use for both church and home.

The Mizpath Benediction.

Some of the B. Societies close their meetings by repeating the Mizpath Benediction. Gen. xxxi. 49. This is most appropriate. There is a beautiful thought expressed in the word Mizpath, which means a beacon or watch-tower. In the great ocean of life God has given us His word as a beacon, a watch-tower, a guiding star. The red danger signals point to where the rocks and shoals are, and as we look we read, "Shun every appearance of evil," "Keep yourselves unspotted

from the world." Then there are bright lights illuminating the path of safety: "Come unto me all you who labor and are heavy laden, and I will give you rest." "In my Father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you," etc. It may take some hard rowing for us to overcome the storms and tempests of life, but if we keep very close the beacon we will anchor safely.

We are indebted to Bro. A. H. Cowherd for the information that a Y. P. S. C. E. has been formed in connection with the Church of Christ at the International Bridge. The society was organized Oct. 29th, and will meet at 4 p. m. each Lord's day. Business meeting first Thursday in each month. The officers are: President, Miss Ruby House; Sec. and Cor. S. C., A. H. Cowherd; Treasurer, Miss Bella Hall. The whole society are on the Lookout Committee; Convener of Prayer Meeting Committee, Miss C. Thompson; Miss B. Hall, Convener of Missionary Committee, and Mr. John Hettle, Convener of Temperance Committee.

We wish the society every success, and hope to hear from them often.

Bro Geo. Fowler, of Guelph, addressed a Y P meeting at Dorchester Thursday last. We trust to be able to announce a full pledged E S in our next report. There is some fine material here that only needs directing to become a power for good in the extension of our Master's Kingdom, and in the upbuilding of his cause.

How to read Y. P. S. C. E.:—
Young people seek Christ early.
Young people seek Christ eagerly.
Young people serve Christ earnestly.
Young people serve Christ ever.

The St. Thomas C. E. Union meets Nov. 14th, to organize for the plebiscite. Every society should buckle on the temperance harness and bear their share of the toil of the campaign, so that they may enjoy the triumphs of victory January 1st, 1894. Fellow Endeavorer, will you do your duty and lend a helping hand in uprooting this monster rum? W. W. C.

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, Watton, Ont.

O. C. W. B. M.
President, Mrs. W. B. Malcolm, 89 Church St., Toronto; Cor. Sec., Miss L. V. Riocli, 225 Maria St., Hamilton; Treasurer, Miss Jennie Fleming, Kilsyth.

Programme for December Meeting of Auxillaries.

Topic—"What hast thou done for Me?"
Opening hymn, No. 621.
Scriptural reading—2 Cor. ix.
Prayer by the president.
Hymn 583.
Reading of minutes.
Reading of reports and other business.
Roll call.
Collection of dues.
Prayer by two sisters for a large measure of the spirit of self-devotion.
Closing hymn 733.
Benediction.
We are nearing the close of another year.

The Christmas season with all its festivities and happy greetings will soon be upon us, reminding us that another mile-stone of life's short journey is just in sight.

That the deeds of the dying year are recorded and will stand either for or against us, we all believe. The good that we under God have been per-

mitted to do cannot be blotted out and no amount of sorrow nor regret can change our errors nor atone for our remissness.

This topic, "What hast thou done for me?" is a very appropriate one for the last meeting of the year and will be very profitable to us all if it only leads us to consider and act upon the kindred topic, "What wilt thou do for Me?"

In answer to the question I suppose the most we can say is, we have professedly given ourselves to Jesus and have done something, not all we could, for his cause. In this we are not altogether like our Master. In the gift of himself were included all the love of his heart and all the actions of his life.

If we have truly given ourselves to Jesus the evidence of the fact will appear in the use we make of whatever is at our disposal. We would be able to say, "We please not ourselves," but we always "do those things that please Him."

In contemplating our past lives it is well to do so remembering at the same time what God has done for us. It is then that our best efforts appear so feeble and our choicest and best gifts so poor. There is then great comfort to us, not that our efforts are so great, but that we should be made co-workers with God in the salvation of the world.

The language of the heart in which Christ dwells supreme is, "What wilt thou have me to do?" He would have us as Christians to use whatever is at our disposal for the extension of his kingdom. But what have we at our disposal? We have a heart to love and a tongue to speak. Beside that, all have time and some have means. Let what we have be consecrated to the Lord. "For if there first be a willing mind it is accepted according to that a man hath and not according to that he hath not." Someone has said, "God does not expect the same gift from all, but does expect the same sacrifice."

Let no one then say, "I will do nothing because I can do so little." The blessedness of a gift may be measured not by its size, but by the sacrifice.

The man who had only one talent could have doubled it as well as the one who had five. Because he could do so little he did not do anything. "Neglect not the gift that is in thee," is an injunction as applicable to us as it was to Timothy.

"They gave Him their treasures, those wise men of old, Their treasures of spices and perfumes and gold; No gift could they bring was too costly or rare

To lay at the feet of the infant so fair. O have you a gift for the Saviour? He asks for your treasures to-day, Is aught too precious to give Him? O, say, can you answer Him nay? M. F. F.

London, Nov 4th, 1893.

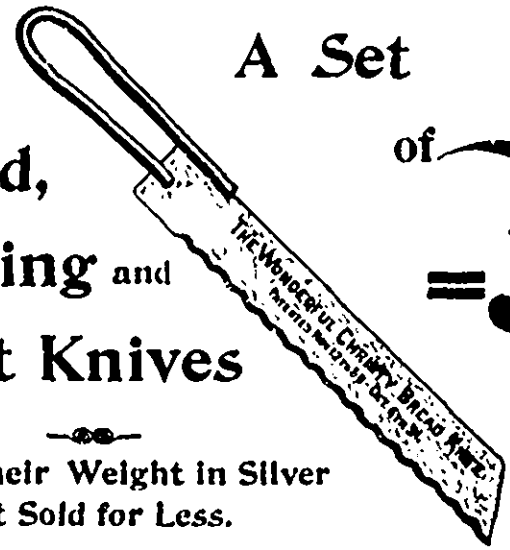
"Now unto Him that is able to guard you from stumbling and to set you before the presence of His glory without blemish, in exceeding joy, to the only God, our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, now, and forever more. Amen."

Of all the wonderful things that are recorded in the Book of Holy Writ, to me, there is nothing more wonderful than this, that He is able to set us before the presence of His glory without blemish. "To present us holy and unblameable and unreprouable in His sight; not having spot or wrinkle, or any such thing."

We are ready to ask, How can this be? We know that we have many blemishes; that even when we are honestly and faithfully trying to be "more like Jesus every day," we fail grievously of reaching His perfect life. And I often find, in talking with Christians, that this is just the point where doubt and discouragement assails them. Not that they doubt the Lord's power and willingness, but they feel their own daily failures so painfully that they have not the peace and joy and restful feeling that the Lord evidently designed His followers should possess here and

A BOON FOR THE LADIES.
Those Wonderful **CHRISTY KNIVES**

A Set of Bread, Carving and Fruit Knives = 3 =



Worth their Weight in Silver but Sold for Less.

THE microscope has shown that every cutting edge is a saw edge, and that the keenest razor simply has the finest teeth—but it has been reserved for a new inventor to apply this well-known fact to practical use. The CHRISTY BREAD KNIFE has an edge running in a perfect curve, and sharpened from one side only, and when the edge is used on warm or light bread it divides it without crumbling or crushing it. This not only adds much to the neatness of the pantry and the table, but it saves a good deal of the refuse in cutting bread for sandwiches, toast, etc. The CHRISTY CARVING KNIFE is as much superior to any other carving knife as the bread knife is superior to the bread knives heretofore in use.

The CARVING KNIFE is conceived slightly, or rather ground to a straight razor edge. It, like the other knives, has a skeleton steel wire handle by which it can be conveniently hung up when not in use.

For cutting bread, cakes, pies, salads, encumbers, in thin slices, and fruit for display, these knives have no equal, being especially adapted to these purposes.

Can you cut new bread—really warm—into thin slices? No, you cannot with an ordinary knife, but with the Wonderful Christy Bread Knife it is easier than cutting stale bread with any other knife. It is the only one made that will cut bread perfectly, and it will cut hot bread as nicely as it will cold. It is not a machine, but a knife, and when used only for cutting bread will not require sharpening for years. When necessary sharpen with steel or whetstone like an ordinary knife.

MRS. EMMA P. EWING, late Professor of Domestic Economy in the Iowa Agricultural College, Iowa, and now in charge of the School of Cookery, Chataqua, N. Y., writes: "These Wonderful Christy Knives do the work for which they were designed, in an admirable manner, and should have a place in every well ordered family."

We have been looking for a Premium that would suit our lady friends, and we think we have found it, as described above, "A set of the Christy Knives." They are all that is claimed for them, and no woman who has ever used them would willingly be without them.

This is our offer:—

1. Any one sending us ONE new subscription to the EVANGELIST, and \$1.50, will receive a set of the Christy Knives by mail, all charges paid.
2. Any one sending TWO new subscriptions to the EVANGELIST, and \$2.25, will receive a set of the Christy Knives, all charges paid.
3. Any one sending THREE new subscriptions to the EVANGELIST, and \$3.00, will receive a set of the Christy Knives free, all charges paid.
4. Any subscriber, new or old, who will send us \$1.50, will receive a set of the Christy Knives, and be credited with one year's subscription on the EVANGELIST list.

This offer will hold good until January 1st, 1894, and no longer.

We hope to send out many sets of these knives, and we are confident that none who get them will be disappointed.

Now, friends, let us hear from you soon and often.

Send all orders to

GEO. MUNRO,
85 Wellington Street North,
Hamilton, Ont

now. Perhaps it was just to meet such faltering, troubled thoughts as these that it was written: "If any man sin, we have an Advocate with the Father." "If we confess our sins, He is faithful and just to forgive us our sins." Is not that enough? What more could any one ask or desire than forgiveness of all sin? Surely, if nothing more had been added, we might have been well contented with this. That is the most that any one could hope for, or receive from his fellow-man—forgiveness of a wrong, if all wrong. But, beloved, for our infinite comfort and joy, more has been added; not only is He faithful to forgive us our sins, but to cleanse us from all unrighteousness. What do these words mean? Let us think of them till they fill all our hearts with "wonder, love and praise."

They make clear to us the wondrous saying with which we started, that He is able to set us before the presence of His glory, without blemish, in exceeding joy.

S. M. BROWN.

December Collection.

On the first Sunday in December the churches are asked to take up a collection in aid of the work carried on by the O. C. W. B. M. The needs of the work in both Home and Foreign fields are well understood.

Will every preacher announce this collection?

Will those to whom envelopes are sent see that they are distributed so that all may have a part in the good work, and that it may not be hindered by lack of funds?

All contributions to be sent to Miss Jennie Fleming, Kilsyth, Ont.

L. V. RIOCHE, Cor. Sec.

Are you troubled with bad taste, belching, burning in throat? Take K. D. C.—the King of Dyspepsia cures. It is guaranteed to cure, or money refunded.

Young People's Work. FOR CHRIST AND THE CHURCH.

The Committee on Young People's Societies of the Co-operation of Disciples of Christ in Ontario: W. W. Coulter, Chairman; Reuben Butchart, A. Johnston.

C. E. Notes.

GEO. FOWLER, GUELPH.

Nov. 19—Gentleness, a fruit of the Spirit. Eph. iv., 30-32; Col. iii., 12-15.

Gentleness has no family connection with effeminacy, cowardice or imbecility. Never mistake gentleness, a fruit of the Spirit, for weakness, or a moral irresoluteness.

We may the more easily grasp and comprehend the scope and meaning of the abstract term, gentleness, by studying it in the lives of illustrious persons.

Christ is our example in all things. He had all power. He was the Lion of the tribe of Judah. He was the Lamb of God that taketh away the sins of the world.

In the life of Paul the Apostle to the Gentiles we ever see the fruit of God's Spirit—gentleness. He was a true hero. Never did he shrink from duty.

Often did he face death, yet to his persecutors did he ever in the spirit of his Master offer with love the gospel of the Son of God. The world may scoff and make light of Christianity, saying it may be adapted to women and children, but not for men, that it is not manly.

And they are right if they judge it by some of our lives. But where will you find a braver, truer, manlier man than Paul. If you would find true nobility of character, you must seek for it where Christ is enthroned in the heart as Lord and Master.

Christ inaugurated the reign of love. Up to His time no such commandment ever existed as, "That ye love one another even as I have loved you."—John xiii., 34.

To manifest the fruit of the Spirit we must be "in Christ Jesus"; we "must be born again," "new creatures in Christ Jesus" "Abide in me and I in you, as the branch cannot bear fruit of itself except it abide in the vine; so neither can ye except ye abide in Me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same beareth much fruit, for apart from me ye can do nothing."—John xv., 4, 5.

Gentleness is made up of "a heart of compassion, kindness, humility, meekness, long-suffering, forbearing one another, and forgiving each other; if any man have a complaint against any, even as the Lord forgave you, so also do ye; and above all things put on love, which is the bond of perfectness."

The opposite of this is true of other religions. What are the fruits of Buddhism, Confucianism, Shintoism, Moham-

medanism and all other heathen religions? "Nations and men downtrodden, people weak in body and mind, women degraded, children uncared for, no asylums for the insane and the blind, no hospitals for the sick, paupers left to starve, criminals left at large, license enthroned, superstition rampant, cruelty, vice and uncleanness everywhere rampant."—Golden Rule. Ref.—John xiv., 1-5; Gal. v., 22, 23; Eph. v., 9 Phil. ii., 1-5; Rom. xii., 10; Col. i., 11, Eph. iv., 30-32; 2 Tim. ii., 22-26; 1 Thess. ii., 22-26.

Nov. 26.—Thanksgiving Service.—Psa. lxxviii., 19; Psa. xcii., 1-5.

How meet it is that one day of all the year should be set apart for national

thanksgiving. We want to keep in mind that this is a national day. We should thank God every day for His goodness to us; but on this day as citizens of a country, we render unto Him our national thanksgiving.

This day keeps us as a nation in touch with God. We are citizens of this Dominion, but to-day we realize that we are subject to a higher power, and so as a nation we owe our allegiance to the King of Kings and Lord of Lords. We bow in submission to His authority; we recognize His guiding hand and we ever would acknowledge our dependence on Him.

"Who hath measured the waters in the hollow of His hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance."—Isa. xl., 12

There are many things for which we are thankful. 1. For the religion of Christ. Christian Endeavorers, what would we do without our Saviour? What would life be without the glorious hope of the gospel? There is not a nation under the sun that does not render homage to the Son of God, in which we would desire to live, unless it would be to proclaim Him.

We speak of our freedom, civil and religious, of our most excellent system of education, of our public institutions for the poor, for the insane, our hospitals, in fact all the blessings of civilization. Let us now give God the praise. Through Him the blessings have come. From Him we have received and enjoyed. "In Him we live and move and have our being."

"O for a tho isand tongues to sing My great Redeemer's praise, The glories of My God and King, The triumphs of His grace."

2. We should thank God for the closer fellowship of Christian people. The signs of the times point to a union of God's people at no distant date.

3. We should thank God for the advance in all lines of church work. The reports coming from the conventions that have assembled in our land speak encouragingly of Sunday school work and Christian Endeavor and home and foreign missions.

One thing for which we should be especially thankful is the great interest taken in the young by the church of Christ.

4. We should return thanks to God for our national prosperity. We have had bountiful crops and great freedom from contagious diseases. While other lands have suffered from these sources we have been greatly blessed.

5. We thank God that the two great English-speaking nations are determined to settle all differences by arbitration.

DEC. 3rd.—Keeping unspotted from the world.—Jas. i. 27 Rom. xii. 1, 2. Dr. Josiah Strong, in "The New Era," very aptly says, "Human nature has a Godward and a manward side. As a person, man sustains relations to his fellow-man." In Jas. i. 27, the apostle unites the two fundamental laws—love to God and love to men. Both laws are imperative. Charity is in itself commendable: but it will not condone for a life of sin. Pure and undefiled religion consists of charity or benevolence and a pure life.

If we would be spotless in heart and life we must not be conformed to the world. This word "world" is used in God's word in different ways. It does not mean here the globe on which we live, nor the inhabitants: but, as Barnes says, "The maxims which govern it, principles which reign there, the ends that are sought, the amusements and gratifications which characterize it as distinguished from the church of God. It consists in setting our hearts on

those things, in conforming to them, in making them the object of our pursuit with the same spirit with which they are sought by those who make no pretensions to religion."

"Be not fashioned according to the world," was the command given to the Christians at Rome by Paul many centuries ago. There never was a time when the church of Christ should give more earnest heed to that command than now. In our centers of population many congregations have opened their doors to the world. It is difficult in many places to draw the lines of demarcation. Loyalty to our Saviour should be our motto. Our lives must not be contaminated with evil desires of the world. Keep yourself unspotted from the world. Christ's Christianity is what the world needs. We must reproduce in our life Christ's life. The friendship of the world is enmity with God. Jas. iv. 4.

We cannot worship God and at the same time serve mammon. How to keep unspotted from the world.

"Present your bodies a living sacrifice" unto Christ. "Have this mind in you which was also in Christ Jesus"—Phil. ii. 5. We must study the New Testament. We must work as well as pray. "Abhor that which is evil, cleave to that which is good." "Bless them that persecute you; bless and curse not." We have the highest of motives for living Christ-like lives. "The love of God constraineth us."

Why should we keep unspotted from the world?

As disciples of the Lord we have each a work to do. Souls are to be won. Our life must be pure in order that our light may shine. We should live unspotted lives for self and for others. We should live for Christ.

Why did Christ die? Paul, in his letter to the churches of Galatia, says: "Grace be to you and peace from God the Father and our Lord Jesus Christ, who gave himself for our sins that he might deliver us out of this present evil world."

Children's Work.

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

Jimmie State, and the Little Bird's Prophecy.

BY AGNES.

CHAPTER III.

A BROKEN LEG.

The gentleman, whose name was Mitchell, was a lawyer of good standing and repute among his professional brethren.

Four or five years before this time Mr. Mitchell's wife had died, and the man's heart was hardened by his loss. He had a housekeeper who kept his house in excellent order; she was indeed, too careful, and Mr. Mitchell's only child James—a lad of fourteen—had to go abroad to see his companions and have his fun.

Mr. Mitchell's loneliness led him deeper into business cares. He forgot the needs of his growing son, and was harsh and hard in his rebukes when his careless mischief was brought to his notice. Lately it seemed as if the boy were adding to mere mischief and growing wild and reckless. He had been dismissed from school as incorrigible, and lost his examination just before the summer vacation.

Now he was roaming the countryside in company with a number of rough, wild lads, bird-nesting, boating, fishing. But they did not confine themselves to these employments: they quarreled and fought among them-

selves, smoked, drank, and played games for money.

Mr. Mitchell had just learned that the years he had let slip in his selfish sorrow had done his son incalculable harm, and he suffered from this new bitterness.

It so happened, that the day Mr. Mitchell saw Jimmie State in the grocery store, the company of boys which his son had joined, decided to go to Wolf Creek to fish. It was a long nine miles there, and they had played base-ball most of the morning. They provided themselves with dinner that day; two of them got in a back window of a secluded house, while the occupants were out, and helped themselves to the daintiest food they could find.

They left town before noon, scarcely hoping for a lift as it was so early; nevertheless, they often turned and looked back to see if a horse and wagon were coming towards them.

"Here comes a kid in a wagon," said one of the boys; "let's take wagon, kid and all to Wolf Creek."

"That's the idea," said another. "Bob, you're the heaviest of us all; stand by to catch the nag."

The "kid" was Jimmie State, returning from business, and feeling grand and important with eleven dollars in his pocket. Old Charlie ambled peacefully along without a thought of harm, but Jimmie felt uncomfortable when he saw the boys separate and stand in line on either side of the road. He was glad he had the whip with him, but who would expect to be molested in broad daylight. The road was lonely; he had come that way because of the shady bush that grew close down to the edge of the road.

Now he was in the midst of the boys, the biggest one made a lunge at the reins, but Charlie had not forgotten the spirit of his youth. With a startled snort he swerved away from the grasping hand and galloped off. Bob had fallen heavily, and all his companions but one stopped to see if he were hurt; that one, James Mitchell, threw himself at the back of the wagon, clambered in and attempted to take the reins from Jimmie's hands, but Jimmie threw them down around the dashboard, and turning, he struck the boy with the whip, struck him hard over the head and face. Just at that moment one of the wagon wheels ran up on a large stone, and James Mitchell blind and furious with pain lost his balance and fell out. Jimmie collapsed in a heap on the floor of the wagon, but soon pulled himself up, cried "whoa" to Charlie, who stopped nothing loath; he was too stiff to keep up that pace long. Jimmie jumped hastily out and ran back to see how much damage he had done. A bent in the road had taken them out of sight of the other boys.

"Oh he's dead! he's dead!" wailed Jimmie, "and I killed him." He knelt down beside the prostrate boy, who lay very white, with closed eyes. One leg was horribly bent under him.

"What's up, young 'un?" inquired a voice. Jimmie looked up; a man was coming through the trees, driving a cow and calf before him.

"It's Lawyer Mitchell's boy. I hit him a clip with the whip, and he fell out and he's dead!"

"You did hit him a clip, that's certain sure," said the man, indicating a livid welt on the boy's face, "but I guess he wasn't born to die of that and a broke leg."

He gently lifted the fainting boy, who groaned and moved his hand, to Jimmie's infinite relief.

"Put him in the bottom of the wagon and I'll take him to Mrs. Anderson's. It's the nearest house, 'n what

D'FOWLER'S EXT. OF WILD STRAWBERRY CURES COLIC CHOLERA CHOLERA-MORBUS DIARRHOEA DYSENTERY AND ALL SUMMER COMPLAINTS OF CHILDREN or ADULTS PRICE 35CTS BEWARE OF IMITATIONS

she says to do with him I'll do," said Jimmie.

"All right," said the man. So Jimmie drove off with his burden, going as smoothly and gently as possible.

"Mrs. Anderson, I've bring ye another boy, 'n I hope it's only a broke leg," said Jimmie rather incoherently as Mrs. Anderson met him at the inner gate.

"Well—for pity's sake!" said Mrs. Anderson. "Bring him right in."

When James Mitchell opened his eyes he found himself in a white bed in a sweet, airy room. Mrs. Anderson's motherly face on one side, his father's anxious one on the other, while the doctor tucked away unused bandages and splints in his bag. Jimmie, pale and fearful, looked in at the open door.

"Come in, Jimmie, and speak to your namesake," said Mrs. Anderson. Jimmie walked in slowly.

"I didn't go fer to do it, I didn't, now truly," he said with a tempestuous sob, then turned and hurried out.

Severe Diarrhoea Cured.

GENTLEMEN: I was troubled with chronic diarrhoea for over three years and received no benefit from all the medicine I tried. I was unable to work from two to four days every week. Hearing of Dr. Fowler's Extract of Wild Strawberry, I began to use it. Am now all right.

JOHN STILES, Brantford, Ont.

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1. Music, vocal and instrumental. 2. Painting, oils and water colors. 3. Drawing and sketching from nature. LOCATION HIGH AND HEALTHFUL. EXPENSES VERY LOW.

Ladies' Hall accommodates sixty ladies with room and board. Gentlemen's Hall will accommodate the same. Rooms all heated with steam; furnished and cared for at an expense of 75c. to one dollar each per week. Tuition board, two dollars per week. Arrangements for club-boardings. Board in private families at \$2 to \$2.50 per week.

CALENDAR. First term (13 weeks) begins Tuesday, Sept. 26, 1893. Second term (12 weeks) begins Tuesday, Jan. 2, 1894. Third term (13 weeks) begins March 27, 1894. Annual commencement, June 21, 1894.

For further particulars write for catalogue. O. G. HERTZOG, Financial Secy., Hiram, Ohio. E. V. ZOLLARS, Pres., Hiram, O.

D. L. SINCLAIR, Barrister, Solicitor, Notary Public, Etc. Offices—Canada Life Building, 46 King Street West, Toronto. Telephone 2391.

Foreign Missions.

CONTRIBUTIONS.

O. C. W. B. M. \$400 00
 "In Memoriam," Ontario. . . 10 00

Monthly Bulletin of the Foreign Society.

The Executive Committee met in regular monthly session in the mission room of the Y. M. C. A. Building, Cincinnati, Ohio, Oct. 23, 1893. The devotional exercises were conducted by L. E. Brown.

FINANCIAL.—The receipts for the month amounted to \$2,448.04. Of this sum, \$399.72 was given for special purposes, and could not be used to defray the current expenses of the society. The expenditures aggregated \$4,446.31. From the annual convention until the March collection the receipts are always very light.

C. E. Garst and family, and Miss Kate V. Johnson report their safe arrival in Tokyo, Japan. They are very glad to be back at their chosen life-work. The workers and the native Christians extended to them a cordial welcome. H. H. Guy and wife are on their way to the field. Japan needs a large central building, costing about \$5,000. This building can be used for a training school, a chapel, a printing house, and a Bible depository. Miss Rioch writes: "The charity school under my care is prospering as never before. I am delighted with my Bible woman. She holds women's meetings one afternoon in this school. The attendance and interest are splendid. Though the priests spoiled the Sunday-school in our house once, we have worked it up again with a larger attendance than ever."

James Ware, of Shanghai, China, informed the committee that J. Coop had agreed to provide a boat for the mission. They need to cross the great river in all kinds of weather. A seaworthy boat is a necessity. The workers in Shanghai have a mission in Tsung-ming, a large island in the mouth of Yangtze. The workers in Nankin express an earnest desire that the building promised Chu Cheo at Nashville be speedily erected.

G. L. Wharton, of Bilaspur, India, writes that Mrs. Cooper is not yet out of danger. She has been very sick. The missionaries feel that they can not afford to lose so saintly and efficient a worker. Their desire and prayer are for her recovery. The group that sailed from New York on the 6th of September were heard from last in Italy. They expected to reach Bombay about the middle of October.

G. N. Shishmanian, writing from Constantinople, Turkey, reports two additions in Marash, and one in Biridjek. One of the helpers made a tour to the Euphrates, and says he was everywhere kindly received. The people listened gladly to the preaching of the gospel. He reports two additions to the church in Bardizag, and one in Constantinople. Garabed Kevorkian has been recognized by the American Consul as an American citizen, and has returned to his work in Marsivan. The Porte still refuses to admit his citizenship. The Turkish theory is that no one can renounce his subjection to the Sultan without having first obtained his majesty's consent. No pains are spared to annoy the missionaries in Turkey, as they are looked upon as causing all the discontent that exists among the people. The gospel is making men free, and in making men sensible of their dignity as the children of God, make them discontented with despotism and absolutism.

The monthly payments of the society average \$6,000. The brethren ought

to see to it that this amount is contributed each month, that the work may not suffer. The society has no reserves. It has no property upon which it can borrow money. The managers can pay out only what they receive.

A. McLEAN, Cor. Sec.,
 P. O. Box 750. Cincinnati, O.

From the Foreign Field.

In a private letter from our faithful missionary at Nankin, China, F. E. Meigs, he says: "We have been so pressed for means that we have not had any peace. I have known hard times at home, but never anything to compare with what I have seen here." The work in China has been hindered for lack of money.

We have an organization in China known as the Central China Missionary Convention. The fifth annual meeting was held at the Christian Hospital, Nankin, China, April 20th, 1893. We have four stations in China and three out stations; twenty-three missionaries, six native helpers; 19 additions last year; 65 pupils in day school; 170 pupils in Sunday-school. This work must not be allowed to suffer for lack of support.

"We need an enlarged conception of our obligations, as Christ's disciples, to obey His royal mandate to publish His gospel to the whole creation. This must come largely through a more permanent, faithful and consecrated ministry. To the pulpit we are compelled to look as the chief agency for laying this solemn duty on the consciences of our people."

COMMITTEE ON ENLARGEMENT,
 Last General Convention.

Among the tribes of the Africans, the Bechuans have for many years attracted the notice of Christian missionaries. Their men consider the shedding of tears as a grievous weakness and very degrading. Neither the loss of wives and children, nor the most acute pain, makes them wet their eyelids. Tears are reserved for women. What was the joy of the missionaries, when one day, after ten years of apparently fruitless labor, they saw the tears flowing down the cheeks of these sturdy warriors. The greatness of the compassion of Jesus broke down their resolutions and stoicism. Some times there was scarcely a dry eye in the meetings.

The needs of the Foreign Board are very great just now. Let all interested in this work remember it in a substantial way. Hundreds of churches have not made an offering during the year. Help just now would be most timely. My business men could send us \$100 each, many more smaller amounts. Do not permit this work to suffer for want of funds. Help at once!

F. M. RAINS,
 Financial Secretary.

Worth Reading.

Mr. Wm. McNee, of St. Ives, Ont., had eleven terrible running sores and was not expected to recover, all treatment having failed. Six bottles of Burdock Blood Bitters completely restored him to health. Druggist Sanderson, of St. Mary's, Ont., certifies to these facts.

Down With High Prices For Electric Belts.
 \$1.55, \$2.65, \$3.70; former prices \$5, \$7, \$10. Quality remains the same—10 different styles; dry battery and local belts—mild or strong current. Less than half the price of any other company and more home testimonials than all the rest together. Full list free. Mention this paper. W. T. BAER & CO. Windsor, Ont.

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Broken down by Congestion of the Lungs and La Grippe—Weary Months of Sleepless Suffering—A Narrow Escape.
 From the Colborne Enterprise.

The village of Lakeport in the county of Northumberland is beautifully situated on the shore of Lake Ontario, two and a half miles from the town of Colborne. The location of the village is picturesque and healthy, and as a rule the inhabitants of Lakeport are a vigorous people, with very little troubled sickness. But there are exceptions, and even in this healthy locality occasional cases of suffering and long months of weary sickness are found. Among those thus unfortunate was Mrs. Milo Haight, who for nearly two years was a great sufferer, sickness having made such inroads in her constitution that she was almost a complete wreck physically. Although a young woman her system had run down until life had become almost a burden. She had consulted physicians and tried many remedies, but no relief was found. Her attention was finally directed to Dr. Williams' Pink Pills for Pale People, and having read of the many wonderful cures accomplished through the use of this great life-saving remedy, was induced to give them a trial. The result exceeded her fondest expectations, and before long she was restored to her former health and strength. Having heard of this case the Enterprise reporter called on Mrs. Haight, and enquired into the facts, which are given almost verbatim in the following statement: "I was ill for about twelve weeks in the latter part of 1891, while at home with my father in Trenton. I came to Lakeport, but was here only a few weeks when I was taken with inflammation of the bowels. After I sufficiently recovered I returned to Trenton. I had not been at home long when I was attacked with la grippe, which nearly brought me to death's door. A physician was called, who said my system was badly run down. This was in February, 1892, and I was under his care for some twelve weeks before I was able to get out of doors. When I was taken down congestion of the lungs and spine set in and then the trouble went to my throat, and lastly to my ear, causing an abscess, which gathered and broke three times, leaving me quite deaf. I suffered the most excruciating pains, sleep left me and I could not rest. I suffered continually with cold chills and cold hands and feet and severe headaches. The doctor gave me no hope of recovery. As soon as I was able I returned to Lakeport, but did not improve in health and I felt that death would be a relief. In June, 1892, I began using Dr. Williams' Pink Pills and had not been taking them long when the chills left me, my appetite improved, and sleep returned, something I had not enjoyed for many long weary months. After using the Pink Pills for some weeks I began to feel as though I could stand almost anything. In the month of June, 1892, I weighed 114 pounds, and in April, 1893, I weighed 151 pounds, my greatest weight. I took the Pink Pills for about four months, but I now resort to them for any trouble, even a slight headache. I truly believe that Dr. Williams' Pink Pills are worth their weight in gold, and I owe my health and strength, if not my life to them. My eyes were weak at the time I was sick, but I have had no such experience since I began the use of Pink Pills. I take great pleasure in thus making known my case, hoping that some fellow creature may be benefited thereby. I allow no opportunity to pass without speaking well of Dr. Williams' Pink Pills, and I know of several persons who began their use on my recommendation and were greatly benefited by them. My father, who is some seventy years of age, is receiving great help from their use. I can truthfully say I cannot speak too highly of Pink Pills, and I would not be without them in the house under any circumstances."

Mrs. Haight's husband is also taking Pink Pills for rheumatism, and being present during the interview gave his testimony to their benefit to him. Mrs. Haight's present appearance indicates the best of health, and no one who did not know of her long suffering would imagine from her present appearance

that she had ever been sick. Her case is one that cannot but give the strongest hope to other sufferers that they too may be cured by Dr. Williams' wonderful Pink Pills, whose action upon the human system seems almost magical.

Dr. Williams' Pink Pills for Pale People are manufactured by the Dr. Williams' Medicine Company, of Brockville, Ont., and Schenectady, N. Y. Pink Pills are not a patent medicine but a prescription. An analysis of their properties show that these pills are an unfailing specific for all diseases arising from an impoverished condition of the blood, or from an impairment of the nervous system, such as loss of appetite, depression of spirits, anaemia, chlorosis or green sickness, general muscular weakness, dizziness, loss of memory, locomotor ataxia, paralysis, sciatica, rheumatism, St. Vitus' dance, the after effects of la grippe, scrofula, chronic erysipelas, etc. They are also a specific for the troubles peculiar to the female system, correcting irregularities, suppressions and all forms of female weakness, building anew the blood and restoring the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of any nature. These pills are not a purgative medicine. They contain only life-giving properties, and nothing that could injure the most delicate system.

Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper (printed in red ink.) 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. Ask your dealers for Dr. Williams' Pink Pills for Pale People and refuse all imitations and substitutes.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address, at 50 cents a box, or six boxes for \$2.50. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

The San Francisco Chronicle of last Sunday contained an account of the organization of "The League of the Cross," which heretofore existed in the Catholic church for young men and boys, into a military organization, by "Reverend Father" Montgomery. The Chronicle says: "The idea is by no means a new one. At different times the boys of several Catholic churches have formed themselves into military companies." It has been decided to restrict the membership of this military organization to boys who are five feet four inches and over in height. This signifies that it is to be a military organization that would "pass muster" in any well organized army.

What means this military array in the Catholic church? They suggest as an explanation themselves that other churches have the "Boys' Brigade," but the Boys' Brigade is for little fellows, and the military organization in the Catholic church is for big fellows, the little ones not being admitted. It is an ominous sign, and as it is stated that similar organizations are being made in other Catholic churches as well as in this city, it seems to signify that the emissaries of the pope in this country, under his direction, are preparing for the worst when it may come.—The Harbinger.



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2. 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.

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

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

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

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The Briggs Case.

The interminable Briggs case came to the front again, last week, and has probably received its final quietus in the ecclesiastical courts. It will be remembered that the case was carried to the General Assembly of 1891 on an appeal from the Presbytery of New York. The friends of Dr. Briggs held that it was irregular to take the case to the General Assembly before it had been tried by the Synod, and a complaint was made to the Synod of New York, which is now in session at Rochester. The complaints were referred to the judicial committee, which made a report that, after vigorous discussion, was adopted by a large majority. The report says: "The judicial committee take this occasion to confirm the right of complainants in the Presbytery to ask relief of the Synod whenever they are aggrieved, and all loyal Presbyterians acknowledge the largest liberty under our constitution and form of government in seeking a true adjustment of their difficulties. But in this case we recommend that these complaints be dismissed for the following considerations; The five complaints all relate to occurrences on the second trial of Dr. Briggs by the Presbytery of New York. The merits of that case have all been heard on appeal in the General Assembly. In the General Assembly of 1893 the whole case was heard at great length and a final judgment was rendered at that time by that assembly, covering the whole case. This, in our opinion, clearly and finally disposes of all interlocutory questions in those cases, no matter when those cases were pending."—Christian Evangelist.

The census statistics of the churches show that the Congregationalists are still the most numerous Protestant denomination in New England, having 1,521 church organizations, property valued at \$21,538,071, and 229,936 communicants, or 4.9 per cent. of the population. The Methodists rank next to the Congregationalists in number of churches and communicants, though the Baptists exceed them in value of church property. They have 1,369 churches, \$10,325,230 of church property, and 146,570 communicants, or 3.1 per cent. of the population. The Baptists have 938 churches, \$10,994,940 of church property, and 130,450 communicants, or 2.8 per cent. of the population. The Unitarians have 254 churches, property valued at \$6,399,270, and 43,025 members, or .9 per cent. of the population. The Universalists have 333 churches, property valued at \$3,809,618, and 17,632 members, or .4 per cent. of the population. The Presbyterians have 41 churches \$906,800 of property, and 7,114 members, or .15 per cent. of the population. The Roman Catholics have 81 churches, \$16,875,003 of property, and 1,004,605 communicants, or 21 per cent. of the population.—Guardian.

Photographs.

A large number of Sister Riach's photographs have already been sold. A supply is still kept on hand by Mrs. George Munro, 85 Wellington street north, Hamilton, Ont.

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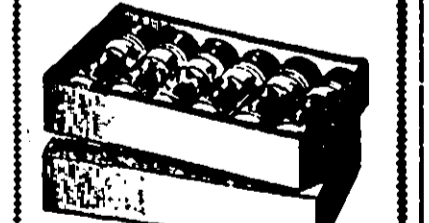
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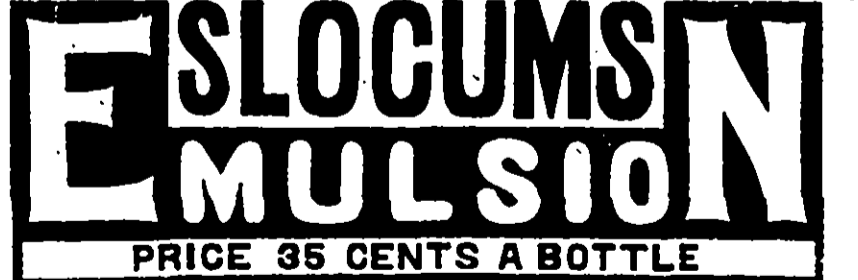
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