

# The Canadian Evangelist.

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

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## THE Canadian Evangelist

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

### Ill Temper.

"Love is not easily provoked." We are inclined to look upon bad temper as a very harmless weakness. We speak of it as a mere infirmity of nature, a family failing, a matter of temperament, not a thing to take into very serious account in estimating a man's character. The peculiarity of ill temper is that it is the vice of the virtuous. It is often the one blot on an otherwise noble character. You know men who are all but perfect, and women who would be entirely perfect but for an easily ruffled, quick-tempered, or "touchy" disposition. This compatibility of ill temper with high moral character is one of the saddest problems of ethics. The truth is, there are two great classes of sins—sins of the *body* and sins of the *disposition*. The prodigal son may be taken as a type of the first, the elder brother of the second. Now society has no doubt whatever as to which of these is the worse. Its brand falls without a challenge upon the prodigal. But are we right? We have no balance to weigh one another's sins, and coarser and finer are but human words; but faults in the higher nature may be less venial than those in the lower, and to the eye of Him who is love a sin against love may seem a hundred times more base. No form of vice, not worldliness, not greed of gold, not drunkenness itself, does more to unchristianize society than evil temper. For embittering life, for breaking up communities, for destroying the most sacred relationships, for withering up men and women, for taking the bloom off childhood; in short, for sheer gratuitous, misery-producing power, this influence stands alone. Look at the elder brother, moral, hard-working, patient, dutiful—let him get all credit for his virtues—look at the man sulking outside his own father's door. "He was angry," we read, "and would not go in." Look at the effect upon the father, upon the servants, upon the happiness of the guests.

Judge of the effect upon the prodigal, and how many prodigals are kept out of the kingdom of God by the unlovely character of those who profess to be inside! Analyze, as a study in temper, the thunder cloud itself as it

gathers upon the elder brother's brow. What is it made of? Jealousy, anger, pride, uncharity, cruelty, self-righteousness, touchiness, doggedness, sullenness—these are the ingredients of this dark and loveless soul. In varying proportions, also, these are the ingredients of all ill temper. Judge if such sins of the disposition are not worse to live in, and for others to live with, than sins of the body. There is really no place in heaven for a disposition like this. A man with such a mood could only make heaven miserable for all the people in it. Except, therefore, such a man be born again, he cannot—he simply *cannot*—enter the kingdom of heaven; for it is perfectly certain—and you will not misunderstand me—that to enter heaven a man must take it with him.

You will see, then, why temper is significant. It is not in what it is alone, but in what it reveals. This is why I take the liberty now of speaking of it with such an unusual plainness. It is a test for love, a symptom, a revelation of an unloving nature at bottom. It is the intermittent fever which bespeaks the unintermittent disease within; a sample of the most hidden products of the soul dropped involuntarily when off one's guard; in a word, the lightning form of a hundred hideous and unchristian sins.

Hence, it is not enough to deal with the temper. We must go on to the source and change the inmost nature, and angry humor will die away of themselves. Souls are made sweet, not by taking the acid fluids out, but by putting something in—a great love, a new spirit, the spirit of Christ. Christ, the spirit of Christ, interpenetrating ours, sweetens, purifies, transforms all.—*Professor Henry Drummond.*

### The Impregnable Rock.

But have the criticisms, however honest, ingenious and acute, displaced one fact, one dogma, one duty, set before us in "the lively oracles of God"? Have they interfered with the success of Christianity? Have they shorn the Word of God of its strength as "the wisdom of God, and the power of God" unto salvation? I answer, No! No matter how scholarly this criticism may appear, no matter how flattering to intellectual research or disturbing to the faith of simple-minded Christians, it does not shake for one moment that impregnable Rock on which the truth stands firm. It is no fault of the original Scriptures that manuscript copies contain faults, or that translators have not uniformly brought out the full meaning, so that there should be apparent contradictions. The variations of the text have, by the foremost scholars of the age, been declared not to affect any article of faith or practice. It is specially reassuring to know that the Bible, printed and circulated by thousands, is being sent forth, and proving itself a fountain of life to all who receive its truths, a well-spring of joy to all who believe in Him of whom its earliest pages speak, and to whom its latest pages testify—Jesus Christ, the only begotten Son of God, and the only Redeemer and Saviour of man.

Every day is narrowing the unsteady

ground on which the skeptic stands, and widening the stable platform of truth. Classical literature is lending its aid to the Bible in the use of language, while more familiarity with the habits and customs of ancient nations is casting light on scriptural allusions. From the tombs of Nineveh rise up witnesses for God, in long-buried marbles; from the mounds of Babylon are dug up figures which add their testimony to the Bible; on the temples of Egypt, in hieroglyphs on the monuments, and on divinities carved in stone, may be read inscriptions which are corroborations of Bible story, and which say to us, with a voice from God himself, "Heaven and earth shall pass away, but my word shall not pass away."—*Canon Bell.*

### "One Sweetly Solemn Thought."

The following is Phoebe Cary's beautiful hymn with her corrections— "Just as I want it to stand forever, and never touch it again," as she said to her friend, Dr. Deems:

One sweetly solemn thought  
Comes to me o'er and o'er:  
I'm nearer my home to-day,  
Than I ever have been before.

Nearer my Father's house,  
Nearer the many mansions be;  
Nearer the great white throne,  
Nearer the crystal sea.

Nearer the bound of life,  
Where we lay our burdens down;  
Nearer leaving the cross,  
Nearer gaining the crown.

But the waves of that silent sea  
Roll dark before my sight,  
That brightly on the other side  
Break on a shore of light.

Oh, if my mortal feet  
Have almost gained the brink,  
If it be I am nearer home  
Even to-day than I think,

Father, perfect my trust;  
Let my spirit feel in death  
That her feet were firmly set  
On the rock of a living faith.

Love's first thought is a thought of service. Love's first question is, What can I do for the loved one? or What can I give? not, What can I get? Herein is the difference between friendship-love—love that is pure and true—and craving love. In any true friendship, he who is a friend is more desirous of giving than of getting, of being a friend than of having a friend, of loving than of being loved. It is the same with a lover, or with a husband. If he thinks more of the happiness he hopes to gain than of the happiness he will be able to give, his love is not of the sort it should be; it is not of the sort that is sure of success in its pursuit. Divine love, the love that the Friend of friends has for His loved ones, is a giving love, not a craving love. He is ever among his friends as one who serveth; and He thinks more of evidencing His love than of having proofs of its appreciation or return. Whoever would love aright his Friend, or his friends, must be more desirous of loving than of being loved, and his heart must be giving out continually, not craving a reward of love.—*Sunday School Times.*

### A Beautiful Art.

Without disparagement of any of the other arts, to attain proficiency in which people make such long and valiant struggles, it may be truly said that the one art of smiling warms more hearts than all others together. Most children, in fact, all happy children, have an unconscious mastery of this beautiful art; but unfortunately they often lose it as they grow older. Children are the best judges of smiles in the world. "Her lips smile," said a child, speaking of a hard faced woman, "but she doesn't."

A widening of the mouth in a vain endeavor to look pleasant is not a smile. It deceives nobody. A smile, to be worthy of the name, must come from the heart. It is the result of an honest willingness and readiness to be pleased with little as well as great things.

"I can tell more about a man from his smile," said the chaplain of a prison, "than from his promises or his regrets."

A crooked smile shows that there is something wrong behind it, just as a sarcastic or a cynical smile shows a warp in the nature of the person who wears it. But when the heart is right the smile will be of the right kind, and should be cultivated.—*Youth's Companion.*

### Politeness and Courtesy.

The distinction between the two is nicely drawn by the editor of the *Sunday-school Times*:

There are imitations made nowadays of almost every valuable fabric. Furniture is covered with imitation leather; carriages built of unseasoned and shaky wood are painted the same as those which are made of clear-stuff hickory; columns of wood are painted so as to look like marble; but in the wear and tear of use and weather the difference at last stands out clear enough. Politeness is too often but imitation courtesy. Many a man is polite to his customers, but discourteous to his family. There are many who are polite to their acquaintances, but not to strangers. There are men who are exquisite in a drawing room, but boorish in a railway car. Politeness is largely a matter of education and habit; courtesy goes beneath both; it is a matter of character.

This difference is far-reaching. A person cannot be truly courteous to all unless he cherishes a respect for men as men, and is willing to accord to them the rights and considerations to which as fellow men they are entitled. The spirit which leads men to limit their interests and sympathies to a few favorites, which makes the world for them no larger than their own circle of acquaintances, is not the spirit out of which true courtesy can spring.

### Waiting to be Asked.

Some one inquired of a stranger who had come into a new place to live why she had not cast in her lot among the people of God. Her answer was, "Nobody ever asked me."

Modest people do not like to go where they are not invited, and where they fear they may not be wanted. It is very well to say people are free to come if they will; but there are timid,

hesitating souls, who fear to put themselves forward, and press in where they long to be; and it is the business of Christians to give them earnest and hearty invitations. "The Spirit and the Bride say, Come I and let him that heareth say, Come," and so invite others to accept the gracious call.

The nobleman when he determined to have his house filled with guests, did not set the door open and allow them to come and go as they pleased, but he sent his messengers into the highways, the lanes, and the streets, not only to invite but to urge, not only to urge, but to "compel them to come in."

There is a sweet compulsion which is allowable and is often most welcome. There are many bashful people who need to be urged; who hesitate about accepting the first invitation, but only need a little pressure to bring them in; and if we are to follow the plan of the heavenly Master we must not only invite people to Christ, but we must entreat and urge them to come in that the Lord's house may be filled with guests. He is calling "whosoever will," and is waiting to receive all who come, but it is for us to know him, and know how wide is the invitation which he extends, and how hearty the welcome that he gives to those that do come; to tell what we know, and invite the timid, the trembling, and the doubting, and emphasize the Master's call, and bid them welcome to the marriage supper of the Lamb.

"Whosoever heareth, shout, shout the sound,  
'Till the joyful tidings all the world around,  
Whosoever will may come."

—*The Common People.*

### The Heavenly Mansion.

There is an Indian legend of a king who resolved to build the most beautiful palace ever erected on this earth. To this end he employed Jakoob, the builder, giving him a great sum of money and sending him away among the Himalayas, there to erect the wonderful palace. When Jakoob came to the place he found the people there suffering from a sore famine, and many of them dying. He took the king's money and all of his own and provided food for the starving multitude, thereby saving many lives. By-and-bye the king came to see his palace, but found nothing done towards it. He sent for Jakoob and learned why he had not obeyed his command. He was very angry and cast him into prison, saying that on the morrow he must die. That night the king had a dream. He was taken to heaven, and saw there a wonderful palace, more wonderful than any he had ever beheld on earth. He asked what palace it was, and was told that it was built for him by Jakoob, the builder. In spending the king's money for the relief of suffering ones on the earth, he had reared this palace inside of heaven's gates. The king awoke, and, sending for the builder, told him his dream and pardoned him.—*A Cluster of Pearls.*

Talking is like playing on the harp; there is as much in laying the hand on the strings to stop their vibration as in twanging them to bring out their music.—*Autocrat.*

## Contributions.

## Our Father.

PETER ANDERSON.

O friends, what mysteries there are to vex,  
What unsolved problems rise on every hand!  
What puzzling contradictions still perplex,  
Which we may hardly hope to understand!

O let us learn the lesson of the past,  
That clearer light the ages ever bring;  
Let us be patient, he who knows the least  
Is always he who knoweth everything.

There is enough of pain and sorrow here,  
Of disappointment and corroding care;  
The strongest well may feel a hoding fear  
At thought of all they know they yet must bear.

We measure others by our little rule,  
And fix their faith as desperately astray,  
Like little children coming home from school  
Chiding each other in the twilight gray.

While at that home whatever may befall,  
A loving father waits each weary child,  
Whose heart is large enough to hold them all,  
Where'er their wandering feet have been beguiled.

O Father! when our little day is done,  
And we come home from life's hard school at last,  
Wilt Thou not greet us kindly—every one,  
Forgiving all the follies of the past?  
Hepworth, Ont.

## Autumnal Reveries.

EDNA.

O life! thy ways are full of thorns to me,  
The roses withered at the first wild blast,  
The trees, that once were full of song and cheer,  
Are felled—and strewn across my onward path.  
My onward path I and piled with blot-  
ted leaves,  
Torn ruthless from life's history,  
page by page,  
All seared and brown and bitten by  
sharp frosts  
Of censure, while the cruel north  
winds rage.

The leafless shrubbery on the once  
bright lawn,  
That sparkled in the golden sum-  
mer's sun,  
Is now, like life's once verdant fields,  
arrayed  
In robes of sombrous colors; sad it  
seems  
To see the spring time past, the harvest  
gathered in,  
While footsteps slow, my wandering  
way pursue,  
The autumn time of life has surely  
come;  
May winter's snows upon my brow  
be few.

The summer birds have long since  
sought the home  
Where south winds rock the ever  
fragrant tree;  
But no congenial climate now awaits  
Or southern foliage begs to shelter me.  
But oh! when winter's ice and snow  
have passed away,  
And once again the snowdrops pale  
are seen,  
May thorns and roses be as nought to  
me,  
May I in some small spot of heaven  
gleam.

## Till He Come.

EDMUND SHEPPARD.

It was just before His intense suffer-  
ing in the garden that the Saviour estab-  
lished a memorial institution to be  
observed by those who love Him in  
all succeeding years until He shall  
"appear the second time without sin  
unto salvation;" an institution that  
brings in its symbols a vivid reminder

of the dear body that was broken and  
the precious blood that was shed for  
the remission of our sins; and surely  
it is a joy and a holy satisfaction to the  
faithful followers of Christ to recognize  
among "all things" that the apostles  
were to teach them to observe this  
sacred memorial supper which combines  
so many sublime and comforting asso-  
ciations. Though not seen by us as  
He was seen by His disciples when He  
first appointed this ordinance, yet,  
nevertheless, He is as surely present  
with His people now, when in *faith* and  
*love* they assemble on the Lord's day to  
honor Him in holy and willing obedi-  
ence, as He was with them; and that  
presence is realized in the reception of  
the light and love that radiate from the  
face of Him who beholds us with  
delight and regards us with approbation.

It is also a reminder that we are not  
our own, that we are bought with a  
price, of which inestimable price the  
"cup" is a visible token, and thus an  
enjoinder that we should glorify God in  
our body and spirit *which are His*.

In it, too, we have a foretaste of the  
delicious festival at the higher table in  
the everlasting kingdom of God, when,  
in company with all the glorified saints  
we shall sit down and partake of the  
marriage supper of the Lamb.

The world sees nothing in this im-  
portant Lord's day celebration but an  
outward form. The infidel scoffs at it  
as a superstitious ceremony; or as a  
relic of effete sacerdotalism; and it is  
to be feared that many professed Chris-  
tians fail to appreciate the blessedness  
of this sweet and loving fellowship with  
the Saviour. This is apparent in those  
who neglect it altogether, or partake of  
it only when worldly reasons make it  
convenient; or at the intervening long  
periods appointed by modern churches.  
There are those too who, while they  
may attend to it every First Day,  
according to Apostolic example, do so  
as a mere formal acquiescence to the  
rules of the church; or with that light-  
mindedness which characterizes some of  
our younger brethren and sisters, who  
thus entirely fail to discern the Lord's  
body or to receive any religious benefit  
from what is, to them, only a service  
professedly rendered to the Lord, while  
the heart is far from Him.

"Till He come." Yes dear brethren,  
"Till He come" the church of Christ  
which He has purchased with His own  
blood, is exhorted to be loyal to Jesus,  
in remembering in His own way the  
love which He has for us; the same  
love which He had for those of whom  
it is recorded; "Having loved His own,  
which were in the world, He loved  
them to the end." Oh let us be faith-  
ful in maintaining and observing the  
ordinances of the gospel as they were  
delivered unto the Apostles to hand  
down to all generations "till He come,"  
and, when He does come, we shall meet  
Him with great joy, and He shall salute  
us with the blessed words: "Well  
done, good and faithful servant, enter  
thou into the joy of thy Lord." Amen.

"Till He come: O let the words  
Linger on the trembling chords;  
Let the little while between  
In their golden light be seen,  
Let us think how heaven and home  
Lies beyond that—"Till He come."

See, the feast of love is spread,  
Drink the wine and break the bread;  
Sweet memorials—till the Lord  
Call us round His heavenly board—  
Some from earth, from glory some,  
Severed only—"Till He come."

When once a soul, by contemplation,  
is raised to any right appreciation of  
the divine perfections, and the fore-  
tastes of celestial bliss, the glitter of the  
world will no more dazzle his eyes than  
the faint lustre of a glow worm will  
trouble the eagle after it has been be-  
holding the sun.—*Southern*.

## Our Work in Cities.

JAMES LEDIARD.

In spite of the difficulties attending  
our work in the cities, some of which I  
spoke of in the EVANGELIST of Novem-  
ber first, there never was a time when  
our presence and teaching was of more  
importance than now; and a well  
ordered church in the city is bound to  
make itself felt for good as never before.

Amongst the advantages of our work  
in the cities and towns are the following:  
1st.—It retains for us the many  
members who are drawn to these great  
centres of commerce, and by giving  
them a church home and a continuance  
of the religious surroundings to which  
they have been accustomed, binds them  
closer than ever to the Church of Christ  
and to its interests. I think if Toronto,  
for instance, could give us the number  
of such, that have been added to its  
congregation during the past few years,  
we would be surprised and certainly  
thankful. Such a work is one well worth  
doing. Without a church in such  
places these members would have done  
as scores have done in the past. The  
most conscientious and spiritually-mind-  
ed would have sacrificed something and  
worshipped and worked with some  
denominational church and the more  
careless and indifferent would have  
been lost to the Church of Christ as  
workers, and a proportion of them would  
have gone back to the world for want  
of the help which the church alone can  
give. I say to the brethren and sisters  
in the country, pray for the workers in  
the city, and sustain the work there for  
your boys and girls, and you will owe  
the churches there a debt you can  
never repay if they are the means of  
saving your boy from the temptations  
that are found in all towns and cities.

A second advantage is found in the  
fact that there is a growing desire on the  
part of many of God's people to get  
nearer to God's word and to New Testa-  
ment Christianity. That the Disciples  
of Christ in faith and practice and  
church government are more nearly  
allied to the New Testament pattern  
than any other body of people in our  
day, I think will be claimed by all  
of us, and it will be allowed by all who  
know our "Faith and order," we have  
always taught that a church should be  
carried on in accordance with the  
teaching of the New Testament; now  
it is a real and very important advan-  
tage every time we can present to the  
enquirer a church being thus carried on,  
and no effort is too great, no sacri-  
fice too costly, to demonstrate the fact  
that all work and all worship can be  
rendered in harmony with the Word of  
God; and while this is necessary every-  
where, it is especially important that  
our city churches should be models;  
both in their teachings and practices,  
they should be the very best product  
of the teachings of Jesus Christ.

Lastly, it is an advantage of the times  
in which we live and especially of our  
city churches, that we can, if we will,  
come into closer touch with our religi-  
ous surroundings, and doing so will find  
that there is a greater readiness than in  
the past to give attention to the truths  
which have distinguished us as a people.

On the part of both preachers and  
people there is a willingness to hear  
what we have to say, and it is quite  
rarely that the frank utterance of these  
truths provoke hostilities. There is  
not the shadow of an excuse for any  
Disciple of Christ to hold back the  
truth anywhere; and in the cities where  
men are thrown closely together there  
is abundant opportunities to do this.  
So I think that now, as never before,  
there is an opportunity for the clearest  
and most outspoken presentation of the  
"truth of the Gospel"

Our especial needs I would place in

the following order: A more complete  
personal consecration to Christ and  
His work; personal work for Christ  
and for sinners; more direct efforts by  
preaching and personal appeals to the  
unconverted; more individual study of  
Cod's Word. Then to these I would  
add carefully thought out plans of work  
even down to the smallest detail; care-  
ful development of the church's talents  
and equally careful organization of all  
its workers; and last but not least, A  
*careful avoidance* of all doubtful  
methods of work. "Preach the Word,"  
let us strive to keep both ourselves and  
our work "unspotted from the world."  
Let us aim to present to view the  
church of Jesus Christ in its beauty,  
and marred as little as may be by our  
human imperfection; then whatever  
may be our growth as congregations,  
we shall be pleasing in His sight who  
has purchased us with His blood.

In conclusion, let us not forget that  
there is a work for us to do outside our  
own congregational life. A wide field  
to be occupied. The field is the world,  
wherever there are men unsaved, where-  
ever there are followers of Jesus walk-  
ing in partial darkness and ignorance  
of His will, there we have a work, to  
save the one and to enlighten the other.  
It is a glorious thing to be a disciple of  
Christ, to be the Lord's free man. Let us  
magnify our office, let us both pray and  
work to bring others to enjoy the same  
privileges.

## Trotfoot and Lightfoot.

SHOPPING.

Trotfoot and Lightfoot and Winnie  
and Harry felt very wealthy. Uncle  
Will had given them each a bright  
silver quarter, and they were just  
aching to "buy themselves rich," as  
Uncle Will said.

They were to go down town in the  
morning and stay nearly all day, and  
have their lunch in a great big  
restaurant.

First of all came the ride in the street  
car. That was great fun. Harry put  
the fares in the little closed box the  
conductor held. Trotfoot thought it  
was like a coffee pot made without a  
spout. He soon discovered that to  
ring the bell once meant to the driver  
"Stop the horses;" ringing it twice  
meant "Drive on again."

When they were down town there  
were so many people hurrying to and  
fro, and the rattle and roar of the  
horses and wagons on the paved streets  
made it quite bewildering. It was nice  
to step inside a store where the noise  
was reduced to a loud hum.

One store was full of dishes, nothing  
but beautiful china and delicate glass  
ware. Lightfoot trod softly and kept  
her little elbows close in, for fear she  
might knock something down.

But the toy store! Lightfoot and  
Winnie Ohed and Ahed over the dolls.  
What dolls there were, to be sure.  
Dolls asleep in lace hung beds dolls  
presiding at dinner tables, dolls dressed  
and undressed, dolls piled up regard-  
less of noses and toes, and dolls  
carefully disposed in boxes.

Lightfoot had set her heart on one  
exactly like Ethelwyn Lacy's, but alas!  
a quarter wouldn't buy it. Kind Aunt  
Maggie, noticing the sorely disappointed  
little face, put more money in her  
hand and the doll was hers, airily  
attired in pink tissue paper as yet, but  
Aunt Maggie promised wonders for her  
to wear.

Winnie had decided to spend her  
quarter in candy, which she generously  
shared, keeping some of the daintiest  
pieces for Ethelwyn.

Meanwhile Trotfoot and Harry had  
gone by instinct to the rocking horses.  
The man in charge put Harry up on a  
fine war horse. Trotfoot carefully ex-

amined its mouth and harness with the  
air of one who knew all about it.

"This is a good one, I'll buy it,"  
said Harry, fishing in his mite of a  
pocket for his quarter.

The salesman smiled. "A quarter  
is not enough to buy it, little chap,"  
said he. Harry's face fell. There was  
a sharp struggle in Trotfoot's mind.  
Could he really give away his quarter  
without doing any one of the many  
things he intended with it? He took  
it out and handed it to the man with-  
out a word.

"Even two quarters won't buy it,"  
said the man with a kind look, handing  
back both pieces. "It would take  
fifty quarters to buy it."

Harry got off slowly with a mist  
before his eyes. Trotfoot took his  
hand, saying, "Never mind, Harry,  
when you come to see me Ben will put  
you on Dapp'e, and you can ride him  
to water every day." Then, turning to  
the salesman, "My father is a farmer.  
We have three horses and two colts,  
and when Ben takes them to the creek  
to water, he puts me on Dapple to ride,  
and one day Dapple stepped into a  
hole and I fell into the water over his  
head, and Ben walked right in with his  
boots on and picked me up and told  
me to run home fast."

It cheered Harry wonderfully to look  
forward to riding on a real live horse.  
He pocketed his quarter and smiled  
away the mist that made one rocking  
horse look like two.

Lunch was a strange meal to Light-  
foot. The men in dress suits who  
moved so quickly yet so quietly, who  
could bring in two heavily laden trays  
at a time, seemed very queer to her.  
She forgot to eat, watching them.

If any one had told Trotfoot that he  
would go home with his quarter un-  
spent, he would scarcely have believed  
it. What he did with it will take  
another chapter. AONES.

## Monthly Prizes for Boys and Girls.

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

## A Subtle Adversary.

By HON. CHAS. J. SCOFIELD.

## A CIRCUIT JUDGE OF ILLINOIS.

An intensely interesting story graphically told in  
the terse language of a leading member of the bench. It  
illustrates the baleful influence of the saloon power in  
the home, at the polls, and in the halls of justice. A  
handsome volume of 600 pages.  
JOHN H. VINCENY, Bishop M. E. Church and  
Chancellor C. L. S. C.—"A Subtle Adversary" by  
Judge Scofield, is a novel treatment of an old subject.  
It is concrete in its presentation of principle and is  
forcibly written. It will do good service to the cause  
it sets forth to champion."  
BISHOP ALAN BUNCE, of the Episcopal Church—  
"The book will command deep interest from all classes  
of readers."  
MISS FRANCES E. WILLARD, Pres. W. C. T. U.—  
"I am glad that it deals such hard blows."  
MISS LOUISE S. ROUNDS, Pres. Illinois W. C. T. U.—  
"It is true to life, beautiful in tone, pathetic in inci-  
dent, and clear in argument. Am delighted with it."  
Saturday Evening Spectator, Minneapolis—"The  
strongest temperance story ever written... A dramatic  
recital of great strength and absorbing interest."  
The Northwestern Christian Advocate—"Combines  
an attractive love story with a powerful arraignment  
of the drink traffic."  
The Christian Standard—"Absorbingly interesting."  
The Church Union—"An unusually interesting  
story." "Ought to have an extensive circulation and  
wide reading."

"A Subtle Adversary" is sent postpaid,  
on receipt of \$1.50. 48 specimen pages  
sent on receipt of 2c. stamp. It is a splen-  
did seller. Agents wanted everywhere.

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Selling Agents, Carthage, Ills.

### The Nashville Convention.

We have found that our readers are interested in hearing about the General Convention of our brethren in the States. In addition to what was said in last EVANGELIST, we give here extracts from some of our American exchanges, and first we give some of Geo. Darsie's interesting notes in the *Apostolic Guide*:

"We never had a better convention in all respects than that which closed its sessions in Nashville, Tennessee, last Friday, after a week's continuance. Five hundred delegates were in attendance, the representation being unusually general, ranging as it did from Massachusetts to California, and from Michigan to Texas. There was, of course, a large delegation from the Southern States, who never before had the general convention so near. Harmony reigned, the fellowship was delightful, the entertainment by the big-hearted Nashville people hearty and ample, while all the three missionary societies—the Woman's Board, the Home Board, and the Foreign Board, reported increased receipts and enlarged work. It was one of our very best conventions."

"The C. W. B. M. held the platform from Friday to Monday, and dispatched business in their usual quiet way. Without brag or bluster the women undertook to double their membership the past year and to push their annual income up from \$40,000 to \$50,000. They succeeded, of course, on both counts, their income reaching nearly \$53,000. The General Home Society whose convention followed that of the C. W. B. M. exceeded its receipts of the previous year by something like \$1,000, the amount raised being, exclusive of the receipts for Church Extension and Negro Education, \$41,201.82. The Foreign Society whose convention closed the sessions, made an advance of over \$10,000 over all past records, the greatest increase of its history. In all the three conventions there was a spirit of quiet determination for the future that means continuous advancement. Altogether our missionary work is in good shape and coming years will show great and gratifying enlargement."

"The speeches of the conventions were unusually well prepared, pointed, practical, brief. We never knew a higher average or a larger number in any previous convention. Mrs. Alice Williams handled "Woman's Opportunity," with grace and power; C. C. Smith pleaded the cause of the Negro with rare breadth and incisiveness, his address being one of the leading features of the convention. It will duly appear in print and should be read and pondered by all. Professor J. W. McGarvey on the Home Work and F. D. Power on Church Extension, made telling pleas. President C. L. Loos on "The development of our Missionary Work," M. D. Adams on Missions in India, E. T. Williams on Missions in China, C. E. Garst on Missions in Japan, made deep impressions. Frank G. Tyrell on Sunday-schools and Missions, J. Z. Tyler on Christian Endeavor and Missions, President H. McDiarmid, of Bethany, and President B. O. Aylesworth, of Drake, on Colleges and Missions, all gave admirable addresses. J. H. O. Smith closed the last session with a forcible plea for Missionary Intelligence. But good as the set speeches were they gave no greater enjoyment to the convention and no greater help to the work than the dozens of brief, informal addresses with which the sessions abounded and of which no specific mention can be made. The convention in short, was as marked for its intellectuality as for its spirituality. The editor of the Nashville *American*, the leading daily of the city, who was present through a considerable portion of the time, is credited with the remark that he never attended the sessions of any convention where he saw a greater amount of ability. Many of the speeches carried the delegates by storm and called forth repeated demonstrations of approval and delight."

"The Foreign Society is to have two additional secretaries to assist A. McLean in pushing the work the coming

year and in devising methods for increasing the offerings and stimulating the liberality of our people. Beyond this there are no special changes in the officiating of that society. In the Home Society J. H. Hardin succeeds R. Moffett in the corresponding-secretaryship, the latter having declined a reelection. His valuable counsel and service, however, are still retained by his election to the office of treasurer. It will seem very strange to those who have known R. Moffett during the years of his connection with our general home work, not to have him at the helm. But we think his mantle has fallen upon worthy shoulders and we hereby salute our new secretary."

"Our Boston church, under the leadership of its aggressive pastor, E. W. Darst, came to the Convention asking aid in paying the \$11,000 debt on its church building. It makes to our brotherhood the generous proposition that if it will give the Boston church for this purpose, \$1,000 a year for five years, it will be relieved thereafter of any further expense in regard to that church. That is to say, the Boston church will pay the remainder of the debt itself, and when the debt has been paid, will assume and discharge all its own running expenses, pastor's salary included. To this end E. W. Darst asks of our brotherhood one hundred pledges of ten dollars a year to run for five years. He received over thirty at the convention and the other seventy or less will no doubt come to him promptly. We have no more prosperous mission among us than the Boston mission, nor a more liberal, self-denying, active, enterprising congregation. It is doing a magnificent work and our people should show its appreciation of this fact by cheerfully giving it the aid requested in discharging its debt."

### "Campbellism" Among Baptists.

"The American Baptist," which represents the left wing of the Baptist army, has had its attention for a brief time called away from "Campbellism" as it exists among the Disciples, to the "Campbellism" of the Baptist Publication Society and certain eminent Baptist theologians. We first quote its *casus belli*, and then its castigation:

Commenting on Acts ii. 38, Dr. Hovey says: "Here repentance and baptism are represented as leading to the forgiveness of sins." Of 1 Peter, iii. 27, Dr. Hovey says: "But in this passage, baptism itself is spoken of as an embodied request or prayer unto God." "Baptism, therefore, saves, because it stands for and means genuine reliance, for the first time, upon the mercy of God in Christ; and indeed, an earnest request for pardon; it expresses the act of the soul in turning to God and seeking his grace."

Dr. Hovey closes his appendix in the following language; "But it (baptism) is prerequisite to salvation only as the known will of Christ is prerequisite."

To our readers that will seem quite orthodox teaching, but to the eyes of that staunch defender of Baptist landmark—Dr. Ray—it appears to be the rankest heresy. See how summarily he deals with Dr. Hovey, of national and international fame.

Such is the intolerable rottenness and falsehood of the theology of the American Baptist Publication Society. Surely this Campbellite doctrine of baptismal salvation, as taught by the American Baptist Publication Society, is no better than it was as taught by Alexander Campbell. If allowed to go by unchallenged and unexposed, it will do more harm than Campbellism has ever done. It will lead a large class of worldly preachers and members into the doctrine of baptismal salvation, and finally true churches will be compelled to repudiate the leaders of this new departure as wholly unsound, as teachers of falsehood.

We hardly think the leaders of this new departure will be "repudiated" now, as Alexander Campbell was more than a half century ago, for teaching the same truth and others like it. It is too late in the century for that. Baptists have made too much advance since the days of Alexander Campbell

to commit any such folly. It is a remarkable fact that the matured utterances of leading Baptist authors to day on the design of baptism conform, in all essential points, with the views held by leading or representative Disciples. This is not a comforting fact to the "American Baptist," but it must learn to "grin and bear it."

Dr. Ray should know that Prof. Packer in his splendid Commentary on Acts takes the same position, and so do a score of eminent Baptist authorities. Before he begins the work of excommunication he should count up and see if they who be against him are not more than they that be for him. This is undoubtedly true as to the weight of scholarship, and in the end truth always conquers error, as light does the darkness.—*Christian Evangelist*.

### Threw away his Crutches—A True Account of a Remarkable Event.

STATEMENT OF MR. MCNEE.

For eight years I was troubled with a sore on my leg which resulted from having it broken. The doctors kept me in bed five months trying to heal it up, but all to no purpose. I tried all sorts of salves, liniments, ointments, pills and blood medicines, but with no benefit. In 1883 it became so bad that I had to sit on one chair and keep my foot on another for four months. I could not put my foot on the ground or the blood would rush out in a stream, and my leg swelled to twice its natural size. Eleven running sores developed on it, which reduced me to a living skeleton (I lost 70 lbs. in four months). Friends advised me to go to the Hospital; but I would not, for I knew they would take my leg off. The doctor then wanted to split it open and scrape the bone, but I was too weak to stand the operation. One old lady said it had turned to black erysipelas and could never be cured. I had never heard of Burdock Blood Bitters then, but I read of a minister, Rev. Mr. Stout, who had been cured of a severe abscess on the neck by B. B. B., after medical aid had failed, and I thought I would try it. I washed the leg with the Bitters and took them according to directions. After using one bottle I could walk on crutches, after taking three, I threw away the crutches, took a scythe and went to work in the field. At the end of the sixth bottle my leg was entirely healed up; pieces of loose bone had worked out of it and the cords came back to their natural places again. That was nine years ago and it has never broken out since. I can walk five miles to-day as fast as any one, and all this I owe to B. B. B., which certainly saved my leg, if not my life. I cheerfully recommend it to all sufferers. Give B. B. B. a trial, and it will cure you as it did me.

Yours truly,

Wm. McNEE, St. Ives P. O., Ont.

Mr. F. C. Sanderson, the druggist of St. Marys, Ont. certifies to the entire truthfulness of the remarkable statement made by Mr. McNee, and says that several other wonderful cures have been made in his district by this unrivalled remedy for bad blood, dyspepsia, biliousness, constipation and all diseases of the stomach, liver, bowels and blood.

Some one says, "Wherever we can send a thought, God can send a blessing." This should encourage us in our prayers for absent friends.

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

## Our Special

## OFFERS

### For 1893



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

- All new subscribers will get the paper from now until January 1st, 1894, for \$1.00.
- Anyone sending one new subscription will get his own paper for 75 cents.
- Anyone sending two new subscriptions will get his own paper for 50 cents.
- Anyone sending three new subscriptions will get his own paper for 25 cents.
- Anyone sending four new subscriptions will get his own paper free.
- Anyone sending more than four new subscriptions, for every such additional new subscription will have his own subscription to the EVANGELIST extended three months, or receive 25 cents in cash, as he may prefer.
- Anyone now a paid up subscriber, who wishes to present a friend or neighbor with the EVANGELIST for one year, may do so by sending us 50 cents.
- 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.
- To the person sending us the largest number of new subscriptions before January 1st, 1893, we shall give a copy of WEBSTER'S INTERNATIONAL DICTIONARY, provided (1) that such list contain at least twelve (12) names; (2) that the person winning this prize waive all claim upon the foregoing special offers. Webster's International Dictionary is not a reprint of some old edition of Webster, but is the latest, unabridged edition, recently prepared at great expense by the publishers, the G. & C. Merriam Co., and it retails in this country for \$12.00.

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

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

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

All subscriptions and remittances are to be sent to

GEORGE MUNRO,

35 WELLINGTON ST. NORTH,

HAMILTON, ONT.

THE  
**Canadian Evangelist**  
PUBLISHED SEMI-MONTHLY  
AT  
85 WELLINGTON ST. NORTH,  
HAMILTON, ONT.

Terms, \$1.00 per annum in advance.

GEORGE MUNRO, Editor and Publisher.

All matter intended for publication, and all exchanges to be addressed to George Munro, 85 Wellington Street North, Hamilton, Ont.

All business communications and remittances to be sent to George Munro, 85 Wellington Street North, Hamilton, Ont.

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, 1892.

The Canadian Evangelist  
FOR 1893.

As this is the time of year when special efforts are put forth to increase the circulation of newspapers, secular and religious, it will not be out of place to say a few words to the friends of the EVANGELIST.

It is becoming more evident all the time that the EVANGELIST has a sphere and a field of its own. The number of its devoted friends is larger now than ever before. Commendations of its matter, manner and spirit have been quite frequent and very hearty, especially within the last few months. This is very gratifying and encouraging. The friends of the paper have manifestly no thought of its discontinuance, neither has the publisher.

But in order that the EVANGELIST may live and prosper without being a burden to any one, or involving any one in financial loss, its subscription list must be considerably enlarged. It is believed that the supporters of the paper would not be pleased to heat of its publication at a sacrifice not only of time and labor, but also of money to the publisher. They will not hear such a report if they will but exert themselves a little in the way of getting new subscribers.

We have heard no complaints about the price of the paper—one dollar per year. It may be, however, that some, comparing it with the large religious weeklies, which are published at from \$1.50 to \$2.50 or \$3.00 per year, may think the EVANGELIST a dear paper. The fact is simply this, the large weekly papers could not be furnished for their present prices were it not for their large circulation, and their extensive and profitable advertising patronage. Such papers as the *Christian Standard* and the *Christian Evangelist*, with 2,000 of a circulation and no advertisements, would have to sell at from \$10 to \$15 a year to pay the bare expenses of publication. A paper so expensively gotten up as the CANADIAN EVANGELIST, and with its necessarily limited circulation, cannot be issued even semi-monthly at less than one dollar per year. As we have said, we do not hear complaints in regard to the price of the paper; on the other hand, it is a frequent expression that it is well worth one dollar a year. We have said this much to prevent any one from looking upon the EVANGELIST as an object of charity and to guard against the impression that the person who pays for his paper is making the publisher a present of part of the subscription price.

The EVANGELIST modestly stands upon its merits, its platform and its record, and upon these grounds hopes to deserve the hearty and active support of the Disciples of Christ. In one sentence, what is required in order to the permanence and prosperity of this paper, is that its present subscribers

should pay their subscriptions promptly, and all lend a hand to increase the number of subscribers. What has killed many a paper has been the apathy of its friends.

The publisher wishes most cordially to thank all who have hitherto assisted him in keeping the EVANGELIST afloat, and desires to make special mention of the agents for their generous aid. See our special offers for 1893 elsewhere.

"Bible Annexes."

—Our Canadian brethren are trying to raise a \$20,000 endowment fund for a Bible Department in Toronto University.—*Christian Gleaner*.

This idea of Bible Annexes to the great universities seems to be spreading. The Annex is, we think, a wise expedient, and will serve a good purpose until the Lord shall send us a Rockefeller to build and equip and endow our own great Central Christian University—at St. Louis—*Christian Evangelist*.

Yes, the idea is spreading because it is a good one, and an economical one; but it is not spreading *this way*, rather *your way*, *Christian Evangelist* "Budget" man. We have been talking and writing about the scheme up here for four or five years, and have made a start in the direction indicated. Two years ago two courses of lectures were delivered to students attending Toronto University, and this session arrangements have been made for three courses; one of these has already been delivered by Bro. T. B. Knowles, of St. Thomas; another will be given by President McDiarmid, of Bethany College, this week; and later on Bro. T. L. Fowler, of London, is to give special instructions to ministerial students.

Some progress has also been made towards raising the \$20,000 mentioned; and there is good reason to believe that the scheme will be an accomplished fact ere long.

Our brethren in Ontario who may have had misgivings with regard to the wisdom of the plan, may be inclined to look upon it more favorably when they learn that in different States a similar project is being favorably considered by the Disciples. We understand the C. W. B. M. of the United States has made definite arrangements to establish a Bible department in connection with Michigan University, Ann Arbor. As we have said—it is a good idea. It is bound to spread, and it does not matter where it started.

We are pleased to add to our exchange list the *Truth Seeker*, of Brighton, Iowa. The editor explains why he has embarked upon the sea of journalism:

Fearing that there is a tendency on the part of some of "our brethren" to go off after "strange gods," and to sit down and play with sectarianism, and having an ardent desire to correct this evil to stay this spirit of indifference, and to arouse every latent energy—these are some of the motives that moved us to begin the publication of the *Truth Seeker*.

There is, no doubt, such a tendency as the *Truth Seeker* fears, and we wish its editor much success in fighting against it.

The *Christian Guardian* says:

A lady recently told us of being in Dr. Storr's church, and witnessing a somewhat unique ceremony. Each baptized child who had reached the age of two years was presented with a Bible by the pastor. Our informant thought this usage might be adopted with advantage in every church. Certainly it would be a good thing to take more account of the children of the Church, and early teach them their obligation to serve Christ the Lord.

If the words, "of the church" be left out we cordially endorse the last

sentence above. Before children can be "of the Church" they must not only have been taught their obligation to serve the Lord, but they must for themselves have personally assumed that obligation. In the days of the Apostles the order was hearing, believing and being baptized; those who practice infant baptism make it, being baptized, hearing and believing.

CONFESSING CHRIST.—The Ethiopian official was convinced that Jesus Christ was the promised Saviour. He found the truth for which he had been seeking; the light toward which he had been struggling had dawned on his soul. He is now resolved to follow the leading of the truth and light. As they journeyed they came to a place where water was plentiful; the new convert exclaims: "See, here is water; what doth hinder me to be baptized?" He believed in Christ; he is now ready to profess his faith in Him. The evangelist points out to him the one condition of admission into Christ's kingdom, "If thou believest with all thine heart, thou mayest." To this he readily responds, and makes the good confession: "I believe that Jesus Christ is the Son of God." Then the chariot was stopped. Both Philip and the Ethiopian went down into the water and he was baptized in the name of the Father, the Son and the Holy Ghost. As Philip had unexpectedly approached the Ethiopian, he was now as suddenly and unexpectedly parted from him. As they "came up out of the water the Spirit of the Lord caught away Philip, that the eunuch saw him no more," and he went on his way rejoicing. He rejoiced in the spiritual light he had found, in the blessings of salvation he had received. He rejoiced in God. For him the true joy of his life had begun. Philip was found at Azotus, the ancient Ashdod, ten miles north of Gaza. He went on with his evangelistic work, preaching in all the cities through which he passed till he reached Caesarea.—*Canada Presbyterian notes on S. S. Lesson*.

How different the above is from the puerile efforts that have so frequently been made to explain away the evident meaning of the plain words of scripture in the passage in question. No attempt to prove that "into" does not mean "into," nor "out of" mean "out of."

Our Omnibus.

Bro. Silas Moot has removed from Waterloo, Indiana, to Vandalia, Cass Co., Mich.

Bibles and Testaments should be plentiful in every Christian home. After them comes a good standard dictionary. Some friend of the EVANGELIST is going to get one for a New Year's gift. Will it be you? Why not try for it?

Look around and see if there is not some one you can induce to take the EVANGELIST; some one you would like to present it to for a year, or some one you think we ought to send it to for a year for nothing. When you find any such people, please notify us promptly.

Look over this paper and note how our contributors are occupying space, and observe what good reading they are giving us, too. Show this number to your friends and speak a good word for the paper. If you can use sample copies to advantage, drop us a post card saying so, and we shall mail you some.

We call very special attention to our "Special Offers." We think our friends must admit that they are generous. Our prize is a prize indeed. Webster's International Dictionary will be a standard work when the young man of to-day is a grandfather. We desire largely to increase our list and make the EVANGELIST a better paper than ever before. Help, friends, and help NOW.

That excellent paper, the *Christian Evangelist*, of St. Louis, Mo., has recently donned a new dress, and made changes and improvements in the arrangement of its numerous ably conducted departments. Those of our readers who have never seen the *Christian Evangelist* would do well to send for a sample copy to 1522 Lucas Place, St. Louis, Mo.

TO THE EDITOR OF THE CANADIAN EVANGELIST: Will you give space in the EVANGELIST to the following important notice?

I withdraw my endorsement of "The Plan of the Ages." I no longer recommend it as safe literature. I believe it has done harm. I regard it as a dangerous book for any but the most careful students of the Bible.

E. R. BLACK.

Aylmer, Ont.

Before going to Japan, Miss Mary Rioch went to Frederick Lyonde, the high-class photographer opposite the post office, Hamilton, and was photographed. She was so well pleased with the work, that she gave a second order. The Ontario Christian Woman's Board of Missions has placed an order with Mr. Lyonde for 75 photographs of Miss Rioch. Mr. Lyonde received a GOLD MEDAL first prize at Toronto this year.

SPECIAL PREMIUM  
FOR THE LADIES.

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

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

GRAND RAPIDS  
CARPET SWEEPER

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

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

Take notice that this offer is to every lady who sends TEN new subscriptions before January 1st, 1893. We believe many of our friends can take advantage of this offer—ten is not a large number; by going right to work ten new subscriptions can be obtained before January 1st, 1893.

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

Send all subscriptions and remittances to

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

What our Friends are Saying.

A brother sending in a new subscription together with his own renewal, closes his letter thus:

"Hoping that people may realize the benefits of such a paper as the EVANGELIST and that your subscription may increase."

Another writes:

"Am pleased with the general tone and character of the EVANGELIST and hope it is prospering financially as well as in its literary lines."

And here is the word of still another: "I must congratulate you on your last issue. Personally, I think it is the best number you have ever published, everything considered."

With the continued sympathy and support of our brethren and sisters and the blessing of God, we can make the EVANGELIST a still better paper.

Church News.

ACTON, Nov. 2nd.—One baptism at Acton last Sunday night.

A. C. GRAY.

RIDGETOWN, Oct. 31st.—I am glad to inform you that we have succeeded in engaging Bro. R. Bulgin, late of Clayton, Md. He has been with us two Lord's days and the brethren are delighted with him.

J. A. C. ANDERSON.

AURORA.—The Disciples will have meetings next week, commencing on Monday evening at 7.30. W. D. Campbell, of Detroit, will be the speaker. He is said to be an eloquent evangelist. His subjects are what the age requires. All who can should hear Mr. Campbell, especially those desiring to know more of the teaching of the Disciples.—*Aurora Banner*, Nov. 4th.

RODNEY.—Bro. Ainsworth has just concluded a two weeks' series of meetings at Rodney, resulting in eleven additions to the membership there. The church is much encouraged by the good results, and hope that the good seed sown will yet yield abundantly in the minds and hearts of others who are almost persuaded.

J. A. M.

West Lorne, Oct. 28th.

GUELPH, Nov. 1, 1892.—A WELCOME THAT WAS A SURPRISE.—We were very pleasantly surprised on the evening of Nov. 1, by about fifty of the brethren, sisters, and friends of the church, who had come to welcome home Mrs. Fowler, who had just arrived from a visit with her parents. What they brought in their hands will minister to the needs of the outer man, and their kind words of welcome expressed in the brief programme which was carried out will nourish and strengthen the inner man to renewed efforts in the work for Christ. It is a great pleasure to labor with this people, who are working so earnestly for the growth of the church in this city, and we can indeed thank God that our lot is cast in so pleasant a place.

GEO. FOWLER.

RODNEY AND WEST LORNE.—At the close of my labors for the past year, I send for publication the visible results. There have been fourteen additions during the year; thirteen by primary confession and baptism and one by letter. Just closed a two weeks' meeting at Rodney, resulting in eleven being added to the church. The audiences are good, and peace and harmony prevail. I have accepted the unanimous call of the churches of Lorne and Rodney to remain with them another year, and will enter upon the same full of hope, trusting that greater results may attend my labors. With a sad heart I chronicle the gradual failing of our beloved Bro. Arch. McKillop, who is estimated so highly by the church and community for his moral and spiritual worth.

R. M. AINSWORTH.

West Lorne.

MIMOSA.—The Annual S. S. entertainment here took place on the evening of Oct. 28; and notwithstanding the very unfavorable state of the weather, was a success in almost every particular.

The collection for Home Missions indicates a living appreciation of our needs and privileges. This last remark is applicable to EVARCTON as well as to Mimosa.

TORONTO, Cecil St.—On Oct. 26th, 27th, 28th, 31st and Nov. 1st, Bro. T. B. Knowles, of St. Thomas, delivered five lectures, being the first course of lectures intended for the benefit of our students who may be attending the University o: one of the colleges in Toronto.

Bros. A. Tovell and J. Munro have been our supplies for most of the time lately. We expect Bro. Sime from Paducah, Ky., with whom we have had some correspondence, to visit us on 13th.

MOSA AND GLENCOE.—As formerly announced, a comfortable church house has been bought in the latter of these two places, and the writer now devotes half of his time to each place, preaching in Mosa in the morning and in Glencoe in the afternoon.

WEST LAKE, Nov 7, 1892.—I commenced my labors with the church here yesterday. The work here is in a prosperous condition. Two years ago the hearts of a few brethren here were sad.

WEST LAKE, Nov 7, 1892.—I commenced my labors with the church here yesterday. The work here is in a prosperous condition. Two years ago the hearts of a few brethren here were sad.

A. C. Gray, one of God's noble workmen, came among them, and for one year, with tireless efforts, he tried to lead souls to Christ. It was a prosperous year, his efforts were blessed. Hearts that were sad were made to rejoice.

J. D. STEPHENS.

INTERNATIONAL BRIDGE, ONT., Nov. 13th, 1892.—Dear Bro. Munro: We took up the envelopes for the Home Mission collection on Sunday, but the result was very small, chiefly, I believe, because our people have not rightly estimated the importance of that branch of the work.

Will drop some notes again as occasion offers. Yours in the Master's cause. JOHN T. JAMES.

Co-operation Notes

BOARD OF MANAGERS.—Pres., Hugh Black, Rockwood; Vice-Pres., John Campbell, Erie Mills, St. Thomas; Rec. Sec., J. W. Kilgour, Guelph; Cor. Sec., Geo. Munro, Hamilton; Treas., John McKinnon, Everton; R. Windatt, Bowmanville; Thos. Whitehead, Walkerton; John Black, Rockwood; Daniel McMillan, Hillsburg; Edward Tolton, Ospringe; Enos M. Campbell, Blenheim.

Contributions.

Table with columns for individuals and children's day. Includes names like Miss L. V. Rioch, Miss Tina McKinnon, Mrs. Ricch, R. N. Wheeler, S. S. Guelph, and church collections from Hamilton, Nassagaweya, and Mimosa.

The returns from the November collection have begun to come in. If the churches that have already reported may be taken as an index the response this fall will be more liberal than ever before.

usually heavy this year. The Board depends upon the elders and preachers to encourage the churches to support the Home Mission work.

GEO. MUNRO, Cor. Sec.

Obituaries.

ROBERTSON.—Catherine, beloved wife of Donald Robertson, of Acton, aged 81 years. She was born at Breadalbane, Perthshire, Scotland, and when about 22 years of age came to Canada with her father, settling in South Lanark.

Leading characteristics: She was of a cheerful, frank disposition. Strictly truthful and utterly free from deceit; valuing honesty and simplicity above all things. She was given to hospitality, and no beggar was sent away empty or refused a night's lodging.

IN MEMORIAM. Gone with the falling leaves, That glorious autumn day, Her work well done, Her rest well won; She gently passed away.

ROZZEL.—Isabella, beloved wife of Benj. Rozzel, Jr., of Orton, aged 21 years. About eight months ago our sister came into our midst by her marriage with Mr. Rozzel; and during this short time she had endeared herself to many of us, so that it was hard to give her up.

Died. At Rodney, on Friday, Nov. 2, Bro. James Paterson, in his 76th year. Blessed are the dead who die in the Lord. Faithful to the last, his end was peace.—R. M. A.

BARNES-HALL.—At the residence of the bride's father, Mr. S. J. Hall, Bowmanville, Ont., on Nov. 2nd, 1892, Mr. E. B. Barnes, minister, to Miss G. E. Hall, both of Bowmanville. P. Baker, officiating.

BLACK-MOONEY.—At Everton, on Nov. 9, 1892; Mr. Wm. Black, of Orton, to Miss Janet Mooney, of Orton. P. Baker, officiating.

MARRIED. HAMILTON-BROWN.—At the residence of Mrs. Conner, Portage la Prairie, Man., Can., on Wednesday, Oct. 19th, 1892, by A. H. Finch, Mr. Albert E. Hamilton, formerly of Erin, Ont., and Miss Maria Brown, formerly of Tara, Ont., both of Portage la Prairie.

P. S.—The above were both members of the church at Portage la Prairie. Some forty-five of their young friends assembled and partook of the wedding feast. A. H. F.

TARHUF-FERGUSON.—Oct. 26, at the residence of the bride's father, Clearville, Miss Maggie Ferguson to Thos. W. Tarbut, of Wallacetown.—R. M. A.

PANGBURN-LOGAN.—At West Lorne, Nov. 2, Miss Letitia Logan, to Edward H. Pangburn, all of Rodney.—R. M. A.

A Barefaced Fraud.

The following, clipped from the columns of the Toronto Globe, Oct. 29th, is of sufficient importance to newspaper readers to warrant its reproduction in these columns:

To the Editor of The Globe.

SIR,—I am sure you will agree with me when I say that something ought to be done to stop the barefaced swindling (no milder name will do) which is going on in certain directions in our midst, and I have no reason to doubt that my experience in this city is the experience of others in many parts of Canada. I have read so much of the great success of Dr. Williams' Pink Pills for Pale People that I determined to give them a trial for nervous troubles.

newspapers ought to do something towards protecting their readers from frauds of this kind. We frequently read of reporters doing clever detective work, etc., visiting churches in the garb of the lowly, and then writing up their reception. Here is a new field for them. Let some clever reporter travel the length and breadth of this city in humble guise, and see how many dealers are honest enough to give him what he asks for without trying to impose a substitute upon him.

I trust, Mr. Editor, you will give this a place in your columns, as it may serve to prevent some one else from being cheated.

A LADY READER. Toronto, Oct. 27.

Photographs for Sale.

Many having expressed a desire to possess photographs of Sister Mary Rioch, we have decided to procure a quantity of them and offer them for sale at 25 cents each. The different members of our Board (the O. C. W. B. M.) will keep a supply, so that those living near them may obtain copies conveniently.

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

Our friends may depend upon receiving a good likeness and a well-finished picture. Any profit there may be from the sale of the pictures will go into our Foreign Mission Fund.

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

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## Woman's Work.

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

O. C. W. B. M.

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

### Programme for December Meeting of Auxiliaries.

Subject.—Christmas gifts. To whom shall we give them?

1, Prayer—For the blessing of God upon our meeting.

2, Hymn 85—“Hark! the Herald Angels Sing.”

3, Reading responsively Matt. ii. 1-12. Matt. xxv. 31-46.

4, Prayer.

5, Hymn 363—“We Give Thee but Thine Own”

6, Business:

Reading of Minutes, etc.

Roll Call. Members responding by suitable quotations.

Payment of dues.

7, So far as time allows let each member give a thought on the subject.

8, Hymn—Doxology.

9, Prayer.

Christmas! There is something exhilarating about the very thought! Who has not felt its gladdening influence? To the child's heart it is the day of days, looked forward to for weeks.

And should it not be a glad, merry time? To many, either through misfortune or fault, it is not. The question comes to us as Christian women, what can we do to lighten the burden of those in distress?

How many even at our own doors suffer during the cold winter for want of the bare necessities of life! Those of us who can (and is their one who cannot?), shall we not seek out at least one of earth's afflicted ones, and by every means in our power, make this joyous Christmas time a happy time for them, and in order to accomplish this, instead of, as is really so much our custom, giving gifts to those of our relatives and friends who have no real need of them, can we not, will we not, spend the money necessary to purchase these often useless things in relieving the wants of those less favorably situated than ourselves?

Can we not teach those about us that the highest, noblest giving is to those who cannot repay; that the ordinary Christmas present is simply an exchange? May not even the little children learn this, and find real pleasure in giving where it is indeed a virtue to give?

An old man was once asked the secret of happiness. He replied: “Try to make some other person happy.” Is it not true?

And so, to answer the question asked in our subject, shall we not say, “To those in need,” remembering the words of the king, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

L. V. R.

### Letter From the Cor. Secretary.

DEAR SISTERS:—

I have been thinking a good deal lately as to how we can increase the funds to support our missionary. I wonder how many of us sisters can give an *extra cent a day* for this purpose? I am sure a good many of us can if we only get the desire impressed on our hearts. It is wonderful how much can be accomplished by systematically laying by a little every day.

Cannot we dispense with some of the luxuries of life that we may have

more to return to the Lord's treasury? “A hundred years from now” it will not signify that these frail bodies of ours were not always arrayed in beautiful rich garments, but it will signify if we have been instrumental in God's hands in winning souls to Christ—if we have helped to the utmost of our ability in sending the glad news to the perishing. I think that by and by we will wonder that we thought we were sacrificing in giving up some of the things we have been so accustomed to.

Rather let us consider it a rare privilege to be permitted to share in carrying out our marching order,

“Go into all the world.”

Dear sisters, let our faith and works go hand in hand; may we each one strive to do our *very best* and with our Father's blessing the work shall not want for lack of the means to carry it on. B. S.

### A Talk with the Girls.

To all the girls who read the CANADIAN EVANGELIST, greeting:—

I feel like having a talk with you this evening, girls, you Canadian girls, and a vision good to look at rises up before me as I say those two words, “Canadian girls,” a vision of troops of bright-eyed, rosy cheeked, healthful, wholesome, happy girls in comfortable homes in a land that affords every facility for being good and wise, and leading enjoyable and useful lives; and this year while other countries are suffering from famine and plague, we have an abundance and to spare and plenty of good health to enjoy it.

Did you know, girls, that Max O'Rell, the clever and witty French author and lecturer, said the “Canadian girls” possessed all the best qualities and the graces of mind and person of both the English and his own country women? Now I don't think anyone can pay you a higher compliment than did the gallant Frenchman, let him try ever so hard.

Now in view of all those generous gifts from the hand of the bountiful Father, don't you think you owe him a great deal of love and gratitude, and that you should be willing to share it in every possible way? And there are so many ways of doing it, each one of you will have different opportunities on account of different circumstances and locations, but if you are deeply interested in showing your love for the Creator and all His children, you will be quick to see and seize the opportunity when it comes.

There are two things in particular which you may all do, no matter how situated, that will make the lives of the people about you, and your own lives too ever so much happier.

One is, unvarying kindness in speech and action to all with whom you come in contact, and particularly to the poor; the feelings of the poor are easily hurt and they are very sensitive to a slight or even a fancied slight where it was not intended, so be very considerate of them. You would likely be much surprised if you knew how a kind word or deed cheers them and helps to brighten their hard lot.

People who are possessed of well stocked wardrobes and larders, and who have a profitable business or a good solid bank account, are generally possessed of a serenity that is not easily disturbed by small slights or cold words. But not so with the poor toilers who have none of these very desirable things, and who strive as they may to “make both ends meet,” still have a pitiable gap between the two ends of their financial affairs. That is anything but enlivening, for them to view, and a kindness done to them will not be lost or forgotten by the One who watches over all His children.

The other thing I had reference to is singing. There are so many beautiful sacred songs, that you can use them lavishly with no fear of them becoming exhausted, and one wonderful thing about them is that they never grow old. Sentimental songs come into notice with a flourish, have their day, become old and unfashionable and disappear, but some of our choicest and loveliest hymns were written considerably over a hundred years ago and are just as new, just as soul elevating, and are sung with as great a love and appreciation now as they were then, yes and ever will be, as long as our King reigns and has faithful and loyal subjects on the earth. You cannot tell how many lonely hearts you might cheer or how many beclouded souls you might sing into the clear sunshine of God's love.

I was staying with a friend one time who lived in a little country town, and as she went about her work she would every now and then break out in a clear sweet voice with a verse or two of some fine old hymn. She had a lovely golden-haired, blue-eyed baby boy, and all his cradle songs were the same old hymns that her mother and father sang to her in her childhood, and I have hopes that that little boy will sing them yet to crowds of earnest listeners. She came into the room where I was sitting one evening, and taking up the babe sat down in the rocking chair and commenced to sing “Rock of ages, cleft for me,” a hymn that always seems to me more of a prayer than a hymn. The dining room door stood open and just across the lawn in a neighbor's house at an upstairs window, sat a young minister just through college and come to take charge of his first church. He was sitting preparing his sermon for the approaching Sunday, and was in a very gloomy and desponding mood and sure that his sermon was going to be a complete failure, when all at once the words of that lovely song fell upon his ear, sung in full rich tones, and as he listened all the gloom and doubt dropped away, and he drew very near to Him that loved us and washed us from our sins in His own blood,” and instead of his sermon being a failure, it was one to gladden the hearts and uplift the souls of all who listened to him.

So, girls, sing as you journey through this pleasant land toward your home, sing the ever new old songs that tell of God's glory and majesty and of His long suffering and loving kindness, and of the condescending and sacrificing love of our exalted Redeemer, and by and by we shall all learn a grand new song in that beautiful country where we shall go no more out forever.

W. A. S.

After reading the article by “W. A. S.” I feel constrained to add a word of testimony concerning the power of sacred song.

Many years ago, and just about this season of the year, I was slowly recovering from sickness, and was weak both in body and mind, I presume. I felt a dread of the approaching winter and was forecasting many troubles and difficulties that I might have to encounter in my weak state. In short, I was in a most desponding mood, and could see nothing but cold, grey skies, and leafless trees. Just then, the young girl who was with me began to sing as she went about her work. I took little notice of it at first, until these words of the sweet old hymn floated in—into my consciousness—into my heart,—

“We'll praise Him for all that is past, And trust Him for all that's to come.”

As if an angel had spoken, the clouds parted, and the shadows rolled back from my heart. The words were mine

forevermore. I have never let them go, and many, many times since, the recollection of that hour has filled my heart with the very peace of God.

One more instance will suffice, though I could give many; this also occurred many years ago, but has never faded from my memory.

I was returning about midnight from the bedside of a sick neighbor who lived nearly a mile from my home. It was a country road, and though very familiar to me, seemed lonely and uncanny enough at that hour, as the night was dark. Suddenly I heard heavy footsteps approaching, though still at a considerable distance. I cannot say that my heart kept on the even tenor of its way. I hesitated about whether to walk boldly on or to try to conceal myself in a fence corner. The footsteps were drawing nearer and my heart was beating more wildly, when a clear, manly voice struck up the words of that well known old revival hymn, “Come, ye sinners, poor and needy.” In an instant every fear had vanished, and I walked on without a tremor. Who the singer was I never knew. I passed him in the darkness, but with the prayer in my heart that the encircling arms of God would be his shield from every snare, and his refuge in every storm of life. And so, I, too, say to the girls, and to the boys, and to the travellers under the noonday sun, and to those who are resting in Beulah land, sing:

“Should coming days be cold and dark We need not cease our singing, Our King says come, and there's our home, Where golden harps are ringing.

A remark made to me by a friend lately, started some happy thoughts, and I pass them on. He had driven a long distance through a cold rain, and, after getting warmed and dried, he said: “What a pleasant thing it is to know where we are going to when we are out in a storm, to know that a welcome, and comfort and warmth await us at the end of the journey. I should have felt the cold very much if I had not known where I was coming to.” In a moment I thought what a universal feeling that is; we have all experienced it many a time on going to visit friends at a distance, or on turning our faces homeward after an absence. The pleasurable anticipation of the welcome that awaits us, entirely overshadows the tediousness or the discomfort of the journey. And so, beloved, will it be with the discomforts and trials and cares that befall us by the wayside of this life, if we have always in mind the welcome, the warmth and light, the comfort and love that await us in the Mansions of our Father's house. Oh what a happy, inspiring thing it is to “know whom we have believed,” to know that He is able to keep that which we have committed to Him against that day of our home coming.

And so Sister Mary Riach has really gone. She has taken her farewell look at the dear home faces and the familiar surroundings; has said “Good-bye” to the brethren and sisters who so lovingly greeted her at various points in her journey across the continent; has taken a last look at those who accompanied her to the ship; and even the shores of her native land have faded in the distance. And what now for our dear young sister—our very own missionary? Our beloved President has requested that prayers be offered for her in the churches of our Province; this is well; but, my dear sisters, it is not enough. Every morning as we open our eyes upon the dear faces and scenes of home, just then, let us every one, remember our Sister Mary, and carry her in our hearts to the throne of God for His blessing upon her at that hour, and for that day; and more than

## Fagged Out!!



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this, every time that a thought of her or her work comes to our mind, let us lift our hearts and say, “God be with her, in power, in wisdom, and in the comfort of His Holy Spirit.” She has left all for Christ, and gone out in His name. May she daily, hourly realize that “Companionship with Jesus Makes life divinely sweet.”

S. M. BROWN.

O. C. W. B. M.

CONTRIBUTIONS SINCE LAST REPORT.

### Home Missions.

Auxiliary at Guelph	\$7 00
“ Walkerton	5 50
“ Wainfleet	5 00
“ Warton	4 00
“ Erin Centre	6 00
“ Erin Village	6 25
“ Collingwood	5 00
“ Toronto (Cecil St.)	6 00

### Foreign Missions.

Mrs. M. A. Stewart, Guelph	\$ 5 00
Mrs. J. Campbell, St. Thomas	10 00
T. Whitehead, Walkerton	5 00
Mrs. S. M. Brown, Warton	5 00
Mrs. W. J. Forrester, Toronto	3 00
Mrs. Wm. Tovell, Barret	1 00
Mrs. Higgins, Toronto	1 00
A Sister	3 00

### Children's Day Collection.

Sunday School at Erin Centre	\$6 32
“ “ Georgetown	1 50
“ “ London	3 00
“ “ Owen Sound	2 60

Contributions were also received (in response to our appeal) for Missionary's Outfit from the following Auxiliaries Toronto (Cecil St.), Blenheim, St. Thomas, Bowmanville, Guelph, Ridgeway, Erin Centre, Wainfleet, Lobo, West Lorne, Everton, London and Kilsyth.

JENNIE FLEMING, Treas.

Kilsyth, Nov. 4, 1892.

The Auxiliary at Erin Village also sent a contribution for the missionary's outfit, but it was unfortunately lost in the mails.

### Have You Asthma?

Dr. R. Schiffman, St. Paul, Minn., will mail a trial package of Schiffman's Asthma Cure to any sufferer who sends his address and names this paper. Never fails to give instant relief in worst cases, insures comfortable sleep and cures where others fail.

Young People's Work.

FOR CHRIST AND THE CHURCH.

(FROM THE ENDEAVOR HERALD.)

Corresponding Committee of the Toronto Christian Endeavor Union.

TO ALL CHRISTIAN ENDEAVORERS AND WORKERS: The object of this committee is to provide a Christian welcome to all Christian Endeavorers, or any persons coming to our city as strangers, or going from our city to other cities and towns for any length of time. So often is a stranger coming to our city left to his own devices for amusement and entertainment, and the brilliantly lighted saloon, billiard parlor, theatre, and other kindred places are all that offer him a welcome. The committee feel that with the co-operation and support of yours and other societies, we can accomplish great good by offering a Christian welcome and an invitation to come to our church services and society meetings to any person of whatever denomination. We will also follow residents of our own city, and if they go to your city, town, or village, we expect you to extend them the same welcome. This committee is composed of one person from each society in the union. We desire that the corresponding secretary of each society act as corresponding member for his society where there is no corresponding committee appointed by the union, and when there is any one leaving their society or neighborhood to try to get their address where they have gone, and let some one in that place where the party or parties have gone know thereof. This work does not only apply to young men, but young ladies as well. If there is any person coming from your part to Toronto, please let the undersigned know their name and address, if possible, and they will be looked up and introduced to some Christian worker near where they have taken up their abode; or if there is any person coming to Toronto to work, and if they have not secured a boarding house before they arrive, please let it be known, and one that can be recommended will be looked up for them.

Let this be our motto for the coming year and the years to come: "I will do all the good I can to all the people I can, in all the ways I can, as long as ever I can." Yours in Christian Endeavor, FRANCIS DUNN.

Corresponding Sec. 67 Wood Street.

[This same work has been taken up by the unions in Hamilton and London, and doubtless in other cities and towns. For Hamilton, address J. C. Harris, 140 King street east; for London, address Charles R. Sayer, secretary Y. M. C. A. In other places we have no doubt the secretary of the Local Union would gladly receive correspondence. Any other unions that have taken up this work will please send the address of the corresponding secretary to us for publication.—Ed. Endeavor Herald.]

Children's Work.

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

"I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye." Ezekiel xviii. 32.

I have told the story of Jesus, Yet again for another day; And have sought to lead the wandering feet

To the Master who is the way. I have told the story of Jesus, And now in the evening dim,

Too weary for toil, my heart would lift A song of its love unto Him.

I have told the story of Jesus, And I muse in the night-fall grey, On the blinded eyes upraised at last, To the light of the world to-day. And I think, O hearts, that reject Him In my land o'er the sunset seas, Counting this Jesus an idle theme.— Ye are blinded by far than these.

'Turn, I plead, to the "Man of sorrows," Who hath died for the sons of men; Would ye burden His crown-illumined brow, With the print of the thorns again? Believe me, my Lord hath arisen Triumphant o'er death and the grave; He is yours and mine, the Christ divine, Almighty to heal and to save.

The story of Jesus was sweet to hear, When angels told it singing; But just as clear, upon the ear, The words of love are ringing.— The Christ hath come, hath come to thee, His great Salvation bringing. FLORA B. HARRIS, Missionary to Japan.

The following is a statement of the money raised by the children during the three years' work, and its expenditure:

Table with columns for years (1889-1890, 1890-1891, 1891-1892) and amounts. Includes sub-sections for EXPENDITURES with items like Minnedosa Building Fund, Bilaspur Hospital Fund, etc.

Balance in hand with interest on reserved funds.....\$ 20 00

So far, only a little over two dollars have been paid this year. I hope the above statement of what we have done, may encourage us all to go on with renewed interest in our work. Let us try for \$200 this year

I was glad to hear from the Bowmanville "Coral Builders" lately. They have been taking a vacation for a few weeks, but are busily at work again with increased numbers and energy. They have begun an outline quilt, which they hope will help their finances considerably. There were some very useful suggestions in the report. I am sorry that I was asked not to publish it, but I will use them some other time perhaps.

Sister Sinclair, of Blenheim, writes: I trust you do not think the "Little Gleaners" entirely unmindful of their superintendent. Now that the summer holidays are over, we hope to have more interesting meetings. A few weeks ago, after a short meeting in the church, we had the children come around to the house for a general good time, which consisted of a little entertainment, refreshments, and playing out doors till dark. There were about thirty present, and all seemed happy. We always try to keep before the minds of the children that they are a mission band, and are helping to send the story of Jesus to those who do not know Him.

I want to recommend to all the bands the suggestion which Miss Sinclair has given us. I think it might be followed in every instance with very much advantage. I hope you will all try it speedily and report success. J. E. L.

Foreign Missions.

CONTRIBUTIONS.

Ontario.

Mrs. Jas. McCullough.....\$5 00

The year began with only \$2,147.81 in the treasury. The expenditures average \$6,000 a month. If the receipts fall below \$1,500 a week they amount to less than the obligations of the Society to the workers in the field. From October to March the receipts heretofore were less than half as much as the expenditures. Let it be borne in mind that the Society has no reserves and very few pledges. Those made at Nashville would not pay the expenses for one week. Now is the time for the friends of the work to manifest their interest in it by making numerous and generous offerings to support it. E. T. Williams expects to start to China soon; C. E. Garst to Japan; and Miss Judson to India, to take Miss Robertson's place and work. This means extra expenditures.

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

The Union Question in China.

NANKIN, CHINA, May 31, 1892.

DEAR MRS. GRANNIS:— I write to you to ask a favor. Some time in or about March, 1891, there was in your paper expressions of opinion from all the prominent preachers in New York on the subject of Christian union. It was shortly after a meeting was held, at which the subject was discussed and the speeches reported. In China the question is a growing one, and at the great Shanghai conference there was a committee appointed, who, after much talk, resolved on united action in certain things, and urged the formation of local associations. We have such an association in Nankin, and it is a valuable thing in drawing the members in Nankin nearer to one another; but when the question of holding union meeting with the Chinese converts came up, we had an exhibition of the under current of feeling which lies under expression of perfect agreement with the union idea.

The need of organic union, as well as a confederation, is strongly felt; but the leaders say they dare do nothing which looks like leaving strictly denominational lines, for fear of the churches and mission boards at home. Dr. Ashmore, who is enthusiastic on this subject, says that if let alone we would have union here in 25 years. As soon as a step is made, the leading men seem to be afraid that their particular denomination will perhaps lose something in the change, and they at once take steps to make any measure useless, and the denominational line is as close drawn as ever. The same spirit that make the Chinese want China for Chinese will make the Chinese church of the future wholly Chinese, and not a foreign transplantation. They will have a spirit and aim of their own, and will not care for denominational lines, as drawn in America. This shows itself now in the readiness of converts of one mission, when removed to another spot, joining whatever happens to be there.

I want to make an address on this question, and so want to get the ideas of the prominent men in New York.

Yours very truly, JAS. BUTCHART.

—Church Union.

Churches of Christ Mission.

Any brethren or churches that feel constrained by the love of Christ and His cause in foreign lands to join in the fellowship of our work in Japan, are earnestly asked to send contributions

to be devoted to the following purposes:

- 1. To build a chapel in Koishikawa district, Tokyo.
2. To build a chapel in Ushigome district, Tokyo.
3. To pay native evangelists.
4. To purchase bibles and tracts.
5. To publish a monthly magazine.
6. To support a few students in our evangelistic training class.

Acknowledgements will be made in the Christian Journal. Address, E. SNODGRASS, No. 14 Foreign Concession, Tokyo, Japan.

A Leeds Co. Miracle.

A STORY CONTAINING A LESSON FOR PARENTS.

THE RESTORATION OF A YOUNG GIRL, WHOSE CONDITION FINDS A PARALLEL IN THOUSANDS OF CANADIAN HOMES—NOT THROUGH WILFUL NEGLIGENCE, BUT IN IGNORANCE OF THE TERRIBLE CONSEQUENCES.

Brockville Times.

The great frequency with which pale, sallow, listless and enfeebled girls are met with now-a-days is cause for genuine alarm. The young girls of the present day are not the healthy, robust, rosy-cheeked lassies their mothers and grandmothers were before them. On all sides one sees girls budding into womanhood, who should be bright of eye, light in step, and joyous in spirits; but, alas, how far from this is their condition. Their complexion is pale, sallow or waxy in appearance, they are victims of heart palpitation, ringing noises in the head, cold hands and feet, often fainting spells, racking headaches, backaches, shortness of breath, and often distressing symptoms. All these conditions betoken chlorosis or anemia—or in other words a watery and impoverished condition of the blood, which is thus unable to perform the functions required of it by nature. When in this condition unless immediate resort is had to those natural remedies which give richness and redness to the blood corpuscles, organic disease and an early grave are the inevitable result. It was in a condition closely resembling the above that a young lady in Addison, Leeds County, was when Dr. Williams' Pink Pills for Pale People came to her rescue, and undoubtedly saved her from premature death. This case was recently brought to the notice of The Times by H. S. Moffatt, general merchant and post-master at Addison, of which family the young lady in question is a member.

Mr. Moffatt had read the numerous article in The Times regarding what are admitted on all sides to be marvellous cures by the use of the popular remedy above named, after all other remedies had failed, and felt it his duty to make public for the benefit of sufferers, the wonderful restoration to health and strength that had taken place in his own household. The young lady in question is his adopted daughter, and is some 17 years of age, a very critical period in the life of all young women. She had been declining in health for some time, and the family became very much alarmed that serious results would ensue. Medical advice was sought, and everything done for her that could be thought of, but without avail, the treatment did her no good and she gradually grew worse and worse. Her face was pale and almost bloodless, she was oppressed by constant headaches, and her appetite completely failed.

When her friends had almost despaired of a cure, some person who had purchased Dr. Williams' Pink Pills at Mr. Moffatt's store, and tested their virtues, advised their use in the young lady's case. The advice was acted upon and Mr. Moffatt says the results were marvellous. In a short time after beginning their use a decided improvement was noticed. The color began to return to her cheeks; her appetite was improved, and there was every indication of a marked improvement of the system. After taking a few boxes she was completely cured, and is now as well as ever she was. In his business Mr. Moffatt deals in various kinds of proprietary medicines, but says he has never handled any medicine that has given such universal satisfaction as Dr. Williams' Pink Pills. The demand is

large and is constantly increasing, thus affording the most satisfactory evidence that they are what is claimed for them, a blood builder, nerve tonic and general re- constructor, curing diseases hitherto held to be incurable, and restoring health where all other remedies had failed.

In view of these statements a grave responsibility rests upon parents—upon mothers especially. If your daughters are suffering from any of the troubles indicated above, or from any of the irregularities incident to a critical period in life, do not, as you value their lives, delay in procuring a remedy that will save them. Dr. Williams' Pink Pills is a remedy that never fails in such cases, and is a certain specific for the troubles peculiar to the female system, whether young or old. They act directly upon the blood and nerves and never fail in any case arising from a vitiated condition of the blood or a shattered condition of the nervous system.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after effects of la grippe, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, over-work or excesses of any nature.

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

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The Post-Office of Cyrus.

The invention of the post-office is ascribed to Cyrus, King of Persia, who lived about 600 B.C. Cyrus required all of his governors of provinces to write to him exact accounts of everything that occurred in their several districts and armies. The Persian empire was of vast extent, and some means had to be provided to render that correspondence sure and expeditious. Cyrus, therefore, caused post-offices to be built and messengers appointed in every province. He found how far a good horse, with an experienced rider, could travel in a day without being hurt, and then had stables built in proportion, at equal distances from each other. At each of these places he also appointed postmasters, whose duty it was to receive the letters from the couriers, as they arrived, and give them to others, and to give fresh horses in exchange for those that had performed their part of the journey. Thus the post went continually night and day, rain or snow, heat or cold, and Cyrus received speedy news of all occurrences and sent back whatever orders he considered necessary. Darius, the last king of the ancient Persians, was superintendent of them before he came to the throne.—Harper's Young People.

The following pleasant story is told of Lady Macdonald, wife of the late premier of Canada, who has long been an abstainer. Another lady of high position met her at dinner one day, and was surprised to see that she took no wine, and at length asked:

"Did you not set out wine when you entertained the Marquis of Lorne?" "Never," was the prompt reply. "But did you not feel that you must apologize?"

"Certainly not. Wine is not a natural beverage, and so should rather come in than go out with apology."

This answer and that example led the other lady to become an abstainer also.—Exchange.

In an Invalid's Room.

Look hopeful, never despairing. When requested to read the news, omit the death list.

Tell only the pleasant tidings; there is no fear of forgetting the evil.

Sigh, if you must, after leaving the sick room, not in the presence of the sufferer.

Leave stiff linen cuffs outside.

Refrain from telling about a similar case in which the patient died a shocking death.

Let every article of food be delicately dished, taking only small, tempting quantities.

If you must chew gum, munch popcorn or nuts, wait until a half-mile away from sensitive ears.

Make the most of the luxuries at hand without expatiating upon the charms of the unattainable.

If your sick ones think the curtain is green when it is really blue, what harm in allowing them to think so?—Good Housekeeping.

Statistics of Population.

A German statistician says: There are at present 3,064 languages spoken by the inhabitants of our globe, whose religious convictions are divided between 1,000 different types of faith. The number of males is nearly equal to that of females. The average duration of life is 33 years. One-fourth of the population of the earth dies before attaining the 17th year. Of 1,000 persons only one reaches the age of 100 years. The entire population of the earth is upward of 1,200,000,000, of whom 35,214,000 die every year, 96,480 every day, and 4,020 every hour, 67 every minute, and 1 and a fraction every second; on the other hand the births amount to 36,792,000 every year, 100,800 every day, 4,200 every hour, 70 every minute, and 1 and a fraction every second. Married people live longer than the unmarried, the temperate and industrious longer than the glutton and idle, and civilized nations longer than the uncivilized. Tall persons enjoy a greater longevity than small ones. Women have a more favorable chance of life before reaching their 50th year than men, but a less favorable one after that period. The proportion of married persons to single ones is as 75 to 1,000. Persons born in the Spring have a more robust constitution than those born at other seasons. Births and deaths occur more frequently at night than in the day-time. It may finally be added that only one-fourth the male inhabitants of the globe grow up to carry arms or perform military service.—Selected.

Let us have "unceasing fervent prayer." But prayer without action is useless. Let us agitate, discuss and compare views. The difficulty, however, in this, it seems to me, is that self is ever coming to the front. May I not suggest a better method—that of a more earnest preaching of Christ to our several congregations. Jesus says, "And I, if I be lifted up, will draw all men unto me." Let us have more of the lifting up of Christ in the church and in the several denominations, and God will bring on what we most desire—a united church.—Church Union.

"And still beyond your household duties reaching, Stretch forth a helping hand; So many stand in need of loving comfort All over this wide land:

"Perchance some soul you aid to-day, to-morrow May with the angels sing; Some one may go straight from your earthly table To banquet with the king."

CONSUMPTION.

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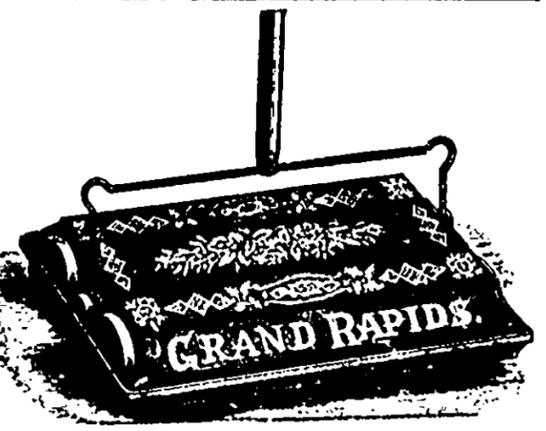
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