

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.

We Pass This Way But Once.

We have not passed this way before,
And we shall not pass again;
Make the most of time, the most of life,
And mind not the mingled pain.

If the path is bright and flower strewn,
Take in all the fragrance sweet,
Thank God for the joy that comes to you
In paths marked out for your feet.

If round the hearth an unbroken band
Make up the circle of home,
O love them to-day, and love them well
Ere the angel of death shall come.

You will not pass this way again;
Be sure that you pass not by
The old and tired, the sick and weak,
And those not ready to die.

Only once you will pass this way,
You'll not live this day again;
Take in the rapidly passing hours
Lest you long for them in vain.

Look out for the flowers along the way,
And heed not the stinging thorn;
There are stars above the darkest night,
And sure is the coming morn.

You will not pass this way again;
Take some weary one by the hand,
And lead them into the narrow way
That reaches the better land.

And if the gathering storm is heard,
And the waves beat wild and high,
Look up for help to the far-off hills,
And watch for the rifted sky.

Look up through tears, for on beyond
Is the gleaming, golden shore;
We can bravely bear a little while,
For we pass this way no more.

—Mr. H. F. Thomas.

Solemn High Mass.

SUNG IN ST. MARTIN'S PROTESTANT
EPISCOPAL CHURCH BROOKLYN.

For some time past there has been rumors that St. Martin's Protestant Episcopal Church, on President street, of which the Rev. Henry O. Riddell is the rector, was leaning strongly toward Roman Catholicism. This morning solemn high mass, with all the accessories of incense and ceremonials not usual in the Episcopal Church, was sung, the rector of the parish acting as the celebrant. As Bishop Littlejohn is a low churchman and not inclined to Roman Catholicism, some interesting developments may be expected. Today is St. Martin's Day, the saint after whom the church was named, and the

entire week, ending with next Friday, will be set apart for services in his honor. This morning's mass was ritualistic in the extreme, the only difference between it and the Roman Catholic mass being in the language, the latter being sung in Latin and the former in English.

Before the beginning of the mass Father Riddell, as he calls himself, was seen by an *Eagle* reporter and asked the meaning of this change from low to high church.

"There is no special significance to it," replied Father Riddle. "We are coming back to the old form of worship abandoned about fifty years ago. I will celebrate the mass, and the Rev. J. M. Hill, of the Trinity Church, New York, will act as deacon, and the Rev. G. Yamall, of Passaic, N. J., will be the sub-deacon. This will be the first time that high mass has been sung in this city for many years, but I have desired to do so ever since I came to Brooklyn, four years ago.

"But is not the Bishop opposed to the ritualism of the High Church?" asked the reporter.

"He was formerly, but since he has travelled about the world, and has seen the Church prosper in other places, he has changed his mind and his views. When I came here four years ago the Church was dying from dry rot, but as I was only assistant rector I could do nothing. When I took charge of the church two years ago I at once introduced a higher form of ritual, and since then the church is crowded at every service. My parishioners call me father."

The church is situated opposite Carroll Park and is very small. On either side of the vestibule are fountains of holy water, while to the right is a confessional. The altar is an exact reproduction of the Roman one, the image of the crucified Christ being stationed on a beam just in front of it. Candles in profusion and two small statues of pink and blue angels adorn the various parts of the chancel.

The service began at eleven o'clock and the church was well filled with people of the better class. Everyone who entered dropped the knee to the image of the Saviour, and then crossed him or herself and sat down. The organist played a voluntary, and then the women choir took seats and the processional began. First came an acolyte in a red cassock, swinging burning incense, a small boy in a similar costume being by his side. Then came the vested choir of boys and men, and then the clergymen who were to assist in the ceremony. Last of all came the celebrant and the two deacons, one on each side of him. Father Riddell was clothed in a chasuble of white cloth, the vestments beneath being silver satin. The deacons wore similar costumes, but of cheaper material. All the clergy wore the cassocks of the Roman Catholic Church. Slowly the procession moved up the aisle to the altar, after which the mass was sung. After blessing the hymnals on the altar by swinging the thurifer over them, Father Riddell's hands were kissed by the deacons and the ceremonies began. It was the Roman Catholic mass, with all its ceremonies, and there was

no attempt to modify or alter it in the least. After the mass, the Rev. William B. Frisby, of the Church of the Advent, Boston, preached a sermon.

This evening there will be solemn vespers and a sermon by the Rev. Henry A. Adams, of New York, and on Sunday there will be a low and high mass, the former at seven a.m., and the latter at eleven a.m.—*From the Brooklyn Daily Eagle, Nov. 11, 1892.*

Some Very Visionary Ideas.

Some very visionary ideas are current in regard to the doctrine of the witness of the Holy Spirit. There are certain emotional people who take the language of Scripture so literally that they claim that this "witness" came to them in a sudden and startling manner—it was revealed to them in a wonderful vision or in a dream, or even in some cases by an imagined voice from heaven. On this extraordinary and transient experience they are inclined to base their hope that they are the accepted "children of God." Does the great apostle, when he affirms in the magnificent eighth chapter of his Epistle to the Romans, that "the Spirit himself beareth witness with our spirit that we are the children of God," place his main reliance on any such fitful and visionary experiences? Nay, verily; it was not upon what might prove a shining and shifting fog-bank that he rested his everlasting hope, but upon the Rock of Ages. What he did, we should do. The less that we make our daily religious life to depend on transient emotions, and the more we make it a solid, intelligent principle of faith in Christ and the practice of Bible godliness, the better for us. A sensible Christian will seek for the evidence of his being an accepted child of God in the same way that he seeks for evidence in any other great vital problem. Our Bible is God's book, inspired by the Holy Spirit, and this Book is the charter of Christianity. It not only reveals Jesus Christ, but describes the nature of the religion which he came to teach. It defines his commandments, and tell us just what it is to be a follower of Christ. It photographs the Christian character. The Holy Spirit, in this holy Book, describes what regeneration is, and how it is produced, and what are the evidences and fruits of it. Now, if I find that my character and conduct correspond in any good degree with the Bible portrait of a true child of God, then I have a witness of the Spirit in my favor.—*Theodore L. Cuyler, in Independent.*

Insults to God's Word.

WHOLESALE BURNING OF THE HOLY SCRIPTURES IN QUEBEC CITY.

The committee of the Quebec Auxiliary Bible Society has requested us, the undersigned ministers of the gospel, to prepare the following statement of facts for the press, believing that the time has come when the public should know how the Roman Catholic priesthood encourages the reading of the Holy Scriptures, and how, in almost every instance where the New Testament is found in a Roman Catholic family, it is condemned to the flames

as a book which endangers their salvation. The version of the Holy Scriptures sold or loaned by the Quebec Bible Society is that of De Saci, first published in 1701 with the permission of his eminence "Monseigneur Le Cardinal de Noailles, Archbishop de Paris." It has also sold the version made by the late Monsigneur Baillargeon, Archbishop of Quebec, but the edition is now exhausted and the book very rare. The following are instances of how the priesthood treat the De Saci version of the Holy Scriptures:

Four students attending college here obtained a copy of the New Testament and began to study it with great interest, but it soon became known and they were charged with reading a bad book. It was agreed that the book should be submitted to the judgment of one of the professors, who pronounced it good, but added that the church had condemned it. He was then asked how it could be a good book in 1701 and a bad book later on. Shrugging his shoulders, he replied: "Ask me no more questions; the church says it is bad, and that is enough."

In Daulac street, St. Roch's, a De Saci New Testament was sold to a family, the mother of which, according to instructions, took the book and showed it the cure, who pronounced it a bad book, and condemned it to be burned, saying at the same time that he had heard of more than fifty other such books, of which he had burned many. The woman herself when seen acknowledged that she had found only what was good in the book, but the church did not permit them to read it.

A New Testament was left on trial with a family on King street, St. Roch's. Some days after the book was returned, with the explanation that it was not a fit book for them to have in their possession, as it had been shown to the cure, who pronounced it a bad book, and who had also told them to put it in the fire, and it would save them their wood, as it was not fit for anything else. The book being on loan they resolved to return it to the owner.

In St. Sauveur a New Testament was sold to a family. It was shown to one of the vicars of the parish, who pronounced it a bad book, a Protestant Bible made by Chiniquy, and said purposely to make Protestants or pagans. He asked the woman if she consented to his burning the book, which she did, and saw him place it in the stove, and it was consumed.

A New Testament was sold to a family in the little village of Stadacona. It was shown to the cure, who condemned the book to be burned, and in giving his judgment said his only reason for doing so was that in a good Catholic book they never said "Marie," but always "St. Marie." It was then shown to this woman that the cure had erred in making such a statement, for in the New Testament of Archbishop Baillargeon, which had the Pope's sanction, it read just the same as in the De Saci Testament. Places were marked, and the books left to compare. When last seen, she acknowledged them to be much the same, and declared them both to be good books, and guaranteed that, so far as she was

concerned, the cure would burn no more books.

In the light of these facts it would be too much to say that the priesthood wilfully deceive the people about the Scriptures circulated by the Bible Society, but one thing is quite evident that "they do err not knowing the Scriptures." Is it any wonder that a literary review should be condemned because of its independent thought: when the Holy Scriptures is a proscribed book? In the mandement of Cardinal Taschereau of Aug. 16 last, a most extraordinary document, he says: "War to the bad books! They are colported everywhere, in the public squares, in railway depots, on cars, in the prisons and hospitals, on the markets, and in the dwelling houses. Error is disguised under all forms, and is concealing itself, in order to be better propagated under the cover of falsified bibles, small tracts full of lies, irreligious pamphlets, and papers injurious to the faith and morals." It would be a good thing for all concerned if some of our esteemed Roman Catholic fellow-countrymen would point out at once wherein the De Saci version of the Holy Scriptures violates the text of the Latin vulgate, or wherein it differs from the accepted Greek text, as we are of opinion that it would be found that, if any freedoms are taken with the text of either, it is in favor of Romanism rather than Protestantism, and that it is in no sense a Protestant book other than Protestants are desirous that Roman Catholics should have the Book of Books, believing that "the Scriptures maketh wise unto salvation through faith which is in Christ Jesus."

Let us earnestly pray to God for those who are so deluded, priest and people, that they may be divinely enlightened as to the true character of the Holy Scriptures, their use and supremacy.

If needful we are prepared to furnish name, street and number of parties mentioned in this statement, also names of the different cures who have burned, or ordered the Holy Scriptures to be burned. (Signed)

EDWARD J. STORO,
DONALD TAIT,
W. T. NOBLE,
T. V. LEFEBVRE.

An educated Hindu was lately asked what was the particular department of missionary effort which made him fear most for the stability of his own religion. He replied: "We do not greatly fear your schools; we need not send our children. We do not fear your books, for we need not read them. We do not much fear your preaching, we need not listen. But we dread your women, and we dread your doctors; for your doctors are winning our hearts, and your women are winning our homes; and when our hearts and homes are won, what is there left us?"

If you do not wish for His kingdom, do not pray for it. But if you do, you must do more than pray for it: you must work for it.—RUSKIN.

LONGING desire prayeth always, though the tongue be silent. If thou art ever longing, thou art ever praying. When stayeth prayer? When desire groweth cold.—ST. AUGUSTINE.

Contributions.

Winter Birds—Chick-a-dee-dees.

PETER ANDERSON.

Where do you come from, chick-a-dee-dees,
Floating and drifting all day through
the trees;
Flying through treetops all over the
wood,
Carefully tracing their trunks for your
food,
Turning and tossing your heads with a
wise,
Questioning look in your bright little
eyes?
Your forest home in the light of day
Looks bright with the sun on the
branches gray,
But where will you pass the bitter
night,
When the world has rolled him away
from your sight,
When the owl fits out his noiseless
wing,
And the storm and the darkness their
dangers bring,
When the prowling owl with his evil eyes
Into the place of your resting pries,
And with horrid beak and cruel claws
Bids your heart in its beating pause?

Do you watch all night with a wary eye
On your perch in the rocking treetops
high,
Through the moonless nights in the
forest dim,
On the leeward side of a mossy limb?
O the bitter nights, when the winds that
blow
Through the branches, bending to and
fro
Are the very breath of the frozen snow
That has buried the northern world
away,
To the howling horrors of Hudson's
Bay,
That for days and days they have
drifted o'er
From the lashing ocean, off Labrador;
How do you live through them—Chick-
a-dees,
In the swaying tops of the storm-toss'd
trees?

That icy air with its iron grasp,
Would crush the life from the
strongest man,
While you sit all night in its cruel
clasp
And your blood runs warm—as it
ever ran;
That frail wee body retains its heat,
That fluff of feathers is breathing
still;
Though the bravest heart might cease to
beat,
And the blood in a giant's frame
congeal;
And at day's first dawning gray and
cold,
Your note comes ringing from far
and near,
The waking voice of the forest old,
Its morning song of faith and of
cheer.
Surely the one who cares for us all,
Cares for you, brave birdie, then;
The Eye that heedeth the sparrow's fall,
Still keepeth a watch o'er the ways
of men.

The snowbird is scouring the field for
the weeds,
That the deepening snow-drifts are
covering over;
The sparrows are searching the barns
for the seeds,
Of the Canada thistle, the cockle and
clover;
But my bright little friend you are
braver than these
In your home far away in the old
forest trees.
Hepworth, Ont.

"Feed My Lambs."

This is one of the commands our
Lord gave to St. Peter and it has come
ringing down to us through all these
ages. But, alas! how few shepherds
have given the lambs of their flocks the
food the Good Shepherd provided for
them—"the sincere milk of the word."
In our never-failing guide book He
shows them that when a lamb goes
astray He went out on the mountains
wild and bare through the rain and
sleet, peering into the gathering dark-
ness, ever and anon listening for the
cry of the lost one. After long and

wearisome search he finds it. And
how tenderly he lifts it out of the
thorn-bush and lovingly places its tired
head on his shoulder, then hastens
home rejoicing, for the lost one is found.
How different is the care of many of
our shepherds to day, who, when they
see a lamb has not come home, they
stand at the door of the sheepfold and
look out into the darkness and gloom
and say: "Well, I told them there
were briar hedges and crevices deep
enough to bury a dozen of them. Yes,
and I told them all about the wolves in
sheep's clothing, so if they are killed
or eaten up it is their own fault. Their
blood be on their own heads. How-
ever, if they do not come home I'll
teach them a lesson. I guess they
won't dare step out of my path again."
So he sits down and waits with dark
lowering brow. Presently along comes
two of the stray lambs, utterly uncon-
scious of the threatening storm.
Straightway the shepherd takes down
his long staff and with the crooked end
he punishes them to his heart's content.
The poor helpless animals are power-
less to resist. He is the shepherd.
Then his assistant comes and gives
them his share, telling them, "It was
a most un-lamb-like thing for them to
do. The idea of them straying away
without the dear, kind shepherd, who
had cared for them so long, and indeed
he never heard of anything so ungrac-
ious, and hoped in future they would
walk meekly along by his side like de-
cent lambs." (The shepherd ought to
have been with the lambs. He failed
in his duty.) *It was not a spirit of
disobedience that tempted the lambs to
stray. They were hungry. The shep-
herds had forgotten their Master's com-
mand, "Feed my lambs," but from
time to time had thrown them a few
husks. Of the bright young flock of a
few summers ago only a handful of
lean, forlorn sheep remains. Some
have died of hunger, some of cold, and
others were left to wander on the bleak
mountainside and are now forever lost.
And unless the shepherd wake up to
the true state of affairs and "give them
their meat in due season," "The Lord
of that servant shall come in a day
when he looketh not for him and in an
hour when he is not aware of, and shall
cut him asunder and appoint him his
portion with the hypocrites."
"If you love me feed my lambs."
God grant that hereafter we may all
prepare our hearts to do His will that
it may be said of us: "Blessed is that
man whom his Lord when he cometh
shall find so doing." M. C. F.*

For We Are Saved by Hope.

PETER ANDERSON.

There is no attribute of humanity,
no faculty of the human mind, to which
we are so much indebted in our life
journey, which does so much to light
up its dark places and make it tolera-
ble, as the faculty which we call hope.
Men have long recognized this and
from time immemorial have spoken and
sung its praises. The poet Campbell
has given us a long poem on the pleas-
ures of hope, in which he has said
many fine and true things regarding it;
but no other man ever has said, or ever
will say anything which so exalts and
glorifies it as this saying of Paul's: "For
we are saved by hope." Without the
assistance of hope no human being has
ever made a success of life even from a
mere worldly point of view, and never
will; and if we are saved from mak-
ing a failure of this life—saved from
utter shipwreck amidst its adverse cur-
rents and tossing tempests—we can
truly say we are saved by hope. And
with what an unlimited supply of hope
we nearly all commence our life journey!
Age and experience may warn us that

we will find the day of life a short and
troubled one, but to us it seems almost
interminable, a day upon which the
sun will hardly ever set. Others may
have found its morning brief and the
burden and heat of the day hard to be
borne; may have found that the journey
through middle life had to be made
over a dusty highway beneath a burn-
ing sun and with weary, aching feet,
and that losses and disappointments
were common to all. But hope whis-
pers to us that life's morning hours are
only too long; that not until we begin
the battle for ourselves will we truly
begin to live. If others found the
battle a hard and losing one, it was
chiefly their own fault, and we will show
to the world a more excellent way.
Others have married men and women
composed of the clay common to ordi-
nary mortals, but our husbands and
wives shall be of finer material, and the
tenor of our lives shall flow peacefully
and blissfully on without a sorrow or a
jar. Our business shall prosper. Our
lands shall be of the richest and our
crops the very best. Experience soon
begins to teach us the lesson which we
never fully learn, that we will find life
after all very much what humanity has
ever found it, and that there is no royal
road from the cradle to the grave.
Somehow our youthful hopes fall to
materialize, and as we near the meri-
dian of life we find that we too are far
out on the same old dusty highway
which our fathers trod, and bending be-
neath the same old burdens which
bowed them down. But let come
what will, hope still saves us, and the
unlimited supply with which we com-
menced life continues—generally—to
be sufficient for every draft made upon
it down to the very end. There are a
few exceptions to the rule. Once in a
while some poor souls find that they
have overdrawn their account, and these
cases serve to show us clearly how true
it is, even as regards this life, that we are
saved by hope. Let the mere world-
ling lose his hope for the future of the
present life and he is lost. Strip him
of every dollar and of all else upon
which he has set his heart, but leave
him a hope of retrieving his losses and
he will go to work with good will and
again take his place amongst men. De-
prive him of that and in all likelihood
he will commit suicide. You will un-
derstand that I am not including the
loss of earthly hope natural to extreme
old age.

Now I believe that a real analogy
exists between the effects of the loss of
temporal and of eternal hope, and that
just as the loss of temporal or natural
hope is followed by physical suicide, so
the loss of spiritual hope—of the hope
of a pure, sinless and eternal life beyond
the grave will surely lead to spiritual
suicide. It is quite true that many
who call themselves agnostics are men
who lead exemplary moral lives. But
these are men who have not lost all
hope of a life beyond death. On the
contrary most of them, and I believe all
who do lead good lives, long for and
partly expect it. But the man who defi-
nitely abandons all hope of eternal life is
nearly sure to make utter shipwreck of
his spiritual nature; while on the other
hand such a hope, if it is at all genuine,
must have an effect inconceivably great
in making us fit for such a life. "It
doth not yet appear what we shall be, but
we know that when He shall appear
we shall be like Him, for we shall see
Him as He is. And every one that
hath this hope in Him, purifieth him-
self, even as He is pure." But the
apostle is writing here more particu-
larly of the resurrection from the dead,
and the thought in his mind seems to
be that it is from death that hope saves
us. In the age and nation in which we
live immortality is so generally consid-

ered inherent in humanity—something
to which we are entitled and which,
indeed, we cannot escape, that salvation
from death does not at first perhaps
strike us as a very great salvation. But
to the people to whom Paul wrote both
at Rome and Corinth—people to whom
the idea of a life beyond death was new
and who had never dreamed of the res-
urrection of the body, the hope of sal-
vation from death would be the hope
of a very great salvation. And if we
but consider the universal reign of
death over all life that has ever existed
upon this earth—if we judge from all
history and all experience—death still
reigns supreme. The history of our
race is the history of dead men, dead
dynasties and dead civilizations. If
we go down through the crust of our
earth to the granite framework which it
overlies and turn over strata after strata
as we ascend to its surface as we
would turn the pages of a book, we
find that we are but exploring the burial
place of every form of life that has ever
existed. That not on the surface alone
are we treading over graves, but right
down to the solid framework, where
countless centuries ago the lowest form
of animal life appeared, we have always
beneath us one vast city of the dead,
"dead individuals, dead species, dead
creations, a universe of death," until
we ask in dismay, Is there to be no end
nor limit to the empire of death? Must
all life go down before him for ever?
I know not how it appears to others,
but to me it seems to be a great thing
—a grand and glorious thing to be
saved from the power—rescued out of
the dark dominion of the insatiable
monster that men call death. Scarcely
hath it appeared to me what the future
life may be, but if we are indeed sons
of God and joint heirs with Christ, may
we not hope for great things.

I like to dream sometimes, to go out
on a clear starlit night and look up
at

"All those isles of light
So wildly, so spiritually bright."

I remember that nearly all of these are
suns around which other systems of
worlds are circling. But the most pow-
erful telescope which man can construct
but reveals deeper depths out of which
the rays of remoter suns are streaming,
and that around these too still other
worlds are revolving; that the space oc-
cupied by these blazing suns and
whirling worlds is infinite, a sea without
a shore, and that our Father owns them
all. I think I begin to understand at
such times the meaning of the words of
Christ: "In my Father's house are
many mansions." I have even dared
to dream sometimes that I, who have
so longed for time and opportunity to
travel over this fair world in which we
dwell, to visit all its beauties and sub-
limities, may some time in the eternal
years, when I shall have grown strong
and true and pure, be given the free-
dom of my Father's house—liberty to
go where I will amongst the many
mansions and to see all the in-
conceivable glory and grandeur and
beauty of the universe of God; when
"Hope shall change to glad fruition,
Faith to sight and prayer to praise."

Selections.

Congregational Club.

THE RECENT TALK OF PRESBYTERIAN
UNION COMMENTED UPON.

At a meeting of the Montreal Con-
gregational Club last night the action
of the ten Congregational ministers
who signed a memorial seeking union
with the Presbyterians was discussed.

The chairman, the Rev. Prof. War-
riner, explained the action and what
they had so far done, showing that the
Rev. Mr. Burton had read a paper be-

fore the Toronto Congregational Min-
isterial Association, and that the sug-
gestions of this paper were not adopted
by the Association. This was substan-
tially the same paper presented to the
Synod. The committee appointed by
the Synod asked Mr. Burton and those
with him what propositions he had to
make, but having none, after some
talk the meeting dispersed without
doing anything. Two Congregational
brethren, who had been appointed by
the self-constituted committee of min-
isters to act with them, declined, as they
had no authority from the churches.

When the situation had been thus
explained, Mr. C. T. Williams stated
that he had always been a Congrega-
tionalist, and union or non-union he
would continue the same. The Rev.
Thomas Hall stated that the ultra-inde-
pendency of the churches in England
was hardly suited for Canada. We
should have the form modified by
councils that prevails in the United
States. In the present state of Con-
gregationalism in Canada something
had to be done, and although he believed
it should be a union, it was not union
with Presbyterianism; that would be
absorption. England, that had helped
our home mission cause so long, had
ceased to do so, turning her attention
to the continent and the rich churches
of Australia. He therefore favored
closer connection with the large Con-
gregational constituency to the south.
There our polity prevailed and thither-
ward our best men drifted; could they
not reciprocate and send us a mis-
sionary superintendent and means to
carry on successfully our home mission
work.

Mr. Cushing spoke at length of the
advances Congregationalism was mak-
ing and how it had made more ad-
vancement than any of the smaller de-
nominations except the Jews, and they
were largely swelled by immigrants
from Russia. He, too, favored mak-
ing overtures to the Congregationalists
of the United States.

Mr. R. W. McLachlan spoke of the
three great obstacles standing in the
way of union of the Congregationalists
and Presbyterians—Church courts, the
confession, and an unconverted mem-
bership. If we go into the history of
the church from which our Canadian
Presbyterian church has sprung we find
that in all its divisions and sub-divisions,
no matter what the tyranny of the pres-
bytery, there has been no resentment
at the Presbyterian form. It has been
retained with all its powers by the new
church, and, although the powers of
these courts has been somewhat relaxed
of late, still the machinery is there,
which can be made as tyrannical as
ever with one or two turns of the screw.
Then the Confession was, in the eyes of
many, assacred as the Bible; all attempts
at revision have been looked upon as
vandalism. Thus, although the wording
was conceded to be antiquated and the
statements too rigid and cast iron, there
was no chance for change there. Then
the third, although most likely to be
changed, was an old custom, and in-
stilled into all the usages of the
church. Anyone who had reached the
years of discretion and could get
through the Shorter Catechism was a
fit and proper candidate for membership.
Thus, having to give up all these points,
all the freedom and truth which we
have so long enjoyed would have to be
given up. The closer union with
United States Congregationalism would
help us in many ways, and an effort
should be made to bring it about.

Mr. S. P. Leet said too much was
being made of this affair; as these men
had no influence or authority they
could only speak for themselves; even
their own churches were opposed to
their action. He thought the real diffi-

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

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

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

Maryland Matters.

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

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

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

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

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

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

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

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

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

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

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

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

Rockville, Md., Feb. 6, 1893.

The Sunday School.

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

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

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

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

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

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

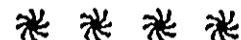
Have you a door-keeper in your school? We have found it to work well, particularly during the opening exercises. See that he allows no one in until after the opening prayer, etc. Keep all the stragglers waiting for the second hymn, then allow them in. Teachers and scholars the same.

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

Our Special

OFFERS

For 1893



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

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

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

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

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

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

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

All subscriptions and remittances are to be sent to

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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, FEB. 15, 1893.

Notes from the Foreign Society.

The time for the March offering is at hand. The churches ought to be making preparations for it. The members ought to be laying in store for it, that they may have in hand as much as they are able to give. If no preparation is made, the day may find them empty handed.

There ought to be much earnest prayer for the work of missions. Those in the field ought to be remembered. Great and effectual doors are open; but there are many adversaries and many hindrances. The request of every worker is couched in apostolic terms: "Brethren, pray for us, that the Word of the Lord may have free course, and be glorified." We should pray that the spirit of the Lord may rest upon them, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. They need wisdom and boldness and faith and patience. If we pray in the spirit we will help the Lord answer our own prayers.

The week prior to the offering ought to be observed as a week of special self-denial. What is saved in this way is to be added to what would be given otherwise. The London Missionary Society received \$50,000 last year from a week of this kind. The Christian people of America, as a class, live in luxury. They are well fed, well clothed, well housed. They can deny themselves in many things, and be none the worse for it. We know the grace of our Lord Jesus Christ who, though rich, for our sakes became poor, that we through his poverty might become rich. He emptied himself of all. We are to fill up that which is behind of his sufferings.

Either before or on the day for the offering subscriptions ought to be called for. Slips of paper ought to be distributed through the entire audience. Every person present ought to be solicited to make an offering. The offerings may range from one cent to thousands of dollars. A basket collection is a poor reliance for a great work like this. It is well enough to pass the basket after the subscriptions are called for. During the week that follows let the subscriptions be paid. Collectors ought to be appointed, who will see every individual and collect every pledge.

We need to feel more and more that this is the work our risen Lord gave us to do. This is not a charity, not a by-play, not something we can support or neglect as we please. The command of our Lord has all authority in heaven and on earth back of it. The church does not apprehend this. Of all moneys raised for religious purposes ninety-six per cent is used at home; four per cent goes to evangelize the heathen. The Year Book of the Disciples of Christ contains the names of about 4,500 preachers. How many men have gone out from American pulpits and are

now laboring in connection with the Foreign Society? Fifteen. Others have been enlisted and employed on the field. Some have gone out who were not preachers. These figures show that this work does not have the place in our thoughts and heart it deserves. This year the society needs \$100,000. It ought not to be difficult for 7,246 churches to contribute this amount for work in the heathen field.

A. McLEAN, Cor. Sec.

A large amount of matter is crowded out this issue. The editor gives place to contributors. THE CANADIAN EVANGELIST is growing in favor with the brethren, as the demand upon its columns testifies. We ask our friends to push its circulation. Will not each reader make it a point to add one to the list?

We place an article of Bro. McLean's among our editorials in this number. We have great confidence in his power to make Christians feel like helping to carry out the Master's great commission. We desire that this paper should continue to give no uncertain sound on the subject of Foreign Missions. We are glad that so many of our brethren have seen and heard Bro. McLean and so are the better able to appreciate his earnest appeals. What Bro. McLean wants us to do is to heed the command of our Lord. Do we enjoy the Gospel ourselves? If we do, we shall be unwilling that any of our fellow-creatures should be without it.

Our Omnibus.

On Friday evening last, Dr. Joseph Hoskin, Q. C., of Toronto, lectured in the Disciples' church, on "The Coming of Christ." Rev. E. Barnes, the pastor, presided, and at the close of the lecture, on motion of Mr. J. Gilfillan, seconded by Mr. R. Windatt, a hearty vote of thanks was tendered to the lecturer. Those who were not present missed a rare treat.—*News* (Bowmanville).

We were greatly pleased last Saturday to receive a visit from Bro. Cowden, general evangelist of the Northwest. This is his first trip away from his home since his long severe sickness. He came to Portland looking after some important business interests of the church here, but was not able to preach, as he is still very weak from the effect of his sickness. There are calls for him in many directions, and it is earnestly hoped by all that he will soon be able to do the work that is so much needed.—*The Harbinger*.

We draw particular attention to Bro. McLean's notes on Foreign Missions in this number, and remind our readers that the first Lord's day in March is the day on which the churches are asked to take up a special collection for Foreign Missions. We trust that the collections will be liberal. Every Christian should make it a matter of earnest thought, and be careful to do his whole duty. The preachers can help much by stirring sermons on the great theme.

Bro. F. Macdonald, of London, has the following to say in a postscript to a private letter:—

"Ten were received into fellowship last Lord's day (Jan. 29th). Last evening four confessed Christ, two of whom, along with another who had previously made the good confession, were baptized the same evening. The outlook is very encouraging in London, our Y. P. S. C. E. (about 11 months old), now numbers 43 members."

A JAPANESE POSTAL CARD.

EDITOR CANADIAN EVANGELIST.—A few days of rest from my regular labor

has been spent in a visit to the southwest of Japan. There is where we find the population of Japan, in Kyoto, Osaka, and Kobe. The first is the old capital, and a place rich in relics of ancient times. It has a population of 300,000. It is also the center of the Congregational Mission. Osaka is the Chicago of Japan; is an open port with 500,000 population. Kobe is also an open port with 200,000 population. Missions are open in all these places. But yet there is room for many more. I have been nearly the whole length of Japan, and know it to be a great and needy field. With much information gained I hope to make my visit home the more serviceable to the cause of our Lord in Japan. Address me, Lexington, Ky., Letter Box, 293. My work now, of course, has no connection with the society organized by some of the brethren.

Fraternally, E. SNODGRASS.

Tokyo, Japan, Jan. 9, 1893.

The following concerning an old friend from the Hillsburg *Beaver* is so kindly conceived that we take pleasure in giving it a place here. We trust that Dr. Skippen will be very successful in his chosen profession:—

"We feel to-day like saying something about Dr. Skippen, of this place, not in the way of advertising him in his profession, but as lending him a helping hand. We have all known Dr. Skippen for a good many years, and know fairly well the struggles he has had to go through to attain his profession, and we can hardly help but say that, for so delicate a man, it is really wonderful that he had the pluck and endurance to come through the ordeal so well. That he is now a first-class doctor will remain with himself to prove, though his having passed the necessary examinations to fit himself for the profession, shows that he has the book qualifications to fill the position at any rate. The doctor has always been known amongst us as a straight-forward and honorable man, and we have no doubt those merits will be carried by him into professional business, and if cases should be brought to him that he has doubts in his mind that his experience would not justify him in undertaking, he will have the manliness not to quack for the sake of the few shillings fee, but will by his conscientious advice direct his patient as to the proper course. We think he should have all the encouragement that his old neighbors, friends and acquaintances can give him. Now, what we say is not said to the injury of other doctors in any way, but out of good feeling toward Dr. Skippen alone."

Church News.

GLENCAIRN, Feb. 2.—Since I last wrote to you two young men from the Mennonites united with us and were received last Lord's day.

A. HENDERSON.

LONDON—Eight more have confessed and obeyed the Saviour during the last two weeks. This makes 23 additions since the beginning of the year. All by baptism but one.

T. L. FOWLER.

BIENHEIM.—Bro. Merry, of St. Thomas, has filled the pulpit for us very acceptably for two Lord's days. Last week a sleigh-load of us drove out to the Creeks, where Bro. Bulgin, of Ridgetown, is holding a meeting. Six had already made the good confession. A later report says "seven from the Creek and five from Ridgetown" were baptized. Truly there is joy on earth as well as in the presence of the angels.

COM.

ERIN CENTER—On Jan. 16th, Bro. Lediard began a meeting at Erin Center, and continued with us for two weeks. We all enjoyed the meetings very much indeed, and, notwithstanding the cold weather, the attendance was good. We realize that much good has been done, and that the clear, kind and forcible

presentation of the gospel by our brother must bear fruit in the future, beside the good that is now apparent. Three confessed Christ and were added to the church in the Lord's way. It is a pleasure to see the high esteem in which our brother is held in this, his old field of labor, not only by all the brethren, but by the whole community. His lecture in Hillsburg, Saturday evening on "The Bible and How Best to Study it," was very highly appreciated by the large audience present.

R. W. BALLAH.

RIDGETOWN, Feb. 6, 1893.—Dear Evangelist: In my last communication I noticed that Bro. Bulgin was going to Harwich to hold meetings. He has had splendid success, the prospects are bright and the brethren are greatly encouraged. Up to time of writing there have been seven confessions. The Methodist neighbors, who have a church near to where our meetings are held, started a revival last week, but after two nights decided to close. Cause, no audience. The Ridgetown work is also going on. Yesterday afternoon we had a beautiful and impressive service, in which the hearts of the brethren were much rejoiced. Twelve were immersed, the seven who made the confession in Harwich and five who made the good confession in Ridgetown. Bro. Bulgin continues the meetings in Harwich this week, and longer if the interest keeps up. The weather has been unfavorable so far, and we are in hopes that when it moderates, the meetings will still increase. We ask for the prayers of our brethren on the work here.

J. A. C. A.

A very interesting event took place on Wednesday, Dec. 28th, at the home of Mr. Duncan McKinnon, Lot 29 con. 11, Erin, being the marriage of his daughter Maggie, who is a Disciple, to Mr. Robert B. Young, of the same township. At 5 p. m., the hour appointed, about 100 invited guests had assembled to do honor to the occasion. The bride was attired in a beautiful dress of cream color, and presented a lovely appearance. Mr. D. A. Fowle, of Toronto University, ably filled the position of groomsman, and Miss Jane McKinnon, sister of the bride, that of bridesmaid. Among the guests were four ministers, Messrs. Fowle, Ballantyne, Woolner, and Ballah, the latter officiating, assisted by the two first named, who are brothers-in-law of the groom. After the ceremony had been duly performed and the many friends had tendered their warmest congratulations, a luxurious supper was served up in grand style; after which a very enjoyable evening was spent, and the friends departed for their homes with best wishes for the happiness and prosperity of the young couple, who are held in very high esteem, as the great number and value of the presents testify.—*The Beaver*.

Report for the Board of Negro Education and Evangelization.

The following sums have been received from Jan. 15th to Jan. 22, 1893: Ohio, \$36; Kentucky, \$71.71; Illinois, \$12.56; Kansas, \$3; North Carolina, \$3.50; New Jersey, \$5; Iowa, \$23.12; Michigan, \$1; Pennsylvania, \$18.64; Indiana, \$24.45; Virginia, \$5; Texas, \$2.25; Colorado, \$5; Montana, \$2.50; Canada, \$8; Nebraska, \$3.25. Grand total, \$224.91. For the S. C. I., Mrs. Wm. Paul, Standford, Ills., \$3.

The above for seven days for the B. N. E. E. is fairly good. A large number of our city churches have not yet been heard from. We have increased demands for means for every month. The Bible school at Louisville is now a fixed fact. It has eleven students and more are expected, and rooms have to be prepared for the incoming students.

The corresponding secretary is now

convalescent, and hopes in a few days to be able to attend to all correspondence.

Let all who have collections for this work send it at once to C. C. SMITH, Cor. Sec., Massillon, Ohio.

World's Fair Visitors.

Our papers have reported that the scheme which the Englewood Church had entered into with others to build a hotel for visitors to the World's Fair, and which was generally advertised, has failed. Many similar attempts have also failed. My own preparations for keeping guests will not be half what I intended they should be, and beyond my personal acquaintances will have very limited accommodations. But to all brethren wishing to enquire I will give reliable information for finding safe and comfortable lodgings, etc. Address, J. L. HUGHES, 6458 Stewart ave., Englewood, Ill.

Church Opening in Harriston.

The opening services of the Church of Christ (Disciples) on Sunday last was well attended. Mr. Lediard, of Owen Sound, preached three excellent and Scriptural sermons, which were listened to with marked attention. Service has been held every evening so far this week and has been also well attended. Service will be continued to-night and Friday night.—*Harriston Tribune*.

The above is the *Tribune's* item on the opening services. I fear he drew on his imagination a little as to the attendance at the week night services, for it was not by any means as large as we had hoped. The Sunday services were fairly well attended, brethren being present both from Cotswold and from Mount Forest.

Now for a word or two of explanation. In the first place, the Church of Christ in Harriston is an established fact. Its membership at present is small, and it owes its existence to the earnestness of Bro. John Darroch, late of Cotswold. He is now living in Harriston. He has purchased a neat church building there capable of seating about 150 persons, and I believe it is paid for, so there is no debt to hamper this new work. The only Disciples in Harriston are Bro. Darroch and his family and a Bro. Reid. Cotswold is about four miles away, and several members will come from that place and worship here, while Mount Forest has about fifteen Disciples who will come up as often as possible to the services. There will be one service every Lord's Day at 3 p. m., and a Bro. Perkins, a minister of the "Christian Church," will occasionally preach at this meeting and assist Bro. Darroch in this work.

Bro. Darroch is a man of faith, and is making this movement in dependence on the Lord. He believes that the Gospel should be preached here in its simplicity, and he is doing his best to advance its interests. Let the brethren remember him. If you are traveling that way call and see him, and if you can spend a Lord's Day and speak to the brethren, try to do it. Let any of our preaching brethren bear this in mind and cheer him on in his good work.

J. LEDIARD.

Church of Christ, Welland, Ont.

The progress of the cause here has been indicated by two recent meetings, the first of which was held Dec. 27th, 1892, when the Sunday school scholars entertained their parents and friends with sacred songs, recitations, etc., and were themselves entertained with presents from the Christmas tree. The following report was read: "There are six classes in the Sunday school, and six teachers including the superintendent. There are at present 58 scholars on the roll, which is more than

during the year, the average being 41, with an average attendance of 27." (Highest attendance 44, lowest 18.) "The collections during the year have amounted to \$18.57, of which \$5 was given to Home Missions and \$ 0.05 was spent in supplying 25 weekly copies of "Buds of Hope" and 20 copies of "Pure Words," and in current expenses, leaving a balance in hand of \$3.52 to be carried to next year's account. The International Lessons have been used." G. W. Jackson, Sup., G. Melvin Schriener, Sec'y.

The second meeting was held on Wednesday, Feb. 1st, '93, when the pastor, on behalf of the treasurer, presented the accompanying balance sheet, and made a statement of the position of the church which is given in substance below.

From the accompanying balance sheet it will be seen that the finances are in a fair condition. In addition we have to report \$25.00 for an organ, and \$15.00 for back interest.

The attendance has been good on the whole, though the late severe weather has affected it.

At our meeting on Wednesday, Feb. 1st, Bro. John T. James, of International Bridge, gave a most encouraging speech, and we are about to begin a system of regular weekly contributions which, we trust, will augment our income without being burdensome. After nine removals and one death, we have forty members on the roll.

G. W. JACKSON.

BALANCE SHEET FOR THE HALF YEAR, ENDING DEC. 31ST, 1892.

Table with columns for Receipts and Disbursements. Receipts include Bal. on hand, Collections, Social, etc. Disbursements include Church Expenses, Foreign Missions, etc.

*Including Home Missions, \$3.48

Table showing Disbursements: Church Expenses, Foreign Missions, Donald Munro, G. W. Jackson, Interest.

Literary Notes.

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

The Philist appears this month in a new dress of type, with a new cover, and other marked improvements. The contents include complete sermons by Rev. Dr. Noble, of Chicago, on "The Bible in the Home"; Dr. S. S. Mitchell, of Buffalo, on "The Character of Christian Service"; Dr. M. C. Lockwood, of Cincinnati, on "Retrospection"; Dr. B. B. Tyler, of New York, on "The Doom of the Wicked"; Archdeacon Farrar, on "Temptation"; Rev. W. L. Watkinson, on "The First City and the Last"; Rev. W. T. Herridge, on "Personal Responsibility"; Pastor Theodore Monod, on "Visions of the Soul"; Dr. Andrew Bonnar, on "The Blessings of Public Worship"; Rev. S. A. Eliot, on "Living in the Present." The seventh volume begins with the January issue, and present indications point to a successful year for this magazine. Single copies, 20 cents; subscription price to ministers, \$1.50. EDWIN ROSE publisher, Buffalo, N. Y.

The Treasury of Religious Thought for February is a good number. E. B. Trent, Publisher, Cooper Union, New York.

One Month In the Field.

On the first day of the new year I began special meetings with the church at Sharon, Pa. This is one of the oldest churches of the reformation, but it has never been a strong church. Bro. J. S. Ross is the faithful pastor, devoting three-fourths of his time to labor in the church. He is unassuming and modest, and with his intelligent and devoted family wields a powerful Christian influence in the community. Sharon is a city with nine thousand inhabitants and painfully conservative. The iron mills and coaleries give employment to a large proportion of the male population. It has more than a fair proportion of saloons and places to lead astray the young men. Our meetings were well attended considering the excessively cold weather. During my stay, which was understood to be only the introduction of the meeting, five persons confessed Christ and two were received by statement. Bro. Ross continued the meeting for ten days and four others confessed Christ and two came by statement, making thirteen in all. I began the meeting in Newcastle the 17th, having spent one day at home. About thirty have come thus far in the meeting, and we shall continue until next Lord's day. We have every reason to believe that others will obey the truth during the week. These are the first regular meetings held since going to Rochester, five years since, but the same delight stirs my heart that led me on through the four years' evangelistic work in Canada, from 1876 to 1880. Bro. Thayer is the efficient pastor of this church. This is the home of the Phillips brothers, who have done so much to advance the cause of New Testament Christianity. I make my home in the delightful family of Bro. John T. Phillips, and find him one of the best posted men in the Scriptures I have met in many years. Bro. T. W. Phillips has recently been elected to Congress. He is a man of broad culture and unbounded liberality. Nearly all our institutions of learning have shared in his generous gifts, as well as all our missionary enterprises. He shows the same wise foresight in giving that has characterized him in the investments that has made it possible for him to have a fortune at command. With him wealth is a sacred trust, to be used to bless and elevate mankind, and this he feels can best be done through the preaching of the gospel. During this meeting a bright, promising young man, who has been three years or more in Meadville Theological Seminary, confessed Christ and was baptized. He has now entered Hiram College, and after a year or so there will devote himself to preaching the simple gospel. He was trained among the Moravians, and carries much of their zeal with him. Others have come that received their religious training in other churches, but find the blessed gospel of the Son of God better than the mysticism of the schools. I expect to return to Hiram next week and resume again my college duties. O. G. HERTZOG.

Obituaries.

McLELLAN—Died, Jan. 25th, 1893, at Beaulieu, Dakota, aged 13 years, 10 months and 15 days, Alfred, youngest child of Bro. and Sister McLellan, formerly of East Luther, now of Dakota. May the comforts of the Gospel support the parents in their trial. S. W.

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Young People's Work.

FOR CHRIST AND THE CHURCH.

The London C. E. Convention report is now ready and can be had from the Endeavor Herald office, 20 Bay street, Toronto, at 20 cents a single copy or \$1.80 per dozen.

WELLAND.—Our Y. P. S. C. E. has 13 active and one associate members, and meets regularly. Three committees have done good work since their appointment—namely, the Lookout, Programme and Sunday-school Committees.

G. W. JACKSON, President.

Montreal, '93.

The International Convention in Montreal is rapidly approaching, and it is quite time that our readers were beginning to prepare for it; for everybody can do something to help make it the success and the blessing that it should be. It is not too soon to commence praying for it, and we trust that all the readers of The Endeavor Herald and all the societies that they represent will join with the hundreds in Montreal who are earnestly praying that this great gathering may be the means of bringing a great spiritual blessing to the city of Montreal, the Province of Quebec and the Dominion at large. Let us especially pray for an awakening among our Roman Catholic fellow-countrymen, who are in the twilight, if not in darkness.

The writer had the pleasure of spending a few days recently in Montreal, and met a number of the energetic workers on the "Committee of '93"—a committee, by the way, that will at least equal in earnestness, energy, and business ability any committee that has yet managed an International Christian Endeavor Convention. The committee is fully organized, and several of the members have already had a great deal of work, which, it is needless to say, will increase as the convention draws nearer. They are loyally supported by the rank and file of the Montreal societies, and by the Christian people of the city as a whole. The societies in the city are responding liberally with subscriptions toward the expenses, which will of necessity be heavy, and a large number of societies in Quebec, Ontario and the other Provinces have also subscribed. At the same time, the outside societies have by no means done what they should, and we trust that very many more will yet avail themselves of the privilege of contributing something, even if very little, to this fund. For it is Canada that is the host, it is the whole Dominion that will share the blessing, and almost any society should be able and willing to help those brethren who have shouldered the responsibility and are doing the work. And it is quite time to decide whether you are going or not. This is an opportunity that does not come very often, and we hope to see every society in the Dominion represented, if that be possible. Many, of course, will go as delegates; but there are hundreds, if not thousands, of others who could go at their own expense, and it will be well worth while giving up some other holiday trip to be present at this convention. The expense will not be heavy; the railways have granted the usual rate of single fare for the round trip, and good accommodation and board in private houses will be obtained at from \$1 to \$1.50 per day. Plan for an excursion from your neighborhood. In short, you may help the convention by praying for it, subscribing towards the expenses, and planning to attend it.—Endeavor Herald.

C. E. Prayer Meeting Topics.

GEO. FOWLER.

Feb. 19.—Hindrances, How to meet them.—Neh. iv. 9; Phil. iv. 13. "Truth crushed to earth shall rise again. The eternal years of God are hers; But error, wounded, writhes with pain, And dies among her worshippers." —BRYANT.

Truth has always been opposed. All of her expounders have been assailed and persecuted. All truth centers in God, who is the fountain source. Every Christian carries with him the truths of the Gospel, and of necessity will have to meet hindrances. Christianity from its cradle has been confronted by mighty obstacles, and it will have to remove impediments from its pathway until the end of time. Envy, greed and servility led the Saviour of the world to Calvary. Hypocrisy and haughty arrogance imprisoned and scourged the faithful and courageous apostles. Tyranny and cowardice kindled the flames of persecution against the followers of Christ. The "Great Apostasy" established the Inquisition.

Are you a Christian? Then you must see that you have on the whole armor of God. Eph. vi. 11. Hindrances you must expect. You should welcome them. They test the strength of your Christian character. In God's strength remove them from your pathway. "I can do all things through Christ which strengtheneth me." Phil. iv. 13. Live near to Christ. Abide in Him. Take in your hand "the sword of the Spirit, which is the word of God," Eph. vi. 17, and let the world hear its ring as you charge the "rulers of the darkness of this world and spiritual wickedness in high places." Then difficulties will be overcome, impediments removed, and you will break away from hindrances as did your loving master, Jesus Christ, the Son of the living God. Heb. xii. 2, 3.

The Christian life is one of constant warfare; read Rom. vii. Let us look well to self. If we are successful in removing all hindrances from within, we will find that from the pathway before us have been removed many seeming difficulties. If you are confronted with no difficulties, be assured that your work for Christ does not alarm Satan. "Strong in him whose cause is ours, In conflict with unholiness powers, We grasp the weapons he has given, The Light and Truth and Love of heaven." —WHITTIER.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."—Paul the Apostle. Feb. 26.—Sending portions to others; what have we sent?—Neh. viii. 10; Acts iii. 5-9. When the walls of Jerusalem were fully restored, "The book of the law of Moses" was brought forth, read and expounded. It had a wonderful effect. The people heard the thunders of Sinai and wept. They beheld God's goodness and rejoiced. The law taught them to be mindful of the stranger, the servant and the destitute, Deut. xvi. 11-14, "Send portions unto them for whom nothing is prepared."

What have we sent? Have we not had plenty? Have not our measures been filled to overflowing? We have rejoiced in the bountiful gifts bestowed upon us by the giver of "every good and perfect gift." Have we sent portions to others? Dr. Deems at the New York C. E. Convention said: "The spirit of the C. E. society reminds one of Christ's Christianity."

You can't be a Christian and live for self. You must give yourself to Christ for the good of others. Unselfish service is the motto of the follower of Jesus. "For verily the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many." Mark x. 45. This is the example of him who is our leader in all things. What will I give? "Such as I have

give I thee." Acts iii. 5. Is your heart filled with the love of Christ? Send the Gospel to the dark places of the world. China, Japan, India, Africa and the islands of the sea are calling to you. Heed the call and speed to them the glad tidings of salvation. Are you doing all in your power to further the Gospel in our own land?

"The poor ye have with you always." Send portions to them. We are God's stewards and a time of reckoning will come. Let us be wise in the handling of all things entrusted to our care. May the reading of the Gospel ever arouse us to duty and to continued action, as did the reading of the law to the Jews twenty-four centuries ago. Their responsibilities were great; ours are much greater. "God has spoken to us in these last days by his Son."

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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, Wairton, 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 March Meeting of Auxiliaries.

- Subject; "Blessings of Liberty."
1. Hymn.—"Joy to the world." No. 81.
2. Two short prayers.
3. Responsive reading of Scripture. John viii. 21-36.
4. Hymn.—"Once for all." No. 671.
5. Missionary items; any thoughts on the lesson.
6. Roll Call.—Each member responding with a verse of Scripture; Rom. viii. 21; 1 Cor. viii. 9; 2 Cor. iii. 17; Jas. i. 25; Jas. ii. 12; Psalms cxix. 45; Isaiah lxi. 1; Jer. xxxiv. 8; Gal. v. 13; 1 Peter ii. 16.
7. Business. Reading of minutes, collection.
8. Hymn.—"A Charge to Keep I Have." No. 382.
9. Benediction.

Blessings of Liberty.

There are few words in the English language that mean so much to humanity as liberty. The ideas of liberty are many. Liberty is not license, but that desire in a man that gives him the choice between right and wrong. In order to have liberty, that is perfect freedom of the individual, it is necessary first to be educated in that which is true and right. We all crave liberty. The child who is not yet able to lisp his mother's name, rejoices in his freedom and rebels when, even with tenderness, he is chastised. The youth who chafes and grows impatient under the curb of parental restraint, longs for that enchanted twenty-first birthday—to him the open door through which he views with rose-colored glasses the unbounded fullness of liberty. The object of the young man whose success in life depends on his own exertions is to become independent; and to attain this end he rushes forward with feverish haste. The man whose first ambition was satisfied, now sees before him a mansion with all its allurements, and his final ambition is to reach out for that liberty where he is free from business worries and can rest, content that his accumulated fortune can give him that blessing of freedom for which he has so long sought. This is the narrow channel in which humanity views the blessings of liberty; but Christ's conception is infinitely higher.

Our forefathers were shut up under a school master—the law. They had not the liberty of the Gospel. In scriptural language: "Ye shall know the truth and the truth shall make you free." What a glorious freedom offered to all. Let us not abuse this liberty. We, who once wearied in the bondage of sin and are now enjoying the blessings and privileges of freedom, should reach out a helping hand to those still toiling in Egypt.

Can we not, guided and directed by the Spirit, be co-workers with Christ in preaching the Gospel to the poor, healing the broken hearted, preaching deliverance to the captives, recovering of sight to the blind, setting at liberty them that are bruised? Let us stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." J. M.

Secretary's Letter.

I am sure the letter in Jan. 16th CANADIAN EVANGELIST from Sister Reid, of Montreal, would strike a sympathetic chord in many a heart. It seemed such a beautiful way of remembering her little son. A wish to do something to manifest our love for dear

ones seems to be implanted in these human hearts of ours. As we walk through the cemeteries we see marble shafts bearing the inscription, "Sacred to the memory of," etc. We often see beautiful flowers blooming over the graves, and we know this is love's tribute. Does it not seem very fitting that in memory of our loved ones we should give to the furtherance of some useful work? Thus forces will be set in motion that shall go on and on until the end of time. Only the great day can reveal all the good that will result from that which is given in His name. All true giving, all true living, centers around the One who gave Himself for us. He asks us in return for our loving, life-long service. How well He understood our needs and how mindful of us in leaving a memorial feast, that as we meet each first day of the week we recall His own words, "This do in remembrance of Me." B. S.

Ontario Christian Woman's Board of Missions.

Contributions since last report:

Table with columns for HOME MISSIONS and FOREIGN MISSIONS, listing various locations and amounts.

Table listing names and amounts for DONATION FUND FOR MINNESOTA MISSIONARY.

Table listing names and amounts for CHILDREN'S WORK.

The programmes prepared for the Auxiliary meetings have now been before the sisters for six or seven months, and I am assured that it would be a great satisfaction to the committee who have charge of that work to know how they are succeeding in meeting the needs and expectations of the Mission Bands. It is not encouraging, to say the least, for any one in any department to continue working and have no sign given or word spoken as to their success or otherwise. And so, dear sisters, if you have found the topics prepared interesting and helpful, say so. If any have suggestions to offer I take it upon myself to speak for the committee, that they will be thankfully re-

ceived. We always use them in our meetings here, and find them a great assistance. I am sincerely glad that that department was aided this year instead of depending upon the Missionary Tidings, as that paper was not taken by all, and therefore many of the Auxiliaries were without any assistance in that line; but now they are well provided for.

"Go, make thy garden fair as thou canst, Thou workest never alone; Perchance he whose plot is next to thine Will see it and mend his own.

"And the next may copy his, dear heart, Till all grows fair and sweet, And when the Master comes at eve Happy faces his coming will greet."

A Christian friend once said to me: "I believe that I have more good thoughts and devise more plans to increase my usefulness and to help others when I am working at the wash tub than at any other time." I have often thought of that since, and the woman's happy face, telling of "the peace the Saviour gives," comes before me as I think of it. And yet she had what is generally looked upon as a hard life—a large family of children to work for and a scant supply of this world's goods. But "the secret of the Lord" was with her, and she found this promise verified: "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." So many of us must needs have our hands employed in the daily task, and cannot turn aside from it whenever we would to read or meditate, that it comes to us as one of the tender mercies of the Lord that we need not have our hearts and thoughts confined to the work of our hands. The mind may be free to wander where it will, to greet this friend or that, whether in the body or out of the body; to hold converse with the purest souls the world has known, whether here or yonder; yea, more—infinity sweeter than all—to hold unbroken fellowship with Christ our Lord. S. M. BROWN.

Children's Work.

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

"Now unto Him that is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy,

To the only wise God our Saviour brought glory and majesty, dominion and power, both now and ever. Amen."—Jude 24, 25.

DEAR MRS. LEDIARD: As we have not reported to you for some time I beg to say that we are alive and in good working order. Owing to the illness of our president we did not hold our annual entertainment, but we have held our meetings regularly.

We are working away steadily and striving to be faithful, believing the apostle's words that "in due season we shall reap if we faint not."

We hope to have a good report for the annual meeting. Yours sincerely MARY C. ROYCE, Sec. Walkerton, Jan. 30, 1893.

It was with much pleasure that I heard from the band in Walkerton and to learn that Sister Whitehead is recovering from her illness. I hope she will speedily regain her strength and be able to resume her duties. Many thanks for the report

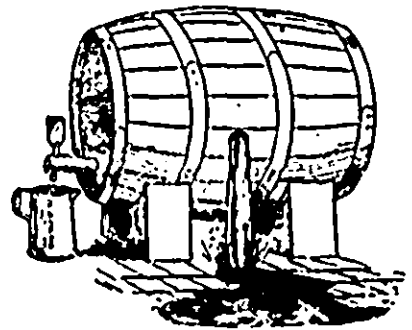
A Word to S. S. Superintendents.

In referring to the last annual Sunday school report, I find that thirty Sunday schools reported, while only fifteen mission bands were represented. This shows that only half of our Sunday schools have their accompanying bands. I am sure that this is a mistake and that the Sunday school which is being deprived of definite teaching

on the subject of missions is suffering a wrong. It is true that once in three months our international lessons supply an optional missionary lesson. It is also true that a teacher with a missionary soul can introduce some thoughts in that connection into almost any lesson and could do much in that direction, but not enough by any means. Every child in our school should have the opportunity of having direct instruction in all that pertains to what is fast becoming the live question of the day. Beside this they should have the means supplied them of doing real work and putting into practice the lessons taught. In fact, the mission band should be workshop, training school and practical business college, in which the children can receive, if they wish, just the training which will fit them to take their places in the army of workers of the future. The mission band should work hand in hand with the Sunday school and should be a recognized and appreciated department of church work and for every Sunday-school report at the next annual meeting, there should be also one from its co-worker, the Mission Band.

I would like to remind our Sunday school superintendents that they are invited to send us their collections for foreign missions this year to help support our missionary in Japan.

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



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

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NO. 1—LADIES COMPANION PREMIUM LIST. To the first person having puzzle No. 1, we will award an elegant Rosewood Piano, valued at \$50; the next will receive a magnificent Gold Watch valued at \$5; the third, a SILK DRESS PATTERNS; the fourth, a SWISS MUSIC BOX; the fifth, a SILVER WATCH; the sixth, a GOLD BROOCH; the seventh, a JACQUET LAMP; the eighth, SILVER FIVE O'CLOCK TEA SET; to the next ten will be given a CRAYON PORTRAIT of either the sender or any friend. Size 2 1/2 inches by 4 inches. To the middle of the ten following will be awarded an elegant CRAYON PORTRAIT of sender or any friend. The sender of letter bearing latest premium, previous to March 1st, next, will receive a GOLD WATCH. The sender next to last will receive a SILVER WATCH; ten preceding, each a CRAYON PORTRAIT. Conditions—Each contestant must mark faces in puzzle in ink or pencil, cut advertisement out and forward to us with 3 cents for 3 months' subscription to the LADIES COMPANION. Address: "LADIES COMPANION," 106 King St. West, Toronto, Canada. NO. 2—LADIES AT HOME PREMIUM LIST. We want every lady in the land to send us 25 cents for a half year's subscription to LADIES AT HOME and at the same time, while thus receiving wonderful value for that small amount, to try and secure one of the following valuable premiums. For the first correct solution of puzzle No. 2, we will award a Gold Watch; for the second, a beautiful SILK DRESS PATTERNS; third, a SILVER WATCH; fourth, a MUSIC BOX; fifth, a CRAYON PORTRAIT; and the five preceding, each a handsome TOLLER CASE; and to the five following the middle each a GOLD BROOCH. To the last mailed previous to March 1st, next, will be given a SWISS MUSIC BOX, and to the ten preceding the last, a GOLD BROOCH each. Conditions—Each contestant must mark faces in puzzle in ink or pencil, cut advertisement out and forward to us with 3 cents for six months' subscription to the LADIES AT HOME. Address: "LADIES AT HOME," 106 King Street West, Toronto, Canada. NO. 3—OUR BOYS AND GIRLS PREMIUM LIST. For the first correct solution of puzzle No. 3, will be given a boy's or girl's Gold Watch; to the second, a SILVER COIN; to the third, a SILVER WATCH; to the fourth, a SILVER COIN; to the fifth, a full sized CRAYON PORTRAIT; to the sixth, a girl's SILVER WATCH; to each of the next ten, a GOLD BROOCH. To the middle sender a SILVER WATCH; and to the five preceding, each a handsome TOLLER CASE; and to the five following the middle each a GOLD BROOCH. To the last mailed previous to March 1st, next, will be given a SWISS MUSIC BOX, and to the ten preceding the last, a GOLD BROOCH each. Conditions—Each contestant must mark faces in puzzle in ink or pencil, cut advertisement out and forward to us with 3 cents for one year's subscription to OUR BOYS AND GIRLS. Address: "OUR BOYS AND GIRLS," 106 King Street West, Toronto, Canada.

N.B.—Be sure and write address plainly, in full, giving Province or State. CLUB RATE.—To every boy or girl (excepting the first received) sending us 10 yearly subscriptions at the price of 25 cents each, we will give a Gold Watch, valued at \$5. Each club subscriber has an opportunity of obtaining one of the above mentioned valuable premiums.

It may prove a valuable suggestion to some of our bands to tell them of a plan adopted here lately. Some papers were cut four and a half inches square on which directions were written and distributed to some of our bigger girls. The result was that next meeting twelve of them brought a block composed of nine pieces of this size of woollen goods, and they all gladly agreed to make another, while other members—boys and girls—begged a

pattern. Keep your children at work, ladies.

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Dr. Wood's Norway Pine Syrup, the modern successful cure for coughs, colds, hoarseness, asthma, bronchitis, sore throat and all pulmonary complaints, is made from the best pectoral herbs and barks by the most skillful and scientific methods and cannot fail to give prompt relief.

Foreign Missions.

Official News from the Foreign Society.

The executive committee met in regular monthly session in the mission room in the Y. M. C. A. building, Cincinnati, Ohio, Jan. 20, 1893. Devotional services were conducted by J. A. Lord.

FINANCES.—The receipts for the month amounted to \$2,101.08; the disbursements to \$4,444.28. The receipts for three months have been less than the expenditures. As the allowances of the missionaries are barely sufficient for their support, this is a serious matter. Either the committee or the men in the field must borrow. In either case interest must be paid. If the treasury was supplied with the needed funds, the money paid out in interest could be used more profitably.

NOTES FROM THE FIELD.—J. G. McGavran writes "I am just in from a two weeks' tour among the villages. These people had never seen a missionary, and had not heard the gospel before."—Mrs. Jackson is back in Hurda again. She found on her return that the word of the Lord had taken root in some hearts. "One especially interesting case is that of a young Mohammedan woman, who accidentally heard of me being in the village and sent her servant to call me. She can read in two languages. She said to me: 'I have thought so much of you ever since you were here before, and have wondered whether you would come again. Have you got your Book? Then read to me.' I read to her from the gospel from Matthew. In her eagerness she came and sat beside me and looked over my shoulder while I read. I gave her some books and papers to read, and she took an affectionate farewell of me, begging me to visit her as often as possible and to know that I was welcome to anything in her house." W. E. Cooper states that the district superintendent of police visited the school and wrote of it: "I have much enjoyed a visit to this school, and was delighted to find so many bright little faces learning, not only to read and write, but what is of supreme importance, the way of salvation through Jesus Christ. Considering that it is only some three and a half months since the school was opened, the children are, I think, remarkably orderly and well-behaved. This can only be the result of much patient perseverance at first. I congratulate Mr. and Mrs. Cooper on the success they have obtained and the encouragement they have to go forward."

The great need of the mission in India is the need of men and women to go out and sow seed on virgin soil and reap from what has been sown in other years. One says: "We really need a dozen or so consecrated young men who will come out and do the work of evangelists, going around constantly visiting these villages. We who are in the field have already more than we can do, and it is only for a day or two occasionally that we are able to leave our stations."

China.—Miss Rose Sickler writes that she is renting a building in Nankin for a school, and is beginning a work among the women.—James Ware has been on a visit to Tsungning. This island has a population of 1,000,000, and the work carried on by our missionaries in Shanghai is the only work done there. "When I left one of our members was suffering great persecution at the hands of his wife, who abused him sorely for joining the 'Jesus church.' He prayed to the Lord for her, and his prayer was answered. The very first person that welcomed me

back to the chapel was this same woman. Another young Christian came to me to tell me of his wife's conversion."—The silly rumors that the missionaries are stealing men and babies have been industriously spread, till many believe them. It is reported that Dr. Macklin has left Nankin for Shanghai with twelve babies. It is true that Dr. Macklin left the city, but it was on a preaching tour in the northern provinces. The officials have been stirred up and are building a military camp to accommodate 300 soldiers.—The new hospital is nearly finished. Dr. Macklin reports that the treasurer, the second largest official in Nankin, headed a subscription list with 200 Mexican dollars and put his official seal to the same. He is a distant relative of the Emperor.

Japan.—Miss O'dham and Miss Rioch report that they like Japan very much, and are very happy in their work. They have a teacher, and are busily engaged in the study of the language. They will soon be able to teach a little, and to speak to the women in their homes and tell them of the salvation provided through Christ.—E. S. and Dr. Stevens feel at home in Tokyo. They feel the need of reinforcements. A score of young men ought to go out and help in the mission. The harvest truly is great; the laborers are few.

England.—The West London Tabernacle has reduced its debt \$6,000 during the past year. G. T. Walden writes very hopefully of the work. Southampton is left vacant by the resignation of J. E. Powell.

THE MARCH COLLECTION.—It is high time every church was preparing for this important event. Every member ought to purpose in his heart how much he can and ought to give. There ought to be a great increase in the number of contributing churches and in the amounts which they contribute. The growth of the work calls for a much larger income than the Society has ever had. This is the Lord's work and not man's. He tells us that the silver and gold are his; we are simply stewards of his manifold grace. He expects us to show ourselves worthy of the confidence which he reposes in us. A. McLEAN, Cor. Sec.

Letter from Dr. Macklin.

NANKIN, Jan. 1st, 1893.

DEAR BRO. MUNRO. The Chinese about here are in some urgency on account of the dry weather. For the last two years the crops have been miserable. The locusts have also caused great havoc. There is a saying that, "If snow falls one inch, the locusts enter the ground three feet," and will likely not appear the next season. They do not pray as we do to the great God of the universe, but pray to the dragon. The only representative of the dragon is a small lizard from the province of Kiang-si. We in disgust would say, "What is the use of praying to that miserable object for rain or snow?" But they will say "It being large, it can cover the heavens and hide the sun, and when small, could conceal its body in a mustard seed." So our objections are pooh-poohed.

You know that "China's sorrow" is the Yellow river, on account of the frequent breaking of the dyke and the awful floods ensuing. The god worshipped to prevent 'his calamity' is called the "Golden Dragon Great King." It appears as a miserable little reddish snake, capable, they say, of enlarging and by the power of his tail holding up the dyke, which would otherwise fall. He is worshipped with candles and incense, and thanked for his favors by theatrical exhibitions. Imagine to yourself the great officials—viceroys and

magistrates—going in solemn procession and prostrating themselves before a lizard a few inches long to pray to have famine averted, and you can understand to what depths of depravity the human race can fall. The whole first chapter of Romans is peculiarly applicable to the Chinese, and it is said that in Canton the missionaries were accused of manufacturing the chapter as a libel on them. The Chinese have truly 'changed the glory of the incorruptible God into into an image like unto corruptible man, and to birds and four-footed beasts and creeping things.' Should not Christians now have the zeal of Paul and the other apostles and burn within them while so much corruption still remains on God's footstool. Our boy is doing well. Mrs. Lediard has sent another \$20, which I shall soon receive. We pray the little boy may become a Christian. He is bright and about thirteen years of age and rather a loveable little fellow. Yours sincerely,

W. E. MACKLIN

A Waldemar Miracle.

A C. P. R. MAN RELATES HIS WONDERFUL ESCAPE.

HELPLESS WITH RHEUMATISM AND SCIATICA—RELIEF COMES AFTER DOCTORS HAD FAILED—THE STORY CORROBORATED BY RELIABLE WITNESSES.

Grand Valley Star.

There are few people in this vicinity who do not know Mr. Thos. Moss, of Waldemar. He has been for years the trustworthy section foreman of the C. P. R. in the division in which he resides and the exemplary life he always led has given him a respectable status in the community. He is a gentleman who is thoroughly reliable, and when "Tom" Moss tells you anything you can depend upon it every time. This by way of prelude to an interesting story the *Star* has to tell. For some time past a great deal of novel and entertaining literature has appeared in the columns of the press throughout the country, giving the particulars of cures bordering on the miraculous, in various parts of the country. Those who have read these narratives must have put them down either as clever and daring romances, or come to the conclusion that truth is indeed stranger than fiction. The *Star* must confess that it did not pay much attention to the reported miraculous cures until about a month ago, when it was told that a cure quite as notable as many of these published had been wrought within a few miles of Grand Valley. The fact is that great cures, or accidents, or tragedies, when they occur hundreds of miles away—no matter how exciting or how thrilling—do not usually arouse more than a passing interest where the actors or the central figures are entirely unknown. But let something occur in one's own neighborhood analogous to that reported from a distance, and with what different feelings is the news received. We had read of miracles wrought at Trenton, London, Hamilton and other places, through the use of Dr. Williams' famous Pink Pills for Pale People. But we were not acquainted with the parties restored to health; we were in the enjoyment of good health ourselves, and the memory of the great things done in other sections passed from our mind. When we were told, however, that we had only to drive down to the pretty village of Waldemar to get the full particulars of a miracle as striking as many that had been reported in the newspapers, we were at once interested. We were further told that Mr. Thos. Moss was the man who owed his restoration to health to the use of Dr. Williams' famed Pink Pills. Remembering that Mr. Moss had been laid up with rheumatism at intervals for years, and that there was a time last spring and summer when his familiar face was entirely missing from the railroad, the *Star* determined to see him and get a confirmation of the story afloat as to the cure by the use of Pink Pills. On seeing Mr. Moss and getting the facts from him, we found that his story was even more surprising than the one which had been going the local rounds. Mr. Moss had not only been troubled with rheumatism, but sciatica of a most painful

type, and had also been afflicted with bronchitis which he had come to regard as chronic.

THE PATIENT'S STORY.

"What you have heard is quite true," said Mr. Moss in reply to our query. "I have used Dr. Williams' Pink Pills with wonderful results. For years I had been a sufferer from rheumatism and bronchitis and had come to look upon both as chronic. Last spring I met with further trouble, when I had the misfortune to be afflicted with a severe attack of sciatica. I became so bad that I was laid up, and for some weeks was unable even to move. Many of the men on the line can tell you of the condition I was in. There was an accident on the road and I had to be carried to a hand-car that I might be brought to the scene of the occurrence, in order that a proper report might be made to the railway authorities. I believe I would still have been helpless in my house, if a friend had not told me of the great merits of Dr. Williams' Pink Pills and urged me to try them. All other remedies had failed, physicians were entirely unable to cure me, and I had given them up in despair. You can imagine the despondent condition I was in when Mr. Rainey, of Grand Valley, mentioned Pink Pills to me. I had little hope that they would benefit me, but drowning men clutch at straws, and that was my frame of mind when I purchased the first supply of Dr. Williams' Pink Pills. I had not used the Pink Pills long when I began to find relief and this naturally made me hopeful, and I persevered in their use until the cure was complete. The change wrought in me by Dr. Williams' Pink Pills is as delightful as it is marvellous, and for the first time in year I find myself free from pain. I was weak, helpless and hopeless—doctors and other remedies had done me no good, but Pink Pills have restored me to health and strength. The sciatica disappeared, the rheumatism went with it, but stranger still, I am cured of the bronchitis I had come to regard as incurable. I say stranger still, because I notice that in the list of ailments for which Dr. Williams' claims his remedy beneficial, bronchitis is not mentioned, and this forces me to the conclusion that Pink Pills have even more marvellous properties than they have been credited with. My case seems almost incredible, but there are so many here who are witnesses of my cure that even the most sceptical must be convinced, and I firmly believe Dr. Williams' Pink Pills will cure any trouble with which man is afflicted. This may seem to be enthusiastic, but I have the right to be enthusiastic after what they have done for me, and I strongly urge those afflicted with sickness of any kind to try Dr. Williams' Pink Pills—the greatest of modern medicines."

Mr. Moss' narrative was certainly of absorbing interest, particularly as the reporter knew he was not a man who would exaggerate facts.

The story of the case was corroborated by many neighbors, among them Mr. Wm. Lomas who had assisted in carrying Mr. Moss to the hand-car when taken to the scene of accident above mentioned and also Mr. Buchanan, the popular C. P. R. agent. The reporter returned to Grand Valley fully satisfied as to the great curative properties of Dr. Williams' wonderful discovery.

The *Star* interviewed the druggists of Grand Valley, and had the same answer from all, Pink Pills are the best selling and most popular remedy in their stores, and the sales are constantly increasing. Mr. Erskine, of Dr. Hopkins' drug store, and Mr. Stuckey, of Mr. Reith's establishment, told the *Star* they were amazed at the great and growing demand for Dr. Williams' Pink Pills. If the remedy is as popular in other parts, as it is in and around Grand Valley great indeed must be the good accomplished by this famous cure.

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, overwork or excesses of any nature.

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The Montreal Witness.

The subscribers of the CANADIAN EVANGELIST can have it and the Montreal Daily Witness for \$3.50, the CANADIAN EVANGELIST and the Weekly Witness for \$1.75, and the Northern Messenger with either of them for 25 cents extra.

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. The names and addresses of the Board are given here: Mrs. W. B. Malcolm, 89 Church st., Toronto; Mrs. S. M. Brown, Warton; Mrs. E. McClurg, Ivan; Mrs. G. Munro Hamilton; Miss Bella Sinclair, Blenheim; Miss Annie Kilgour, Guelph; Miss Jennie Fleming, Kilsyth. Mrs. James Lediard, Owen Sound, will also have a number of the pictures for sale.

As the photographs are being 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.

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The third page of the Toronto Daily Mail is noted for "Want" advertisements. If you want a situation, a mechanic, a business, machinery, lodging, if you have lost or found anything, or if you want to find out where anyone is, advertise in the Toronto Daily Mail and read the advertisements on the third page of that paper. The charge is two cents a word each insertion, or ten cents a word for six insertions. Address The Mail, Toronto, Canada.

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