

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.

In Mother's Place.

"In mother's place"—so father said,
His kind hand resting on my head,
While all the burdens of the day,
The care and trouble, fell away!
New purpose seemed to grow in me
To struggle for the victory,
And by the fireside's happy light
I breathed a silent prayer to-night!

I never guessed in times gone by
How much there was to fret and try
The sweetest temper all day long!
Was it to-day when things went wrong,
I checked the hasty, angry word,
Hearing the tones my childhood heard,
Seeing in memory the while
The vision of a vanished smile?

The children, crowding at my side,
Need me, and will not be denied!
The home her presence made so bright
Needs me, and I must be its light!
The boys and girls too soon will go
From sheltering arms of love, I know—
May the sweet influence of home
Be theirs wherever they may roam!

Yes! it is little I can do;
Yet faith in God will bear me through,
And give me wisdom to fulfill
My duty, since it is His will
That these, who need a mother's care,
Should find in me—bereft of her,
And longing for her loving face—
A guide and friend in mother's place.

—The Quiver.

The Tenderness of Jesus.

"Who crowneth thee with loving kindness and tender mercies."

As we study the character of Jesus we are most forcibly struck by His tenderness, His kindness of heart. Not only was He everywhere merciful and kind to sinners, but He is shown to us as tender to everyone's feelings, never in the busiest part of His life forgetting others. He never willingly wounded anyone who came to Him. Those about Him who knew His character, we read, came to Him with the greatest freedom for everything.

We can imagine what He must have been in His home at Nazareth, upon which we love to dwell. We know He was continually tender in that circle; we know as well as if it were written down for us to read, that He never hurt the feelings of one of His brothers or sisters, that He was constantly mindful of their comforts, and sorry for any little hurt or disappointment they might have to suffer. They were just as sure then of the tender sympathy of their elder brother as we are now sure of His tender sympathy. It never failed them; it will never fail us. They

knew His great heart was easily touched, and so do we know it; we can have no doubt of it.

The tenderness of His spirit is shown in His parable of the good Samaritan. We see His sorrow for a man so troubled in his condemnation of those who passed over on the other side, and in His praise of the Samaritan who showed such tender mercies to the stranger. It was a tender, kindly heart which watched the widow as she gave her two mites. She thought she was unperceived, and that her gift was between herself and God. So it was, but her God was nearer to her than she imagined, gazing tenderly upon her. "And He called His disciples unto Him, and said unto them, Verily I say unto you that this poor widow hath cast more in than all they which cast into the treasury." We can almost imagine, knowing it had touched His heart, the tremor of His voice as He spoke, "But she of her want hath cast in all that she had, even all her living." How little she knew as she left that temple without a farthing that she was richer than any of those who cast in money—rich in the blessing of her Lord!

The ready "I will," when the leper asked to be made clean, was a tender "I will." The "daughter" of the woman who touched His garments that she might be made whole, was tenderly spoken to. "Be of good comfort," He said to her. You can hear the mercy and love in the tone.

"Now in the fourth watch of the night, Jesus went out to them walking on the sea. When the disciples in the boat saw Him they cried out for fear; and straightway Jesus spoke unto them: Be of good cheer; it is I. Be not afraid." "Straightway!" He did not keep them one moment in suspense. "Straightway" they heard His "Be of good cheer," and at the sound of His voice every fear departed. When St. Peter would have sunk into the water, "immediately He stretched out His hand to him." Never any delay. In His consideration for the feelings of others, He always hastened to relieve. He wept when Lazarus died. He wept over Jerusalem which had cast Him out. Compare that tender yearning with the hardness of our hearts. When would we weep over a city which had repelled us as that city had Him? It is very far from us to weep even over the perishing multitudes who have not done us an act of unkindness. It is rare for us to weep with our friends; we do so lack tenderness that we are not always grieved by their griefs; or if we are a little sorry for them, we are not moved to tears.

Let us try to imitate this tenderness and thoughtfulness for others. Let us study the mind of our Master as we know it by His actions, till we are more like Him; till our hearts lose their hardness and become more like His. We may not forget, either, that that tender heart still beats—that is, the joy of it. He who called little children to Him, still loves children—our children; and the more we become like them in believing on Him, the more we will please Him, and the nearer we will be to Him. The kind eyes which noted the widow's offering

are watching as we do our little best. Others may never know one thing we do for Him, but He knows, and He may be saying of us just as tenderly as he spoke to her, "See what a gift that is!" And while we know He is tender to us, let us pray for a tender spirit towards all with whom we come in contact. "His tender mercy is over all His works."—*The Oak Leaf.*

Fault-Finding Christians.

The *British Weekly* recently published an outline of a sermon preached by Dr. Joseph Parker, at Peterborough, England, in which he dealt some keen thrusts to the fault-finders. The preacher took for his text the words, "Men abhorred the offering of the Lord" (1 Samuel ii. 17), by stating that one of the prevalent causes of infidelity was said to be the inconsistency of religious teachers. Men will form some kind of estimate of the work you are engaged in (said Dr. Parker), by the kind of worker you are. You say, "Look at the work, and not at the worker." So far you are right. We ought to look at the Master, and not at the servant. Yet men will look in all directions, and they may have some justification for reasoning like this—"If the work, holy you call it, heavenly, divine, has made you what you are, we don't want to do anything to do with the work." It is hard to answer such an accusation. We can answer it best by repentance. On the other hand, do we excuse the accuser? We do not. The probability is that the accuser is a bad man. Good men are loth to say an unkind word, and an unjust word they would never consciously utter. Some persons are cursed with a genius for fault-finding, and they ought to be put out of the sanctuary until they have learned the first elements of decency. If you practice the devil's trick of fault-finding, the devil will have you at the last, as he has you at the first. Believe me, you are not a great Christian because you are a great fault-finder. Do you ever speak well of anybody but yourself? The one man I can do without for the remainder of my days is the little, self-appointed, bitter-tongued fault-finder. Speaking of missed opportunities, Dr. Parker said: As a young man, I was asked to go to church one Sunday afternoon. Said my friend who invited me, "There is a very fine young man in this town, and I go to hear him preach whenever I can. He's preaching this afternoon." I said, "No, I shall not go." It was the last sermon ever preached by Robertson, of Brighton! Can I ever repair the omission? I say to you, be in the church every service, because the time you are not there may be the time of special revelation. God will not disappoint you. The prepared hearer is essential to the prepared speaker. Enforcing the point that men must go to church for the right thing, the preacher said: There are no bad sermons, but there are thousands of bad hearers, men who would spoil anything, whose look upon a garden would wither the flowers—men whom I would not trust with a little child for five minutes, for they would chill the little angel. And these men go to

judge souls, and, forsooth, they have an opinion about preaching! After stating that he always liked to give a perfect man plenty of room and therefore he never encroached upon the space occupied by perfect men, the preacher observed that it was only the hearer that could be really perfect. He (continued the doctor) is a living miracle, because he knows where the preacher should have begun, how he should have proceeded and amplified and poetised, and how brilliantly he should have concluded. And he knows exactly the Gospel when he hears it. But unfortunately he never hears it. He cannot hear it. To him it is not given. Criticism never hears the Gospel. Mere genius never hears it. Broken-heartedness always hears it. Touching upon discussions with regard to a paid ministry, Dr. Parker said: There are no paid ministers. There is no equivalent for prayer or for thought. There is no monetary balance to blood. No men in this country do so much for so little pecuniary return as do the clergymen and ministers of all the churches.

Sincerity in Error.

An excellent opportunity for testing and exposing the ancient fallacy, "It makes no difference what you believe so long as you are sincere," is afforded this year in the World's Congress of Religions, just held at Chicago. There were gathered the representatives of nearly all the religions under heaven—Buddhism, Confucianism, Shintoism, Hinduism, Parseeism, Mohammedanism, Judaism, and the great historic Churches of Christendom were all represented there, and by the very flower of their adherents. Then men who came from China, from India, from Persia, and other distant lands, to take part in this Congress, were, for the most part, men of deep earnestness, of entire sincerity; yet can it be said that the beliefs of all these are of the value to themselves that a belief in Christ would be?

These adherents of strange religions are, very probably, men of blameless life and of strong desire for the good of humanity—otherwise they would not have come. They may be men of deep spiritual yearnings and high religious capacity, for only such men are likely to take an interest in a parliament like this. Yet would any one who even nominally believes in Christ and enjoys the privileges of a Christian national and social life, exchange his belief for theirs?

Sincerity, then, is not the only essential thing in religion. If it is not on these broad lines which separate the Christian from the Buddhist or the Confucian, neither is it in the smaller spheres which separate Christian from Christian. If one feels instinctively, on seeing a noble, upright, earnest disciple of one of those faiths, "How much nobler, grander, more useful to your generation you would be were you a Christian!" so one must recognize the truth that, being a Christian, his life must be grander, nobler, more useful in proportion as he is nearer to the mind of Christ, in clearer apprehension of the truth which he has taught and exemplified.

It is worth while, then, to seek to know, and to apprehend clearly, what indeed God the Lord has taught. Sincerity alone will not bring us into harmony with the mind and will of God. It is our duty to seek diligently to understand his teachings, to put ourselves in the line of his discipline, and to learn his method of dealing with men.—*American Messenger.*

Priests and Bakers.

BY H. L. HASTINGS.

It is claimed by some that religion is a device of priests to gull the people and get a living out of them. We might just as well claim that eating bread is a device of bakers, because bakers get their living by making bread; and so might say that bakers have fooled the people into the idea that they like bread, and must have bread—bread every morning, bread every night—simply that bakers may make a very good thing out of it. But the fact is, men ate bread before there were any bakers, and if all the bakers were dead, there would still be bread baked and eaten.

There is a great deal of very poor bread, but still people will have it. I never blamed Pharaoh for hanging his chief baker, if he did not bake any better bread than some of the bakers do nowadays; but still men are bound to have bread, even if it be inferior in quality; and if the quantity be scant, they still say, "Half a loaf is better than no bread."

So there is also a large amount of very poor religion and poor preaching, but still men will have it. Why? Because the appetite for religion is just as natural as the appetite for bread; and if, to-day, you should demolish every church and every chapel, kill every minister, and burn every Bible and hymn book, to-morrow men would gather among the ruins of their temples and would be preaching, and praying, and singing again all over the land; just as, if you should tear down all the bake shops, there would still be bread baked and eaten.

When the French infidels proclaimed that there was no God, what was the next thing? They made themselves a god of their own, and carried about and worshipped, as the Goddess of Reason, a dissolute woman, who afterwards lost her own reason and died in a mad-house. Even French infidels would have something to worship, and Voltaire himself said, "If there were no God it would be necessary to invent one."

So then the question I would put to the sceptic is: How do you account for this universal appetite for preaching and praying, for offering sacrifice and praise, and doing homage to please some higher Power, if there is no higher Power to please? The eye is made for light, the ear for sound, the wing for the air, the fin for the water, and the soul of man is made for God and cannot rest without Him.

It is just as natural for a man to pray, and turn his eyes upwards to God for help when in trouble and distress, as it is for a man to eat and drink when he is hungry. Whence comes this universal instinct for worship if there is no God to be worshipped?—"World without the Bible," by H. L. Hastings.

Lord Aberdeen as Governor-General.

Lord Aberdeen, however, had hardly landed upon Canadian shores before it became evident that he was much more than a mere Governor-General. He was a living man with wide and catholic sympathies, who recognized that while it was necessary to abide strictly within the constitutional limits in all political questions, in non-political questions, which after all occupy three-fourths of human interest, he was in a position which placed upon him and his family the obligation of exercising all the influence which any highly placed and cultured citizen is bound to exercise. There is no doubt but that Lord Aberdeen will find ample opportunity of proving himself a servant in deed as well as in name. There is plenty to be done in Canada, and few men are so capable of doing it as Lord Aberdeen. Traditionally and personally a Protestant, he has always cultivated the most friendly terms with Catholics, and one of the first and most significant of his actions in the Dominion of Canada was to overcome by a little kindly diplomacy the obstacles which have hitherto prevented the friendly meeting of the Governor-General and the Cardinal of Quebec. It may pass the wit of man to invent any way by which the French Canadian and the Orange Protestant can be prevailed upon to recognize that each are brothers in Christ as well as subjects of the Queen. If it could be done the Aberdeens are the people to do it.

LADY ABERDEEN.

Lady Aberdeen possesses immense activity and energy, together with a capacity to do things and get them done. Her first training in the way of organization was the establishment of the Onward and Upward Society, an association that began on a small scale among the domestics and poor people of their estate in Aberdeenshire, and which has spread until they have about 9,000 members throughout the world. In connection with this Lady Aberdeen edits a monthly review under the title of *Onward and Upward*. Dr. Lyman Abbott, writing upon this association in the *Outlook*, says that it is a combination of the Y. W. C. A., Working Girls' Club and the Chataqua Literary and Scientific Association. Another work with which her name is even more prominently associated is the Irish Industries Association, which was brought more conspicuously before the American public by Lady Aberdeen's Irish Village, with its reproduction of Blarney Castle, which stood at the entrance of the Midway Plaisance in Jackson Park. It is difficult to estimate the stimulating influence of this association in promoting the development of the domestic industries of Ireland, and in calling attention to and advertising the existence of Irish manufactures, which are quite worthy to take equal rank with any other nation in the world. Much of the Irish lace and other displays took a high place among the exhibits at the World's Fair, winning forty-seven medals. Thanks largely to business capacity, untiring industry and constant vigilance of Mrs. White, the Irish Village at Chicago, with over one hundred Irish inmates, was a great success from every point of view, as an object lesson of what the Irish could do. It was a realistic production of the actual conditions of life in the old country, which made a very handsome profit for the extension of the work of the association.—From *Character Sketch of Lord and Lady Aberdeen*, by W. T. Stead, in the *January Review of Reviews*.

For coughs, use Slocum's Emulsion, 35c.

Children's Work.

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

Our Heroes.

Here's a hand to the boy who has courage
To do what he knows to be right;
When he falls in the way of temptation
He has a hard battle to fight.
Who strives against self and his comrades
Will find a most powerful foe;
All honor to him if he conquers,
A cheer for the boy who says
"No!"

There's many a battle fought daily
The world knows nothing about;
There's many a brave little soldier
Whose strength puts a legion to rout.
And he who fights single-handed
Is more of a hero, I say,
Than he who leads soldiers to battle,
And conquers by arms in the fray.

Be steadfast, my boy, when you're tempted,
To do what you know to be right;
Stand firm by the colors of manhood,
And you will overcome in the fight.
"The right" be your battle-cry ever,
In waging the warfare of life;
And God, knowing who are the heroes,
Will give you the strength for the strife.

—Selected.

DEAR CHILDREN: It was with much pleasure that I received the first reports from any of our bands since the Annual Meeting, in time for the first issue of the *EVANGELIST* of 1894. It was a good beginning, which, I hope, will encourage all the others to do likewise. It is a little discouraging sometimes, and I begin to wonder if all the interest in our work has died out, and then when I had reached that stage, those reports came and I took courage once more. When Miss Rioch wrote to me she sent some specimens of writing done by the six girls in the mission school, and as they are curiosities in themselves, I will send one to each of the bands who have reported, and to the next three who send theirs; so if you would like one you had better report promptly. I gathered up all the cards which had been sent by the bands, added six pretty new ones for the girls who sent the writings, and mailed them in time to reach Japan in time for New Year's, so Miss Rioch will have the pleasure of distributing them among the children. I hope none of you will ever waste a picture card, but save them carefully so that they may be sent where they will do good after you have done with them.

I think I must remind you all that our missionary year is passing very quickly and that we have only five months left in which to finish our year's work. Will all the bands make it possible to send me a good report at the end of May—not one missing? I feel almost sure you can if you try hard. I am afraid that we shall not be able to keep our pledge unless we all work for it; and the thought of our missionary toiling away in Japan, doing our work for us, should make us very earnest in helping to make it possible for her to stay there. I know money is very scarce this year, but we must work a little harder and save a little more so that our work need not suffer. Now, children (and leaders), "put your shoulders to the wheel" and do your best, and we shall succeed.

The Owen Sound "Golden Links" held their sale and social on the afternoon and evening of December 8th. It all passed off very pleasantly indeed, and although the financial

results were not all that we desired, we have so many more dollars in our treasury than we should have otherwise, beside all the lessons learned in preparation. Actual work has a value which nothing else has, and the children who are willing to give two hours out of their only leisure day in the week, to quiet, pains-taking work, have learned more than one important lesson along missionary lines which might be studied with advantage, by children of a larger growth. So, far from being discouraged, we are going to try again after a time.

J. E. L.

Jimmie State, and the Little Bird's Prophecy.

BY AGNES.

CHAPTER VI.

Harvest was over, grain threshed, potatoes dug, apples gathered and stored, woodsheds were filled to the doors; all was set in order for the winter. Jimmie had been kept very busy at home and at Mrs. Anderson's all the fall; now school was to begin again. A good many of the boys had gone back some time since, but Jimmie was one of those boys it is hard to get along without.

James Mitchell had been re-admitted at school and was heroically busy with his books, but he always spent Saturday afternoon and part of Sunday at Mrs. Anderson's. He and his father were learning to know each other, and were growing, as James said, "quite chummy." I wonder if all fathers know how highly complimented they are when their half grown sons pronounce them chummy. It means a great deal in boyish parlance.

Ah, these autumn days, with the gentle haze of the morning growing into the glorious afternoon! It is a joy to live, a joy that is made intense by the pair of its fleetingness.

Jimmie generally spent Saturday afternoon in a tree top gathering nuts as busily and actively as any squirrel, while James lay on the ground drinking in the ripe scents of the earth, and lazily watching the effects of cloud and sky through the trees. Sometimes the afternoon was spent in telling stories, that is to say, James told the stories. He was just at the stage of boyish development when Richard Cœur de Lion was his favorite hero; he could see nothing in him but the magnificent strength and careless generosity that made him the well-beloved "our Dickon" of his soldiers. James knew Scott's *Talisman* and *Ivanhoe* almost by heart, and had ransacked all histories for anecdotes of his hero. The one about "Saucy Castle" specially pleased Jimmie.

"You see," said James, "Philip, the king of France, was very anxious to get the French provinces, which Richard held by right of his descent from the Duke of Normandy who had conquered England, away from him. Of course, Richard couldn't stand that, and made up his mind to lick all France rather than give up one acre of his possessions to Philip. So he selected a splendid site and built a very strong fort and called it 'Saucy Castle,' and he loved the castle as if it was his child. Philip knew he would have to fight to get this fort, but he meant to have it, so he sent this message to Richard, 'I will take it were its walls of iron,' and just guess the answer Richard sent back," James stopped to chuckle, "just this, 'I would hold it were the walls of butter.'"

"Whittaker! them was the fellers to fight," said Jimmie in deep admiration; then, after a moment's thought, he asked, "Why wasn't it enough for him to be king of England? I think that ought to be enough for any man."

"I don't know," said James. He had never considered the matter from this point of view before.

"Do you read about him in books?" asked Jimmie.

"Yes."

"Then I'm going to read them books; what books are they? Do they cost much?"

"I don't know how much they cost; I'll lend you mine."

"Will you?" said Jimmie, shyly. "I'll take awful good care of them. I mean to learn lots this winter if it takes the head off me."

In spite of James' explanations—boasts, he called them—some of Jimmie's lessons "went tough," especially spelling, for instance, the word *pain*. Jimmie couldn't see why there need be a *p* and an *i* in it; he said "s-a-m" was good enough for him, but it didn't suit the teacher at all. But before the winter had set in earnest, a great trouble came to Jimmie that made him forget all about Richard the lion hearted, and Philip of France, and remember only that he was Jimmie State, and still a little boy.

Headache is the cry of nature for relief. Relief is quickly obtained when K. D. C. is taken. Try it and you will sound its praise. K. D. C. Company, Ltd., New Glasgow, N. S., Canada, or 127 State St., Boston, Mass.

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

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

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

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

MRS. EMMA P. EWING, late Professor of Domestic Economy in the Iowa Agricultural College, Iowa, and now in charge of the School of Cookery, Chataqua, N. Y., writes:

"Those Wonderful Christy Knives do the work for which they were designed, in an admirable manner, and should have a place in every well ordered family."

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

This is our offer:—

1. Any one sending us ONE new subscription to the *EVANGELIST*, and \$1.50, will receive a set of the Christy Knives by mail, all charges paid.
2. Any one sending TWO new subscriptions to the *EVANGELIST*, and \$2.25, will receive a set of the Christy Knives, all charges paid.
3. Any one sending THREE new subscriptions to the *EVANGELIST*, and \$3.00, will receive a set of the Christy Knives free, all charges paid.

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

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

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The Sunday School.

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

A Visit to Hamilton.

The Editor of the CANADIAN EVANGELIST and the readers of the S. S. department will please pardon this space being given over this week to a letter concerning my visit to the church and Sunday school at Hamilton, on Dec. 31st, 1893.

The city of Hamilton is solid, progressively conservative if you please. Its financial institutions are strong. Its manufactories extensive. Its churches, schools and public buildings are of a high order, and a drive through the city or a ride over the street railway would lead an observer to see at once that Hamilton people do things well, that they are prosperous, intelligent and cultivated, and that the Ontario Board has acted wisely in planting a mission in that city.

with the forces now at work. This was the burden of his sermon on the morning of the Lord's day, Dec. 31st, 1893. The attendance at this meeting was good. The brethren told me that many strangers attend the meetings every Lord's day, especially in the evenings.

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, 55 Wellington Street North, Hamilton, Ont.

THE TREASURY OF RELIGIOUS THOUGHT begins the year with an excellent number. The reader will find in the monthly visits of this magazine an invaluable repository of sermons, articles, illustrations and other matter admirably adapted to the wants of any preacher and Christian worker.

Yearly, \$2.50. Clergymen, \$2. Single copies 25 cents. E. B. TRACY, Publisher, 5 Cooper Union, New York.

OUR NATIONAL MAGAZINE.—Most welcome to the sanctum table is our national monthly, "The Canadian Magazine." This periodical has more than justified the expectations held out by its first number, and

agreeably disappointed the fears of those who thought a really superior Canadian magazine among the things impracticable. The January number is, like its predecessors, interesting throughout, and covers a wide range in thought and style, while many of the illustrations are of much merit.

THE NEW VOLUME OF THE LIVING AGE.—The number of The Living Age for the week ending January 6th begins a new volume, a new year, and a new series. After its successful career of fifty years, this standard periodical seems as vigorous and prosperous as ever.

During 1894 the department of fiction will include, besides short stories, copyrighted translations of representative French and German novelists. The first issue of the new year contains the opening chapters of a powerful serial, "Manette Andrey: A Picture of Life During the Reign of Terror," from the French of Paul Perret.

The beginning of a new volume is an excellent time to begin a subscription, and this more than usually so, as it is also the beginning of a new series which will form a complete work of itself, all serial matter being completed with the last numbers of the previous volume.

Some acquaintance with foreign periodical literature is an absolute

necessity to everyone who desires to keep abreast of the world of thought, to be in touch with the best results of the intellectual activity of the times, and in no other way that we know of can this be so satisfactorily, cheaply and conveniently secured as through this brilliant weekly magazine.

The subscription price (\$8.00 a year) is cheap for the amount, nearly 3,300 pages, of the reading matter given; while the publishers make a still cheaper offer, viz: to send The Living Age and either of the American \$4 monthlies or weeklies, a year, both prepaid, for \$10.50; thus furnishing to the subscriber at a remarkably small cost the cream of both home and foreign literature.

Published by LITTELL & Co., Boston, Mass.

"DEAL GENTLY WITH THE ERRING!"—We have just received a copy of the greatest home song ever published in this country. The privilege of publishing in America alone costs \$2,000 in gold. It is a song that will reach the heart of every Christian in the land. The melody is perfectly beautiful; can be played on piano or organ.

We give our readers the first verse and chorus."

FIRST VERSE. Deal gently with the erring! Ye know not of the power With which the dark temptations came In some unguarded hour. Ye may not know how earnestly They struggled, nor how well, Until the hour of weakness came, And sadly thus they fell.

CHO.—Forget not thou hast oft sinned, And sinful yet must be! Deal gently with the erring one As God hath dealt with thee.

Price, 40 cents per copy; can be obtained by addressing the publisher, F. W. Helmick, 265 Sixth Avenue, New York.

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GEORGE MUNRO, - Editor and Publisher.

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HAMILTON, JAN. 15, 1894.

Shall the Foreign Missionaries be Allowed to Suffer?

On page seven of this paper will be found matter pertaining to our foreign mission work, which we trust every reader will peruse carefully. It is evident that the Foreign Missionary Board feel deep anxiety with regard to the finances of the society, and no wonder, because the contributions are not nearly adequate to meet the actual needs of the missionaries. And why are they not? Because of the exceedingly dull times in the States. There is no falling off in interest, we believe, in the work, but the simple fact is that hundreds of the friends of the work are hard up. Now what is to be done? Recall missionaries? No, that will not do, that would not pay; we would want to send them back so soon as good times would return. Then must the missionaries suffer in foreign lands until money gets into general free circulation in America? We fancy we hear all the people say, "Never, never, never; that would be disgraceful, cruel, sinful." Well then what is to be done? All the friends of the foreign work must try a little harder to save for this special work in this great emergency. The preachers should lay the matter plainly before the churches, and endeavor to reach the heart and the pocket-book of every brother and sister.

We think the proposition to have rallies a good one wherever practicable. It would be most helpful to have a number of congregations meet together to consider the claims of the unevangelized heathen upon the Christians of today.

We presume the greater portion of our readers are in sympathy with the Foreign Missionary Society, of which A. McLean is Cor. Sec. It is possible, however, that some are not. We would like to say to them that we understand that the missionaries who went out to Japan under the auspices of W. K. Azbill are in straitened circumstances. It would be a shame if they should be forsaken or forgotten by those they had a right to look to for support.

Well Done, Ontario.

It is no news to our readers that the Plebiscite on Prohibition, January 1st, in this Province, resulted very satisfactorily to Prohibitionists. The returns now before us indicate that all the counties save two, Prescott and Russell, gave majorities for Prohibition, and all the cities save Windsor likewise. The total majority so far reported is 68,000, and it is thought that complete returns will run it up to 100,000. This is exceedingly gratifying, and furnishes cause for profound thankfulness. Ontario has spoken, and spoken emphatically. So has Manitoba, and so has Prince Edward Island. No doubt Nova Scotia and New Brunswick would

give a similar verdict, and probably Quebec, North-West Territories and British Columbia, too. Prohibition is now a very live question in Dominion politics, and one demanding the immediate attention of the Ontario Government and Legislature. The action of the Ontario Government will be very closely watched by friends and foes.

It will be remembered that the following statement was among the instructions to voters relative to the question of Prohibition:

"Electors in voting 'yes' on this question will be considered as expressing an opinion in favor of Prohibition to the extent to which the Legislature of this province or the Parliament of Canada has jurisdiction, as may be determined by the court of final resort."

Though the matter has not yet been passed upon by the court, it seems certain that the Provincial Legislature has control of the retail business. Senator Scott thinks so, and Dr. Bourinot, clerk of the House of Commons, is quite positive on the point. We therefore think that Prohibitionists are quite justified in bringing all needful pressure to bear upon the Local Government to induce it to propose that measure of Prohibition within its jurisdiction; no temporizing should be tolerated now.

We notice with a mingling of amusement and indignation that Mr. F. S. Spence with very suggestive haste proposes a local option campaign, saying that the vote of the Plebiscite shows where local option would carry. It is difficult for us to believe that Mr. Spence is sincere in so speaking, or that he really thinks Prohibitionists would entertain his proposition for a moment. It was provincial prohibition, at the least, that was asked for at the polls, not local option. We have had enough of local option and such like. It behooves Prohibitionists to keep their eyes open these days, lest peradventure the recent great victory turn out to be a barren one.

"The Wife of Fairbank."

The author of "The Wife of Fairbank" introduces one Elder Pickle, a Baptist preacher, who is duly set forth as a champion of believer's immersion as the only baptism of the New Testament. But, poor fellow, he was rather a weak champion, for in a remarkably short time and by remarkably weak arguments, he was converted to a belief in infant sprinkling, and joined the Presbyterian church. It is proverbially easy to overthrow an opponent of one's own creation. We judge that Elder Pickle would not be accepted as a representative Baptist. We are sure we Disciples would not leave the defense of scriptural baptism in his hands.

What a marvel that intelligent people will cling to infant baptism for which there is not a single text of scripture! What is infant baptism but what a Baptist friend called it the other day in our hearing, "A rag of popery." Protestantism—pedobaptist Protestantism—must always quail before Catholicism so long as it retains that practice. It is entirely foreign to true Protestant principles to retain as an ordinance of the church, that for which there is neither precept nor example in the New Testament. It would be a happy day for the cause of Christ if all Protestants would be baptized as Jesus was baptized.

Notwithstanding anything we may have said in the way of adverse criticism, we should be glad to hear of Mr. McNaughton's book having a large sale. Its discussion of the problem of church government is well calculated to throw

light on that somewhat difficult question. We are not able to give the price. We presume it may be had from the author, Rev. D. McNaughton, whose address we understand, is North Keppel, Ont.

Amending the Charge.

The editor of the *North-West Baptist* in his January 1st number, refers to our assertion that he grossly slandered the Disciples when he said that they teach that "the certainties of salvation hang upon ecclesiastical ceremonies and sacerdotal functions," and by way, apparently, of drawing from us some statement he might use to justify his allegation, he asks us this question: "Will you say whether or not Disciples have taught and do teach that the forgiveness of sins is connected with the act of baptism?"

Let the reader observe how craftily the editor of the *N. W. Baptist* seeks to amend the charge. But we shall not allow him to escape in that way. We remind him, as well as our readers, that his charge was couched in these words, "Both Catholic and Disciple are agreed, however, that the certainties of salvation hang upon ecclesiastical ceremonies and sacerdotal functions." For our own part we indignantly denounce the assertion as false; moreover we honestly think that the editor of the *N. W. Baptist* in his heart knows it to be false, and if he would allow his better nature to speak, he would say that it was as unjustifiable as it was unkind, to link the Catholics and Disciples together as he did.

And now to bring this matter to a fair and square issue we challenge the *N. W. Baptist* to produce the evidence justifying the odious charge.

The *N. W. Baptist* bids us "remember that we asked you for an explanation of an editorial that appeared in your paper some time ago, laying charges against the Baptists of Winnipeg for specially hostile acts toward the Disciples when they were trying to start a cause here." In reply to that we would say that we did not happen to notice the request for that explanation or it would have been promptly given. We are now quite ready to publish the statement offered, signed by Disciples in Winnipeg.

The readers of the *EVANGELIST* will find in another column an announcement of "A Special Rally." This rally is in the interest of foreign missions. A group of preachers or friends of this cause can prepare addresses and go from church to church and deliver them. If this is done there will be a great awakening on this subject. People that have cared nothing because they knew nothing about this cause, will be informed and enlisted. People that are already interested will find their zeal deepened and quickened. As one result, they will give more than they have ever given to send the gospel to the ends of the earth. The time has come for the whole line to advance, we must publish the truth far and wide; else we will not be able to hold it fast ourselves. Then let the claims of this work be kept before the churches from week to week until the first Lord's day in March, the time for the annual offering for foreign missions, and we shall see good results. Let every church hold such a service as the foreign secretaries suggest.

Co-operation Notes

Contributions.

D. F. Kilgour.....	\$ 5 00
Mrs. D. F. Kilgour..	5 00
Chas. J. Royce.....	1 00
Levi Thomson.....	10 00
John Black.....	5 00
John Campbell.....	100 00
Mrs. Jos. Hatch.....	5 00
GEO. MUNRO, Cor. Sec.	

Our Omnibus.

A note from Bro. Moffett says he is in Aylmer, and that the meeting opens up well.

We are gratified to learn from the *Transylvanian*, as well as from other sources, that Kentucky University in all its departments is flourishing.

We are happy to hear that Bro. John Teetzel, of Blenheim, who has been very ill for some time, is now improving in health. We hope to hear of his complete recovery soon.

The city of Hamilton gave a good account of itself on election day. Every ward in the city gave a majority for Prohibition, the total majority being upwards of 1500.

Our friends will see us Hamilton folks as Bro. J. A. Aikin sees us in another column. It is proper to remark that to the kindly vision of Bro. Aikin, the Editor appears several sizes too large.

The Christy knives are meeting with great favor among our friends. Remember for only three (3) new subscribers to the *EVANGELIST* you will get a set free. A number of our friends have already done so.

The *Apostolic Guide*, of Louisville, Ky., and the *Missionary Weekly*, of Richmond, Va., have amalgamated under the name of the *Christian Guide*. It is a good combination. W. J. Loos is editor-in-chief, and a number one editor he is. Long life and prosperity to the *Guide* and its cultured, Christian editor.

The *Transylvanian*, which is Kentucky University's college paper, has an "Alumni Department." In the December number of the same a very flattering paragraph is inserted concerning the Editor of this paper. We are sorry to say that before applying it to ourselves we are compelled to discount it very considerably. All the same, boys, we thank you for your kindly intent.

Another change for the better has come over the *Christian Standard*, of Cincinnati, O. The size of the page is lessened and the number of pages increased to 24. Its form is now very convenient. It is big value for \$2 a year. Our best wish for the *Standard* is that it may ever be true to its noble motto: "Devoted to the restoration of primitive Christianity—its doctrines, its ordinances and its fruits."

Here is the way one of our good friends looks on the matter: "Enclosed you will find \$1.00 to pay my subscription to the *EVANGELIST*. I did not know until lately that it was due six months ago. The next time that I neglect it just stop the paper and then it will be looked after. Praying that our Blessed Heavenly Father will bless you and guide you in your great undertaking of placing such good a light in the hands of your readers, I remain yours in the Lord."

One of the handsomest pamphlets that has reached our table this year has just been issued by the Dr. Williams' Medicine Co., setting forth the virtues of their Pink Pills for Pale People. The pamphlet is undoubtedly the most elaborate ever issued by a proprietary medicine house in Canada. The cover is printed in three colors, and on the front page gives well executed portraits of the Duke and Duchess of York—England's future King and Queen—the portraits being surrounded by a handsome border, forming a union of hearts. The back cover page is also printed in colors and shows a facsimile of a package of the famous Pink Pills.

The reading matter in the pamphlet will be interesting to those who may for any reason require a blood builder or nerve tonic. A copy of this handsome pamphlet will be mailed free to any of our readers who will send their address on a postal card to The Dr. Williams' Medicine Co., Brockville, Ont.

Church News.

ST. THOMAS.—Bro. W. B. Thomson, of Detroit, has been supplying the pulpit here for some time.

TORONTO, CECIL ST.—We are informed that four persons were baptized here January 7th.

GRAND VALLEY, Jan. 6th, 1894.—Please record the following: During Bro. Moffett's meeting at Orangeville, one from this community made the good confession, was baptized and received into the church of Christ here, Dec. 10th, 1893. Also one young woman confessed Christ and put Him on by baptism the same night—one week ago last Thursday evening at our prayer meeting. We are working and praying for a great ingathering of souls during the year of 1894.

D. STEWART.

GUELPH, Jan. 8, 1894.—Three more confessions at our regular service Sunday evening. One thing I neglected to say in my last report was that our people are believers in the plan of the Evangelist and singer going together. We were highly delighted with Prof. Everman. I am of the opinion that it would well repay to send him with Bro. Moffett, more especially in our towns and cities.

GEO. FOWLER.

GRAND VALLEY, ONT., Jan. 8, 1894.—The hearts of the Disciples of Christ in this town were again made glad at our Sunday afternoon service, when one more confessed the Christ. Also on the following evening at our Y. P. S. C. E., another made the good confession, and both were buried with Him by baptism the same evening. God grant that many others may come.

D. STEWART.

MARVILLE, Jan. 8th, 1894.—Good audiences last Lord's day. Previous to my coming they had no Sunday-school nor prayer meeting, but will begin our mid-week prayer service next Wednesday. We are about to organize a Christian Endeavor Society here. Brethren, pray for us.

D. STEWART.

PORTAGE LA PRAIRIE, MAN., Jan. 3, 1894.—Had a very pleasant but all too short a call from Bro. C. A. Fleming, of Owen Sound.

About the middle of October the brethren and sisters gladdened and surprised their preacher by summarily dismissing him for a couple of weeks and packing him off to the World's Fair, furnishing him at the same time with the needful for ticket and expenses. He appreciated and enjoyed it very much indeed, as in nearly ten years steady, faithful work it is the first holiday offered him. He feels to-day, in consequence, as if he had a new lease of his life.

On December 28th, the Sunday-school children had their annual merry-making. This year instead of a Christmas tree and presents to one another, they brought their gifts for the poor of the town, and the lobby of the church was filled with provisions, clothing, toys, etc. Some gave orders for provisions, groceries, wood, etc. It did them all good. The first part of the programme was given by the children, songs, choruses, quartets, trios and

solos, many being exceedingly well rendered. This was interspersed with readings and recitations by young and old. This brought us to the refreshments, coffee, sandwiches and cake. Then followed a couple of addresses on the "World's Fair" by the writer and Rev. Mr. Halstead, of the Methodist church.

A. H. FINCH.

Address.

WEST LORNE, Dec. 7th, 1893.

DEAR BROTHER AND SISTER ANSWORTH:—We have assembled here this evening to have a final reunion and leave taking with you prior to your departure to your new field of labor. We realize that there has been opened up for you a wider sphere of usefulness and activity in your new home than you had with us here, and though it be to your own advantage and to that of our friends in the west, as well as to the cause of our dear Redeemer, we are indeed sorry that the time has come to say "good bye." Your presence will be missed with us and with the community as well. You have during your short residence of two years here so thoroughly identified yourself with the cause of advancement in every line of church work, in religious and social life, and in the improvement and culture of mind and body, that your absence will be a source of regret to many of the people of this village.

Your calling is one of responsibility, and has from its very nature more of the element of "change" in it than any other profession, and this implies a sundering often of those ties which bind the people to the pastor, and memory alone is left to recall the happy hours of enjoyment in each other's company. We sincerely trust that the lessons you have taught us during your short sojourn in our midst may leave lasting impressions on our minds, and that we may profit both in our temporal and eternal welfare by the instructions you have given us.

We tender to you this offering as a slight token of our appreciation of your efforts in our behalf, and a memento of your residence with us in West Lorne. We earnestly hope and pray that you may go on in the noble cause and be spared to be pillars in the church to which you have devoted the energy and strength of your intellect and lives. May you press forward to inherit the prize of your high calling, the glorious reward of well doing, so that if we too are faithful, when earth's meetings and partings are o'er, we may all meet again on heaven's bright shore.

Signed on behalf of the brethren and friends.

MRS. D. M. ASH,
MRS. D. MACPHERSON,
MISS BELLA MCKILLIP.

The Christy Knives.

"The Christy Knives are all that is claimed for them. Mrs. — got a set in Chicago, paid \$1 for them and thought them cheap."

"The knives you sent us came to hand. We are well pleased with them."

The above indicate how the Christy Knives impress our friends. Our offer of the EVANGELIST and Knives for \$1.50 is now withdrawn. It was a great chance for our folks. But there is still an opportunity for most to get set by doing a little work for the EVANGELIST. Note the standing offer we make in the advertisement. Here is another way of putting it: The person sending us one new yearly subscription will get a set of the knives for half

price, 50 cents. The person sending two new yearly subscribers, will receive a set of the knives for one-fourth price, 25 cents. The one sending three new yearly subscribers will receive a set of the knives free. Now, these are remarkably liberal offers, even in the way of newspaper premiums. We should like every reader to be an agent on these terms. Will you not help us and the cause we represent by adding at least one new name to our list?

"We received the Christy knives, and would say that we are well pleased with them. We find them just as you represented."

"It is a shame a card has not been sent you before this to let you know the knives got here in beautiful condition. What a shame your brothers and sisters cannot make an effort without such lovely premiums for a spur! They are all you claimed for them, and we wish to thank you. I do hope '94 will be a prosperous year for your paper."

The Revised Version of the New Testament.

We are much interested in the circulation of the Revised Version of the New Testament. Competent judges say it is by far the best version of the New Testament in the English or any other language. It is a pity that any lover of that sacred book should use any other than the best available version.

By way of aiding to distribute this version more widely and, at the same time, increasing our subscription list, we offer a copy of the Revised Version of the New Testament, bound in cloth, retail price, 25 cents for one new yearly subscriber to the EVANGELIST; for two new subscribers, two copies; for three new subscribers, three copies, and so on.

Sunday school teachers, and others, desiring to make presents, will find the Revised Version very suitable.

G. M.

Young People's Work.

FOR CHRIST AND THE CHURCH. The Committee on Young People's Societies of the Co-operation of Disciples of Christ in Ontario: W. W. Coulter, (Chairman); Reuben Buchart, A. Johnston.

Everything intended for insertion in this column should be sent to W. W. Coulter, St. Thomas, Ont.

The St. Thomas Christian Endeavor Union at their last meeting discussed the advisability of securing Dwight L. Moody, the evangelist, for a two weeks' campaign, and Miss Ada Hicks, the Cor. Sec., was instructed to write Mr. Moody with that object in view.

"Interest is increasing in the meetings at the Church of Christ. There was one confession of Christ last evening. To-night Mr. Moffett will speak on 'The Great Commission'—Aylmer's correspondent of St. Thomas Journal in issue of Jan. 11th.

Statistics show that during the past four years over 400,000 associate members of the Y. P. S. C. E. have been led to their Saviour. Gentle reader, what has your society done in the past, and what have you done in the glorious work of winning souls to Christ?

February 2d is approaching, and so is Christian Endeavor Day. Has your society planned anything for this anniversary. If not, why not commence now? Would not a missionary offering be appropriate. The Ontario Board will appreciate any effort you make, and use wisely any funds placed in their hands.

The London C. E. Society of the Church of Christ is neither dead nor dying, but a live, earnest, active band. Read and re-read Bro. McDonald's interesting letter. It will stimulate you to more active service for "Christ and the Church." W. W. C.

C. E. Notes.

GEO. FOWLER, GUELPH.

JAN. 21.—In what are we our brother's keeper?—Rom. xiv 13-23, xv. 1-3. (A temperance topic.)

There are those who are trying to make excuses for the apostle Paul, as regards the temperance question. I have heard speakers go so far as to say, that if Paul lived now he would not say to Timothy what he did eighteen centuries ago about taking a little wine for his stomach's sake. If all who profess to serve Christ were willing to do what the apostle did, or had a small part of the love of Jesus in their hearts for their brethren, that dwell in his, the liquor power would tremble, totter and fall. Rom. xiv. 21, xv. 13, Gal. vi. 2.

1. As citizens of Ontario, true to the best interests of our country, we ought to be pledged against the liquor traffic. It is classed among those industries that decrease the nation's wealth. It tends to poverty, and in countries or in portions of nations where the most liquor is consumed, other things being equal, there the inhabitants are the poorest. Where the sale and manufacture of liquor has been prohibited for any length of time, a better class of people, a more moral condition and less poverty, crime and want are found. Again, I repeat, that patriotism ought to place every loyal citizen in arms against that which demoralizes the people and impoverishes the nation.

As human beings with mind, heart and will, we, if true to the highest and best within us, are antagonistical to that which tends to make man lower than the brute creation. Does not the cry of hunger and the wail of despair that come from hundreds of drunkard's homes appeal to something within us that would urge us to work for the abolition of this accursed traffic? We may stifle the strugglings of conscience, but we, nevertheless, cannot shake ourselves free from the burden of a tremendous responsibility.

3. As disciples of Christ, we must be with the Master, on the side of right, as opposed to wrong. We must stand with Him who gave us the command, "Love one another, as I have loved you." Do you say that you do not believe in restricting man's liberty, by prohibiting or abstaining? then read: "It is good neither to drink wine nor eat flesh, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

"The Lord is mighty and will prevail." Everywhere are signs of coming victory. Our province is about to rise in her strength and purge herself of the most terrible evil. By a vote of two to one our province demands prohibition. A great victory has been won. In the strength of God and in the name of Jesus let us advance. The victory again will be ours.

JAN. 28.—God's promises and their proofs.—Heb. vi. 9-20.

Man is surrounded by things transitory. Man himself is transient. He is here to-day and gone to-morrow. Persons and objects upon which he bestows his affections are changing and disappearing. From things mutable we would turn with unrest, disappointment and despair, to seek the immutable. The voice of the infinite is heard, "I am the Lord, I change not;" "I am the Alpha and the Omega." "Jesus Christ is the same yesterday and

to-day, yea, and forever." From this source of eternal unchangeableness we exchange our unrest for peace, disappointment for joy and despair for a "glorious hope."

God's promises never fail. To assure the Christian that the promise of God, as regards eternal life, will be fulfilled, the author of the Epistle to the Hebrews cites the case of Abraham as recorded in Gen. xxii. 16, 17. Abraham placed implicit trust in God, and he persevered in his obedience. The promise was made to Abraham by the Almighty "that in his seed shall all the nations of the earth be blessed," and that his seed would be as numerous as the stars of heaven. God confirmed this promise by an oath. The promise has been fulfilled. We then, as Christians, have the most abundant proof that God's promises to us shall all be fulfilled, if we, as faithful Abraham, trust and obey. By "two immutable things"—the promise and the oath—"in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us." Does your hope of eternal life rest upon dreams, visions, feelings, spiritualism, or any direct revelation from God? These are vague, uncertain, unscriptural and delusive. Our hope of an "abundant entrance" into the Heavenly Canaan rests upon the never failing promises of an eternal and immutable God. See Mark xvi. 16, 17, Acts ii. 37, 38, Matt. x. 22, Rev. ii. 10, 2 Peter i. 4-13, Rev. ii. 11, iii. 5, 12-21, John viii. 51, Heb. i. 10-13.

Feb. 4.—Blest to bless. Matt. x. 7, 8, 38-42, Gen. xii. 2. (Christian Endeavor Day.)

The Christian Endeavor movement, in the language of Dr. Clark, its founder, is, "The church itself at work for the young, and the young at work for, in and with the church."

As an organization, "it is not independent of, and separate and apart from the church, as some seem to think and others to fear." 1. The mission of the C. E. It has one. It is well defined. It is not to raise money. Some societies have brought trouble upon themselves and injury to the movement at large, by making the subject of finance their main object.

It is not a literary society, nor an institution for holding socials. Its objects is not to run the church, although I have no doubt that some churches would be greatly improved if they were engineered by a good, live, active Christian Endeavor society. As large a per cent. of churches mistake their mission as of Endeavor societies.

Its mission, then, is, (1) To endeavor to heed Peter's exhortation—"But grow in the grace and knowledge of our Lord and Saviour, Jesus Christ." This it seeks to accomplish by "daily readings" on the special society prayer-meeting topics, by the study of our own productions, as those of Campbell, Richardson, and later writers; by communion with God in prayer, and by active service in winning souls for Christ. (2) The first work in evangelizing is to endeavor to interest the young men and women who are not Christians, in things pertaining to their eternal welfare, and thus leading them to accept Jesus as their Saviour. (3) Its object is to send the gospel to destitute and needy places at home, and to obey Christ's command by sending it to "all the world."

2. Prepare a paper giving a brief history of the movement which has made such wonderful progress in thirteen years. In 1882 there were but six societies; in 1894 there are about thirty thousand, with a membership of nearly two million. Hundreds of thousands of associate members have become active members, by giving themselves to Christ. This movement has been abundantly blessed by God.

The greatest religious conventions the world has ever seen were held in Minneapolis, New York and Montreal, by the Y. P. S. C. E.

Our motto—"For Christ and the Church."

"For Christ, the anointed, who for us Himself did freely give, And for the church He purchased thus, We covenant to live.

"To Christ who made the sacrifice, So infinitely great, And to the church He loved, likewise, Ourselves we dedicate."

Helping Hand.

London Y. P. S. C. E.

Table with columns: Active, Associate, Transferred from Associate to Active list, Removals, Net membership at close of 1892, Added during the past year, Transferred from Associate to Active list, Decrease by removals and otherwise.

Net membership on 31st Dec., 1893, 40. During the year 1892 the society contributed \$10 towards home missions. Last year we gave \$50 towards the reduction of the debt on the church property, and we hope to raise double that amount for church debt and missionary purposes during the coming year.

In 1892 four from the society united with the church by baptism, and four more during the past year—three by baptism and one by commendation.

Our prayer-meetings are full of life, and, as a rule, well attended. They are purely of a spiritual or devotional character, the time being entirely occupied by prayer, praise, and the study of the word of God.

The society has shown itself to be invaluable as a training school for developing young Christians, and fitting them for greater usefulness in the cause of Christ.

We are beginning the new year fully equipped in all departments, and trust, by God's help, to accomplish greater things for Christ and His church than in the past.

F. MACDONALD, Sec.

London, Ont., 9th Jan., 1894.

Bro. J. D. Stephens, of West Lake, says in a private letter: "We have a Y. P. S. C. E. with ten members who are being built up in the faith. I am glad to say that I can see that our young people are growing in the knowledge of Christ. It is great encouragement for me to know that the young are anxious to do what Christ would have them do."

KDC logo and text: Are you troubled with bad taste, belching, burning in throat? Take K. D. C.—the king of Dyspepsia Cures. All Druggists. K. D. C. Company, Ltd., New Glasgow, N. S., or 127 State St., Boston, Mass.

LOST I

LEFT HOME.—A young man, thirty years old, sandy complexion, dark hair, unshaved, in working clothes, felt boots, greyish pants and brownish coat, black stiff hat, common blue shirting. He is 5 feet 7 inches high, and deaf and dumb, but educated at Belleville. Left home on the 24th December, 1893. A few miles from home he changed his name, which is Wm. Pincombe. He is son of John Pincombe, Poplar Hill P. O. Any information will be gratefully received and suitably rewarded.

If you have catarrh, we call your attention to the "honest offer" of the Medical Inhalation Company, found on another column.

Woman's Work.

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

O. C. W. B. M.

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

Bible Reading.

Subject:—"The Voice of Scripture on Missionary Work."

Song—672.

Prayer.

Reading of minutes.

Roll Call—respond with missionary items.

Reception of new members.

New business.

Collection.

Song—712.

Scripture lesson—Ps. 115.

Prayer—For a better understanding of God's word.

"Oh! for a fiery scroll, and a trumpet of thunder might, To startle the silken dreams of English women at ease,

Circled with peace and joy, and dwelling where truth and light Are shining fair as the stars, and free as the western breeze."

(To be read by leader, followed by two prayers for a "Better Grasp of the Heathen's Needs.")

Song—two verses of 717.

At the close of the business, distribute among the members all the passages called for in this reading.

"The Voice of Scripture on Missionary Work."

This is an important and profitable subject to consider. As Christian women, we are anxious to act in keeping with God's will, seeking our marching orders from His commands to us. Let us pray earnestly that we may indeed be willing to obey. We shall consider the subject under several heads:

1. Ground for the work—John iii. 16, Luke ii. 10, Mark xvi. 15, Matt. xviii 18, Luke xxiv. 47, Matt. xiii. 38, Ps. ii. 8. After looking at all these passages, it seems scarcely necessary to make a comment.

The gospel is for all, and must be sent to those who know it not. Belief gives eternal life. If we could but faintly grasp the meaning of eternal life, we would surely be eager to send it. Rom. x. 13-15.

2. Need of the work—This brings before us such intensely dark pictures that we almost grow hopeless in attempting to alleviate the sufferings. It would be next to impossible to believe that any woman knowing aught of heathen women's condition, or that of girl children, could withhold sympathy and assistance. Matt. xxv. 40. When a woman silently or openly shows herself uninterested in mission work, it must be on account of ignorance concerning the work, and begin at once to give her facts. "Facts are the figures of God that furnish fuel for missions." "To know the facts of modern missions, is the necessary condition of intelligent interest." The following passages show us their condition from God's view: Eph. ii. 12, 2 Thes. ii. 8, Ps. 14, 1 Thes. iv. 5. Hopeless! Vengeance is store! Governed by lust! As fools! What a sad condition; and there they stand beckoning to us with a Macedonian entreaty. Acts xvi. 9.

3. Purpose of the work—Luke xix. 15, Isa. lxi. 1-3. Lost! What a word of terrible meaning. Lost! No hope! Have you ever heard the helpless cry of a little stray child? What a thrill of anguish you experience. The word that a child is lost, will cause a rushing, busy, crowded

street to stand still. Thousands of children alone are calling us—lost, soul and body. Jesus says, "I send thee;" and what follows? Light, instead of darkness; power of God, instead of power of Satan; remission of sins, and an inheritance.

4. Sin of standing aloof from the work—We learn that the person who improves the little God has given him, however small, will as surely receive the gift of eternal life as he who has received much and improved all. God has given us all talents, some more, some less. The improvement of the talents we have is the measure of our responsibility. Matt. xxv. 25. God has given us a work to do; are we slighting it? Num. xxxii. 6. If we wilfully neglect to do our part, we shall receive our just punishment. Judges v. 23. We see the inhabitants of Meroz were cursed because they would not comply with the Lord's command; they did nothing when required to put forth active effort.

5. Motive of the work—2 Cor. v. 14. The love of God shed abroad in our hearts causes us to love and labor for the salvation of souls. The more we are influenced by His love, the greater our zeal and activity in His work. 2 Cor. viii. 9, Ps. cxvi. 12. If we could only realize our indebtedness to Christ, how much more interested and zealous we would become, ever ready to grasp the many opportunities He is continually giving us to work for Him, especially in this work.

6. Ways of helping the work—Isa. vi. 8. A willingness to go and do the bes we can—earnest prayer. Matt. ix. 38. Let us be constant in prayer, earnestly entreating God that He will influence those to come out who will become laborers after His own heart, who shall be the means of spreading the gospel over the whole earth. 2 Cor. i. 11. What innumerable blessings do the fervent prayers of Christians draw down on those who are the objects of them. Help with our means. 1 Cor. xvi. 2. Bibles cannot be bought and missionaries supported without money.

7. Spirit in which help should be given—Acts ix. 6. This indicates a subdued soul, a humbled spirit. Before Paul had sought to do only his own will, now he says, "Lord, what wilt thou have me to do?" He had been acting under the direction of the Sanhedrim, in opposition to Jesus, now he wants to do His will alone. 2 Cor. ix. 9. The Christian's experience is that liberality does not make poor. God will bless the liberal man; he will receive an increase according to his liberality. The righteous man scatters abroad. Col. iii. 23. All work for the spread of the gospel should be engaged in with the feeling that the eye of our Master is upon us. Act so that we may expect His approbation, and not the praise of men. Mark xiv. 8. If we each do what we can, we will have nothing to regret. Every Christian is to be the Lord's, in all her powers, talents and influence.

8. Reward of a share in the work—Pro. xi. 25. In trying to do something to bless others, we are also blessed. Our exertions for the furtherance of the gospel will have the happy effect of advancing our own salvation. Job xxix. 13. This recollection should excite our compassion for those nations that are ready to perish, those who are yet without Christ.

9. End of the work—Hab. ii. 14. We know from the word of the living God that this enterprise will be successful, that this whole world

will be redeemed from the effect of man's first disobedience. Ps. xxii. 27. Whether we are interested or unconcerned, the cause of missions will live and flourish. It is a cause whose success the prophets foretold, and must prosper. W. B. G.

Song—730.

Prayer—followed by Mizpah, in concert.

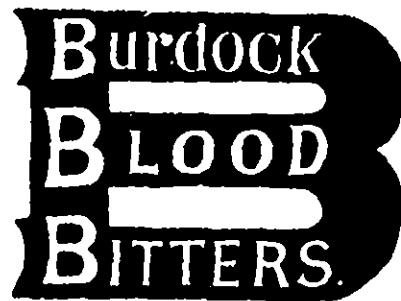
Our programme committee has given us a very carefully prepared and instructive Bible reading as a topic for the auxiliary meeting of next month. "The voice of Scripture" is what we all want to hear, and to heed, on missionary work, and on every work that we do in His name. A good sister wrote me lately asking for "interesting notes from the auxiliaries, personal facts in regard to the work that is being done by them, etc." Will not some of our sisters kindly respond to this request? The auxiliaries certainly do not speak often one to another through the EVANGELIST as we hoped they would, and as sundry of them promised to do. We pray you let us hear from you. May I be permitted to suggest also, that our Cor. Sec., Sister L. V. Rioch, shall give us items of news frequently from the dear sister in Japan, with whom she is, of course, in constant correspondence. Anything and everything concerning her is of deep interest to us all, as she belongs to us all. It would seem that we ought not to need constant urging to earnestness and faithfulness and energy in the work that the dear Master has given us to do during the little while that we are here. But we do. We are compelled to acknowledge to ourselves that we need to be exhorted daily. We need to be told over and over that the time is short, for night comes so soon; that precious souls are perishing that we might have saved. And O! dear sisters we cannot plead ignorance of the infinite need there is... every one of us to do our best. The pleading earnestness of the call to Christian women to help their suffering sisters in heathen lands, grows more intense, more agonizing every day. Those who have gone out to the regions beyond, with united voice call back to us to send more help, and to send it now. The one word from all is, "If you could only know, if you could only see the misery and degradation of woman from birth to death, where the light of the gospel has never shone, you would do so much more." Never were truer words written than those by Sister Angle in this month's topic: "We don't think enough about the Lord's work." If we thought more about it we would be compelled to pray more, and do more for it.

S. M. BROWN.

Prayer is not simply a desire that we may have that which in the present hour we may need. It is a sense of our alliance with our heavenly Father. It is an endeavor to be in such converse with Him as a child is during the hour of its joy, or its sorrow, or its burden, in the presence of its earthly parent. It is lifting up the soul out of matter, and out of its poor surroundings, into the presence and sympathy of the spirit of God, the great love and lover.—Bucher.

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TO CORRESPONDING SECRETARIES OF AUXILIARIES TO O. C. W. B. M.

DEAR SISTERS:—In reading over the constitution of the Ontario Christian Women's Missionary Society, I find that among the duties of the Cor. Sec. is that of reporting quarterly to the provincial secretary.

Since last June some three reports have been received, two of these being from one auxiliary. Only three reports in a half year! Will not the secretaries wake up? When you accepted the position of corresponding secretary, was it not with the resolve to, as far as possible, perform the duties of that office? Would it not be a good plan for the recording secretary to make a report each quarter to her auxiliary, and then have the corresponding secretary forward it? At present I know absolutely nothing of what is being done in the different auxiliaries, except what may be learned from the last annual report. We ought to keep in touch with one another. When any auxiliary finds a certain plan work well, should not every other one know it? Will you not talk this matter over at your next meeting and begin the year by being one of those who report! Yours in the work, L. V. RIOCH.

Obituaries.

DIED—In Erin township, on Thursday, Dec. 14, Bro. Donald McArthur, aged 65 years. He was born in Erin, and many years ago became a member of the Erin Centre church. He was blind, having lost his eyesight in early childhood. His eye of faith, however, enabled him to look at the things that are not seen, but alone eternal, and to look unto Jesus, the Author and Finisher of our faith; and we believe his days of helpless blindness, now forever past, will enable him to appreciate all the more the glorious light and the endless day of God's presence beyond the dark valley. R. W. B.

TREBLE.—Died of la grippe, on Sunday, December 24th, 1893, Euphemia Clayton, wife of Jas. J. Treble, Kingsville, in her seventy-sixth year. E. R. Black conducted the funeral service at the Church of Christ, Dorchester. Mrs. L. O. STRIPP.

Married.

LANE-BARDEN.—At the residence of Mr. and Mrs. Wm. Barden, the bride's parents, on Dec. 27th, their daughter Elizabeth was married to Henry Lane by R. W. Ballah, all of Erin township. R. W. B.

PEDEN-GEAR.—At the residence of the bride's father, East Garafraxa, Jan. 10th, 1894, by D. Stewart, Robert, John Peden to Mary Martha Gear.

On the Platform.

Public speakers and singers are often troubled with sore throat and hoarseness, and are liable to severe bronchial attacks which might be prevented and cured by the use of Haggard's Pectoral Balsam—the best throat and lung remedy in use.

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If several members or friends of the society would make an offering of one thousand each, and if one hundred would send a hundred dollars each, and if a thousand would send ten dollars each, the managers of the work would feel greatly relieved and the missionaries would sing for joy.

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

Monthly Bulletin of the Foreign Society.

The Executive Committee met in regular session in the mission room, December 15th, 1893. Prayer was offered by J. A. Lord.

FINANCES.—The receipts for the month amount to \$1,914.63; the disbursements to \$4,010.15. The disbursements are less than usual because the committee was able to pay only seventy-five per cent. of the amount due.

NOTES FROM THE FIELD.—The missionaries who sailed for India in September, reached their destination in safety. The passage through the Red Sea was uncomfortable, otherwise they fared very well. It has been decided that G. I. Wharton and family return to Hurda. The training school will be at that point. Dr. Hitt and family have gone to Mungeli. J. G. McGavran has gone to a new point, to Kawardha. This place is about sixty miles from Bilaspur. H. H. Guy and wife have reached Japan. They had a rough passage, but are all in good health and good spirits.

F. E. Meigs is carrying on the educational work in Nankin, China. He writes that E. T. Williams expects to go to some other point in the spring, and asks that a new man be sent to evangelize in Nankin. The request is reasonable and ought to be granted. He reports that the work is making some progress. It is too soon to see great numbers turning to the Lord, but it is confidently believed that the influence of the mission is spreading in all directions.

G. N. Shisman writes that the chapel in Marash is still closed. He asks the society to seek the friendly in-

tervention of the United States government on behalf of that mission. The Porte is opposed to all missionary work. It would like to see every Christian driven across the border. While this is true, the requests of the United States are listened to with the greatest respect, and are usually heeded.

During the hard times the society has suffered from a diminished and inadequate income. The members and friends ought to bear the needs of the work in mind. The executive committee is the agent of such churches and individuals as may choose to co-operate, and such men and women as may choose to go out trusting in God and godlike people for their support. The current idea that the committee has unlimited funds at command, or has some magical process of securing the money needed, is a great and harmful delusion. The committee has only what it receives. Sometimes it has borrowed a little from the banks that the workers might not suffer. In such cases the treasurer pledged his own name for the payment. The brethren must know that this work can not be carried on unless they supply the requisite funds.

In an emergency like the present, greater efforts ought to be made that the work may not suffer any arrest.

A. McLEAN, Cor. Sec.

A Special Rally.

There are two great needs respecting foreign missions: 1. Information. 2. Enthusiasm. To give the first is to generate the second. Information on this soul-stirring theme is abundant, and, when faithfully presented, touches the heart with conviction, and makes it glow with a holy enthusiasm. Christian people listen to the facts and figures of foreign missions with eager interest, and are moved by them with a desire to seek and save the lost of every nation. The rising tide of missionary interest in the churches is the natural result of widespread information as to the needs of the whole race, and the wondrous triumphs of the gospel in all lands.

The executive committee, acting for our Foreign Christian Missionary Society, desiring to intensify the interest already quickened, and with an earnest purpose to enlist thousands of new friends in this greatest of all enterprises, have been at special pains to arrange for a Foreign Missionary Rally the first week in February, 1894. A suitable programme has been arranged. After careful consideration and personal conference on the subject with thoughtful brethren in different parts of the country, we were led to the belief that much interest can be created in this way. We have no doubt the thoughtful, wide-awake preachers will take up the matter with interest and push it to triumphant success. Of course, victory or defeat, in a matter like this, is all in the hands of the preachers. Confidently relying upon them and others for co-operation, we believe this rally will push our work a long way forward, and prepare the way for other signal victories in the future. We venture to make the following suggestions:

- 1. Make it a special point to have a large attendance.
2. Have the Rally on the first Tuesday, Wednesday or Thursday night in February. It is desirable to have the meetings in every part of the country at the same time.
3. Do not permit the meeting to be diverted from its purpose for any reason.
4. Make the meeting strictly educational and spiritual. It is not proposed to take an offering at this meeting. Missionary songs and earnest prayers

for the conversion of the whole world should have an important place on the programme.

It can be made an occasion in every church long to be remembered.

A. McLEAN, Cor. Sec. F. M. RAINS, Fin. Sec.

A Chateaugay Miracle.

PHYSICIANS PRONOUNCED RECOVERY IMPOSSIBLE.

The remarkable Experience of Mr. L. Jos. Baudin, of St. Urbain—His friends called to His Supposed Deathbed—How He regained his Health and Strength—A Public Acknowledgement of his gratitude.

From La Presse, Montreal

There has appeared in the columns of La Presse during the past two years many articles bearing witness to the great good accomplished in various parts of the country by a remedy, the name of which is now one of the most familiar household words in all parts of the Dominion. And now comes a statement, from the county of Chateaugay, over the signature of a well-known resident of St. Urbain, who speaks in positive and unmistakable language as to the value of this wonder-working medicine.

MR. BAUDIN'S STATEMENT.

"I feel that I owe my life to your Dr. Williams' Pink Pills, and I desire to make grateful acknowledgement and to give you a complete statement of my illness and cure in the hope that my experience may be of benefit to some other sufferer. About the middle of October, 1891, acting on the advice of an American doctor whom I had consulted, I left home for the north to invest in farming lands with the intention of cultivating them myself. I had been afflicted with a species of paralysis caused by the rupture of a blood vessel over the right eye, and which stopped the circulation of the blood on the left side. I was at that time employed as a book-keeper by Messrs. Lacaille Bros., Lawrence, Mass. The doctor had advised a change of work so as to have less mental and more physical exercise. This I resolved upon, but delayed too long as I did not leave until the following October. Arrived at my destination I perceived symptoms of my previous illness making themselves felt once more. I went at once to a local physician who declared himself unable to understand my case. However, he gave me some medicine to ease the pain I felt in my head, particularly at night. This afforded me relief for a few minutes, and sometimes enabled me to get a little sleep, but the awakening was always worse than before. On the last of October I went to bed as usual after taking my medicine as directed, and slept the whole night, but the following morning, on trying to rise, I found myself so weak that I could not stand and could scarcely speak. My wife, surprised to see me in such a state, ran to a neighbor's and requested him to go for a doctor and the priest. The doctor arrived almost immediately, but could not afford me the slightest relief. The priest then arrived, and seeing the condition I was in told me my case was critical and to prepare for death. On the following day both the priest and the doctor advised my wife to telegraph to my friends, as they considered death approaching, and two days later my two brothers arrived. The doctor then asked if I preferred that he should hold a consultation with another physician, and, on my replying in the affirmative, he telegraphed to a doctor living at a distance of about fifteen miles. They both came to see me, asked me some questions and retired for consultation. The result of this was that my wife was told I could not possibly get better. Said the doctor to her, "with the greatest possible care he cannot live a year." When my wife told me this, I determined to pay the doctors and discontinue their services. It cost me about \$30 to hear their verdict. Two or three weeks passed without any improvement in my condition, and I was so weak I could barely move round the house with the aid of a cane. One day I noticed a parcel lying on the table wrapped in a newspaper. Having nothing better to do I began reading it, and after a while came across an article headed "Miraculous Cure." I read it, and the longer I read the more interested I became, because I saw the case

of the person referred to resembled my own in many respects. When I finished the article I saw that the cure had been effected by Dr. Williams' Pink Pills. It seemed as though there was a struggle within me between the facts I had read and my own incredulity, so small was the faith I had in medicines advertised in the papers. I read the article and re-read it several times. I seemed to hear the doctor's words, "he can't live a year," and then I saw the effects of Dr. Williams' Pink Pills in the case I had just read about. The result of the reflections was that I decided to give Pink Pills a trial, and I immediately wrote the Dr. Williams' Medicine Co. for a supply. On their arrival I commenced using them according to directions, and before the first box was done I found they were helping me, and it was not long before I was able to walk to the village, a distance of half a mile, without the aid of a cane, and I was rapidly gaining health and strength. At the time I was taken sick I weighed 212 pounds, and at the time I began the use of the Pink Pills I was reduced to 162 pounds, a loss of 50 pounds in little more than a month. I took the pills for about three months, and in that time I gained 40 pounds. To-day I am as well as I ever was in my life, and my recovery is due entirely to the use of Dr. Williams' Pink Pills, and I cannot recommend them too highly to those who do not enjoy the blessing of perfect health. Yours gratefully, L. JOS. BAUDIN.

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

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

Buddhism.

I have been visiting lands which philosophers tell us are illumined by the light of Asia, and I have seen what Buddhism is under very different circumstances and under different governments. I have seen the Buddhism of Ceylon in its cradle there, and I see it saturated with Hindooism. I have seen the Buddhism of China, and I see that it is almost absorbed by Taoism and ancestral worship, till Buddha seems all but forgotten, save in name. And then I have gone to Japan, and there I see that Buddhism has lost all its theoretical teaching, and is simply a mingling of fire-worship and king-worship, which is the old aboriginal religion of Japan. In fact, in all these three great centres of Buddhism, though the form of the religion is very different, in one thing they all agree. If this is the light of Asia, all we can say is that the light that is in it is darkness.—CANON TRISTRAM.

MISS MASALES,

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