

The Canadian Evangelist.

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

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The Canadian Evangelist

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

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

My Faith.

I leave the burdens of my life
And all the weariness and strife
With him who orders all my ways
And knows the limits of my days,
And so I rest.

God sent me here with purpose true;
My ignorance and weakness knew,
And whether light or darkness fall,
His tender love is over all,
And it is best.

Full oft I stumble as I go,
And tears of sorrow quickly flow;
But he to whom my grief is known
Leaves me not long to weep alone;
He sendeth peace.

I cannot reach my life's ideal,
It towers far above the real;
But when I think of countless years
Of future life in unknown years,
My murmurings cease.

Sometimes I feel a helpless child,
A poor weed, tossed on waters wild,
And yet God's skies arch over me,
And yet he rules the wide, wide sea—
I need not fear.

The shadowy valley at the last,
Where many loved of mine have passed,
Seems but a step from light to day;
For all the new and shrouded way
God will be near.—*Selected.*

Meditation Grows Obsolete.

The times are against the making of a man. We are too busy making everything else. In our ambition to outdo what has been done we no longer depend upon individual effort; we sink a hundred individuals to make a single colossus—muscular, brainy, but soulless. The man who ought to have become a great man has become the thumb, or the forefinger, or the right eye of a great corporation. In such positions we cultivate talent, not character. In fact, the development of the man is discouraged—business sets highest value on an impersonal head.

The same tendency is noticeable in our religious life. In our ambition to do, we are fast losing our ambition to be. "Meditation" grows obsolete; we talk of "activities" instead. The church resounds with the shouts of laborers and overseers who are calling for more laborers. There is an incessant running to and fro, and a noisy counting of sheaves. The ideal Christian of the day is the man who is so busy looking after other people's souls as to forget that he has a soul of his own. We praise the man who prays with his hands. It is a natural reaction from the selfish piety of a past age when men sat in the cloister and kept their

hearts inflamed by constant probing. Perhaps when we have learned that of two evils we are to choose neither, we may discover between these two extremes the happy mean of feeding our souls enough to strengthen us for our work, and working enough to make us hunger for stronger meat.—*Richmond Christian Advocate.*

Things Hard to be Understood.

There are some things that I cannot understand. One is this, that people can stand it to lose a large sum and cannot stand it to give the same large sum. I once asked a man for \$25,000 for a college. He said it was utterly impossible. Two weeks later he, by some accident, lost \$250,000, a round quarter of a million. When I met him and offered him my sympathy he said: "Our house is a very strong one and it will not affect us." I asked another one for \$60,000, and his wife said it would beggar them. He told a friend one year afterwards that he wished he had given it me, for as I talked he thought of the money it would take if he did do it, and that he had put it elsewhere and lost it all and more than an equal sum to get it out, but he would not feel it much. A farmer is shocked to be talked to about giving \$100, but his best horse will die and nobody sees the loss. Will not those people please give us their testimony whether it makes any difference in the bank whether money is checked out to pay gifts or to pay losses?—*G. P. Hugo in Christian Courier.*

Let Us Take Time.

Let us take time for the good-bye kiss. We shall go to the day's work with a sweeter spirit for it.

Let us take time for the evening prayer. Our sleep will be more restful if we have claimed the guardianship of God.

Let us take time to speak sweet, foolish words to those we love. By and by, when they can no longer hear us, our foolishness will seem more wise than our best wisdom.

Let us take time to read our Bible. Its treasures will last when we shall have ceased to care for the war of political parties and rise and fall of stocks, or the petty happenings of the day.

Let us take time to be pleasant. The small courtesies which we often omit because they are small will some day look larger to us than the wealth which we have coveted, or the fame for which we have struggled.

Let us take time to get acquainted with our families. The wealth you are accumulating, burdened father, may be a doubtful blessing to the son who is a stranger to you. Your beautifully kept house, busy mother, can never be a home to the daughter whom you have no time to caress.

Let us take time to get acquainted with Christ. The hour is coming swiftly for us all when one touch of His hand in the darkness will mean more than all that is written in the day-book and ledger, or in the records of our little social world.

Since we all must take time to die,

why should we not take time to live—to live in the large sense of a life begun here for eternity.—*Selected.*

Ram's Horn Blasts.

To love an enemy is the most important service a Christian can render Christ.

People who make crooked paths never get in earnest about following Christ.

The closer the competition, the more God is needed for a business partner. When unselfish love is asking for a place in your heart, God is knocking at the door.

The only thing a Christian can do for an enemy that a wordling cannot do, is to love him.

Every time a bad man thrives mud at a good man he hits himself in the face.

It takes more courage to endure than it does to act.

A lie is often told without saying a word by putting the rotten apples in the bottom of the basket.

You can generally tell what a man thinks of God by the way he talks about his neighbors.

If you let the devil go home to dinner with you, you will have to take him for a regular boarder.

The man who has on the whole doubts as to the reality of the devil.

One trouble with the church is that there are too many babes in it from five to six feet high.

A Year of the Lord.

The year 1895 is big with possibilities. Its twelve months may be crowded with events which shall carry forward the kingdom of God faster and further than in any of the countless years that are gone. We ought to watch the happenings in the business, the political, the social and the religious world, as though we believed that the morning cometh. Thus shall we discern Christ reclaiming the world to Himself. And for our individual lives what thought is so stirring as this, that for each one of us 1895 may prove a year of our Lord, indeed, a year in which His mastership over us shall be made more complete and blessed.

On the simplest soul that feels the wonder and the hidden glory of the universe, on the child to whom the stars are little windows into heaven, or the poet to whom

"The meanest flower that blows can give
Thoughts that do too often lie too deep
For tears."

God looks down with pleasure and approval, for in such a soul He sees the beginning of faith, which is able to pass behind the appearance to the reality, and make its possessor wise unto everlasting life.

—HENRY VAN DYKE.

Loved ones gathered in the homeland
Far beyond death's torrent wide
Wait my coming: ere I join them
I must cross the rushing tide.
As I near the dark, lone river,
'Mid the veiling mists there gleam
Brightly through the gloomy shadows
Heaven's fair lights across the stream.
—META B. THORNE.

"Will You Be Good?"

As I was walking on the outskirts of the town the other day, I heard, behind a high board fence, the piteous sound of a child's crying, and a rasping voice shrilly reiterating between blows, "Are you going to be good? Now are you going to be good?"

If I could have scaled the board fence, I think I must instantly have acted the part of a well-equipped Society for the Prevention of Cruelty to Children. But the fence was invincible.

Now my helpless wrath against this mother was not because she was punishing her child, but because she had tied it up to that cruel stake of a promise to be good. What sort of a time was that for a poor, shivering, overwrought creature to want to be "good," much less to make the promise? Does not a sharp punishment naturally bring resentment? And when passion is working and seething in a little, unreasoning nature, is that any time to insist on the sweet and heavenly grace of repentance?

O mother, if the little one, inheriting your sinful nature, has done wrong, has lied to you, or disobeyed you, punish him by all means in whatever method God teaches you is best. Punish him gravely and sadly; let him know what it is to be a proper motor. Then, in some happier time, some bedtime hour, with the little head on your bosom and the best instincts of the young heart in play, then ask your question if you choose, "Will you be good?" Such an asking may help the little one to a blessed answer.

God punishes us when he must, severely enough, but O! blessed be his loving kindness, he does not hold us under the lash until we promise "to be good." No. He waits for an answer to that question through days and nights of patience and love, "knowing our frame, and remembering that we are dust." Happy will our little ones be when we learn to punish them "like as a father pitieth his children"—*E. P. A. in the Congregationalist.*

Books in the Home.

Few things add so much to the cheerfulness of a room as books. Of all inanimate objects, not even excepting pictures, books most put one in mind of human beings. Life and thought throb within them, and there is no lack of society where they are found. You call upon a friend, and while waiting for him to appear, take up a volume that chances to lie on the table. It is Scott's "Rob Roy," and at once you are in conversation with Bailie Nicol Jarvie under his hospitable Glasgow roof, and are enjoying the good man's company almost as much as when, years ago, you first made his acquaintance. If you be not pressed for time, it hardly matters now whether your friend be detained for five minutes or half an hour. The whimsical Bailie will entertain you as long as is necessary. In furnishing a new house one should almost as soon think of omitting to supply it with chairs as of omitting to supply it with books. There is no need of being over particular about bindings, but parlor and sitting room,

dining room and bed chamber should be provided with at least a few well selected volumes, which should be placed where they can catch the eye and be gotten at easily. Books make most appropriate wedding presents. The happy pair will be all the happier for having the great writers domiciled beneath their roof. To neglect to provide the mind with plenty of inviting and wholesome food in the shape of reading matter is a mistake that, in these days of cheap literature, no one has an excuse for making.—*The Watchman.*

Mistakes.

I know somebody who can never let a mistake pass uncorrected. He somehow seems to think our blood would be upon his head if we believed we started out for a walk at half-past three, when he could prove to us that it was only twenty-seven minutes past.

In view of it I made a New Year's resolution not to speak of any mistake that did not make a difference. Such a resolution would keep many a breach from being made, and give people much more ease with each other. It is a blessed thing to feel at home with a friend.

Did you ever have an argument about nothing at all, and then feel uncomfortable for half a day?—*Edmond Methodist.*

Greater ability and greater experience are requisite to put a thing compactly and comprehensively than to spin it out unduly, or to take twice or ten times as many words for its expression as are absolutely necessary. In a prayer-meeting talk, in an anniversary address, in a written article, there is always danger of saying too much; there is almost never a danger of being too brief. A hundred writers and speakers err by overdoing where one errs by cutting short. It is a great thing to keep always within due limits, and it is worth any man's while to strive to that end. An old minister, reviewing his pastoral labors before his people, said modestly: "My friends, I am sure I've done many foolish things in my lifetime, and I know I've done some very wrong things, but by the grace of God I've never done a long thing." It would be well if more of us were watchful as we go along in life, in order to make such a record as that good man's.—*Sunday School Times.*

In his best estate on earth man is doomed to carry a burden. The choice is not between a burden and no burden. The choice is between the Lord's burden and the devil's. The devil's is extremely heavy. Men are crushed and ruined under it. The duty imposed by the Lord is at once a burden and a help. There are such uplifts that the burden often bears us instead of our bearing the burden.—*Zion's Herald.*

Put a seal upon your lips and forget what you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself. —*PROF. DRUMMOND.*

What the Thirteenth Chapter of First Corinthians Did.

ANNA D. BRADLEY.

With anger and indignation stamped upon her face, a woman sat alone. She felt she had been cruelly wounded, and the blow, coming from one trusted as a friend, was hard to endure, still harder to forgive. Say what we will of love causing us to overlook an injury, no foe nor casual acquaintance can strike a blow that will hurt so keenly nor bleed so freely as can one whose hand we have clasped in friendship. And as this woman recalled the years of unbroken friendship, her heart grew harder and colder, for she felt she had a right to something better than she had received. She was preparing to frame a reply to the letter just received, and her heart was full of bitter words which she would write, words which she knew could cut and sting as cruelly as did those she had just been reading. She smiled a cold hard smile, never pleasant to see on a woman's face, as she whispered sentence after sentence of politely goading taunts, every one of which was dipped in poison.

Polite? Yes, very. For this woman of whom I write carried only polished weapons, and wounded friendship taught her how to use them.

Just as her pen touched the paper, something—I know not what, perhaps it was her good angel—forced her to pause. Still holding the pen she sank wearily back in her chair. "No one cares how much they wound me," she said, with the suspicion of a sob in her voice, "why should I hesitate to retort?"

She was all alone in her locked room, yet the tones seemed to be arguing with some one who was pleading with her to forget her injuries. "Shall I always give the best I have and receive only unkindness in return?" Still no reply, unless, perhaps, her attending angel was whispering to her soul. "What have I done to merit this?" she demanded; but this time the tears which she had been holding in check refused to be longer controlled, and dropping her head upon the table she sobbed convulsively.

As the first paroxysm of grief passed, she turned again to her desk, but this time it was to lay down her pen and reach for her Bible. The rebellious look had only partially left her face. The angry voice was only partially subdued. She opened the book, yet it was from no will of her own that her eye first fell upon the 13th chap. of 1st Corinthians: "Though I speak with the tongue of men and angels and have not love, I am become as sounding brass and tinkling cymbal."

She read on indifferently. In the beautiful language there was no message to her. "Though I have the gift of prophecy," etc., etc. As coldly unmoved as before. "Though I bestow all my goods to feed the poor and have not love," etc. And still the woman thought her bitter thoughts and murmured to her spirit the cruel words which she would pen her one time friend when she was through her morning reading.

"Love suffereth long." She paused, for the words seemed to rebuke her, and she almost wished she had read some other chapter. "Love suffereth long and is kind," and her spirit voice placed special stress upon the last small word, then sternly questioned, "Have you the love that suffers long? Have you the love that is always kind?"

"He deserves no kindness from me," she replied, as though a visible presence was beside her. "I have merited better things than I have received," and then the angry woman read, "Love vaunteth not itself, is not puffed up."

What did it mean? What mocking fate was forcing her to condemn herself by reading this, of all chapters, and giving it a meaning it had never had before? She would close the book; she would read no more to-day. As she turned to obey the impulse of her self-rebuked spirit, her eye caught the words, "Doth not behave itself unseemly." Ashamed and humiliated, she had now no power to carry out her angry, childish thought, and trying to fasten her mind upon the pages, she wondered what would be her next rebuke.

"Love seeketh not her own; is not easily provoked; thinketh no evil." All anger vanished now as the woman, humbled and chastened, saw herself as she was. How painful the contrast between this perfect love of which Paul was writing and her own unlovely heart. She had been eager to seek and hold what she felt to be her due; she had been "provoked," she had thought much "evil." She read the verse again. After all, these words could not utterly condemn her. Paul said this better love was not "easily" provoked. This could not apply to her. She had struggled against the anger in her spirit; she had only yielded when fully justified. With something of restored self-complacency and returning anger, she resumed her reading, and the next words were, "Beareth all things." And now she knew full well that she had failed when the crucial test was applied. And then she read again of the love that "endureth all things," and that, in the purified heart where the world's Redeemer was reigning, whatever else might be wanting, the love, the real, Christly love, could never fail.

How long the woman pondered over this rebuking chapter I do not know, but this I know, the tears of anger gave place to tears of penitence, and when next she took her pen it was all impossible for her to trace the cruel words of indignation which first had been in her heart. No; she could not write them now. They would have blistered the paper if she had forced her hand to shape them. Instead she wrote that which she would not shrink from acknowledging when the words should confront her again in eternity.

I wish I could tell you that her victory over her evil spirit was rewarded by her learning that she had been looking at her friend through a glass darkly, and that there had been no need for doubt. But no; my simple story can have no beautiful ending such as this. But thank God I can tell you of a chastened spirit where only peace was dwelling. I can tell you of a heart in which anger had given place to forgiving love. I can tell of a soul drawn so much nearer to her Saviour, and happy in his approving smile. And I can tell you of how, when at night she sought her pillow, there was neither regret nor remorse to sting her conscience, but that all through the hours there seemed to be an angel presence lulling her to sweetest rest and peace, and the burden of the angel's lullaby song was, "And now abideth faith, hope and love, but the greatest of these is love."

"Disciple Church," "Disciple Doctrine," "Disciple People," etc.

It has been to me a surprise and a humiliation to see in certain quarters among my brethren the word "Disciple" used as indicated in the heading above. We must regard it as a sign of a tendency we can not but deeply regret. For I can not imagine any other reason for this misuse of the name "Disciple" than the desire to invent a convenient denominational appellation that shall range parallel to "the usage

of the religious world around us." "Let us have a name like other denominations."

In this light, this habit—fortunately, as yet very limited—is wholly unjustifiable, a grave offense—altogether unintentional, I am sure.

It has been a noble part of our great plea to reject all denominationalism, including, prominently, mere denominational names. Nothing has been more profoundly and firmly fixed in our habits of thought and speech than this most commendable principle; for these distinctive party titles are an essential and very evil element of religious party life itself.

Nothing is more deeply embedded in human nature than the tendency to party feeling and all that belongs to its manifestation and life. This fact, we may be sure, will reveal itself everywhere, among us as among others; for Adamic, human tendencies are limited to no race, to no people, to no creed. I have seen sectarian proclivities secretly lurking and openly showing themselves, if not to the same degree as elsewhere, among the sturdy advocates of primitive Christianity, while "No Sectarianism" was conspicuously displayed on their banners. Archbishop Whately's admirable book, "The Errors of Romanism Founded in Human Nature," teaches a most salutary lesson which should be seriously pondered by us all.

To drift into party, denominational habits is "a sin that so easily besets" men; for as mortals we are very weak in intelligence and judgment, in purpose, and in "diligent watchfulness." "Watch—keep awake—and pray, lest you enter into temptation. The spirit is willing, but the flesh is weak;" for the gravity of the earthly is ever upon us bearing us down to the dust.

The use of "Disciple" as a denominational adjective, when it is not the result of simple ignorance or thoughtlessness, is nothing but a bit of policy—without any evil intentions—to add just ourselves to the habits of the religious life of men. As such we can not submit to it; we should most earnestly repudiate it. It breaks up the integrity of our grand argument for religious reform. It is a humiliation to us before the world. "Ah! you have become altogether like one of us!" men will say.

It is no justification to say that "Disciple" is a New Testament word. So is the word Baptist. The denominational use of either is a misuse of it. Observe, I am not speaking of the word "Disciples" as a designation of Christians, in the singular or the plural. I refer to "Disciple" as a denominational adjective. The New Testament never so used the term; its usage of it makes this impossible.

"Disciple" in the singular as an adjective, is a most unmeaning abuse of this word, looking at it as it is used in the New Testament. "The Church of the Disciples," "The Doctrine of the Disciples," "The School of the Disciples," are expressions which have a meaning, in so far as merely the law of language is concerned; but what are we to understand by "Disciple Church," "Disciple Doctrine," "Disciple School?" It is a most unmeaning, illiterate, awkward expression and not worthy of an enlightened people. It is both a misuse and an abuse of a most important New Testament appellation. Let us not make such a humiliating exhibition of ourselves before an intelligent world.

But, it may be said, Baptist and Methodist are also pure nouns and have drifted by usage into very convenient denominational adjectives. That is true; and it is a pity that it is true. I have no notion of either assailing or defending this use of these words. If

it suits the excellent people who own these names, that is their business. But certainly we are not obliged to follow their example in the case of the name "Disciple." Furthermore, it must be clear to every thinking man that the use of "Disciple" in this manner is much worse indefensible than Baptist and Methodist; especially with us and our well-determined habits as a religious people.

But cannot "Disciple" thus in the singular, be brought into service as a distinctive adjective appellation? Alas! yes; it can. Words are very servile, and will submit slavishly to almost anything at the hands of tyrannical, persistent usage. Students have often asked me in class, relative to some grossly unscriptural doctrine, "But, Professor, can men prove such a doctrine from the Scriptures?" "Oh, yes," I answered. "But how?" "By obstinately determining to do so, and keeping persistently at it with might and main. They can prove it in that way to the entire satisfaction of themselves and many others." In the same manner "Disciple" can be brought, in time, into humble and humiliating bondage as a denominational adjective for meeting-houses, doctrines, newspapers, schools, people, and—picnics. All this has already been heard!

The most remarkable instance of an attempt to use "Disciple" as a denominational prefix, was in the case of the "Disciple Bible House." How that came to pass I could never clearly comprehend; I could only conjecture. It was a real relief, however, when it—the prefix, I mean—was, on sober, second thought, abandoned. Had it remained, what an exhibition it would have been, at our cost, in the constant presence of a great University.

There is no purpose in this stricture to be hypercritical; that business is a ~~field in which my inclinations and habits never lead me.~~ The matter is of sufficient moment, however, to demand attention.

Let us honor the noble, brave, un-denominational, healthy purity of speech of the fathers of this reformation. We have as yet learned no reason to abandon that. One of the high duties resting upon us, and which we should accept with joy and deepest conviction of right, is to maintain heroically the very precious legacy they have left us of the emancipation from the false ideas and evil habits in religion of the past and the present. For myself, I have never yet learned to depreciate the immense value of this noble inheritance; every year's experience but increases its worth with me.—CHAS. LOUIS LOOS in *Christian Guide*.

Lasting Influence.

WHY WE SHOULD BE CAREFUL THAT IT IS EXERTED FOR GOOD.

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

Let us be careful what influence we leave behind us. For good or for evil

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

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The Sunday School.

Sunday School Committee of the Co-operation of Disciples of Christ—Jas. Ledard, Chairman, Owen Sound; George Fowler, Guelph; Miss L. Picher, London.

A Sunday School Entertainment.

The annual New Year's entertainment of the S. Water St. Christian Sunday School, was held at their meeting place on Tuesday forenoon, in the A. O. F. hall, Imperial block.

As usual, a very enjoyable hour and a half was spent, the scholars enlivening the time by readings, recitations, songs and music, some of the older folk adding their quota to the programme.

A distribution of prizes was made, followed by a box of good things such as the young folks love, and the well satisfied company dispersed just in time to get home for New Year's dinner.—The Galt Reformer.

The Teacher.

1. In our public schools we demand trained teachers, why not in our Sunday schools? Are souls more easily managed than brains?

Training schools, normal classes in connection with our Sunday school, and even examinations might be suggested as adjuncts to the many fine helps by way of magazines, etc., found in most of our schools.

Might not some of our Christian young people, who possess a general education and who show a sympathy, love and tender solicitude for the children, be selected and trained in just such a class, and be ready to supply any vacancy that may occur, till they are thoroughly trained and become apt sympathetic, character-molding leaders for our classes.

2. A normal class in one of the western cities was organized last year. A president, secretary and committee of instruction constituted its board of management. The course of study includes Bible history, Christian evidence, and the theory and art of Bible teaching.

3. The teacher of Christian truth should himself be a Christian. He who would govern must first govern himself. He must acquire a knowledge of the truth he would teach.

4. There was no teacher like Christ for copiousness. "I have yet many things to say unto you, but ye cannot bear them now."

Rev. Edward Egglestone spoke thus in the Sunday School Times: "One of the fundamental rules of good teaching is to stop when you have done," supposing the stop comes when the hour is half gone.

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golden opportunity. Find out as much as you can about the pupils, their purposes, their pursuits, their difficulties, their temptations. Get inside, and thus be able to suit yourself better to their wants and after a while you may find adaptations in Scripture lessons of which you did not dream before.

4. Outward helps—whatever they may be—are well enough; but the work of good must be centred in the soul.

The true motive is the power. That disciple, whose sole aim and heart's desire is to win souls for Christ, must succeed, for "my word shall not return unto me void," saith the Lord.

Labor not for fame, but for souls. Teach not to please pastor, superintendent, friend, but God alone.

Teach not for time, but for eternity. Our Great Teacher has set the example of self-sacrifice, which should prove the best motive to patient exertion and the source of greatest strength amidst difficulties and discouragements, and this alone should prove the secret of persevering efforts to promote Christ's glory.

He to whom the Lord assigns a work of teaching should feel himself bound by the holiest obligations to continue therein, for "we are not our own, we are bought with a price," and out of the fulness of love in our hearts let us continue in well doing; despond not; persevere, for "in due time ye shall reap if ye faint not."

L. P.

"Let All Things Be Done Decently and in Order."

J. A. AIKIN.

The Sunday School is not a business college, but business college methods can be used with profit in the Sunday School. The superintendent who would secure the best results from the labors of his staff, should be careful to obey the above apostolic injunction. During my term of office on the Sunday School committee, I found that in a large number of Sunday Schools meagre records are kept, and that consequently when they are asked for a year's report, are unable to give a satisfactory one. This is also true in reference to many churches, as the experience of the committee on statistics demonstrates. It ought not to be so. If all Church and Sunday School officers but knew the value of having full and accurate records and of using good business methods in the conduct of their work, they would probably be more faithful in this matter. The officers of the Church or Sunday School that take their people into their confidence, giving them full and frequent statements of financial and general standing, and aim in every way to be above board in all their dealings, will have that confidence reciprocated, and will find it the easier to secure support for the work.

"Facts are the fuel of missions," and the Church or Sunday School that continually receiving facts and information concerning that for which they are expected to give, will be the largest contributors, provided, of course, that the information is of the right character. Generalities may do, but particularities are much better. Now is the time of the year for instituting reforms in this line. The Church board should call the members together and present its report regarding all that pertains to the management of the church, including a full and strictly audited report from the treasurer. Turn the light on all the workings of the year. Lay plans for future work. Elect officers for the vacancies, and in so doing there will be satisfaction and confidence in the Church that can be had in no other way.

The Sunday School superintendent can arrange in the same way for the annual meeting of the Sunday School. It is wise to enlist the interest of the senior scholars by having them present at, and giving them a voice and vote on all business matters. Sunday Schools that have weekly teachers' meetings usually have stated times for the conduct of their business. In any case it is wise to have a regular monthly business meeting. Many a boy has received a good training in church business under a wise superintendent.

A full and complete record should be kept of attendance, conduct, knowledge of lesson, verses memorized, and the offering of each scholar, and given to the Sunday School every Sunday. This will result in increased interest, and true merit will receive due recognition.

Such information should be given to the parents of all scholars in attendance, so that they will know of the progress and conduct of their children. The best means, to my knowledge, of conveying this information to the parents is by means of quarterly reports.

Obituaries.

GUNN.—On Lord's Day morning, Dec. 30th, 1894, Sister Gunn, after a long illness, fell asleep in Jesus. Her last words were, "I am going to my Saviour." Her death was peaceful and full of hope.

As Miss Emma Webster she married Elder M. Gunn, Feb. 3rd, 1887, at Loko, Ont. During the summer previous to her marriage, she confessed the Lord Jesus and was baptized by Elder Gunn. She lived a devoted Christian life, and was a faithful and earnest worker in the Master's vineyard. The funeral services were held at Poplar Hill, Ont. May a kind and loving Father comfort and sustain the bereaved husband and friends, and deal tenderly with the three motherless children.—W. D. CAMBELL.

GALBREATH.—The hearts of Brother and Sister Galbreath, of Georgetown, were stricken with sorrow during the past few weeks. The messenger of death entered the home twice within five days and called away two of their little girls, one aged six and the other four years. The little ones we miss in the home and also in the Sunday School. Brother and Sister Galbreath have borne their sorrow with Christian fortitude.

EARLY.—We have just heard of the death of the wife of Bro. Thos. Early, of Norval. We sympathize with our brother in this sad bereavement.

J. D. S.

Married.

ROBERTSON-DARROCK.—In Harris ton, on Dec. 25, 1894, at the residence of the bride's father, by J. D. Stephens; W. D. Robertson, of Minto, to Barbara Darroch, daughter of John Darroch, of Harris ton.

CREWSON-BELL.—At the Disciple's parsonage, Portage la Prairie, Man., on Tuesday, the 18th Dec., Mr. Lorenzo W. Crewson and Miss Helen Bell were united in marriage by John Munro, B. A. Miss A. Crewson, the sister of the bridegroom, and Mr. Jas. Scott, of Bagot, were present. Mr. and Mrs. Crewson will reside at Burnside during the winter, after which they will remove to a farm near Macdonald.

ROSS-WILSON.—In Georgetown, on Jan. 1st, 1895, Wm. Ross, of Trafalgar, to Elizabeth Wilson, of Georgetown, J. D. Stephens officiating.

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HAMILTON, JAN. 15-FEB. 1, 1895.

Double Number.

The editor was detained at West Lorne much longer than he expected to be. The special meetings did not close until Lord's day evening, Jan. 27th. He could not leave the meeting to return home to get out the Jan. 15th EVANGELIST. The best therefore that can be done in the case is to make this a double number. We feel sure that our friends will bear with us when they consider the circumstances. Those who have written inquiring about Jan. 15th number will find their answer here.

To the Young People.

"Just as I am, young, strong and free,
To be the best that I can be,
For truth and righteousness and thee,
Lord of my life, I come."

This stanza, from an adaptation for young people of a favorite hymn, expresses well the purpose that should fill the mind of a young person confessing for the first time Jesus as Lord. And it is an object he should never relinquish. If his ideal at any time falls below that he is not "walking worthy of the vocation wherewith he was called."

The resolution to be the best that one can be for truth and righteousness and Jesus Christ, involves the obligation to become personally acquainted with Him, to endeavor to understand thoroughly His will concerning us, and to be ready to

"Maintain the honor of His word,
The glory of His cross."

No one can be the best that he can be for the Lord Jesus who does not imitate the Bereans of old, who "searched the Scriptures daily." In John i. 18 we read: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared Him." And in Matt. xi. 27 (R. V.) we find these words uttered by our Lord: "All things have been delivered unto me of my Father, and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and He to whomsoever the Son willeth to reveal Him." Now we know to whom the Son "willeth" to reveal the Father, for the Saviour proceeds to describe them in the words that immediately follow: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Christ's disciples are to learn of Him. In John viii. 31, 32 (R. V.) we read that, "Jesus therefore said to those Jews which had believed him, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free."

It is evident that the more clearly

we apprehend the will of Christ and the more faithfully we go it, the more we shall accomplish for Him and His cause. It therefore should be the ambition of every young disciple to put himself as completely as possible in line with Jesus Christ and His teachings. Paul's exhortation to Timothy (2 Tim. ii. 1, 2) comes to mind here: "Thou, therefore, my Son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

These words indicate the method by which the unadulterated doctrine of Christ was intended to be transmitted from generation to generation. The Apostles received it directly from the Lord himself and from the Holy Spirit. They were careful to teach and practise exactly what they had received of the Lord. See for example Acts xviii. 24-28, Romans xvi. 17; 1 Cor. xi. 23-26; Gal. i. 6-12; Jude 3. Timothy was instructed to commit to faithful men the same things that Paul had taught him. We place ourselves in the line of the true apostolic succession, where we learn of Christ as he is presented to us in the New Testament, and conform ourselves scrupulously to all His requirements.

It follows, therefore, that young Christians very particularly should beware of any religious affiliations, or church relationships, which would involve them in even seeming to believe and to suppose what Jesus never taught and His apostles never practised. Those who are determined to be the Lord's freemen and are anxious to breathe the pure air of apostolic Christianity, if they have not already done so, should separate themselves from all sectarian churches, whether they be Pædobaptist or Baptist, and take their stand with the people known as "Disciples of Christ." Those who are now connected with that people should rejoice in the liberty they enjoy and beware lest they be entangled with the yoke of sectarian bondage.

To our young brethren and sisters we offer our sincere congratulations, because their church fellowship is of an unsectarian character, because they are free to develop Christian character strictly according to New Testament models, because, without fear of the crack of the ecclesiastical whip, they may proclaim the undiluted gospel of Christ, and observe the ordinances as they were originally delivered. We bid them God speed in every good work in which they may be engaged, exhort them to "adorn the doctrine of God our Saviour in all things," and we urge them to consider well the interest of the cause in our own country, and to lend a hand to the furtherance of the Lord's work in every lawful way.

Finally, we commend most heartily the suggestion of Bro. Coulter, that the young people's societies take up a special collection for the Home Mission Fund of the Co-operation on the first Lord's day in February.

"The December Meeting."

For many years the Disciples of the Township of Aldborough, in the County of Elgin, Ontario, have kept up yearly "June meetings," "August meetings," and "December meetings." To these meetings the brethren of all the adjoining churches are invited. They have been usually occasions of great interest, and from them many count the beginning of a Christian life. It was the late Elder Dugald Sinclair who established this system of yearly meetings, in the days when preachers were scarce and the brethren few, and so not able to have evangelists working among them constantly. That energetic

pioneer, to meet the wishes of the brethren and the needs of the cause in a systematic way, arranged to visit them at stated times, to edify the saints, and to preach the gospel to the people. The older Disciples in Aldborough and neighboring townships have happy recollections of these meetings in the old days, and many delightful reminiscences they relate. These yearly meetings are held at different points in the township—"the June meeting" at Eagle, on Talbot street, "the August meeting" at "the Plains," in the North-West, and "the December meeting" at West Lorne, in the central easterly part.

"The December meeting" of 1894 was opened in the McKillop Hall, West Lorne, on Saturday evening, Dec. 29th, by the editor of the EVANGELIST, who had been invited as preacher for the occasion. Three meetings were held on the Lord's day, all of which were well attended—very well attended for West Lorne, so the brethren said. The services seemed to be interesting, too. They certainly were to the preacher. There were visitors from Lobo, London, Glencoe, Iona, Yarmouth and Ridgetown.

Evangelistic meetings were continued after the Lord's day, and are still going on (Jan. 15th). So far, eight have made the good confession; three of those came forward at Rodney, where the writer preached on the mornings of two Lord's days—Jan. 6th and 13th. An idea of the nature of the sermons delivered may be gathered from the following titles: "The Glorious Inheritance;" "The Crucified Saviour;" "Is Infant Baptism, Baptism?" "What is Baptism?" "Christ wants You;" "You need Christ;" "Sometime—not now."

The O. C. W. B. M. and Home Missions.

It is a pleasure to mention the decision arrived at by the last annual meeting of the Ontario Christian Woman's Board of Missions to unite with the Co-operation for Home Mission work. Their determination was expressed, as we recollect it, to first amply provide for their missionary in Japan, Sister Mary Riach, and then hand the balance of the Auxiliary money to the Co-operation of the Disciples of Christ in Ontario, to be used by them for their general Home Mission work. And it was stated that, while, if we understand the matter aright, no certain sum was definitely promised, the amount so added to the funds of the Co-operation would probably be at least \$300 for the current year. This is no inconsiderable sum, and very materially increases the ability of the Co-operation to assist weak churches to maintain preachers. It is fitting, therefore, that hearty recognition should be made of the interest those sisters have shown in the Home Mission work and of their confidence in the Co-operation.

The more insight we get into the workings of well-regulated auxiliaries of the O. C. W. B. M., the more we see of how much service an auxiliary may be to the sisters of a church—to themselves personally and to the church of which they are members. When devoted Christian women meet for prayer, the study of the Scriptures, and to consider the interests of the Lord's work at home and abroad, the effect on themselves must be good, and their influence on the spiritual life and activity of the church greatly enlarged. We would strongly urge these considerations upon the sisters of any congregation in which there is not now an auxiliary of the O. C. W. B. M. If only two or three could meet to begin with,

that would be no good reason for not making a beginning. There is a very precious promise to "two or three" met together in Christ's name. Sisters interested in the formation of auxiliaries should write to Miss L. V. Riach, 225 Maria street, Hamilton, Ont.

Clean Men Wanted.

The unpleasant story a few days ago telegraphed all over the country concerning the Chief of Police of this city, whether true or false—and we shall be glad to have it proved false—suggests an article on the topic, "Clean Men Wanted" as officials in high and low places. Whether our Chief of Police be a vile man or not, we know that in our day as in other days vile men are often exalted, and in their care is placed the protection of the moral interests of the community. And what incongruous situations are thereby produced! Fancy, for instance, a Chief of Police who is himself a frequenter of houses of ill-fame, prosecuting the keepers and inmates of such places, directing his subordinates to be zealous in the suppression of them, and appearing before the magistrate as leader of the prosecution. Or think of a gambling chief raiding a gambling den! Such things have happened in—say, New York—and, possibly, nearer home.

Now why should a respectable Christian community allow such men to occupy these positions? Are there no clean men who would accept these offices and are competent to fill them? Is it not possible to find men, high-toned, Christian men, who would adorn the office of Chief of Police and the chair of the Police Magistrate in our cities? We believe it is possible, and it is certain that if the prosecution of evil-doers is placed in the hands of dirty men, the result will be more and more filth in the body politic, and in bodies individual, too. As it has been very aptly put by someone, "while we do not want politics in religion, we do need all the religion—pure and undefiled—we can get into politics. Christian people must take hold of city government, if the devil is not to have the upper hand."

Pres. Loos on "Disciple."

Elsewhere in this number of the EVANGELIST will be found a lengthy article by Prof. Loos, of Kentucky University. We give it entire, as we are most anxious to have our people read every word of it. It deals with a matter that interests us very much and to which we, every once in a while, direct the minds of our readers. And we have endeavored by example and precept, in private and in public, by tongue and by pen, to discredit the use by our brethren of the word "Disciple" as an adjective.

It may be conceded that were it Scriptural, the term would be mighty convenient, and further, we almost despair of ever succeeding in inducing our religious neighbors, and the press, religious as well as secular, to cease using the objectionable epithet. So long as we are a separate people the public will find some way of describing us, our affairs, meeting houses, preachers, etc., etc. And moreover we must have a way of talking about ourselves, and our belongings and *et cetera*. Which should it be? A Scriptural way, are we told? So let it be. Where is the New Testament text that shall be our example and our guide? We find it in John xiii. 5, where we learn that our Saviour "began to wash the disciples' feet." By observing that style, using the possessive plural "Disciples" we can accurately and conveniently designate our preachers, meeting houses, papers, schools and so forth. There is no im-

propriety, in speaking of the "Disciples' Church," if we mean the meeting-house owned by the Disciples in the place, or if we should say the "Disciples' College," that, too, would be perfectly proper.

For an inscription on a meeting-house the best thing we have ever seen is that noble and expressive phrase "Disciples of Christ." It tells the passer-by who the people are that worship there; Christian Church, or Church of Christ does not. And so in placing church notices in newspapers, directories, etc.

And another point, when any one of our people is asked, "What church do you belong to?" he need not reply, "The Disciple Church." Let him say, "I am a Disciple," or "I am a Disciple of Christ." He will thus give the questioner the information he is seeking, and avoid any unscriptural phraseology.

Editorial Notes.

What frequent records the secular papers contain of sudden deaths by one or other of the many modern means by which mortals are hurled into eternity! The recent terrible disaster at Butte, Montana, impressed us more than usual, inasmuch as one of the poor fellows killed was a distant relative of ours—Donald C. McPhail—a fine young man, twenty-seven years of age. How these things enforce the exhortation to be always ready!

We have recently come across the notion, and that among Disciples, too, that only regularly ordained brethren are scripturally qualified to preside at the Lord's table, or to baptize. We had been flattering ourselves that that idea had no place among us now. As a Baptist editor said of "Baptist Succession," that notion is "pickled through and through with Popery." If occasion demands, any reputable brother or sister may preside at the Lord's table or baptize.

The Supreme Court of Canada having decided that the Provincial Legislature has not power to pass a prohibitory liquor law, the matter will be passed on to the Imperial Privy Council. It bothers a layman to understand how great legal lights can differ so widely on these constitutional questions. It seems the Supreme Court was divided on this prohibition issue. One thing, there is no danger that the Privy Council will decide that the Parliament of Canada has not power to enact prohibition, and so we shall not fret.

It was my privilege to witness the induction of three elders into office in Bloor Street Presbyterian church on Sunday morning; and, as the ceremony was quite new to me, I was much interested. They had to subscribe to a good deal—those grave church pillars: First, absolutely and unconditionally to the Westminster Confession, which in itself is considerable of a gulp—if one may be permitted to so express it. Then they declared their belief in the inspiration of the Bible, and the Presbyterian form of church government; and by solemn promise bound themselves to fulfil the many duties and responsibilities of their office.

Such vows, taken in the presence of a large congregation, seem an ordination no less sacred than that of a minister. Certainly no man should take them lightly or without many heart-searchings.—FAITH FENTON in *Empire*.

And so the Elders even have to swear by the Westminster Confession in the city of Toronto in the year of grace 1895, "absolutely and unconditionally" too. We heard once of an Elder who subscribed to the Confession without ever having read it. That was faith—in men.

Referring to the editorial "Clean Men Wanted," it is probably known to most of our readers that as Mr. McKinnon was unable to satisfy the Police Commission...

Omnibus.

In the Jan. 1st number of the EVANGELIST, in the items from International Bridge, there was one confession too many reported. So Bro. McDougall informed us:

Those who have not yet received the "Pioneer Picture," and are entitled to it, will please be patient a little while longer until we find time to arrange for a fresh supply.

A lady evangelist in Michigan in introducing herself at a certain place, declared that she meant to have the people soundly converted—their hearts right first—their heads could come on the next train.

"The Southern Churchman deigns not to even exchange with us."—The Christian Guide. The Southern Churchman must be like its brethren in Canada, the Dominion Churchman and the Evangelical Churchman...

Bro. Wm. M. Crewson is working away in Muskoka and keeping up his winter appointments. We have not heard whether any of our people are remembering him with gifts this season or not.

CONFERENCE ON CITY EVANGELIZATION.—There will be held in the city of Chicago, April 3 to 5, a conference on the subject of City Evangelization, under the direction of the General Christian Missionary Convention.

Rev. Dr. King, the noted abolitionist, whose recent death at Chatham has been referred to, was the son of a Southern planter, and was educated for the ministry.

In reply to many inquiries regarding Sister Bella Sinclair, of Blenheim, we would say that we saw her Jan. 29th. She has been confined to her room since Aug. 18th last, and has been gradually failing.

words, of earnest, intelligent activity in the service of Him, who while He walked the earth "went about doing good."

Church News.

CINCINNATI, O., Jan. 1, 1895.—DEAR BRO.: Audiences have rapidly increased. Our house has been better filled than for years. Eleven additions since last report making thirty in all.

WALKERTON, Jan. 18, 1895.—I began a meeting here on Lord's day, the 13th Fair audiences; four confessions up to last night, the 17th inst. Are hopeful of others.

LONDON, Jan. 16, 1895.—Seven confessions and baptisms since last report, all at our regular services.

TORONTO, CECIL STREET.—Since last report two have united by confession and baptism and one by letter. One other was baptized. Our Sunday school work continues to grow.

GRAND VALLEY.—On Sunday last Rev. D. Stewart, pastor of the Disciples' church, delivered his farewell sermon in Grand Valley prior to his leaving for Des Moines, Ia, to attend college.

ST. THOMAS, Jan. 21st.—Since our last report thirteen have made the good confession and gone forward in obedience. The church is making preparations for a series of meetings in March.

ST. THOMAS.—The annual business meeting of the Church of Christ was held last night in the basement of the church. The unusually large number present spoke for the interest felt in the work of the church.

the present membership to be 143, an increase during the year of 39. The secretaries of the Ladies' Aid, Ladies' Auxiliary, and Junior Endeavor Society all brought in most satisfactory reports...

The Church Board had decided at their meeting that another elder was necessary, and Rev. D. W. Cunningham was appointed to that office. The auditors of last year, Messrs. Nichol, Sinclair and Norworthy, were re-elected.

The resignation of Mrs. W. W. Coulter, as superintendent of the Junior Endeavor Society, was tendered, but would not at present be entertained.

Messrs. Nichol, Lucas and Ashbury were appointed ushers by the Board. It was decided in future business meetings to call the roll and have each member respond to their name.

AVLMEY, Jan. 27.—The Disciples' church of Aylmer was destroyed by fire this morning. The fire is supposed to have been caused by some coal falling on the floor from the stove on the first floor while the janitor was lighting the furnace in the cellar.

HAMILTON.—During the absence of the writer at West Lorne for five Lord's days, Bro. Alex. Anderson preached at four morning services, Bro. J. A. Aikin, of Orangeville, at one evening service, and Bro. R. N. Wheeler at the five other services.

WEST LORNE.—The special meetings at West Lorne closed Lord's day evening, Jan. 27th. There were four additions the last week, making twelve in all. Did space and time permit much might be said concerning the method and results of the meetings.

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preaching and faithful living will bring there as elsewhere the constant blessing of the Lord. G. M.

Co-operation Notes

Table with columns: Contributions, Home Missions, Educational Fund. Lists names and amounts.

The G. C. M. C. of the United States has withdrawn support from the church in London. This is too bad. The church is composed largely of laborers, most of whom are working on short time.

I have been informed of five churches in Ontario needing preachers. There are many others needing and desiring preachers, but being financially weak think it useless to say anything.

The most hopeful feature of our cause is the evident determination for the unification of the work. This is what our elder brethren prayed for. God is answering their prayers.

Wherever work is being done this winter there are encouraging reports. Let every church in the province do some kind of aggressive work.

Bro. Geo. Munro has been in a meeting at West Lorne. Bro. D. McKillop writes. "We are having a glorious meeting. Bro. Munro is giving us grand preaching."

Educational Notes.

[The four first items came too late for last issue.—ED] The second term of the Bible College will begin Monday, Jan. 7th.

The class rooms are in the meeting house of the Disciples, Cecil St., near Spadina ave.

A portrait of the late Isaac Errett and the EVANGELIST's pioneers, nicely framed in oak, grace the walls of our class room—the gift of Mrs. T. L. Fowler.

OUR LIBRARY IS INCREASING. Thirteen books, most of which are valuable text books, have been presented to the college from the library of the late Duncan A. Sinclair.

The second term has opened with the same number of students as last term.

Bro. Hyatt, of West Lake, was present on the opening day, with designs, we inferred, upon one of the students. This is right. We would be glad to have our brethren, when visiting Toronto, drop in and see what we are doing, and get acquainted and in sympathy with the work.

The demand at present for student preaching exceeds the supply. This to us is very encouraging. The eyes of the churches are turning towards Toronto already. Let us be united and in earnest in this matter, and we can in a short time fill every opening in the province with zealous and efficient young men.

DONATIONS TO LIBRARY. 1 Vol. Scheme of Redemption received from Bro. Win. Palmer.

North American Life.

THE ANNUAL STATEMENT OF ITS AFFAIRS PROMPTLY FORWARDED TO OTTAWA AT THE CLOSE OF THE YEAR.

On the 1st inst. there appeared a short notice in several of the daily papers advising the policy-holders of the partial result of the successful operations of this home company for the year 1894.

Notwithstanding the business depression which has prevailed throughout the Dominion during the past year, it appears the North American Life Assurance Company has had a wonderfully successful year, and the figures show that the remarkable progress which it made in every department in 1893 has been repeated during the past year.

The cash income, both for premiums and interest, will show the largest increase yet made, now totalling about \$560,000. What will doubtless be of great interest to policy-holders and others concerned in this progressive company, is that notwithstanding all the increases which have been made, this was accomplished at a lower ratio of expense than that of the previous year.

While the figures quoted all tend to show that this progressive company has met with marked success during the past year, it is also gratifying to note that while receiving large sums they are also paying considerable amounts for the benefit of their policy-holders, and during 1894 they disbursed in this way, for matured endowment profits, death claims, annuities, etc., over \$1,130,000.

It is to be hoped that when the reports of other Canadian companies are ready for publication they will show a like satisfactory state of affairs to that of the North American.—The Globe, Jan. 12, 1895.

SHORTHAND thoroughly taught by experienced operators at the CENTRAL BUSINESS COLLEGE, Cor. Yonge and Gerrard Streets, Toronto, and CENTRAL BUSINESS COLLEGE, STAFFORD, Canada's Greatest Business School. Catalogues free. SHAW & ELLIOTT, Principals.

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.

FOUR GENERATIONS OF ROYALTY.—“Four Generations of the Royal House of England” is the title of a handsome pamphlet just issued by the Dr. Williams Medicine Co. The cover is a work of art, and has admirably executed portraits of Queen Victoria, the Prince of Wales, Duke of York, and the infant Prince Edward of York. The Dr. Williams Co. have a reputation for distributing the handsomest pamphlets issued by any proprietary medicine house in Canada, and the present work amply sustains this reputation. The pamphlet is well worth having, and a copy of it will be mailed free to any of our readers who will send their address (plainly written) on a post card, to the Dr. Williams Medicine Co., Brockville, Ont.

WINTER AND SUMMER were never more charmingly pictured than they are this season on Hood's Sarsaparilla Calendar. This calendar is made in the shape of a heart and is ornamented with two child faces, lithographed in bright and natural colors, one peeping out, amid the snow flakes, from a dainty cap, and the other lighted up with all the glory of the summer sunshine. The usual information about the lunar changes and other astronomical events is given, and the calendar besides being “a thing of beauty,” is also useful every day in the year. It may be obtained at the druggist's, or if his supply is exhausted, six cents in stamps should be sent to C. I. Hood & Co., proprietors Hood's Sarsaparilla, Lowell, Mass., who will forward a calendar free. For ten cents two calendars will be sent.

“We are in receipt to-day of a copy of a special edition of Copp, Clark & Co.'s *Canadian Almanac* for 1895, printed for the enterprising corporation of H. H. Warner & Co., Ltd., of London, England, who are now sole proprietors of ‘Warner's Safe Cure.’ It is full of valuable information and reflects credit on the publishers as well as on the enterprise of the English company.”

THE TREASURY OF RELIGIOUS THOUGHT for February has for its frontispiece an admirable likeness of Rev. Dr. R. S. Storrs, of Brooklyn, followed by a characteristic and eloquent sermon on *The Kingdom of Heaven Like Unto Leaven*. Dr. David Gregg continues the illustrated series of sermons on *Temple Beauty*. The Sermonic Outlines and Leading Sermonic Thoughts are of unusual fulness and freshness. Rev. A. D. Vail, D.D., of New Haven, in *Two Decades of Methodism* gives the first of a series of representative papers on *Two Decades of Church Progress*. Rev. D. Sutherland's paper on *Highland ministers* is appropriately followed by sketches of *Scottish Religion* from S. R. Crockett and Ian MacLaren. A University address by the Bishop of Ripon on the *Structure of the Sermon* is condensed within the limits of the magazine, and Dr. A. N. Hitchcock's world-wide survey of *Missions* is similarly abbreviated. Rev. G. B. F. Hallock continues his *Prayer-meeting topics*. Secretary Geo. A. Warburton, of New York, gives an excellent paper on *Bible Study and Training*. The editorial and minor departments of the magazine show the usual care.

Annual subscription \$2.50. Clergymen, \$2. Single copies, 25 cents.
E. B. TREAT, Publisher,
5 Cooper Union, New York.

Muskoka Matters.

The Christmas tree and festival in Brunel came off in the township hall on the evening of Jan. 3rd, and was quite a success. The refreshments were good and abundant, the music, speeches, readings, recitations, etc., were excellent, with a high moral and religious tone. The presents were genuine, good and useful, and the audience so large that more could scarcely have got in. Bro. Clark gave us a telling speech.

My health has improved lately. We have very fine weather for a Muskoka winter. My thoughts have lately been dwelling on questions such as these: Why did Christ give himself a ransom for all? Was He so poor that He had nothing else to give? How poor was He? Would a gift of riches, honor, glory, power, or anything of earth or time be sufficient to redeem man? What is the value of the souls of men? To answer these questions in an exhaustive manner would require a large volume and much time and labor. God in answering them took many ages, but He has answered them exhaustively, and we do well to heed His answering. W. M. C.

St. Thomas.

The C. E. Union, of St. Thomas, will join the Toronto and Hamilton unions in securing legislation for the better observance of the Lord's Day.

What have our societies done along the line of “good citizenship” and “missions”? A report from each society of work accomplished would be interesting and timely.

We intimated in the last issue that we had a suggestion to make, but owing to the slip of a cog in the EVANGELIST it would not keep for the next issue, but has matured and gone forth as a circular to the societies asking their sympathy and co-operation in the Home Mission work. We believe that all are interested in missions and only wait an opportunity to give of their substance to this worthy cause. We trust all friends of missions and of the Endeavor movement will make this profitable evening—that the young may be interested and educated, the old strengthened, and that a forward step may be made in the cause of our Master.—Extract from *Journal*.

Dedication at Geneva, O.

About twenty-seven years ago the church in Geneva, O., was organized, and a house, which was then considered a good one, was prepared for the accommodation of the congregation. The late Isaac Errett conducted the dedication services. Last August this house was vacated that it might be enlarged and beautified. The work has been accomplished, and on 23rd inst. President E. V. Zollars, of Hiram College, rededicated the house to the service of God.

The sum of \$3,500 has been expended, all of which was provided for by cash payments and pledges before the house was dedicated.

The excellent sermons delivered by Bro. Zollars encouraged and edified us. We are thankful for past blessings, happy in our present prosperity and peace, and determined to go forward in the future.

A. TOVELL.

Geneva, Dec. 29th, 1894.

Obstinate Coughs.

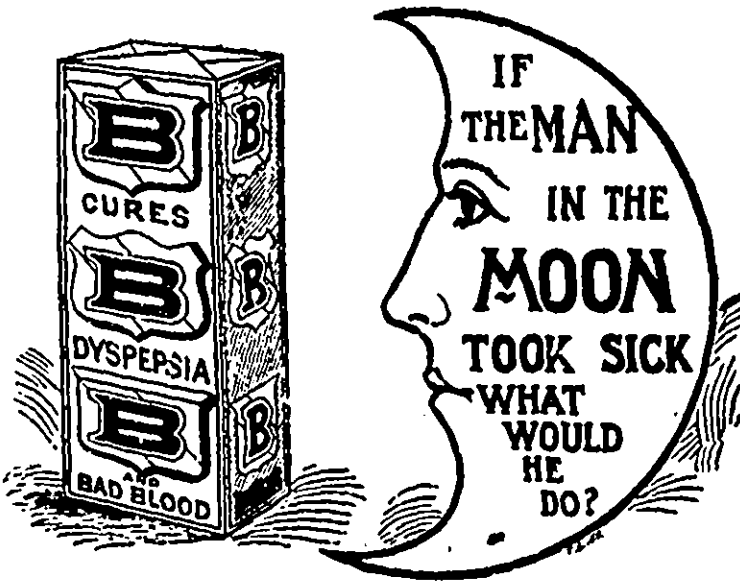
Obstinate Coughs yield to the grateful soothing action of Norway Pine Syrup. The racking, persistent cough of consumptives is quickly relieved by this unvalued throat and lung remedy. Price 25c. and 50c.

Address by Mr. G. T. Ferguson, Toronto, President Provincial Union.

The regular bi-monthly meeting of the Local Union of Christian Endeavor was held last night in Grace church, the church being well filled. Mr. W. W. Coulter, president of the local union, occupied the chair. The meeting opened by singing “Blest Be the Tie that Binds,” followed by prayer by Rev. J. A. Macdonald and Mr. J. DeLacey. After reading the 23d Psalm, and singing “Stand Up, Stand Up for Jesus,” Rev. Mr. Millyard was called upon and made a few suitable remarks. The male chorus of the Disciples' church, ten in number, then rendered a selection, and was followed by the speaker of the evening, Mr. G. Tower Ferguson, of Toronto, president of the Provincial Union, the subject of his address being “Good Citizenship.” The subject, the speaker said, was one that was not new to many present, because it was one that was being agitated among the young people all over the province. A great many people thought from a worldly standpoint that good citizenship or Christian citizenship debared Christians from having anything to do with worldly affairs; that they must be set aside as citizens of heaven and not citizens of earth.

Using the Bible as his authority, he mentioned the case of the great Apostle Paul, who, when he was taken prisoner in the temple at Jerusalem and was about to suffer violence at the hands of the Jews, claimed he was a Roman, and thereby asserted the rights of citizenship. Christ also, he said, claimed the rights of citizenship when upon being asked whether or not it was right to pay tribute to Caesar, replied, “Render unto Caesar the things that are Caesar's and unto God the things that are God's.” The speaker dwelt at some length on the thought that religions were no better than busy engaged men, and proved that in many cases the greatest men of their day, in their special line, were those who were busily engaged with this world's affairs, mentioning O. O. Howland, of the United States army; John Howard, Sheriff of Bedford County, England; Wm. Wilberforce, and others. He also dwelt at considerable length on three great questions, viz: “Relationship between capital and labor, or the distribution of wealth,” “Sabbath observance,” and “The abolition of the liquor traffic,” and illustrating his remarks by reviewing the fact that in the past many of these much-needed reforms had been chiefly owing to the exertions of the Y. P. S. C. E. He concluded his remarks by urging upon his hearers the necessity and privilege of claiming righteousness for their country and patriotism for themselves. The meeting closed by the singing of “To the Work,” and the benediction being pronounced by Rev. W. D. Cunningham.—*St. Thomas Journal*.

The Sunday school of the Disciples' church held its annual entertainment on the 8th inst. Although the weather was very cold the house was well filled, and all enjoyed the excellent programme provided. Rev. Mr. Munro took the chair, and after an hour spent in listening to the children, whose choruses, duets, solos and recitations were delivered in a charming and highly creditable manner, the teachers of the various classes presented to their scholars gifts of books, cards and other things. Then all the children were presented with bags well filled with confectionery and oranges. A collection was taken to aid the poor of the town, and a very pleasant and profitable evening was brought to a close by song and prayer.—*The Manitoba Liberal*.



JUST SPEND HIS FOUR QUARTERS FOR A BOTTLE OF BURDOCK BLOOD BITTERS AS ALL SENSIBLE PEOPLE DO; BECAUSE IT CURES DYSPEPSIA, CONSTIPATION, BILIOUSNESS, BAD BLOOD, AND ALL DISEASES OF THE STOMACH, LIVER, KIDNEYS AND BOWELS.

Winger.

[The following was read at a Memorial Service held in the old meeting house at Winger prior to the removal of the congregation to their new house, and is published by request of friends there.—EDITOR.]

DEAR FRIENDS: In view of the fact that I cannot be with you on this auspicious occasion, I wish to assure you that my heart is in your midst this night and my great desire is for the success and betterment of our Christian church and the Y. P. S. C. E. at Winger, for I can say unequivocally that the foundation for any success that I may attain to was laid in the old meeting house at Winger.

Remember, the only success I am anxious about is to be an exceedingly true and loyal Christian that may be of some use in spreading the gospel among the careless and indifferent.

It was in this old house of worship that time after time truth came knocking at the door of my heart, and words of tender appeal pierced and repierced my troubling soul, while the knowledge of individual duty was placed so clearly before my mind that I decided to throw aside worldly pleasures and sin, and I boldly walked out and gave my hand to Bro. Ray and my heart to the Almighty and risen Redeemer. This I claim to be the greatest event in my life; also viewing the fact that when I accepted Christ I joined the only true church of the living God, and that it was the pure, plain truth of the gospel which converted me and led me to confess my Saviour before men and angels in the old house which holds such pleasant memories for me and presents such beautiful pictures to my mind's eye while I am so far away. I pay respect to thee, oh house of God, because thou didst shelter the first faltering footsteps of my Christian life and didst witness my translation from darkness into light and joy and peace. Shall we not pay respect to this old building and to the one who gave its forty years of useful service, for well we know had it been the Father's will; one touch of His omnipotent arm might have dashed this church-house, yea, even the whole earth, out of existence forever, and I would that every member would feel constrained this night to offer a prayer to Almighty God for the service of this house and the privilege of obtaining a new one.

When I walked out of this door for the last time, I prayed earnestly that consecration to God's service and pure Christianity might engage my entire life in the future, and I feel that it is being answered. Now I trust and pray that as you walk away from this old frame you may inwardly resolve to be more devoted and unselfish, more Christ-like and zealous, and that you may enter the new building with renewed earnestness in the work of the Lord, so that the all-seeing eye of the great “I am” may rest upon you with increasing and tender approval, and may we all meet in that beautiful city where we need no houses, for there are mansions prepared for the faithful “Over there.” Your friend and brother,
DARWIN LANE.

Kimberlin Heights, Tennessee.

The Pope is interesting himself in the question of the re-union of Christendom and all the religious papers are having their say on the subject. We do not look for any good from the Pope's efforts, unless it might be a good thing for the Church of England if the Roman Catholics in that fold would go to Rome, where they properly belong. As for the Pope having anything to propose that would tempt intelligent New Testament Christians to take one step his way, that is not in the least to be expected. Who is the Pope, anyway? The head of a vast system of ecclesiasticism which resembles the religion of the New Testament about as much as a monkey resembles a man. Let the old man of the Vatican pursue the methods which he thinks may the more aggrandize himself and his church, but let those who rejoice in an open Bible spend their time in getting their doctrines, their practices, and all their daily walk more and more in harmony with the New Testament.

We would appreciate our subscribers that we need every dollar that is owing to us, and that the sooner an account is paid, the more acceptable it will be. Those who cannot pay in full now will oblige by sending what they can.

We hear of a number working to get a copy of the Premium Bible for eight new subscribers to the EVANGELIST. It is a good chance to get a good book for a little work.

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T. L. FOWLER, Principal.

The Class Rooms are in the Disciples' Meeting House, Cecil St., and within a few blocks of the University.

No place affords better facilities for the preparation of young men for the work of the ministry. Arrangements will be made for the accommodation of those who are unable to matriculate in the University.

Correspondence Course in Bible Study.

We have in connection with our School, opened a Correspondence Course in the study of the Bible for Sunday School and Endeavor workers, and also for young men who wish to qualify for the ministry.

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Old Organs Rebuilt on our New System. Send for particulars and terms to
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Woman's Work.

O. C. W. B. M.

President, Mrs. W. B. Malcolm, 620 Church St., Toronto; Cor. Sec., Miss L. V. Riech, 255 Maria St., Hamilton; Treasurer, Miss Jennie Fleming, Kilsyth.

Ontario Christian Woman's Board of Missions.

The following sums were received and payments made, from Dec. 10, 1894, to Jan. 7, 1895:

Table with columns for Receipts and Payments. Receipts include Auxiliary at Bowmanville (\$13.00), St. Thomas (12.00), London (6.00), Evesham (6.00), Mrs. S. M. Brown, Warton (5.00), Foreign Missions, Auxiliary at Aurora (5.00). Payments include Ontario Co-operation (50.00). Treasurer: JENNIE FLEMING, Kilsyth, Jan. 7, 1895.

Auxiliary Programme for March, 1895.

SUBJECT—"The True Purpose of Life." Hymn—554, from New Christian Hymn and Tune Book. Scripture Readings—Phil. i. 12-30; Phil. 3. 7-21. Prayer—by President. Hymn—292. Business—Reading Minutes, Collection, etc.

A few short prayers that we may glorify God in our daily lives and conversation.

Hymn—268. Closing Prayer.

The subject before us is a beautiful one, but one I fear Christians very often lose sight of.

In considering the subject the thought came to me that surely the Christian's "True Purpose in Life," is, or should be, to "preach Christ and Him Crucified."

We have a beautiful example of such a life in Paul. His whole aim and purpose was to glorify God, and to win for himself a crown in heaven.

Let it be noted first of all, that this most famous preacher did not claim to have reached the goal of Christian perfection. He was still pressing on towards the mark and the crown at the end of the race with all his power and energy, so he determined leaving behind him former aims and ambitions to center all his efforts on the one grand life-task of attaining to the divine life and character as given in Jesus Christ. The goal of all worthy human struggle is the attainment of the likeness of Jesus Christ.

Such a plan was that of Paul "forgetting the things which are behind and stretching forward to the things which are before." He realized that such a purpose involved certain things which many are unwilling to surrender, even for so great a prize as that which he had in view.

One of the problems which confront all sooner or later is, "What shall be my calling or pursuit in life?"

This is a serious question, and one which should be answered only in the light of our relationship to Christ, and yet I fear many Christians choose their life-work without reference to the claims which Christ has upon their redeemed lives.

A disciple is bound to ask with Paul, "Lord, what wilt Thou have me to do?" He should ask himself, "What can I do that will help most in advancing Christ's reign upon earth?" Such questions, prayerfully considered, would scatter many selfish plans and motives, and give in their stead at last a vision of heavenly glory. Our Master himself turned away from tempting offers of this world, to walk the lowly path of

self-denial that he might better serve humanity, so his disciples must often refuse the prizes which Satan offers, in order to walk with their Master in the path of unselfish service to the race.

This "stretching forward to the things which are before" involves endless progress. Christ is the goal. No one who has caught Christ's idea of life could ask the question, "is life worth living?" But Paul's life not only had its purpose and its plan, it had its prize also. "The prize of the high calling of God in Christ Jesus." It was the joy that was set before Christ that enabled him to endure the cross, despising the shame. It was the prize at the end of life's race that consoled the heart of the great apostle in the midst of his earthly losses. He "reckoned" that the sufferings of this present time "are not worthy to be compared with the glory which shall be revealed to us," and had learned that our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory. Let us adopt Paul's purpose and plan in life, and henceforth with divine aid, press toward the true goal of life in Christ-like service to humanity, until the "prize of the high calling" shall be awarded us by the hand of the glorified Christ. E. F. B.

Lobo Auxiliary.

The Lobo Auxiliary observed O. C. W. B. M. day on the evening of the 8th of January. The day was blustering and cold, but the turnout was good, about one hundred being present. At eight o'clock the president, Miss M. A. Sinclair, took the chair, and the following programme was successfully carried out: The devotional exercises, which consisted of two songs, the reading of three passages of Scripture, and prayer, was followed by the president's address (which is copied below). The history of the Auxiliary for eight years was given by the secretary, which may be interesting to others, and will also be given below. "Christian Work Song" was rendered by the choir, and Miss Hattie La Tour gave a reading entitled "My Prayer" with good effect. Then a very appropriate paper, "The Mission of the O. C. W. B. M. to the Children," written by Mrs. Lediard, superintendent of Children's Work, was read by Miss Lizzie McKellar, after which the McKellar family sang a beautiful piece, "Seeking the Lost," and as it was deemed advisable to take up the offering in the middle of the programme, a reading, "Is It Nothing to You?" was given by Miss Gracie McClurg, which certainly had its influence; for a collection of \$6.72 was taken up. Rev. Mr. Lindsay, the Presbyterian minister of Ivan, came over to help us, and we were much encouraged by his excellent address. Song by the choir, "Is Your Lamp Trimmed and Burning." Then a beautiful solo, "What Hast Thou Done," was sung by Miss Hattie La Tour. A few pointed remarks were made by Bro. Alex. Gray, sr. A very pretty and carefully written paper by Mrs. Brennstuhl (our former pastor's wife), was read by Miss Maggie Sinclair, and a significant solo, "The Workers' Prayer," by Miss Gracie McClurg. Our pastor, Bro. A. Sinclair, spoke in glowing terms of woman's work in the church, and reminded us of the time when he was taught to think very differently on this subject. Then the audience was asked to sing "God Be With You Till We Meet Again." Thus an enjoyable and profitable evening was spent at our first open meeting.

Mrs. E. McClurg, Sec. Ivan, Jan. 24, 1895. PRESIDENT'S ADDRESS. CHRISTIAN FRIENDS: We are glad

to see so many out this evening. Your presence indicates an interest in the cause of missions. This is as it ought to be. We cannot conceive of such a thing as a Christian without the missionary spirit. Christ himself was the first great missionary, who came down to this sinful earth, laying aside all the honor and glory which He had with the Father before the world was, to become a "man of sorrows and acquainted with grief," and finally to give His life a ransom for all. The missionary spirit, we believe, to be pre-eminently the spirit of Christ; and we read that "If any man have not the spirit of Christ, He is none of His." During His earthly ministry Jesus "went about doing good," healing the sick, casting the lepers, casting out demons, raising the dead, thus attesting the truth of the declaration, "I am the Way, the Truth and the Life." His life was the one perfect example of the missionary spirit.

The great object of the O. C. W. B. M. is to cultivate a missionary spirit, to encourage missionary effort in the church, to disseminate missionary intelligence, and to secure systematic contributions for missionary purposes. There is no intelligent, earnest Christian worker, who has weighed the subject carefully, who could possibly object to such an object, fraught, as it is, with the best interests of the human race. When we contrast the condition of women in Christian lands with her depressed and down-trodden sisters in heathen countries, it should induce us to use every means within our reach to send the light of the glorious gospel, which has done so much for us, to the remotest regions of the earth. In working, earnestly, faithfully and persistently for this object, we are helping to carry out the commission of our Blessed Master, "Go ye into all the world and preach the gospel to every creature." This is a trust committed to His followers till the end of time. Who would dare to neglect it, and hope to hear the plaudit, Well done! good and faithful servant, enter into the joy of thy Lord. One cause of the apathy shown by professed Christians in regard to missionary effort, consists in their not reading missionary literature and informing themselves on the subject. We cannot feel an interest in what we do not know. It would be well for us all to remember that we shall be held accountable for what we might know, as well as for what we do know. To each of us the Master has given some talent, to be developed and cultivated in His service. If we ponder the fate of the servant who hid his talent in the earth, it may help to arouse us to our duty and privilege of becoming co-workers with the Saviour in the salvation of souls. How can we listen to the bitter wail of our sisters in heathen darkness, and sit with folded hands and unfeeling hearts, doing nothing to uplift them and bring them to a knowledge of the Saviour who died for them.

Systematic giving is a wonderful economizer of small change, as we, who are engaged in the O. C. W. B. M. work can testify. Knowing that our fee of ten cents per month must be paid as the month comes round, we lay it aside for that purpose, instead of expending it for some trifle with which we can dispense. This little act of self-denial is a training which grows into a habit.

Sisters, let us be faithful in our work for the Master. Make a point of attending every meeting, unless some circumstance that is absolutely beyond your control prevents your doing so. We do not properly realize our individual influence, or our individual responsibility in these matters. The crown is promised not to those who begin the Christian race, but to those only who continue faithful unto death. To those who have not yet engaged in this work we would say, Would you not wish to take part in extending the cause of Christ, and thus showing your love to Him who gave His life for you? Come with us and we will do you good.

A SYNOPSIS OF THE MISSION WORK DONE BY THE SISTERS OF THE CHURCH IN LOBO.

The Band of Christian Workers in connection with this church was organized June 28, 1886. At the first meeting fourteen sisters enrolled, and others were added from time to time. The object of the society was to culti-

vate a missionary spirit, to encourage missionary effort in the church, to disseminate missionary intelligence, and to secure systematic contributions for missionary purposes. For the advancement of these objects several committees were appointed, viz: Tract committee visiting committee, etc., etc. A number of tracts were distributed and kept in circulation during the first year. Much good work was also done by the visiting committee. During the year \$30.80 was collected. Of this \$25 was sent to assist the West End church, Toronto, the remainder was sent to A. McLean for Foreign Missions. Up to this date we were working alone. Knowing that "in union there is strength," we felt that it would be well to have the sisters throughout the province united in this work. To this end a motion was passed at the meeting on May 18th, 1887, that a delegate be sent by us to the annual meeting of the Ontario Co-operation, to be held at Guelph in June, so as to agitate the question. The secretary (who was appointed delegate) was requested to write to the secretary of the Co-operation to bring the subject before the meeting, which he did, and as a result a provincial work was inaugurated known as the Ontario Christian Woman's Board of Missions. Our little band of "Workers" became an auxiliary to this Board. Our meetings were conducted pretty much on the same principle as heretofore. During this year two of our charter members were called home. Our contributions amounted to \$21.59, of which \$20 was sent to the provincial treasurer. From June to June constituted our missionary year.

In the following year no change of importance outside of our regular work, save the death of one of our beloved sisters. Collections from all sources were \$41.

The following year was marked by the organization of the Children's Mission Band, which was carried to a successful issue by Mrs. Lediard. The little ones became enthused, and their zeal in the Master's cause was manifest in the happy gatherings from time to time, and their pennies being gathered together counted \$20. Our pledge of \$30 was sent to the provincial treasurer. Again we were called upon to part with a dear sister.

As a part of our mission work in the next year ('90 to '91) a box of clothing was sent to the poor in Muskoka in care of Bro. Crewson. A number of sisters, who are not directly connected with this organization, very generously and liberally helped in the making up of this box. In this year the oldest sister in our Auxiliary had fallen asleep. She was ninety years at the time of her death. It was found from the treasurer's report that \$17.25 was raised, \$32.25 was given for the provincial work and \$5 for the Minnedosa building fund. At this time the children's money was also sent to the provincial treasurer.

We find that the spirit of missions is broadening, for in the year 1891-2 it seemed imperative that we take up the work in the foreign field. At the convention of that year every delegate was so enthused that she went home bent on doing her utmost to reach out to those who are in heathen darkness. Our Auxiliary raised \$35.75 for this work and \$11.65 was raised by the children for the same work, and \$30 (our pledge for the provincial work) was easily raised, making a total of \$67.39. We also prepared a box of clothing for the poor in London, sent to the care of Miss Mason. Right here we want to thank the brethren and sisters, who are not actively identified with this work, for their generous offerings from time to time. In this year

our first recording secretary passed away. In 1892-3 the work moved along steadily, and through the combined efforts of the Ontario Christian Woman's Board of Missions—of which we are a part—and the Children's Mission Bands and the sisters of the Maritime Provinces, we were enabled to send out our first foreign missionary. Our Auxiliary sent \$38.25 to the provincial treasurer, besides helping the missionary in her outfit. Near the close of the following year we were called upon to part with the youngest member of our Auxiliary; \$23 of our pledge was paid, also the children's fund, amounting to \$3.

Our membership at present numbers eighteen. From the time of our organization we have lost seven members by death and four by removal. In money we have raised about \$300. While it is a small amount it is not a bad showing, considering that it is but a minority of the sisters who have taken part.

Owing to the fact of trying to make the history as brief as possible, we are giving little besides the figures. Being auxiliary to the O. C. W. B. M., it is only those who are conversant with our provincial work that can understand in full what has been done. For instance, we have helped the work in Toronto, Hamilton, Guelph, Owen Sound, Collingwood and Muskoka, besides largely supporting a missionary in Minnedosa from 1889 to 1893, and supporting a missionary in Japan. Since the organization of the O. C. W. B. M., seven years ago, there has been gathered together in money from all sources \$5557.95. Apart from all money considerations, the wealth of soul culture to be derived from this work can only be estimated by those who are actively engaged in it. How we wonder that so many of our sisters can be disinterested in the missionary work, when the command of our Elder Brother is, "Go ye into all the world and preach the gospel to every creature."

Mrs. E. McClurg, Sec.

Expression of Gratitude.

A farewell social to Rev. D. Stewart was given at the residence of Mr. F. J. Marshall on Tuesday evening, Dec. 25th. A number of the young people of the Disciples' church were present, and a very enjoyable time was spent. During the evening Rev. Mr. Stewart was made the recipient of a well-filled purse of money as an expression of the appreciation of his services among the young people here during the past year. The following address was read by Mr. T. E. Simpson:

DEAR BRO. STEWART: At this farewell gathering of your brethren in Christ, we think this an appropriate opportunity to tender you, in our feeble way, our regret at your having to remove from our midst. Although we are losing one whom we have learned to love from your earnest Christian zeal and timely care and advice in the formation and upholding of our society, yet we trust that your leaving for study to further prepare yourself for the work in our Father's vineyard, is by Him approved, whose we are and in whom we live. We therefore request you to accept this small gift as a token of our appreciation of your kind labors in our behalf for the cause of Christ, and trust that you may be spared many useful days to serve the Good Master, and that in His wise providence you may return to again labor with us; but while absent the one from the other we can say,

"There is a scene where spirits blend, Where friend holds fellowship with friend; Though sundered far, by faith we meet Around one common mercy seat."

Signed on behalf of the Y. P. S. C. E. ALLIE KING, President. ORPHA KING, Secretary. —Grand Valley Tribune.

Young People's Work.

FOR CHRIST AND THE CHURCH.

Encouraging Signs.

At the Richmond Convention there was a meeting of Endeavorers. This meeting was presided over by J. Z. Tyler, National Superintendent, and one of the trustees of the United Society. That meeting requested the Foreign Society to name some special object to which the offerings of the Endeavor Societies for the year could go. It was felt that some special object would appeal to the young people with more force than if they were asked to contribute to the general treasury. The committee on the work in Japan named as a suitable object to which the Endeavorers could give during the current year, a building in Tokyo. This building is to be three stories high. The first floor will be occupied as a chapel and a Bible house, the second floor will be occupied as a school, the third will be occupied as a printing office. A circular was sent to the Endeavor Societies explaining the need of this building, and asking them to subscribe for shares of stock. One share of stock costs \$10. Thus far 114 shares have been subscribed for. Some Societies have subscribed for four shares, some for two, but most of them for one. In the list of subscribers there are two from Canada, namely: the Society in Selkirk, and the Society on Cecil St., Toronto. A beautiful certificate of stock is issued to every Society for every share. This certificate can be framed and hung up in the room in which the Endeavorers meet, or in the church building. Last year the Endeavorers gave to the Foreign Society \$2,286.86. They have already pledged half this amount towards this building. This Society expects to keep this project before them until it is completed. It is believed that the whole amount will be subscribed for before the next convention in Boston. It is known to all, no doubt, that each year the United Society asks the different Societies throughout the world to make a special thank-offering on the anniversary of the Society for missionary purposes. The time for this offering is in February. The Foreign Society will name this building in Japan as the special purpose to which offerings ought to be made.

At the Cleveland Convention it was decided to ask the Societies for a million dollars this year for missions. Those who see the Golden Rule know that this cause is the one most emphasized in its pages. The matter of systematic giving is kept before the readers constantly. The claims of the work of missions are pressed home to the heart and to the conscience. The original pledge said nothing about missions. It sought to bind the one who took it to perform his duty to his own local church. Since the pledge was written, the Endeavor work has taken on new features. It promises now to be one of the greatest of all agencies in the work of evangelizing the world. The young people are coming to see that it is not enough to save themselves and build up their own local congregation, but they must help win the world for Christ.

No doubt there are many Societies in Canada that are considering the matter of taking one or more shares of stock. The sooner they decide to do this and report, the better. Their promise may lead others to decide to assist. The Societies may report to A. McLean, Cor. Sec., Cincinnati, Ohio, box 750.

Begone, Dyspepsia! here is K. D. C.

C. E. Prayer-Meeting Notes.

GEO. FOWLER.

JAN. 27.—Accepting Christ.—Rev. xxii. 17. (A meeting especially for associate members.)

There is a Saviour. There is no way to heaven but through Him. He is the way. We all desire to be citizens of the New Jerusalem. If there are attractions in this world that allure us and keep us from entering upon the narrow way, the broad way offers nothing to us, holds out no inducement after death that would lead us to journey upon it.

Why should we accept Christ? Is the gain greater than the loss? Why should we reject Him? Dare we answer this? We cannot reject Christ because of ingratitude, unfaithfulness, insincerity, dishonesty or unkindness on His part. We never think of offering anything against Christ as an excuse for not accepting Him. We have every assurance that Jesus is loving, compassionate, faithful, powerful and true. Of all friends He is the best. Why are we not citizens of His kingdom? Not because we have not been invited. Never was a more earnest invitation extended to mortal man than that which Jesus extends to you. This invitation is taken up and repeated by the living and the dead. Heaven and earth unite in making that invitation emphatic. From a thousand sources comes the refrain, "Come to Jesus, come to Jesus, come to Jesus just now," and emblazoned in letters of fire on God's plan of salvation are the words, "whosoever will may come."

Why not accept Christ? Not because we are serving our best interests. Would you grasp at the shadow and lose the substance? Would you take ashes for beauty, death for life, misery for happiness or darkness for light? The only contented man is the Christian. Why then do we resist the pleadings of the loving Jesus? There is but one person that would blind our eyes to our eternal interests and would persuade us to reject Christ. This person is none other than Satan. Listen not to him, but heed the warnings and entreaties of Him who offers you what no other being can offer—eternal life.

There is just one time to accept Christ; that is the present time. Jesus is not difficult to find. His word tells how to accept Him. Faith in Him as the Son of God is essential. Every act must be an act of faith, Heb. xi. 6. Repentance follows. We cannot live for Christ and serve Satan. We must turn completely about and march Zionward. Obedience to all His commands. "Buried with Him in baptism, wherein also we are risen with Him" to walk in newness of life. Determine at this meeting to make the good confession.

FEB. 3.—Advance Endeavor.—Ex. xiv. 15-31; xv. 1-2. (Christian Endeavor Day.)

Fourteen years ago the first society of C. E. was organized in the Williston Church, Portland, by Dr. Clark. How marvelously it has grown! It has encircled the globe, and C. E. has held the largest conventions that have ever been called.

The great work of this movement is the training of young men and women for active, earnest work in all departments of church work. One noticeable result is the increased interest taken in Home and Foreign Missions. We cannot do better, Christian Endeavorers of Ontario, than to devote this meeting to the consideration of our Home Mission and educational work.

1. The necessity of Home Missions. We cannot neglect this work, for failure here means failure all along the

line. The needs of the foreign field are money and workers. To whom must they look but to the strong self-supporting churches at home. If we are desirous that the heathen lands should be converted, the best and most direct way is to strengthen the fortifications at home. Japan has been victorious over China. One reason of her triumph is the liberality and patriotism of the Japs to their home government, thus enabling the government to send men and supplies in abundance.

2. The needs at the present time in our province are (1) a number of strong, self-supporting churches, especially in the cities; (2) more preachers, especially young men, to go into the country and towns and villages to possess the fields. Our own experience and that of the other religious bodies teach us that if we would establish and build up congregations in towns, villages and country districts, we must look to our own young men. To look elsewhere has been and will be failure. Opportunities are many. The demand is for preachers. One dozen young men are needed now to go in and do such work as is being done by Bro. W. C. McDougall, at International Bridge, and Bro. Bulgin, at Harwich. I mention these not because there may not be more, but because they have come more directly under my notice. One of these brethren received but very little the first year, but as the work developed, more is given.

Now Christian Endeavorers, awake. A great responsibility rests upon us. We must advance. As God said to Moses, so He says to us, "Go forward." Our mission points must be sustained and the educational interests at Toronto augmented. Let our watchword for 1895 be, Home Missions and the education of our young men in our own province, by our own tried and trusted men.

FEB. 10.—Becoming as little children.—Luke xviii. 15-17; Matt. xi. 25-6.

One of the most beautiful and touching verses in the Bible is, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God." Christ loved the lambs of the flock. If we would do His work we must look carefully after the children. "There is scarcely a better test of a Christian's character than his bearing toward children and the childlike. Our Lord sets a little child in the midst of his disciples everywhere—in the family, in the Sunday-school, in the congregation, in the community; that child is our Lord's representative and the object of His watchful care. Just in proportion as there would be a readiness to receive our Lord as he is, if he were visibly present in person, is that child welcomed in heartiness and cared for tenderly. How does that father treat his children and his neighbors' children? How does that pastor minister to the children of his flock? How does that church provide for the children of its congregation? How are those Christian citizens looking after the children of their community? These are questions which we may suppose our Lord to be asking as He searches the fidelity of His professed followers."—TRUMBULL.

You cannot love Christ and not love children, and do all you can to early lead them to Jesus.

In what spirit do we enter the kingdom?

1. Not in a spirit of pride or arrogance. Christ receives not the haughty or the unsubmitive. The disciples were discussing as to who is the greatest in the kingdom of heaven, when they were rebuked by their Lord who called a little child and set him in their midst and said, "Verily I say unto you, except ye turn and become as little

children ye shall in no wise enter into the kingdom of heaven."

2. In becoming as little children we humble ourselves. Humility becometh those who would enter into the kingdom.

3. We must be willing to be taught. To sit at Christ's feet and learn of Him is a privilege too great to be estimated. "He that is childlike in this empire is greatest (1) in real worth; (2) in social power; (3) in the estimation of God."—DR. THOMAS.

Children often have a truer and a nobler conception of the plan of salvation than the wise. Our Saviour said, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes." The children comprehend its simplicity while the wise stumble over it. Christ placed a new estimate on the child, but it has been reserved for this century to restore childhood to its true place in the thought and attention of the race. The Sunday School, Junior Endeavor and juvenile literature are expressions of a newly awakened interest in children.

FEB. 17.—Lessons from the Parable of the Good Samaritan.—Luke x. 25-37.

We must not press this parable too far. In studying the parable of our Lord, find out what particular thing the Saviour is explaining. In the one under consideration many wonderful lessons have been deduced by the learned (?) theologian to the utter amazement and bewilderment of the hearers.

What was the object our Saviour had in view in speaking this parable? It arose out of His conversation with a certain lawyer who "stood up and tempted Him, saying, Master, what shall I do to inherit eternal life?" The lawyer was well versed in the law and there is no doubt that he had heard before Christ's summary of the whole law, for he answers the question the Lord puts to him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul; and with all thy strength, and with all thy mind; and thy neighbor as thyself." "This do," says Christ, "and thou shalt live." But the lawyer, desiring to justify himself, said unto Jesus, and who is my neighbor? Jesus answered this question not directly, but by the parable of the Good Samaritan. We have not yet learned this lesson. We would shirk all responsibility concerning our neighbor. It is the old story over and over again, "Am I my brother's keeper." Many, like this lawyer, have very contracted opinions as to the number of and responsibility towards their neighbors. There are two fundamental laws: (1) love to God; (2) love to man. Not love for our own community or nation, but for all mankind. Paul the apostle expresses the relation of man to man in Rom. i. 24—"I am debtor both to Greeks and barbarians, both to the wise and to the foolish."

We are not to do just a little, but all we are able, for the eternal interests of man. We must love our neighbor as ourselves, even as Christ loved us. This leads us to make some sacrifice, not for self-interest, but for the honor and glory of God, who "so loved the world that He gave His only begotten Son."

"Love to our neighbor assumes diverse forms: (1) in a family it is tenderness and care; (2) in a neighborhood, courtesy; (3) in friendship, sympathy; (4) in business, integrity; (5) in distress, mercy; (6) to our country, patriotism; (7) to the world, benevo-

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relief before I had finished taking half of a bottle. I got so much help from taking the first bottle that I decided to try another, and since taking the second bottle I feel as well as ever I did in my life." GEO. BENNETT, Toronto, Ont.

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lence; (8) to the church, brotherly kindness."—VAN OOSTERZEE.

"A love that exhibits a heavenly compassion is a surer guarantee of heaven than an orthodox creed."—JOHNSON'S COM.

"It is not place but love which makes neighborhood."—UNDSWORTH. "Go and do thou likewise."—JESUS CHRIST.

Endeavor Social.

The V. P. S. C. E. of the Disciples' church held a very enjoyable social on Monday evening, Dec. 31st, at the residence of Mrs. Connor, on the Slough road. At eight o'clock the gathering commenced, and in a short time the C. E.'s and their invited guests, numbering about eighty people, were congregated together and enjoying themselves in various ways to the fullest extent.

At eleven o'clock an abundance of good things was handed around and partaken of with a reckless disregard of King Dyspepsia.

At about ten minutes to twelve o'clock the pastor, Rev. J. Munro, B. A., called the people together, and the old year was ushered out and the new year in by singing C. E. hymns, in which all heartily joined. A short prayer and a hearty vote of thanks to the hostess for her kindness in opening her house for the entertainment of those present, was followed by social all-round hand-shaking and New Year's greetings. At an early hour the party broke up well pleased with the happy commencement of the year 1895.—The Manitoba Review.

Skin Diseases.

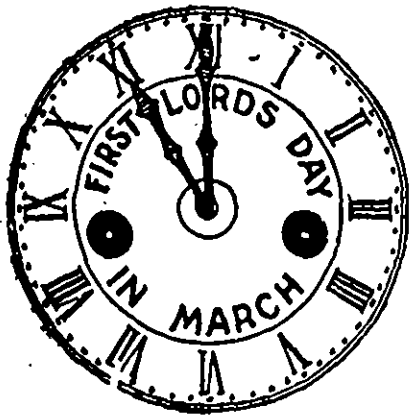
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Foreign Missions.

The Time.



It is well to have THE TIME of the March offering for Foreign Missions definitely understood by every church and every member of every church.

THE TIME is important. There is wondrous power in unity of action. There is great interest and the most thorough preparation for a political election on a definite day.

If 2,000 of the most interested churches will observe the offering the first Lord's day in March, it will be an easy matter to secure 1,000 additional.

Let every church begin now to lay by in store to be ready when the time comes. Make due preparation, as you would to meet any other financial obligation.

A McLRAN, } Secretaries. F. M. RAINS, }

A Postmaster's Story.

A STRANGE ATTACK AND THE DIRE RESULTS THAT FOLLOWED.

Mr. Robert Sharp, of Starkville, Tells of His Sufferings—Lost the Use of Both Hands and Feet and was Forced to Give Up Business—The Timely Action of a Friend Plotted the Way to Renewed Activity.

Mr. Robert Sharpe is a well known resident of Starkville, Durham county, who has been living in Canada for about thirteen years. He is by trade a blacksmith, and on coming to this country located in the township of Haldimand, in the county of Northumberland.

home in the evening apparently all right, but during the night was taken with a chill, accompanied with a violent pain which gradually grew worse and before morning he went into convulsions and became unconscious. A doctor was summoned who bled him freely, which seemed to relieve him for a time, and next day he seemed better, and the doctor told him he would be all right in a few days.

Dr. Williams' Pink Pills strike at the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralysis, spinal troubles, locomotor ataxia, sciatica, rheumatism, erysipelas, scrofulous troubles, etc., these are superior to all other treatment.

Sold by all dealers or sent by mail, post paid, at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y.

Children's Work.

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

I have a recommendation to make the bands at the beginning of another year, which I think will prove of advantage to all concerned. For more than five years now we have had one column in the EVANGELIST, and have given our bands the benefit of any item or letter which concerned them in any way.

future reference. I hope the leaders will fall into line with this suggestion and will carry it out.

The following is an account of a mission band meeting held in London which will interest you all, and perhaps help some, and contributed by Miss L. Pitcher:

MISSION BAND PROGRAMME.

Our Mission Band met on Saturday afternoon at the usual hour, 3 o'clock. The meeting was opened by the singing of hymn 563 and a prayer by our leader, which was followed by six sentence prayers by members of the band.

1. There are ten hundred millions of human beings in heathendom. 2. If we disobey an earthly king we are punished; if we disobey the command of Jesus to help send the Gospel to the heathen, what will we suffer?

3. If they were to march, four abreast, past our leader, or any given place, at the rate of four every minute, it would take 127 years in a march past of the heathen world. 4. If we could count night and day at the rate of 110 every minute, it would take us fourteen years to count all the sad and suffering people of heathendom.

5. One and a half millions of dollars were given at the altar of a heathen god in India the other day, as a proof of the love of these poor people for their god. How much do we give to our God who loves us with an everlasting love? 6. There are twenty million widows in India. Seventy-seven thousand are under ten years of age. They are blamed for the death of their husbands and are treated most cruelly.

7. Four thousand people die every hour who have never heard the name of Jesus. 8. There are, at the present time, only six thousand Protestant workers in heathen lands, or one preacher to one hundred and sixty five thousand people.

Will we go, or send, or pray?

Our motto for the meeting was "Work," and ten motto texts were repeated by those to whom they were assigned. They were found in the Psalms and the Gospel of Matthew.

After ten promises had been repeated and four short anecdotes on mission work had been read, our programme closed. Our leader then surprised us by giving us a treat to reward us for our good behaviour and our attention to work in the preparation of the last concert.

The meeting was closed by repeating the Lord's Prayer in unison.

M. STORRY, Sec. London, Ont., Dec. 15th, 1894.

Rev. Geo. J. Lowe,

The Rectory, Almonte, writes: I must ask you to send me another bottle of your invaluable medicine. I think your last bottle has cured me entirely, but some members of my family, whose cases are worse than mine, insist on my getting some more.

Men and women of sedentary habits should use K. D. C.

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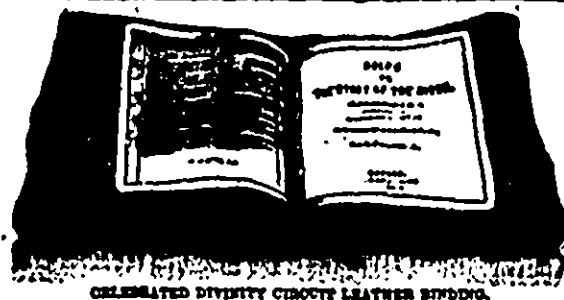
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SPECIMEN OF TYPE.

48 Jacob sendeth Benjamin. GENESIS, 43. Joseph entertaineth his brethren. CHAPTER XLIII. And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and stay, and make ready for these men shall dine with me at noon.



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India.

Thoughtful observers at home and abroad are impressed with the changes evidently going on in the popular mind, preparing India for the reception of the Gospel. The change has thus far made itself felt more strongly in some of the missions of other Boards than in those connected with the American Board. It would seem that the higher classes are being reached as never before. Many of the young men educated in the higher schools and colleges are organizing into societies which practically reject idolatry and are accepting theism. It is a recognition of the fact that the old superstitions and idolatry connected with them no longer suffice for thinking minds. The same thought is more or less recognized by the common people, and many villages are renouncing their idolatry and begging for Christian instruction. The one great want of India at this time is a native agency, well trained in the Gospel, and means to support them in making it known to these waiting multitudes. Never before have so many villages been reported as applying to the missionaries for instructions in the Gospel, and never before have missionaries been so much tried on account of their inability to improve the remarkable opportunities presented to them.—Dr. Clark in The Missionary Herald.

Why I Abstain From Strong Drink.

Because strong drink does injury to the body. It breeds disease. It disturbs, inflames, and excites one or other of the vital organs. Thousands die from strong drink who were never drunk in their lives. Many used to think that whiskey was both meat and drink, not only strengthening but comforting; that it made you warm when cold, and helped to keep you from catching cold when warm. But all that is nonsense. Medical men now tell us that it is no article of food, and can only be of use as a medical stimulant; that there is more real nourishment in a simple glass of milk than in a whole barrel of beer; and when people begin to take strong drink, they form a craving for it that leads them to take it often, and then their bodies get poisoned.

Once a good man told me that when he got his arm broken, it healed all the faster because his body had none of the poison of alcohol in it. Lately I was called in to see a man dying in a hospital. His disease was consumption, brought on by exposure when under the influence of drink. And we

are told that at least 120,000, or more than all the British army put together, die in Britain every year, not from consumption, but from strong drink. And if you will count you will see that if 120,000 die every year from strong drink, then 356 die every day, and about fifteen every hour. Solomon said, "Who hath woe? who hath sorrow? . . . who hath redness of eyes? They that tarry long at the wine." Therefore, if you wish to have good health and live long, never begin to touch strong drink.

But again, I abstain because strong drink affects the mind. It weakens it, it darkens it, muddles it, deadens it, destroys it. What babblers and half-idiot men become when under the influence of alcohol. How it stirs up all the evil lying at the bottom of the heart; for when a man gets intoxicated, how often he begins to swear and use most horrible oaths and curses. And then how the fighting propensities rise up, leading often to outrage and murder. In Glasgow a poor man was hung on the gallows, because for four hours, under the influence of drink, he kicked, and bruised, and battered his wife to death. And when he was lying in the condemned cell he called in his son and said, "Oh, never touch strong drink, for it was that which brought me here!" It was too late for him, but not too late for you.

DR. ALEXANDER ANDREW, in Good News.

God Made Liquor.

God no more "made liquor" than he made a faro table, or a resort of debauchery. He no more made it than he made the tools of the burglar or the vile inventions which the customs seize. He made it only in the same sense as he made the dynamite bombs of the anarchist thugs. Wheat and corn and rye are wholly useful and wholesome food as nature yields them, but by the devices of man strong drink is produced from them, and it ruins men if they take too much of it, as many of them do if they drink it at all. Instead, therefore, of putting the responsibility for liquor on God, we advise the clergy to lay the whole blame for it on the men as a dangerous luxury which God compels them neither to produce nor to consume any more than he compels them to do anything else. Moreover, it is questionable whether the influence of the clergy in preventing the abuse of liquor would not be strengthened greatly if they refrained wholly from its use themselves. Besides, being usually emotional men of sedentary habits, they are better off without such a stimulant. The habit of drinking, dangerous for everybody, is especially dangerous for them in their own persons and in the example they set for other people.—New York Sun.

Don't Put It Off.

The necessity of a spring medicine is universally admitted. This is the best time of year in which to purify the blood, to restore the lost appetite, and to build up the entire system, as the body is now peculiarly susceptible to benefit from medicine. The great popularity attained by Hood's Sarsaparilla, owing to its real merit and its remarkable success, has established it as the very best medicine to take in the spring. It cures scrofula, salt rheum, and all humors, biliousness, dyspepsia, headache, kidney and liver complaints, catarrh, and all affections caused or promoted by a low state of the system or impure blood. Don't put it off, but take Hood's Sarsaparilla now. It will do you good.

The total number of Christians in Japan is about 100,000.—Ram's Horn.

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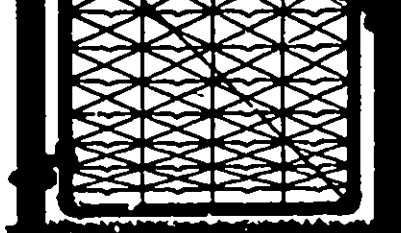
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