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The Canadian Evangelist.

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

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THE Canadian Evangelist

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

Service.

It is not mine to run with eager feet
Along life's crowded way my Lord to meet;
It is not mine to pour the oil and wine,
Or bring the purple robe of linen fine;
It is not mine to break at His dear feet
The alabaster box of ointment sweet;
It is not mine to bear His heavy cross,
Or suffer for His sake all pain and loss;
It is not mine to walk through valley dim
Or climb far mountain heights alone
with Him;
He hath no need of me in grand affairs
Where fields are lost or crowns won unawares.
Yet, Master, if I may make one pale
flower
Bloom brighter for Thy sake through
one short hour,
If I in harvest fields where stray ones
reap
May bind one golden sheaf for love to
keep,
May speak one quiet word when all is
still,
Helping some fainting heart to do Thy
will,
Or sing one high clear song on which
may soar
Some glad soul heavenward, I ask no
more.

—Selected.

The Glamor of Gold.

ANNIE D. BRADLEY.

A newspaper item telling of the social triumphs of a wealthy man, notorious for his filthy, licentious character, is before me.

The wordy reporter describes the entertainment as "chaste and elegant." Everything was a marvel of exquisite taste; while the lavish hand of the brilliant and accomplished won most flattering encomiums from all of his guests.

In reading the description one could only find a single flaw in the whole; only one blank deformity amid all that graceful, beautiful scene; only one blemish amid so much that was perfect, and that was the vile, contaminating presence of the host.

Without the host, the scene would have been so perfect; but with his polluting presence there, I can but wonder that brave, honorable men, and pure, true women could breathe the poisonous, putrifying atmosphere.

But if any one present became unduly affected by it, the reporter failed to make any mention of it.

It may be that there is something in

the glamour of gold that blinds the eye to witness darker objects; something in the influence of the yellow dust which, if freely used, will entirely counteract the deadly effect of poisoned breath.

I do not know; I have no real right to pass judgment upon the power of this strange metal. It might be that if I were more within the reach of its benign influence that I, too, would be lulled to sleep by its seductive whispers. It might be that if I could handle this mysterious product of the earth a little more, my eyes would be enabled to discern that all that glitters,—if it only glitters profusely—is real gold; and that if it is gold, then it is the one thing needful.

But even then, it seems to me that I could not quite forget that there is such a thing possible as manly honor; it seems to me that I would try to remember my own womanly purity. I would want to remember—though under the influence of this all-powerful metal I might forget—that the man who, over his costly wines with his paramour by his side, could find rare sport in, and deride the thought of womanly virtue, was a monster to be shunned.

I do not think—but please remember that I have never been brought under the wonderful power which gold can exert—that if I had a sweet young daughter still lingering upon the beautiful border land which divides, yet unites, the child and woman, I insist that I do not believe that I would like to see her brought under the poisonous influence of a man like this. I would not like to think of her as indebted to him for costly gifts or for extravagant feasts given in her honor. It would break my heart—at least I think it would, but I may not know myself—to see this dear young daughter whose person was, to me so sacred, clasped in such arms as his, her pure breath mingling with such as his while they moved to the seductive music of the waltz.

I can but fancy—though still I may be mistaken in myself—that if this sweet, imaginary young daughter of mine had ever had a real personality, she would have been so precious and so sacred to me that I would have rejoiced to have seen her sleeping peacefully in the merciful arms of Death, rather than to have seen her live to win the friendship of such a man.

The narrow coffin might be lonely, the kiss of Death might be something frightful in its icy coldness, but there would be no taint in the touch, neither in the bridegroom Death, nor of the narrow pillow which he had made ready for her.

There is no safety for the woman who smiles into the face of the man who wantonly robs another woman—it matters not how many degrees she may be, socially, beneath (?) himself—of her virtue.

There is not the shadow of hope that the base libertine and foul betrayer will, himself, even feel that there is cause to blush for his filthy life so long as pure and cultured woman will, because society demands it, close her eyes to the knowledge that the richly jeweled hand clasping hers is still the hand of a leper.

The unhappy victim to this foul man's unholy love could have had no

place among the honorable men and cultured women who were, but yesterday, the smiling, flattered and flattering guests of the dastardly betrayer. The fallen women who were his frequent companions in his bacchanalian revelries would have found no welcome then. Oh, no. Then he was the elegantly polished host to an hundred elegantly polished guests. The loathsome sores of the hideous leper were skillfully hid by a profuse and elegant polish of gold. And nothing that was not elegantly polished could have had admittance into this elegantly polished assembly.

Of course the victim of his cruel, degrading love—oh, shameful mockery of the high and holy word!—was a thing too vile to be even remembered there. No one there could be so inelegant and so woefully lacking in refinement as to feel if he, the vile betrayer, was so worthy of all homage, that she, the cruelly betrayed, would have only been in her rightful place if standing by his side.

I feel that in expressing such demoralizing (?) opinions as these I am placing myself liable to the severest censure. People may even go so far as to sneer at me, dub me "old-fashioned," "puritan," "behind the times," and "very unlady-like" to hint at such things. They may even go so far as to accuse me of having "been reared in a different age and in a different atmosphere," and then remind me that this is a day not only of "greater liberality," but of higher and more æsthetic refinement.

All this may be true. As to living in a better day, I believe that those who are living to-day are living in the best days which the world has ever seen. I believe that if we see more sin to-day than our great grandmother saw, it is only because that the beams from the Sun of Righteousness are shining with a more persistent glow and bringing to light the hidden deeds of darkness.

And believing this as firmly as I do, I feel glad to believe that still a better day will dawn for our children. I believe that the day will surely dawn when sin in man will be held to be as black and inextinguishable a crime as sin in a woman. I believe the day will dawn—and that right speedily—when a villain who robs a woman of her virtue, whether he be a hod carrier or a millionaire trying to cover his infamous steps with gold, will be equally the mark of public as well as private scorn.

I believe the day is almost ready to burst upon us when the man who breaks the seventh commandment will feel the bar of all good people so keenly that he will be forced to realize that there is such a thing as manly honor and womanly virtue; though his guilty, dastardly soul knows nothing of the one and has done his utmost to destroy the other. I believe that the day will dawn—the bright and glorious day—when the glamor of gold will have lost its power to screen a putrifying villain from his just deserts. God speed the day. Amen.—*Christian Courier*.

The troubles that trouble us the most are the troubles that never happen.

The man who lives only for himself is engaged in very small business.

A Neglected Letter.

The importance of present hours and present opportunities is often but little felt. "To-morrow shall be as this day, and more abundant," is the fond dream of the idle, the indifferent, and the pleasure seeking soul. But how often sad surprises break in upon our mirth and ease, and blast our cherished hopes.

Many years ago, a Greek nobleman made a feast for his friends. In the midst of the festivities, a messenger entered in great haste with a letter. It was from a distance, and was sent to inform him that a plot had been formed by his enemies to kill him that night.

"My lord," said the messenger, "my master desired me to say, that you must read the letter without delay; for it is about serious things."

"Serious things to-morrow," said the nobleman, as he threw the letter aside, and took up his cup of wine. The delay was fatal. Before the feast was at an end, his enemies rushed into the hall and slew him.

He neglected his last chance, and perished through his own folly. And are there not thousands who to-day are neglecting opportunities and disregarding warnings, who will mourn at last, when they are lost beyond remedy? To-day God sends his message to us. Oh, read the letter to-day, for "How shall we escape if we neglect so great salvation?"

The Inevitable.

I like the man who faces what he must
With step triumphant, and the heart of
cheer:

Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unfaltering
trust

That God is God: that somehow, true
and just

His plans work out for mortals; not a
tear

Is shed when fortune, which the world
holds dear,
Falls from his grasp: better, with love,
a crust

Than living in dishonor: envies not,
Nor loses faith in man; but does his
best,

Nor ever murmurs at his humbler lot,
But with a smile and words of hope,
gives zest

To every toiler: he alone is great,
Who by a life heroic conquers fate.

SARAH K. BELTON.

The Disciples of Christ.

The question is often asked: "What proportion of the various sects and Christian bodies express an interest in the Brotherhood of Christian Unity?" Until recently the answer has been: "A proportion corresponding very nearly to the numerical strength of the various denominations." But within a few months a variation from this rule has become apparent. A larger number have been received from those who, in writing or signing pledges, designate themselves as "Disciples of Christ."

A little investigation reveals the surprising fact that this body numbers 800,000 communicants, and is thus the fifth in size in the United States. That this membership is largely in the west and south accounts for the state of mind of eastern Christians, who, if they are aware of the existence of such a denomination at all, owe their knowledge to

the dimly-remembered fact that President Garfield belonged to it.

The reason why members of this body are especially interested in Christian unity becomes apparent when its history is studied. It was started some seventy years ago with the special design of returning to apostolic methods and discarding all human creeds. Its test of membership is the question: "Do you believe in Jesus as the Christ, the Son of the living God?" That this is put as a practical question and not as an ecclesiastical test, is shown by the readiness of its members to accept the pledge of the Brotherhood. They believe and teach that following Christ is the way to arrive at correct doctrines.

The membership of the "Disciples" is now growing rapidly. The last census shows them to have increased 83 per cent. in ten years. They have two prosperous churches in New York and one in Brooklyn.—*Christian Unity*.

The Growth of the Disciples.

"The population of the United States in the last ten years increased 24 per cent., and the church membership increased nearly 4 per cent. more than the population. During the same period the Methodists increased 30 per cent., Congregationalists 33 per cent., Lutherans 68 per cent. from large Scandinavian immigration; the Disciples, 83 per cent., and Jews 160 per cent., largely from Hungary, Poland and Russia. The Presbyterian church increased 40 per cent., 16 per cent. more than the population and 10 per cent. more than Methodism."

The foregoing statement, published in the Philadelphia Press last July 11, was made by Rev. Dr. Agnew, in Bethlehem Presbyterian church. He can not be charged with any favoritism for the Disciples, who are a very "feeble folk" in the East. Eighty-three per cent., a larger rate of increase than that of Methodists and Presbyterians combined, speaks volumes in favor of this "little (?) flock of Christians," numbering over 1,000,000 in America, which tries its level best to do things as they were done in the apostolic age, with the Holy Bible in one hand and the only two ordinances of baptism (not that which the Pope gives to irresponsible beings—to children), but baptism as established and received by Christ himself, and the weekly reception of Christ's sacred emblems on the other hand.—*The True Protestant (Chicago)*.

My Friend.

Not he, who loud to all the world
My faults doth tell,
My true friend is;
Nor he, who silent sits,
When failings many are and great;
But he, who kindly to my ear doth say,
And mine alone,
"Thou doest wrong."

ONE of God's ways of training us for His service is by setting us at distasteful tasks for others. We may ourselves be gainers by honest effort in behalf of those who themselves receive no benefit from our endeavors. In considering the question whether our more toilsome work at the present time is a profitable work, we must know that its chiefest gain may be to us in its doing rather than to those on behalf of whom it is done.—*Ex*.

Contributions.

Shadows.

PETER ANDERSON.

How long the primal earth in darkness lay,
Thought circling round the very source of light;
By its own vapors blotting out the day,
Defying the sun itself to break its night!

And in the twilight of that torrid clime,
That knew no day for trailing centuries,
What awful monsters bred amid the slime
That gathered in the gloomy, sunless seas!

But ever deeper through the parting gloom
Pierced the sharp solvent of the sunlight down,
Till every valley started into bloom
And every mountain wore a golden crown.

May it not be, that like the primal earth,
The clouds that cling around us are our own;
In our own superstitions have their birth;
Have in our frightened fancies denser grown?

O, friends, press onward; let us ever hope
That "good will be the final goal of ill,"
Though in thick darkness half the world may grope,
And shadowy spectres stalk around us still.

The sun of Truth shall burn the shades at last
In the fierce heat of his resistless fire,
And show—perhaps—the shadows of the past
Were shadowy wings that slowly raised us higher.

If we would fling our blinding fears away,
Unto ourselves be true, be brave and strong,
The darkness soon would brighten into day,
And every discord burst into a song.
Hepworth, Ont.

The Family.

The EVANGELIST has been coming to me regularly for some time, and I begin to appreciate its visits more and more. I have been invited by the editor to contribute something to its columns. This I gladly do, hoping in this way to make the acquaintance of the brethren in the upper provinces. As a regular contributor to the *Christian*, of St. John, N. B., I am known in most of the homes in the Maritime provinces. I would like to see us have a grand annual meeting for the whole Dominion some time, so that brethren from all the provinces in our Dominion could come together. What a meeting we would have! I hope some time to enjoy such a meeting.

But I am going to tell you about a speech the pastor of the Christian Church of this town made during the week of prayer. I cannot tell you every word he said, for the speech was delivered *extempore*, but I will give you the substance of it. The subject was, "The family." The family is of Divine origin. Marriage is the foundation of the home. A great many make a mistake at the start. "Marry in haste and repent at leisure," is true oftener than we think. How carefully the relations existing between husband and wife—parents and children—should be attended to in their proper place

and time. How many unhappy homes there are, all on account of this neglect. What great responsibility there is resting upon parents. Souls are committed to their keeping. Fathers! Mothers! Please attend to the following ideas: 1st. In training children commence with them young; be kind, but firm; do not show temper before them. My work as a preacher of the Gospel calls me into many homes. I have labored as an evangelist for several years, and in that capacity have been into a great many homes. Now, I have gone into houses and the children were very unruly—rude at the table and saucy to parents. The mother would sigh and say, "These children only act that way when there are strangers in." But, of course, I know better. Children that are trained properly when there are no strangers about will act properly when there are people visiting the house.

When your child is old enough, you send it to school. It now enters upon a new stage of action. New and different influences are brought to bear upon its mind. Our children go to school that they may have their intellects trained in a systematic manner for some useful profession. But how often we find that while the mind is being filled with a stock of knowledge, the heart is being depraved and seeds of an immoral character are sown. The children learn more than what the teacher tells them. If all children were brought up in Christian homes, with the fear and love of God always before them, then this danger might not exist; but your children have to mingle with those who have had no religious training, who use obscene language and perform immoral actions. Here lies the danger. How can it be counteracted? There is only one way, and that is, to win the confidence of your children by love; get them to tell you everything, and you can then do a great deal towards keeping them from the evil. There are certain things that parents should teach their children at the proper time that I fear are often neglected, and they get them from other children in such a way as to leave an impress for evil all the days of their lives.

After the training when young and the early school days are over, another consideration arises before us. Parents are anxious for their children to be educated; they are anxious for them to have good clothes—to appear in society. All these are not to be compared with their souls' salvation. While they are young is the time to remember their Creator. They may never live to be old.

Christian parents, some who read this, have you sons and daughters yet unconverted? What are you doing about it? Do you believe that unless they accept Christ they are *lost, lost*? You don't want that, do you? Have you been careless about your own devotions of late? Have the cares of this life come between you and your duty toward God and the family? The Lord invites you and all your family into the ark of safety. It is a happy day when Jesus comes into our homes and enters the hearts of our loved ones. It will be a happy day when God gathers all his children from the four winds of heaven. Oh! for that home over there—sons and daughters of the Lord God Almighty. But I leave the matter with you for the present. I shall write again and tell you something about our work and our workers on this beautiful island of the sea.

W. H. HARDING.
Sunnerside, P. E. Island.

We could all be great men if we could be measured by the great things we intend to do to-morrow.

The Commission vs. Denominationalism.

X.

T. D. KNOWLES.

The Commission properly translated, for the correct meaning of the word baptizo is simply a question of correct translation, rather than of interpretation; with this word correctly translated therefore, the Commission plainly reads: "Go ye therefore and make disciples of all the nations, immersing them," etc. "He that believeth and is immersed shall be saved;" and in the fulfillment of the Commission by the Apostles, "Repent ye, and be immersed every one of you," etc. This is plainly the law and authority for immersion in the Christian system; Christ himself is its Authority.

But according to the Edinburgh Cyclopaedia, the first law for sprinkling was obtained in the following manner: "Pope Stephen II, being driven from Rome by the Lombards in 753, fled to Pepin, who had usurped the Crown of France. While there, the monks of Cressy, in Brittany, asked him this question: 'Is it lawful, in case of necessity occasioned by sickness, to baptize an infant by pouring water on its head from a cup or the hands?' The Pope replied, 'Such baptism, performed in such a case of necessity, shall be accounted valid.'" "This," says Basnage, "was accounted the first law against immersion." Here, then, we have the contrast clearly stated. Immersion rests upon the authority of Jesus Christ the "Head of the church." Sprinkling and pouring rest upon the Pope for authority. This baptism (falsely so called), authorized by the church of Rome, was accepted by Protestantism in the reformation without careful enquiry into its validity as were many other customs of the Catholic Church.

Men's minds were too much under the influence of tradition to give the authority of the Bible all reverence due. But that this is not the New Testament and Apostolic baptism commanded by Jesus Christ, proclaimed by the Apostles, and practiced by the Apostolic church, is, we believe, sustained by the *clearest* and most *abundant* proof, denominational pouring and sprinkling to the contrary, notwithstanding. Now (1), in the first place, let it be clearly understood, that there is no controversy over immersion, whether or not, *this is proper Christian baptism*, for there is no question about the genuineness of immersion whatever. It is *universally admitted*, that immersion was practiced in the Apostolic Church; and an immersed believer will be accepted in any Protestant church to-day, as a *scripturally baptized* person. Thus, Calvin (Presbyterian), says, "It is certain that immersion was the practice of the ancient church." And Dr. Wall (Episcopal), says, "Their general and ordinary way was to baptize by immersion, or dipping the person, whether it was an infant or grown man or woman, into water, . . . when it was in all probability, the way by which our blessed Saviour, and for certain was the most usual and ordinary way by which the ancient Christians did receive their baptism." And Bishop S. Cleveland Cox, of Buffalo, speaking of immersion says, "I wish that all Christians would restore the primitive practice." Richard Baxter (Presbyterian), says, "It is commonly confessed by us to the Anabaptists as our commentators declare, that in the Apostles' time the baptized were dipped over head in the water, and this signified their profession both of believing the burial and the resurrection of Christ." Dr. Lyman Coleman says, "We cannot resist the conviction, that this mode of bap-

tism (sprinkling), was the first departure from the teaching and example of the Apostles on this subject, . . . for immersion was unquestionably very early the common mode of baptism."

And John Wesley, in his notes on Rom. vi. 4, says, "We are buried with Him, alluding to the ancient manner of baptizing by immersion." Adam Clark gives the same testimony. Commenting on Col. ii. 12, he says, "Buried with Him in baptism," alluding to the immersion practiced in the case of adults, wherein the person appeared to be buried under the water, as Christ was buried in the heart of the earth." And MacKnight says, on Rom. vi. 4, that Christ "submitted to be baptized, that is, to be buried under the water by John, and to be raised out of it again," etc. True it is that immersion is not on trial in the controversy about baptism: at all, it being accepted as genuine and apostolic by both Catholics and Protestants. And it must be admitted by all, that this fact alone, gives immersion the *vantage ground* over sprinkling and pouring. For it is over their pretended claim to genuineness and apostolic authority, that the whole controversy exists. These are on trial before: the bar of universal scholarship. Sprinkling and pouring are held to be spurious and anti-Christian by a large portion of the Christian world, and are therefore conscientiously rejected. Now, as Dean Stanley says, "Baptism by sprinkling was rejected by the whole ancient church . . . as no baptism at all."

In the second place (2), the highest scholarship, both Catholic and Protestant, agree that the literal meaning of baptizo is immersion, and that pouring and sprinkling are out of the question altogether, as primary meanings of the word. We must let some of the many who have thus testified speak for themselves on the question. Space will only allow of a few being heard. Dr. Dollinger (Catholic), of Bonn University, says, "At first Christian baptism commonly took place in the Jordan; . . . like that of St. John. It was by immersion of the whole person, which is the only meaning of the New Testament word. A mere pouring or sprinkling was never thought of." Dr. Joseph De Vicecomes, of Milan, states; "I will refute that false notion that baptism was administered in the primitive church by pouring or sprinkling." And Bishop Bossuet says, "It is a fact most certainly avowed in the reformation, although some will cavil at it, that baptism was instituted by immersing the whole body into water; that Jesus Christ received it so, and caused it to be so given by His Apostles; that the Scripture knows no other baptism than this; that antiquity so understood and practiced it, that the word itself implies it, to baptize being the same as to dip. . . . Nay, Luther has observed that the German word signifying baptism was derived from thence, and this sacrament named *Tauf*, from profundity or depth, because the baptized were deeply plunged into water." Dr. Wall (Episcopalian) says, "One would have thought that the cold countries should have been the first that should have changed the custom from dipping to affusion. . . . But by history it appears that the cold climates held the custom of dipping as long as any. . . . The offices or liturgies for public baptism in the church of England did all along, so far as I can learn, enjoin dipping without any mention of pouring and sprinkling." Dean Stanley again says, "Baptism was not only a bath, but a plunge—an entire submersion in the deep water." And Dean Alford says, "The baptism was administered in the day time, by immersion of the whole person."

Bishop Smith, of Kentucky, who immersed his own child, says; "Immersion was not only universal six or eight hundred years ago, but it was primitive and apostolic, no case of baptism standing on record by any other mode for the first three hundred years, except the few cases of those baptized clinically, lying in bed. If any one practice of the early church is clearly established, it is immersion." Bishop A. Cleveland Cox, of Buffalo, said, as late as April, 1890; (1) "The word means to dip. (2) I think the sacred writers used the word in the primary sense, but also for other washings which were not dippings. . . . (3) In the church of England dipping is even now the primary rule. But it is not the ordinary custom." Calvin says, "The word baptize signifies to immerse, and it is certain that the rite of immersion was observed by the ancient church." And Beza, also a Presbyterian, says, "Christ commanded us to be baptized, by which word it is certain immersion is signified." "To be baptized in water signifies no other than to be immersed in water, which is the external ceremony of baptism." And once more we hear Dean Stanley saying, "There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters." Mr. Campbell gives in his "Christian Baptism," the language of Dr. Mede as follows: "There was no such thing as sprinkling or rantismos used in baptism in the apostles' times, nor many ages after them." Dr. Chalmers says, "The original meaning of the word baptism is immersion." And Philip Schaff, D.D., LL. D., says, "The baptism of Christ in the river of Jordan, and the illustrations of baptism used in the New Testament are all in favor of immersion rather than sprinkling, as is freely admitted by the best exegetes, Catholic and Protestant, English and German." In their splendid work, "The Life and Epistles of St. Paul," Conybeare and Howson, commenting on Rom. vi. 4, says, "This passage can not be understood unless it be borne in mind that primitive baptism was by immersion." In 1885, Dr. Adolf Harnock, of Giesen, wrote to C. E. W. Dobbs, D.D.: (1) Baptism undoubtedly signifies immersion (eintauchen). (2) No proof can be found that it signifies any thing else in the New Testament, and in the most ancient Christian literature. And Dr. George Campbell says, "The word baptizein, both in sacred authors and in classical, signifies to dip, to plunge, to immerse." And the testimony of Prof. Gaston Bonet (Methodist),—Maury, Paris, is, "The literal meaning of the Greek word baptizein, is to plunge, to immerse, to dip."

The following will be found in Mr. Wesley's journal, Feb. 21, 1736: "Mary Welsh, aged eleven days, was baptized according to the custom of the first church, and the rule of the church of England, by immersion." Again in his journal he records that in Warwick, Ga., in 1737, he was tried by the courts of the land for (and on other charges as foolish), "Refusing to baptize Mr. Parker's child, otherwise than by dipping, except the parents would certify that it was weak and not able to bear it." Here is what Adam Clark says: Art. Baptism, Com. lii, pg. 344. "That the baptism of John was by plunging the body . . . seems to appear from those things which are related of him, namely, that he baptized in Jordan, that he baptized in Enon, because there was much water there; and that Christ being baptized came up out of the water, to which that seems to be parallel, Acts viii. 38. Philip and the eunuch went down into

the water." John Calvin says, commenting on this verse, "Here we perceive how baptism was administered by the ancients, for they immersed the whole body in water." And the eminent classic scholar, Prof. Charles Anthon, in an answer to Dr. E. Parnly, of New York, who asked him about the meaning of *baptizo*, said, "The primary meaning of the word is to dip, or immerse; and its secondary meanings, if ever it had any, all refer in some way or other to the same leading idea; *sprinkling*, etc., are entirely out of the question."

And here let us add the testimony of a native Greek of Hellenic Institute, N. Y., Prof. Timayenis. He said in a lecture at Chautauqua, in 1881, "The Greeks baptize, of course—they baptize in the real way. The Greek word *baptizo* means nothing but immerse in the water. Baptism means nothing but immersion. In the Greek language we have a different word for sprinkling. When you put a piece of wood into the water, and cover it entirely, you baptize, you do what is expressed by the Greek word *baptizo*. I am ready to discuss this with any divine about the Greek word. Sprinkling is not what the Bible teaches; that is a fact that you may depend on." Dr. George Campbell, probably one of the most scholarly men in the honored ranks of Presbyterianism, speaks as follows: "I have heard of a disputant of this stamp, in defiance of *etymology* and *use*, maintain that the word rendered in the New Testament—baptize, means more properly to sprinkle than to plunge; and in defiance of all antiquity, that the former method was the earliest, and for many centuries the most general practice in baptizing. One who argues in this manner never fails with persons of knowledge to betray the cause he would defend; and though in respect to the vulgar, bold assertions generally succeed as well as arguments, sometimes better, yet a candid mind will disdain to take the help of a falsehood even in support of the truth." Thus, scholarship triumphs over the narrowness of mere party views, and condemns this unapostolic practice of aspersion.

Trotfoot and Lightfoot.

GOOD-BYE.

Trotfoot and Lightfoot grew strong and rosy again after the scarlet fever, and when the spring days were warm and balmy with the delicious feeling and smell of growing things in the air, they went back to school.

Winnie and Harry, their cousins, came up for the whole long summer holidays. What romps and frolics there were, in the hay fields, in the sweet cum barn, down by the creek under the trees, where they fished, and waded, and paddled, and sailed boats made of shingles, to their heart's content.

Harry rode on Dapple every day, and grew quite expert too, he was no more afraid than Trotfoot; but Winnie always climbed a fence when she saw a cow or horse coming; even the gentle little brown and white calves that butted their silly heads together in the milk pails could put her to flight.

They had some rather unusual pets I must tell you about, first, there was a turtle down by the creek, it was funny to see him poke out his long neck and scuttle away to the water. They counted the tree toad too, he lived in the cherry trees, generally in the one nearest the kitchen window, and uttered his peculiar cry before rain; and the squirrels in the barn, lazy fellows who would get into the granary instead of hunting for their living, and who scolded like fish-wives when the doors were too securely fastened. Then there was

Mrs. Dominick, the old hen who had a numerous brood of yellow chickens, and Mother Goose with fifteen goslings, and the half wild rabbits, naughty little thieves, who hid wherever they could. Bang was hard on them, and of course we must not forget Bang and the cats. I could not tell you how many cherries and berries they gathered and ate, but I can tell you you might go far before you would see healthier, happier children. Squabble? Well—yes, sometimes, not often, I am glad to say.

I am more pleased than I can say to hear that some of you have enjoyed reading "Trotfoot and Lightfoot." Though they are imaginary, most of the adventures I have told really happened to some children of my acquaintance. And now I think the time has come to say good-bye to them. I am sorry to say it. If I tell you, little readers, the old meaning of the word "good-bye," will you remember it and never say "good-bye" carelessly? When our language was simpler than it is now, friends who were parting would say to each other, "God be ye," so you see "good bye" is both a prayer and a blessing; who can have God with him and not be blessed? "In thy presence is fulness of joy."

Perhaps I shall come again by and by and tell you something more; in the meantime, good bye.

AGNES.

Obituaries.

SMITH—On Dec. 8th, Mr. J. H. Smith and his wife, who is a Disciple and a daughter of Bro. Wm. Butt, were called upon to part with their only child, little Burt, a bright and promising boy of three and one-half years.

As he lingered many days between life and death, alternate hope and fear hovered over the house. A faithful Heavenly Father, "too wise to err, too good to be unkind," in His wisdom saw it best to pluck this young and tender plant, and set it in a fairer clime.

He took him away from a world of trouble and temptation, to one of happiness and peace and joy. On this side a vacant chair—a dreary loneliness—over there his angel does ever behold our Heavenly Father's face. Could he speak he would say: "Be ye ready to meet me when the message comes to you."

R. W. BALLAH.

Standard, please copy.

McMILLAN—Died on Jan. 12th, at her home in Erin Village. Sister Janet McMillan, beloved wife of Bro. Archibald McMillan, at the age of 66 years and 8 months. Her death occurred exactly one month after that of Sister H. McMillan, her sister.

Sister McMillan was a native of Scotland. She and Bro. A. McMillan were married Dec. 9, 1845, and, until recently, have lived on lot 19, con. 9, Erin. A few weeks before her death they moved to the village, vainly hoping that the change would benefit Sister McMillan's health. She had been for many years a martyr to the terrible pains of neuralgia in her head, and few can realize how much she suffered. Our sister had for 48 years been a faithful and honored Disciple, her husband filling for many years the position of elder. Nine children live to mourn their departed mother. Mrs. McAlister, Mrs. Blackwood and Mrs. McDougal, of Erin Village; Jessie, Maggie and Archibald C., at home with their father; Daniel S. and Charles, of Erin Township; and John, of Owen Sound. With reference to their mother they can say, "We sorrow, but not as those who have no hope."

R. W. BALLAH

ROBERTSON—Died, in Nassagaweya Township, near Acton, on Christmas

morning, 1892, Donald Robertson, in his ninetieth year. This brief notice records the fact that another pilgrim has passed over the line which divides the present from the unseen.

Our Brother Robertson lived a quiet and peaceful life, in all godliness and honesty. He was beloved by his family, esteemed and respected in the community where he was known for nearly fifty years, and in the church he was honored by all who knew him. He was a Highland Scotchman of the old type, in whom constant kindness, uprightness, and a clear sense of duty were a part of his being. To him it was not enough to *know his duty*, but with a single purpose he pressed forward to do what he was convinced was right. For fourteen years he travelled seven miles over a very, very bad road, generally on foot and alone, to the old "Eramosa East Church." His faithfulness and patience were rewarded, and his cup of joy was filled by seeing his wife, Sister Robertson, recently deceased, and all his family of four daughters and four sons, one after another, confess their Saviour and serve Him, by obedience to His commands. How much we owe to those faithful fathers in the gospel, who, under many discouragements were loyal to the word of God. Oh! that we who enjoy the blessings which they made such sacrifices to obtain, may be equally faithful to the greater privileges God has given us. The family are all zealous, active members of the church, they sorrow the loss of a kind father, but he has left them the example of a life ennobled by the gospel of the grace of God. What a comfort to know in our sorrow that God has provided better things for them that love Him.

The enclosed slip from the *Acton Free Press* gives the opinion of a secular paper regarding our departed brother. In the hope of meeting again on the other shore.

HUGH BLACK.

"Just two months ago the *Free Press* was called upon to record the death of Mrs. Donald Robertson, of Nassagaweya. On Sunday her husband followed her to the brighter and better land, after a life well spent in honest and honorable activity, always on the alert to do good and ever striving to live a pure Christian life. Mr. Robertson has been in frail health for some time, and since the demise of his partner in life he has gradually failed, and on Christmas day his spirit took its flight. He had reached a ripe old age and died in his ninetieth year. His native place was Lochtayside, Perthshire, Scotland, from which place he emigrated to Canada when about 15 years of age, and settled in South Lanark, where he was married. In 1844 he came to this county and settled on the farm where he resided until his death. Mr. Robertson was of a retiring disposition and refused to accept any public office. His home was his palace, and his children now rise up and call him blessed. He was a member of the Disciples of Christ."

2000 Sermon Books Free!!!

I have in press a new edition of twenty thousand copies of my book of sermons, the *Tennessee Evangelist*. The entire edition is consecrated to the cause of Bible education of poor young men who desire to preach. This is truly a "missionary" edition. I will send a copy free to any preacher, elder, or any other responsible brother who will send 6c. in stamps, the addresses of a few earnest brethren, and promises to help introduce the book if he thinks it worthy. Ready, March 1, 1893. "First come, first served." Prof. Ashley S. Johnson, Kimberlin Heights, Tenn.

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

Our Special

OFFERS

For 1893



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

1. Anyone sending **one** new subscription will get his own paper for 75 cents.
2. Anyone sending **two** new subscriptions will get his own paper for 50 cents.
3. Anyone sending **three** new subscriptions will get his own paper for 25 cents.
4. Anyone sending **four** new subscriptions will get his own paper **free**.
5. Anyone sending **more than four** new subscriptions, for every such additional new subscription will have his own subscription to the EVANGELIST extended three months, or receive 25 cents in cash, as he may prefer.
6. Anyone now a paid up subscriber, who wishes to present a friend or neighbor with the EVANGELIST for one year, may do so by sending us 50 cents.
7. Should our agents or other friends, who are soliciting subscriptions, find any brethren or sisters who are anxious to have the EVANGELIST, but not able to pay for it, if the names and addresses of such persons are sent to us, we shall put them on our complimentary list, and give them the paper one year for nothing.
8. By the kindness of J. M. Warner, proprietor of the Hamilton Carpet Sweeper Manufacturing House, we are able to offer to any one sending **ten new yearly subscriptions** to the EVANGELIST a **Grand Rapids Carpet Sweeper**, the retail price of which is \$3.50. This offer will hold good throughout the year.
9. We have great pleasure in making the following offer to all subscribers to the EVANGELIST, old and new: For \$1.25 we shall give the EVANGELIST for one year, and a copy of "On the Rock; or, Truth Stranger than Fiction." "On the Rock" until recently was only issued in cloth binding, and sold for \$1.50. The edition we offer is bound in paper—good, tough paper, though—and sells for 40 cents a single copy. "On the Rock" is one of the most popular and most useful books ever written by a Disciple. This is an opportunity to procure it for a trifle.
10. We are very anxious that "On the Rock" should have a large circulation in Canada this year. It is admirably adapted to the religious situation in this country at the present juncture. We should like to place a copy of it in every home the EVANGELIST visits, and in every family in the brotherhood in our land, and we are confident that it would be of great benefit to the cause of Christ were it widely distributed among our religious neighbors. To further such distribution we make this offer: If any paid-up subscriber will send us **50 cts.** with the name and address of some person, not a Disciple, we shall send that person the EVANGELIST for **three months**, and a copy of "On the Rock."

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

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

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HAMILTON, FEB. 1, 1893.

A Notable Conference.

There was a remarkable meeting in Association Hall, Toronto, on Monday morning, Jan. 23rd. The Ministerial Association of Toronto had invited the Anglican clergy of that city to meet with them, and have a conference on Christian union. A large number of the Anglican clergy were present. The President of the Ministerial Association, Rev. Mr. Frizzell, extended cordial greetings to the Anglicans, to which Rev. Septimus Jones responded. He stated that himself and friends did not come in a representative capacity, but in response to the invitation given, and that the paper read on their behalf was intended to set forth the position the Church of England had arrived at with reference to the re-union of Christendom. He prayed that God would lead us out of the darkness and confusion of sectarianism, and declared that the Church of England was ready for anything short of a surrender of truth in order to end the present evil state of things.

The first paper read was by Rev. James Grant, of Parliament Street Baptist Church, and was thoroughly and uncompromisingly Baptist. There was an incredulous laugh as he stoutly asserted that the scholarship of the day has placed the mode of baptism outside of the region of controversy. Mr. Grant does not think the union of Baptists and Paedo-Baptists is now near. He very properly maintained that no durable unity could be secured by the sacrifice of what any one denomination considered God's truth. The logical weakness of Mr. Grant's paper was what we expect of a Baptist, viz.: That while he recognized fully the Christian character and standing of Paedo-Baptists, he would not unite with them in church fellowship. This is where the Baptist position needs reconsideration.

Rev. Provost Body of Trinity College, represented the Anglicans. He said that what was now looked for was the restoration of Christian unity in its fullest manifestations, and he held that that involved organic unity. He argued that sectarianism is sinful—division a grievous sin. The method he suggested as a first step towards union was patient, historical study, the adherents of each body testing its own position. He maintained, according to the well-understood position of his church, that the historic episcopate is one of the essentials which could not be given up even for union.

After the reading of those papers there was a general discussion; Rev. John Burton (Congregational) was the first to take part in it. He could not see how there could be union either on Baptist close communion lines or on the historic episcopate. Mr. Burton very warmly declared that notwithstanding all excuses, schism is a sin and denominationalism a curse, and that while they exist it is impossible to manifest the union for which the

Saviour prayed; which unqualified assertions reminded the editor of this paper of Alexander Campbell, who, in the beginning of this century, was fiercely denounced for saying precisely the same things. It was very grateful to our ears to hear the fervent "Hear, hears" with which Mr. Burton's words were received.

Dr. Johnston (Methodist) gave voice to the common notion that the union the Saviour prayed for is already realized. He believed that the great scandal of the present day is not denominationalism, but the want of spirituality. He objected to proselytizing. Our criticism on that would be, that the proselytizing, which consists in coaxing people to change their religious position from a low motive, is odious; but the proselytizing which seeks to lead people to give up error and to receive truth is noble.

Principal Caven, of Knox College, was loudly called for, and no wonder. He is well fitted to be a leader of men, and to speak for the Presbyterians. It was very refreshing to listen to his well-considered thoughts and his clear-cut expressions. It occurs to us to remark that if Dr. Caven were given a New Testament and sent to some comfortable retreat for a fortnight, with the request that, without consulting any other book or thinking of any other book, he would evolve from the New Testament a plan by which Christians might unite, he would come up serenely smiling at the end of the fortnight with a scheme that would be acceptable to most Protestants in Canada. Dr. Caven was neither surprised nor offended by the essays. Among the wise utterances of the doct. were these: "When it was acknowledged that the Word of God should be the infallible rule for all doctrine, it must be our guide as to church government as well as to the sacraments. Organic union was a desirable good. When there was real spiritual union it should work itself out in outward union. Because our Heavenly Father had produced good from disunion, it was no reason that we should purposely preserve disunion." And this, referring to the uses of church history: "We do not need to go beyond the scriptures: we have no right to press upon the convictions of any what we do not find there." Our readers will recognize in this last statement a striking similarity to the following: "That nothing should be required as a test of fellowship, or as a condition of church membership, for which we have not a 'Thus saith the Lord' in express precept or approved precedent." This is the principle which, if faithfully followed, will lead from the darkness and confusion of sectarianism into the light and liberty of the undivided church of Christ. It was very impressive to hear Dr. Caven say, "I long for union."

Dr. Langtry (Anglican) made a lengthy speech. He deprecated the charge that he and those who agree with him are narrow or bigoted. He elaborated the doctrine of the historic episcopate, and showed the grounds on which it is held as essential. In the course of his remarks he said, "What then really is our position? Clearly this. We cannot, we dare not, break the historical continuity of the church. To that continuity the maintenance of the historic episcopate is essential. If that order is, as we believe, of divine institution and authority, then by no action, either of individuals or of the whole church, can it be set aside or abolished." We quote these words to show the high ground taken by the defenders of the historic episcopate, and we must say that we admired Dr. Langtry's brave way of maintaining what he knew was unpopular to most of his hearers. And we take space to add that, in our humble opinion, a careful study of the manner in which the able adherents of the historic episcopate defend it, will aid in the solution of the great problem of union. We do not endorse Dr. Langtry's views, but to our mind they are not palpably absurd.

Rev. G. M. Milligan (Presbyterian) thought too many of the brethren put non-essentials in the category of essentials. It would seem necessary, he said, to go back and consider what were essentials, and just then Mr. Milligan struck a nail squarely on the head. Principal Sheraton of Wycliffe College (Low Church of England) held that no

form of church government was essential, and such a doctrine in the Church of England never received any following until about the year 1840. He would like to see organic union, but thought its manifestation must come about through growth in truth and love, and nearness to Jesus Christ. Our last note on his speech is that he declared: "We cannot take anything but what the Word of God says."

At the conclusion of Principal Sheraton's remarks it was decided to postpone the discussion until some future date.

Foreign Missions.

The time for the special collection asked of the churches by the Foreign Christian Missionary Society draws nigh, viz.: The first Lord's day in March. As we constantly publish Bro. A. McLean's notes in the EVANGELIST, we feel that our readers must know as much about the work as we do. As calculated to prepare them to do their duty, we would recommend them to read carefully what Bro. McLean has to say on page seven of this number. The growth and demands of the work require that we should all give to it to the full extent of our ability.

Our Omnibus.

A private letter from Bro. O. G. Hertzog informs us that himself and family are well, and that Hiram College is flourishing.

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

Rev. Mr. Lediard's lecture in the Town Hall on Saturday evening was very largely attended. The lecturer handled his subject in masterly style, and gave a forcible and eloquent exposition of the theme.—*Beaver.*

Have you noticed the "ad" of "K—K" on page eight? Concerning which, we wish to state, that though up to date we have not given it a thorough trial, we are disposed to believe that "K—K" is all that it is claimed to be.

The *Blenheim News* gives an extended account of a banquet tendered by the Mechanics Institute of that town to Bro. Enos. M. Campbell upon the occasion of his removal to Toronto Junction. We condole with Blenheim and congratulate the Junction.

Are you interested in the CANADIAN EVANGELIST? Would you add *one* to its list of readers if you could? If you are kindly disposed to the paper, please read over the special offers on page three. You will then perhaps see your way to add at least *one* to our list.

A JAPANESE POSTAL CARD.

EDITOR CANADIAN EVANGELIST:—Unless our plans are changed we shall be on our way home about Feb. 1, '93. Till that date our address will be San Francisco, Cal., care Cosmopolitan Hotel, afterwards at Lexington, Ky., 1.k. box, 293. We hope to be able to visit many churches while at home, and speak to them on the Lord's work in Japan. Be prompt, brethren, to write us, and we shall arrange our time so that we can visit you. We hope to be on our way back to our work within a year after reaching home. A happy Christmas children's meeting at our Koishi-Kawa place, 100 present. Pleasant and edifying exercises by Sister Wirick's school children. Three persons are to be baptized.

E. SNODGRASS.

Tsukiji, Tokio, Japan, Dec. 28.

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Church News.

GLENCARIN, Jan. 19. We have four meetings every week; three in Glencarin, and one in the country.

A. HENDERSON.

ERIN CENTRE.—Bro. Lediard has been assisting Bro. Ballah in special services. Report in next paper.

HARRISTON.—We are glad to hear that Bro. Lediard was in Harriston last Lord's day opening a meeting-house recently purchased by Bro. John Dartoch.

LONDON, Jan. 27.—Our meetings continue in interest. During the last two weeks fifteen have confessed and obeyed the Saviour at our regular meetings. The most of these are young people. Five of them are heads of families.

T. I. FOWLER.

WEST LAKE, Jan. 26.—The church here is not dead as some may have thought, but is growing stronger spiritually each week. Our Lord's day meetings are well attended, and good interest manifested. There are many we would be pleased to see obey the Saviour who are slow to do so. We have supplemented the prayer meeting with a class to study the life of Christ. As a help to this study we use "Stalker's Life of Christ," a hand-book for Bible classes; a work that is very helpful to all.

J. D. STEPHENS.

RIDGETOWN, Jan. 23.—Dear Bro. Munro: I am glad to be able to report that the church here is still on the increase. The attendance at our Lord's day meetings are coming up, particularly the evening services. Our Sunday school is doing well. I will have something good to report in connection with this work in about a month from now. The Christian Endeavor society in connection with our church is doing good work. They have taken in hand the building of an addition to the church building and putting in a baptistry. This is something that is much needed, as in cases of immersion we have either to go to the lake six miles distant, or else borrow the baptistry of our Baptist friends. We think it quite scriptural to practice what is preached the same hour of the night (or day either) when necessary. We had two confessions last evening, husband and wife. Bro. Bulgin goes out to the Creek road in Harwich to-day to hold a protracted meeting for two weeks or longer, if the interest warrants. The young people there have fitted up a convenient hall at considerable expense, and the prospects seem good for preaching the old, old story.

J. A. C. A.

ST. THOMAS, Jan. 20.—Dear Bro. Munro: The church in St. Thomas enjoyed a very pleasing and edifying service on the evening of the 28th of Dec., '92. Brothers T. I. and George Fowler were with us, "whose praise is in all the churches," and rendered special aid in the impressive services of the evening, the occasion being the ordination of George Fowler, pastor of the Church of Christ at Guelph. After appropriate songs and scripture reading, and prayer by Bro. T. I. Fowler, Bro. George Fowler delivered a clear and scriptural discourse on "Sin, and its only remedy through the blood of Christ." At the close of the discourse, the scriptural purpose and example of the laying on of hands and prayer were presented in a few words, by the writer. Bro. T. I. Fowler put some clear and comprehensive questions to the candidate, which were answered in harmony with the New Testament's teaching. The charge was delivered by the writer, and then the laying on of hands and prayer followed, T. I. Fowler, J. Campbell (elder), and T. B. Knowles partici-

pating, the latter leading in prayer. We were pleased to have these brethren with us, and to have the privilege of scripturally setting apart to the work of the ministry our beloved brother. It were well if all our preachers were to follow the New Testament example in this respect.

T. B. KNOWLES.

An Honest Offer.

If you have Catarrh and would like to be cured, without risk of losing your money, we will send you a Germicide Inhaler and enough medicine to cure without a cent of pay in advance. After you have given it a thorough trial and you are convinced that it is a genuine remedy, you can send us \$3 to pay for same. If you are not fully satisfied all you have to do is to return the Inhaler at our expense. Send us a postal card to-day and we will send you a Germicide Inhaler and full course of medicine with directions for use. You have nothing to lose and everything to gain.

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Co-operation Notes.

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| A friend | 1 00 |
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| S. S., Guelph | 6 00 |
| S. S., Everton | 28 00 |
| Treasurer Wellington Co-operation | 31 00 |
| Lavinia McCullough | 5 00 |
| A friend, Everton | 20 00 |
| Y. P. S. C. E., Orangeville (for Welland) | 2 00 |

The request for the early payment of all unpaid subscriptions made in last paper is repeated here.

GEO. MUNRO, Cor.-Sec.

Adelian Circle of the King's Daughters.

Our Motto: "Watch and Pray."
Text: "Inasmuch as ye did it to the least of these, my brethren, ye did it unto me."

We organized Dec. 16th, 1891, took our pledge publicly in the presence of the congregation of the Disciples' Church, Calhoun street, of which all of the Circle are members. Organized with ten members, one of whom has since withdrawn, but the Circle has recently been enlarged to fifteen members.

The Circle meets regularly twice a month, at the home of some member or in our Church parlor. These meetings have not served merely to keep us posted in our special local work, but have been instructive, being the means of giving to our members information concerning the work and growth of the Order at large, thereby intensifying our interest. More than this, they have proved a great help in our spiritual life. As the two disciples felt their hearts burn as the dear unrecognized Lord talked with them on the way to Emmaus, so we find our fervor increased as we talk over our work in His Name. The special line of work to which we have devoted our energies during the past year has been ministering to the poor and sick, supplying their physical needs, and by a prayer, a hymn, a passage of Scripture, a word of advice, or sympathy, or encouragement, helping them spiritually. Our supplies have been obtained mainly through our contributors; the only additional sources of income have been a strawberry festival and a donation party.

During the year we distributed to the poor 284 lbs. of groceries, and 28 articles of clothing; appropriated \$30 to help prolong the vacation of our pastor, who was in ill-health, and gave our little cash balance of \$14 to the Church fund. We have ready for distribution 26 lbs. of groceries, and 61 articles of clothing.

We made sixty-five visits to the sick; procured respectable burial for a poor

child, who died of scarlet fever. We have secured as a sort of auxiliary to our Circle a physician, who has promised to attend, free of charge, all worthy sick whom we may report.

With our little cross as a constant reminder of the cruel cross of Him, in whose name we wear it, we hope in the year we have just entered to bear stronger proof of the efficacy of the Cross of Anguish by more deeds of Christian love and lives of Christian example.

AMELIA D. SHIPLEY, President. Baltimore, Md., Jan. 16.

The Sunday School.

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

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

We were pleased to have so many good reports from the Sunday Schools in the last issue of the EVANGELIST, but there are about thirty other schools in this province, and we take the reports sent in as samples of many that we should receive.

In the last issue we spoke of our having a purpose in our work this year. To accomplish a work of any kind, a plan of the task to be undertaken is a very needful thing. Not simply a plan that will show the finished structure, but one that will give specifications and details for the carrying out of the plan.

Now while it is a very wise thing for us to pursue our work with a purpose in view, it is also a very necessary thing, if we would do all our work well, to have a clearly defined knowledge of our work as we go along. To know just how far we have progressed, what is the next step to be taken, or if our present course is leading us toward the desired end.

One of the most memorable days in the history of God's people was the one in which Solomon's temple stood forth completed, the pride of Israel, the envy of the surrounding nations and the marvel of all ages. Solomon stood upon the brazen scaffold and with hands uplifted gave voice to one of the most beautiful and sublime prayers ever uttered by man.

Five hundred years after this event the tribe of Judah with the remnant of the tribe of Benjamin, under the safe conduct of Cyrus, wended their way back to Jerusalem after seventy years of captivity, humbled and disheartened; the city in ruins, walls overthrown, houses destroyed and the magnificent structure of Solomon razed to the ground.

Twenty years of varied fortunes for the Jews passed before the temple, much inferior to the preceding in grandeur and external beauty, was finished. But the hearts of the people rejoiced because God, through the prophet Haggai, foretold that the glory of the latter house would be greater than that of the former.

David desired one thing—that he might dwell in the house of the Lord all the days of his life.—Psalms xxvii. 4. He longed for the house of the Lord when an exile from the sacred city.—Psalms lxxxiv. 1-12. We are living under a dispensation in which it is not necessary to go to Mount Gerizim nor Jerusalem to worship, for the time has come when all true worshippers must worship the Father in spirit and in truth.—John iv. 21-24.

Paul tells us "to forget not the assembling of ourselves together."—Heb. 10: 23. As C. E.'s we promise to attend, when possible, all services held in our respective places of worship and have our hearts filled with

collections support the school and don't be afraid to tell the scholars what you want. Had this been done years ago, the Disciples of Christ in America would average more than ten cents a year per member for foreign missions, which they scarcely do to-day. The teacher can do a great deal in this matter, too, particularly in comparing your collections with past ones by the records on the class envelopes. J. A. AIKIN.

BLESSING.—Last Sunday at the close of the school, Bro. Enos Campbell was presented with a Bible and plush case, accompanied with a short address, expressive of the regret that this Sunday school feels at the loss of our superintendent and Bible class teacher in consequence of his changing his home from this town to Toronto Junction. As a Church we are also very sorry to lose Bro. Campbell and family in the work here. In this respect we know our loss is Toronto Junction's gain. COM.

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

OWING to the removal from Manitoba of Mr. Joseph Ball, the Provincial president, Rev. A. H. Finch, of Portage la Prairie, the first vice-president, is now acting president. Mr. Ball is now the general secretary of the Y. M. C. A. at Calgary, Alberta, Can.—Golden Rule.

C. E. Prayer-Meeting Topics. GEORGE FOWLER.

Feb. 5.—"Joy in God's service and in His house."—Ezra vi. 16; Romans xiv. 16-19.

1. Joy in God's house. One of the most memorable days in the history of God's people was the one in which Solomon's temple stood forth completed, the pride of Israel, the envy of the surrounding nations and the marvel of all ages. Solomon stood upon the brazen scaffold and with hands uplifted gave voice to one of the most beautiful and sublime prayers ever uttered by man.

Five hundred years after this event the tribe of Judah with the remnant of the tribe of Benjamin, under the safe conduct of Cyrus, wended their way back to Jerusalem after seventy years of captivity, humbled and disheartened; the city in ruins, walls overthrown, houses destroyed and the magnificent structure of Solomon razed to the ground.

Twenty years of varied fortunes for the Jews passed before the temple, much inferior to the preceding in grandeur and external beauty, was finished. But the hearts of the people rejoiced because God, through the prophet Haggai, foretold that the glory of the latter house would be greater than that of the former.—Hag. ii. 9.

David desired one thing—that he might dwell in the house of the Lord all the days of his life.—Psalms xxvii. 4. He longed for the house of the Lord when an exile from the sacred city.—Psalms lxxxiv. 1-12. We are living under a dispensation in which it is not necessary to go to Mount Gerizim nor Jerusalem to worship, for the time has come when all true worshippers must worship the Father in spirit and in truth.—John iv. 21-24.

Paul tells us "to forget not the assembling of ourselves together."—Heb. 10: 23. As C. E.'s we promise to attend, when possible, all services held in our respective places of worship and have our hearts filled with

slaves to Satan. The one fills our hearts with pleasure and delight, the other with remorse and regret.

In order that the Christian may thoroughly enjoy the service of God, his heart must be undivided. No man can serve two masters. God demands all the service we can render. Luke xvi. 13.

Ref.—Rom. xii. 1; Eph. vi. 7; vi. 6; Ps. lxxii. 11; lxxvi. 12; lxxvii. 10. Feb. 12.—How to pray. Nehemiah's example. Neh. i. 4-8; James v. 16-18.

Bunyan says that "prayer will make a man cease from sin; or else, if he continue in sin, it will make him cease from prayer." True it is, that sin and prayer can not live together and be active in the same heart.

"Our Father, who art in Heaven," is the giver of every good and perfect gift. Jas. i. 17. As His children, it is our duty to lift up our hearts to Him in thanksgiving, and to render unto Him the gratitude of our being for all favors bestowed. There is, from this, a reflex influence acting upon our lives, shaping and moulding them for righteousness.

As members of God's family we have also the exalted privilege of petitioning Him for favors and blessings, both material and spiritual. "Ask and it shall be given you." Matt. vii. 7; Jno. xv. 7.

That we, as Christians, should pray is not disputed; but the great obstacle that presents itself to those young in the Christian life is, "How to pray." This is of supreme importance, for James in iv. 3, says: "Ye ask and receive not, because ye ask amiss." There is a scriptural and an unscriptural mode of prayer. We have every assurance that the first will be answered.—Jas. v. 16; but no ground of hope for the other.

1. Pray in faith. Rom. xiv. 23; Jas. i. 6.

"Without faith it is impossible to please God."—Heb. xi. 6.

2. Pray with right motives. Matt. vi. 15.

"The heart is deceitful above all things."—Jer. xvii. 9. We do not receive, because we desire to "consume it upon our pleasures."—Jas. i. 16.

3. Pray with humility. Jas. iv. 6.

4. Pray to God through Christ as our mediator. Col. iii. 17.

5. Pray with fervency, earnestness and love.

THOUGHTS. "Prayer is the key that unlocks to us the treasure-house of God's riches."

"Prayer is the peculiar property of the redeemed." "The true spirit of prayer is (1) deep sorrow for sin, (2) complete consecration, (3) utterance of our desires."

"We, ignorant of ourselves, Beg often our own harms, which the wise powers Deny us for our good; so find we profit, By losing our prayers."—Shakespeare.

"More things are wrought by prayer Than this world dreams of. Wherefore, let thy voice Rise like a fountain for me night and day; For what are men better than sheep or goats That nourish a blind life within the brain, If, knowing God, they lift not hands of prayer, Both for themselves and those who call them friends? For so the whole round earth is every way Bound by gold chains about the feet of God."—Tennyson.

Orangeville. It is now a little over a year since we organized a Y. P. S. C. E. in the Church of Christ in this place. We started on January 17th, 1892, with ten active

members. Since that time we have added three associate members to our list, two of whom have removed from town. Five of our active members have also left town.

We regret very much the loss of Miss Jennie McMillan, both in our church and society, who intends going to Manitoba in March, but has left us now. Although lost to us, she can still be used for the work of the Master.

The annual business meeting and election of officers was held on Dec. 5th, 1892.

Officers:—President, Mr. J. A. Aikin; Vice-President, Mr. A. Hill; Corresponding Secretary, Miss M. E. King; Recording Secretary, Mr. A. Currie; Treasurer, Mrs. A. Hill.

We have three committees. Although small, we try to do our work faithfully. The Treasurer's report from time of organization till Dec. 5th showed total receipts \$19.52, of which \$7.83 was sent to missions, the balance was used for expenses of society and local union. M. E. K.

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

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B CURES BILIOUSNESS. Biliousness or Liver Complaint arises from torpidity or wrong action of the liver, and is a fruitful source of diseases such as Constipation, Dyspepsia, Jaundice, Loss of Appetite, Diarrhoea, etc. A perfect liver regulator. B. S. S. EXCELS all others, having cured severe cases which were thought incurable. 312a, Jane Vanackle, Alberton, Ont., was cured of Liver Complaint after years of suffering by using five bottles of B. We recommend it.

Woman's Work.

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

O. C. W. B. M.

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

Secretary's Letter.

In looking at the wall-roller of "Daily Comfort," this promise seemed to me a particularly comforting one: "The beloved of the Lord shall dwell in safety by Him; and the Lord shall cover him all the day long." With such an assurance why should any child of a King ever give way to doubt and fear? This seems a suitable time for us to take stock of our work. Our financial year is more than half gone. So far I have not received more than half a dozen quarterly reports. I am very glad to see by the treasurer's report from time to time in the CANADIAN EVANGELIST that many of the auxiliaries have been sending in their money. This is by far the more important part. Yet it would be a great help in preparing a satisfactory report of what we are doing if the secretary of each auxiliary would send in a report each quarter. In the few remaining months may we each one strive to work a little harder that we may have a satisfactory account to render in June. B. S.

Minnedosa.

This town, beautifully situated in the valley of the Little Saskatchewan, in township 15, range 18, was one of the earliest settlements in Manitoba. In the early days it was known as Tanner's Crossing, John Tanner, a halfbreed from Dakota, then residing in a commodious log house on the banks of the river, keeping a "stopping place" and manipulating a ferry. The town was incorporated in March, 1883, John Creer, M. A., being its first mayor. It is now a town of about 750 people, and its assessment is about \$280,000. The M. & N. W. railway runs through the town, and a branch goes south to the town of Rapid City. The Minnedosans gave a bonus of about \$50,000 to the railway company to aid in the construction of its road, and this debt pressed so heavily upon the ratepayers that they were compelled to make an arrangement with their creditors, which was completed in 1889, and the town is now paying its debt promptly and making steady progress. The town has a flour mill, saw mill, two comfortable hotels and several boarding houses, brick school and town hall, five churches, several fine stores and dwelling houses. The Dominion land office, the county court office and a branch of the Commercial bank are located here. It has two telegraph offices, express office and money order office, three law offices and a newspaper and printing office. There is a very valuable water power on the river at this point, and plans have been prepared for the erection of a mill dam, which, when constructed, will furnish cheap water power for the mills and any other industries that care to avail themselves of this power. The school is one of the best equipped in the province and the pastors of the various denominations are all scholarly and able preachers. The Agricultural society, Turf club and Curling club are flourishing, while several secret, benefit and temperance societies are among the most successful and prominent in Manitoba. Mr. R. H. Myers, the

M. P. for the district, resides here and is one of the busiest and most thorough Manitobans to be met with in the country. -Globe.

"If you and I to-day, Should stop and lay Our life work down, and let our hands fall idly where they will, Fall down to lie quite still, And if some other hand should come, and stoop to find The threads we carried, so that it could wind, Beginning where we stopped; if it should come to keep Our life work going; seek To carry on the good design Distinctly made yours or mine, What would it find?"

"Life is not entirely made up of great evils, or heavy trial; but the perpetual recurrence of petty evils and small trials is the ordinary and appointed exercise of the Christian graces. To bear with the failings of those about us—with their bad judgment, their ill breeding, their perverse tempers; to endure neglect and ingratitude where we expect thanks; to bear with the company of the disagreeable people whom Providence has placed in our way on purpose for the trial of our virtue—these are the best exercises of patience and self-denial. To bear with disappointment in our expectations, with interruptions in our retirement—in short, with whatever opposes our will, or contradicts our humor—might in the day of ignorance have superseded pilgrimage and penance." HANNAH MORE.

Children's Work.

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

"For so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter, 1: 11.

DEAR CHILDREN OF THE BANDS: We feel happy in being able to tell you of the organization of a mission band in connection with the Christian Church of this city (London), and how sanguine we are for its success at the opening of the New Year

After the close of Sunday school, our Pastor's wife and Mrs. Dr. Leonard called the children together to explain the work of such a society, and twenty five enthusiastic little ones responded to their appeal and formed a band called "Golden Reapers." We have met each Saturday afternoon since, and earnest efforts have already been put forth to increase our knowledge in missions, enlarge our sympathies and develop our talents.

Each member has already started to work on the "talent system," and we hope to be able at the close of the first month to report a harvest gleaned for the Master. Our sincere hope and prayer is that this little band may continue in its earnest efforts, believing that all sowers of good seed will reap sweet surprises when the glad harvest is gathered in. London, Jan. 6th. D. E.

I received a large consignment of cards from the "Coral Builders" in Bowmanville, and now have plenty. I was glad to hear that they are prospering in their work. Many thanks. The scrap book will be made as soon as possible now, and sent to Miss Rioch.

I was delighted to hear of our little band of Two in Cherry Valley again. I think they are doing well all by themselves, without the interest of meetings to keep them at work. They pledge

themselves to pay fifty cents each, every year. If all our children in the bands would do that, besides what they earn other ways, what an amount of work we could do!

You will be wondering why we have not heard anything of "Little Wang" for a long time. Early in October I forwarded \$20 to Dr. Macklin for his support, and I am hoping every day to hear from him, when we shall have news of our boy. I have chosen a few of the cards which had no writing on, and am sending them to him. J. E. L.

Kilsyth Band of "Cheerful Givers."

To carry out one of our New Year resolutions, we begin to write our Mission Band report. We should have done so long ago, but we didn't. Our Band is getting on finely. The number is steadily increasing, and the interest is always very good. Since last report we have met regularly the 1st and 3rd Sunday afternoons in each month. We intended opening all our barrels at the Xmas meeting, but owing to the storm there were quite a number unable to get out. However, the contents of the barrels brought in amounted to \$2.36. We gave an entertainment in December. The collection amounted to \$6.81. Mrs. Ledard was with us and gave us one of her delightfully interesting addresses to the children. She told us about Miss Rioch and showed us her photo. Our dear old brother, C. J. Lister, being present, the grown up young people took the opportunity of presenting him with a fur coat. We all enjoyed the evening very much.

In November we sent a box of clothing, etc., to a chutch in Muskoka. We have handed in five dollars to our provincial treasurer, and the balance we propose expending in the way you will learn of in our next report. Our work here was never more interesting and encouraging than at present. Our leader, Miss Minerva C. Fleming, has a real aptitude for managing and interesting the children. Our prayer is that God will keep us faithful, and will give us willing hearts and hands to do all His bidding through this coming year. Yours sincerely, BELLA F. HERALD.

How to get a "Sunlight" Picture.

Send 25 "Sunlight" Soap wrappers (the large wrapper) to Lever Bros., Ltd., 43 Scott St., Toronto, and you will receive by post a pretty picture, free from advertising, and well worth framing. This is an easy way to decorate your home. The soap is the best in the market, and it will only cost 3c postage to send in the wrapper, if you leave the ends open. Write your address carefully.

The Leaky Side.

Nobody had intended the tots to go out of the house that day. Mamma had been suddenly called down to Grandma's because the old lady thought she was worse, and finding that Will and Jennie were playing together like two little kittens under the nursery bed, mamma slipped off without telling them that she was going. But in about an hour after she left, the two kittens came out from under the bed, and turned into a very restless little boy and a very discontented little girl.

"Where's mamma?" Will asked Miss Manly, who was sewing on the machine in mamma's room. "Gone to grandma's," said Miss Manly, short and buzz, buzz went the wheel again.

"Let's go after her," whispered Will in Jennie's ear, clapping his hand over

her mouth to keep her from bursting out laughing at the idea. Nurse was down in the kitchen, washing out her aprons; the little rowdies scuffled into caps and cloaks, and taking the very biggest umbrella the rack held, they splashed down the streaming pavements to grandma's.

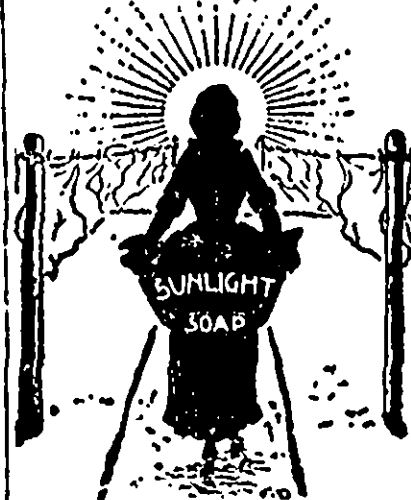
"Oh, those babies!" cried mamma, looking out of the window in dismay, and Uncle Phil ran down the steps to rescue them from the umbrella, which seemed to be getting the best of them. "You've been gone so long, mamma, we knew you mus' want to see us bad," said mamma's dripping little daughter.

"I don't spect Jenny is much wet, mamma," said Will, as he tugged at his wet boots, "cause I walked all the way on the leaky side." And in spite of the trouble he had given her, mamma just could not scold the little gentleman that tried to keep his sister dry by walking on the leaky side.

E. P. A. Made With Skill.

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

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CAN YOU FIND?

In No. 1.—A Lady and her Companion. No. 2.—Two or more Ladies at Home. No. 3.—One or more of Our Boys and Girls. The LADIES COMPANION is a high-class Illustrated Magazine of 32 pages and is devoted to Literature, Art, Fashion and Home Life. Its matter will be of the best—creating both in its literary style and quality of sentiment. In beauty of pictorial illustration and excellence of letter press it will take front rank, and to this end it will be printed on a fine, heavy, cash-mered paper such as is used in no other Canadian journal. A perfectly fair and legitimate premium system is adopted by its publishers, at great outlay, in order to quickly place it and its sister publications at the head of all Canadian periodicals in point of circulation. The most exact good faith will be kept with every subscriber. 1. DICKS AT HOME will be THE HOME Magazine of Canada, "par excellence." None such has heretofore been offered at the price—only 50 cents per annum. OUR BOYS AND GIRLS is a MARVEL at the price—25 cents per year. Every boy and girl will want it, and it is within the reach of all. Who will send in the first club and secure a boys or girls GOLD WATCH?

NO 1.—LADIES COMPANION PREMIUM LIST. To the first person solving puzzle No. 1, we will award an elegant Gold Watch valued at \$25; the next will receive a magnificent Silver Watch valued at \$5; the third, a Silver Watch valued at \$2.50; the fourth, a Swiss Music Box; the fifth, a SILVER WATCH; the sixth a GOLD BROOCH; the seventh a HAQUET LAMP; the eighth a SILVER FIVE O'CLOCK TRAYS; to the next ten will be given a CRAYON PORTRAIT of either the sender or any friend, size 3 1/2 x 5, and valued at \$10. To the middle sender and the ten following will be awarded a SILVER CRAYON PORTRAIT of sender or any friend. The sender of letter bearing latest postmark, previous to March 1st, next will receive a GOLD WATCH; the sender next to last will receive a SILVER WATCH; ten preceding, each a CRAYON PORTRAIT. Conditions.—Each contestant must mark faces in puzzle in ink or pencil, cut advertisement out and forward to us with 3 cents for 3 months' subscription to the LADIES COMPANION. Address: "1" LADIES COMPANION, 100 KING ST. WEST, TORONTO, CANADA. NO 2.—LADIES AT HOME PREMIUM LIST. We want every lady in the land to send us events for a half year's subscription to LADIES AT HOME and at the same time, while thus receiving wonderful value for that small amount, to try and secure one of the following valuable premiums. For the first correct solution of puzzle No. 2, we will award a Gold Watch; for the second, a beautiful SILVER WATCH; third, a SILVER WATCH; fourth, a MUSIC BOX; fifth, a GOLD BROOCH; sixth and the five following, a CRAYON PORTRAIT each. To the middle sender, a SILVER WATCH, to the five following, a CRAYON PORTRAIT. To the last correct answer mailed previous to March 1st, next, a GOLD WATCH, and to the five preceding, each a CRAYON PORTRAIT, valued at \$10. Conditions.—Each contestant must mark faces in puzzle in ink or pencil, cut advertisement out and forward to us with 3 cents for six months' subscription to the LADIES AT HOME. Address: "2" LADIES AT HOME, 100 KING STREET WEST, TORONTO, CANADA. NO 3.—OUR BOYS AND GIRLS PREMIUM LIST. For the first correct solution of puzzle No. 3, will be given a boy's or girl's Gold Watch; to the second, a \$10 GOLD COIN; to the third, a SILVER WATCH; to the fourth, a \$5 GOLD COIN; to the fifth, a full sized CRAYON PORTRAIT; to the sixth, a girl's SILVER WATCH; to each of the next ten, a GOLD BROOCH. To the middle sender a SILVER WATCH, and to the five preceding, each a handsome TOY CRAYON; and to the five following the middle each a GOLD BROOCH. To the last mailed previous to March 1st, next, will be given a Swiss Music Box, and to the ten preceding the last, a GOLD BROOCH each. Conditions.—Each contestant must mark faces in puzzle in ink or pencil, cut advertisement out and forward to us with 3 cents for one year's subscription to the OUR BOYS AND GIRLS. Address: "3" OUR BOYS AND GIRLS, 100 KING STREET WEST, TORONTO, CANADA. N. B.—Be sure and write address plainly, in full, giving Province or State. CLUB BATTEN.—To every boy or girl (excepting the first received) sending us 10 yearly subscribers at 25 cents each we will give a fine crayon portrait, valued at \$5. Each club member has an opportunity of obtaining one of the above mentioned valuable premiums.

Foreign Missions.

Contributions.

Ontario.— Estate of Abram Farewell... \$200 00

The March Offering.

The Foreign Society asks for an offering from every church in March for the support of its work. Last year 1,338 churches sent an offering to the treasury. This was an increase of 362 over the year previous.

At the same time it should be borne in mind that the last convention recommended a great enlargement of the forces in the field. The work outlined is as follows:

Respecting China it was urged that at least one additional family be sent to Nankin and one young lady and two young men be sent to reinforce the missionaries in this field; that homes be provided for the families in Chu Chau and Lu Hob, and that a girl's boarding school and an orphanage be provided at the earliest moment practicable.

It will be evident to all that this can not be done unless the income of the society is greatly increased. The Convention felt that \$100,000 is the very least sum that we ought to raise this year for this work.

The number of churches contributing ought to be doubled. There are over 7,000 congregations in the United States alone. Special efforts are being made to secure an offering for this work from every one. It may require years to do this, but it is confidently expected that the number of congregations contributing will be largely increased.

Prepare for the March Offering.

The first Lord's day in March is the time suggested for offerings in the churches for Foreign Missions. Another date may suit some better, the important matter is that at some time in the year a worthy offering be made for this great cause.

Christian people ought to lay by in store against this day as the Lord has prospered them. The time named ought not to be allowed to come on them like a thief in the night, and find them unprepared.

honest claim, and it ought to be met. Each one should ascertain the amount of his obligation, as he ascertains the amount of his taxes, or his grocer's bill, and prepare to pay it.

This offering ought to be made a subject of prayer and reflection. Each one should deal honestly with himself and with his Lord. Excuses and evasions may begot and satisfy the conscience now, but they will not abide the day of His coming.

Last year the Foreign Society asked for \$100,000, and received \$70,320.81. This is a very meager sum for a great people to give for this cause. We could give five times that amount, and then not reach the limit of our ability.

A Dufferin Co. Miracle.

ERNEST DUKE'S GREAT PERIL AND WONDERFUL ESCAPE.

HOW HIS LIFE WAS SAVED AFTER HIS CONDITION HAD BEEN DECLARED HOPELESS BY THREE DOCTORS—AN INTERESTING NARRATIVE GIVEN TO A POST REPORTER BY THE BOY'S MOTHER AND OTHER WITNESSES.

Dufferin Post, Orangeville.

The great Edmund Burke once exclaimed in a moment of sadness and despair that the age of chivalry was gone forever, and on every side of us we hear it remarked that the day of miracles are a part of the dim, superstitious and romantic past.

Hewitt might be disposed to doubt, but the last credulous were silenced and convinced by the striking evidence of the patient himself, evidence which was corroborated by several reliable persons who had an intimate knowledge of the facts.

"To what do you attribute the boy's recovery?" the reporter asked. "Oh! to nothing but Dr. Williams' Pink Pills," was the ready and emphatic response of Mrs. Duke, who is a very intelligent lady, and who then gave the interviewer the following interesting and well-nigh incredible narrative:

"Last winter Ernest had the grippe, and he never seemed to fully recover from the effects of it. In February last, some time after he had the grippe, he was so unwell that he took him to Dr. Bonnar, of Mono Mills, who examined him, and said that what was troubling him was a decaying tooth which required to be extracted.

short time he was able to be out of bed. One can hardly believe a story like this but every word of it is true. I tell you there is a wonderful change in our boy, and we ought to be thankful to the Pink Pills.

Just as Mrs. Duke was concluding her interesting narrative the teacher of the school, Mr. Thomas E. Langford, who boards at Mr. Duke's, entered the house. It was the dinner hour, and the reporter expected that Ernest would turn up, and save him a visit to the school.

The reporter was full of thought as he hastened to the school to interview the little fellow who may be said to have heard the summons of death, and to have been saved from an early grave by Dr. Williams' wonderful Pink Pills, which the teacher had truly described as a simple remedy.

The reporter also interviewed several of Mr. Duke's neighbors, and found them all of one opinion. This was that his son would now be sleeping in the silent churchyard had it not been for the timely use of Pink Pills.

On arriving at Orangeville we determined to interview the local druggists as to the popularity of the remedy that is working such wonders and causing such genuine sensations in many parts of the country.

When Mr. A. Turner was questioned he said the sale of Dr. Williams' Pink Pills was a surprise to himself. In his experience as a druggist no remedy had made such a reputation or produced such wonderful results.

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