

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.

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

Attitudinizing.

BY J. L. PARSONS.

A gentleman delivered a lecture in our church last night. He told several ghost stories, in which he tried to impersonate the people who had seen the ghosts, and who had been very much frightened by them. He accompanied the stories with certain fits and starts and stares; he made his—

"two eyes like stars start from their spheres, His lips parted and combined locks in part."

And each particular trait to stand on an end, Like quills upon the fretful porcupine.

He made "each petty artery in his body as hardy as the Nemean lion's nerve." Thus he stood frightened at the ghost he did not see. I have since asked several persons who heard his lecture if they saw any ghost. Every one answered that he had seen nothing but the frightened man. Not a soul of them had seen a ghost. The young people all laughed at his exhibition of fright on his part, but they saw nothing to frighten anyone. Once he forgot to get frightened, and simply told a story of his father opening the door on a dark night, and seeing a ball of fire come from under the house and quickly pass up a tree near by. While gazing in astonishment at the mysterious ball of fire he heard a negro say to another black man, "Why, Sambo, what made you grease that cat and set it on fire?" I asked several persons what they saw in this case, and not one of them had seen the lecturer, but everyone had distinctly seen the ball of fire. Why did they see it? Because the lecturer distinctly saw it himself, and simply told what he saw, looking at it closely while he told the story.

This is the whole secret. A speaker never makes his audience see what he does not himself see while he is talking about it. Gesture is the language of emotion. If a speaker has no emotion in his soul, he ought not to make a gesture. If tears are in the heart they will come to the eye without any effort on our part. If there is fright in the heart it will manifest itself in an appropriate attitude and gesture, and it will do so instinctively without any thought or conscious effort on our part. Attitude and gesture are the physical expression of the thoughts and emo-

tions of the heart. If there be no thought or emotion in the heart, then none can be expressed, however loud the talk and wild the gestures. Talk without thought and gesture, without emotion in the soul struggling for expression, is simply sound and fury, nothing more. It only attracts the attention of the audience to the speaker himself, and they wonder what in the world the poor fellow can mean anyway.

When you preach Jesus, you must distinctly see Jesus and the things of His kingdom. They must take possession of your own soul and fill it with emotion and love and gratitude. Otherwise your hearers will see nothing but you, and they will have no feeling in their hearts save pity for your ignorance of your calling. "Though I speak with the tongues of men and angels, and have not love, I am become as sounding brass or a tinkling cymbal." Love is the deepest and greatest emotion of the human heart. Without it no man can preach Jesus Christ with power. A preacher's prayer should ever be,

"How shall I my Saviour set forth?
How shall I His beauties declare?
O how shall I speak of His worth,
Or what His chief dignities are?"

—Christian Oracle.

St. Louis, Feb. 1, 1895.

In Remembrance.

We know thou desirest remembrance,
O Lord,
To show forth thy death, until thee
we shall see;

We've read thine own message, St. Luke did record,
"This do in remembrance of me."

Of friends that are gone, who ne'er loved us as thou,
We all gladly honor the dying request;

Though erring and weak, yet thy servants we're now,
Our Master-Friend, kindest and best.

This simple and sacred memorial we keep,
Of love unto death, that still free pardon cries;

In seasons of joy, and in times when we weep
New vigor and bliss it supplies.

—S. M. in *Congregationalist*.

Where Sin Dwells.

There are men who will take advantage of one another in trade without the slightest twinge of conscience, who would die before they would go into housebreaking as a business. But from where God sees where is the difference? How can it be any less murder to kill with a drop of poison than with a knife, when murder is intended? Is it any less a scarlet crime to kill a man in three seconds than to be ten years in doing it? What is the difference between throwing human beings to wild beasts, as used to be done in Rome, and letting the saloons come into our midst to destroy our boys and girls, under the shadow of our churches? Was it more of a sin to crucify Christ at Jerusalem, than to keep him from reigning in your heart?

Where does sin dwell? In the hand or in the heart? Is an angry man any less a murderer in the sight of God when the pistol missed fire than when it goes off and kills his brother?

Thousands of men are restrained from the commission of crime only because they are afraid of being found out. Are they not as unfit for heaven as those who are steeped in guilt? Isn't the rattlesnake, who never has a chance to bite, just as deadly as the one who does?—*Ram's Horn*.

Severity in the Pulpit.

Harshness of manner in the pulpit is always a fault when habitual, since in order to influence men, the first thing to do is to conciliate them—an aim that harshness precisely defeats. Severity itself, when it must be, will have more power from the lips of one who exercises ordinarily a "ministry of reconciliation." Not long since the writer heard a sermon on the Last Judgment—a sermon very faithful, very effective, evidently very conscientious, yet compelling one to ask, "Can the speaker believe that any of these into whose faces he is looking will be rejected in the great day, and not be moved with the profoundest pity?" We were reminded of a godly man, now gone to his reward, who said to his people: "Pray especially for me on the coming Sabbath, as I am to preach on Future Punishment, and I never wish to be more tender and full of love for the souls of men than when I treat such a theme"—a remark suggesting those words now tell you, by sweeping them as enemies of the cross of Christ."—*An ex-pastor in Homeletic Review*.

A Baby's Influence.

The following story illustrates the good that police matrons would do—how their ready tact and gentle influence will succeed when everything else has failed.

A beautiful story is told of a baby's influence over fallen women in a Russian jail: "The jailer was Colonel V., and he and his wife had just arrived to take charge of a large prison in one of the central provinces. The Colonel was a terrible disciplinarian, but a kind enough man in his way. His wife was a gentle little enthusiast, who had made up her mind to reform all the female prisoners. This particular jail had a very bad reputation, and the female prisoners especially were often in mutiny. Colonel V. got along famously with the males, but the females were too much for him, and he meditated flogging and all sorts of terrible measures. Once Madame V. took a walk through the prison yard when the female prisoners were exercising. Behind her walked a nurse—with her a baby. The prisoners, as soon as they got sight of the baby, flocked around, and Madame V., at first fearing violence, was relieved to see that only babyolatry was intended. First one and then another of the women begged to hold the child a moment, and some laughed with joy, and many shed tears. Madame V. had a happy thought, and she spoke it out. 'The best conducted woman of you all at the end of the week will be allowed to nurse the baby for half an hour. Never was a change so instantaneously wrought. The women became as little children, amenable to

every word of the warders, and at the week's end it was with the utmost difficulty that Madame V. could decide, among so many well conducted prisoners, which had the best claim to the promised reward. The baby's visits were afterwards frequent, and the female wards were completely reformed."—*Selected*.

The Wanderer.

If Jesus came on earth again,
And walked and talked in field and street,
Who would not lay His human pain
Low at those heavenly feet?

And leave the loom, and leave the lute,
And leave the volume on the shelf,
To follow Him unquestioning, mute,
If 'twere the Lord himself?

If I might crouch within the fold
Of that white robe (a wounded bird),
The face that Mary saw behold,
And hear the words she heard;

I would not ask one word of all
That now my nature yearns to know—
The legend of the ancient fall;
The source of human woe:

What hopes in other worlds may hide;
What griefs yet unexplored in this;
How fares the spirit within the wide
Waste tract of that abyss.

I would not ask one word of this,
If I might only hide my head
On that beloved breast and kiss,
The wounds where Jesus bled.

And I, where'er he went, would go,
Nor question where the path might lead;
Enough to know that here below
I walked with God, indeed.

—LORD LYTON.

An Anecdote of Gladstone.

An anecdote of Gladstone is going the rounds, which shows how carefully he makes use of every moment of his life. One day the great Englishman went to visit a friend, and after an interesting conversation of an hour or so, the host left the room for a few minutes. On returning he found Gladstone deeply immersed in a book, which was carried for just such spare moments as this. This was Gladstone's method of using every minute; but it is not fair to conclude that every man should do the same. It is often a wise use of time to spend one's odd moments in thought. If a man is apparently idle, there is no evidence that his brain is idle. Some men can think more in five minutes than they can read in an hour.—*Boston Transcript*.

We little appreciate the effect of a kind word upon those who are more used to blows. It seems that one evening a young lady abruptly turned a street corner and ran against a boy, who was small and ragged and freckled. Stopping as soon as she could, she turned to him and said, "I beg your pardon. Indeed, I am very sorry." The small ragged and freckled boy looked up in blank amazement for an instant. Then taking off about three-fourths of a cap, all he had, he bowed very low, smiled until his face became lost in the smile, and answered: "You can have pardoning and welcome, Miss, and yer may run ag'in me and knock me clean down, an' I won't say a word." After the young lady passed on he turned to a comrade and said, half

apologetically: "I never had anyone ask my pardoning before, and it kind o' took me off my feet."—*Exchange*.

The Bible is the only true standard man has of right and truth. The man who reads it daily and hides it in his heart will be guided unerringly through this world to mansions beyond the skies. He may never hear of higher criticism, or orthodoxy, and heterodoxy, but he will be happy in this world, and enjoy the bliss of the one to come. What a misfortune that the fountain of life, as clear as crystal, has been obscured by the isms and doctrines of men, or rather our vision has been clouded by the theories of man. Methinks it would be a glorious thing to give a man perfectly free from the doctrines of men a copy of the Word of God. What a treasure it would be to him! and how easily he would find out his duty! What folly men have wrought with their own uninspired ideas!—*Selected*.

People do not appreciate what staunch Christians the majority of converts from heathenism make. Scores have been persecuted, exiled, cruelly beaten and partially starved. "I have seen men," says Mr. Taylor, of China, "who have lost their literary degree; men who have been beaten openly by the mandarins or put to shame for Christ's sake. Another man, who had abandoned his idols, had to endure great hardships. His relatives beat him unmercifully; they threatened to take from him his house and land, and said: 'If you do not give up this Jesus, we will kill you.' Said he: 'You can take my house, you can take my land, you can take my life, if you will, but I will never give up Christ! I will never give up Christ!'"—*The Student Volunteer*.

The best example of self denying liberality in the Bible is recorded of woman. The best example of loving service in the Bible is recorded of woman. The best example of conquering prayer in the Bible is recorded of woman. The gift was a widow's mite; the service was the anointing of Jesus with a box of ointment; the prayer was a mother's prayer for a daughter possessed with a devil. Jesus never let fall such words of royal commendation as concerning these three women. Of the poor widow He said: "She has cast in more than they all." Of Mary He said: "She hath done what she could." And to the Canaanitish mother He said: "O woman, great is thy faith! Be it unto thee even as thou wilt."—*DR. HERRICK JOHNSON*.

Many mean things are done in the family for which moods are put forward as the excuse. A man or woman has no moral right to indulge in an unpleasant mood.—*J. G. HOLLAND*.

There are some flowers that give their sweetest perfumes after sunset, when the night dews are falling. The true religious life is like these. A heart really based upon God and at rest in Him never breathes forth such fragrant and strong perfumes as in the darkness of sorrow.—*SYDNEY WELTON*.

Contributions.

Chiseling.

ANNA D. BRADLEY.

It has always been with peculiar interest that I have watched the workers in marble, as with hammer and chisel and with power exclusively their own, they have transformed the hard, rough stone into images of surpassing beauty.

Often have I gazed upon the great, rough, uneven blocks, but to my dull eye there would be little to admire, except, perhaps, the spotless whiteness. But the artist, with an inward light, looked deeper than I could do, and in the hard, unpolished stone he saw a statue so perfect as would thrill a world with its wondrous beauty, and with patient care he would set to work to bring forth the beautiful form which he could see slumbering beneath the surface. But, oh, how hard and fast were the blows which fell upon the pure, white marble! I in my stupid blindness would tremble for the stone. I would feel so sure that the artist was marring what he but sought to improve, I would whisper to my secret soul: "The stone was better as it was at first. The cruel blows of that heavy hammer, the deep indentations of that sharp chisel will destroy what little form it had and leave the marble an unsightly wreck."

But the sculptor never paused to note my fears. He never lost a moment in explaining to me—so ignorant and so dull I would not have believed, nor could I have comprehended him if he had I—that the keen, sharp chiseling and the heavy blows were necessary to transform the stone into that for which it was designed.

No, no, he did not notice me at all; he was too deeply intent upon perfecting his wonderful form of grace. He also knew how terrible it was for me to comprehend him in his unfinished work, but that it would be all clear to me when I saw the statue, which was to delight and astonish the world.

Yes, when the work was perfected I could join my feeble voice with that of the countless throng in praise and admiration of the wondrous workman as seen through his works. When my heart swelled with rapture and my eyes filled with tears of joy—then I could understand. Then I knew that it was the hard, rough, seemingly cruel blows which had given to the world this surpassing loveliness.

And then I thought of how like to this stone is the soul as it awakes to a consciousness of its own being.

Pure? Yes, pure and so spotlessly white, but of no use, so God or humanity, for it is only a block. The divine Artist stands over it and sees there a sleeping form of beauty which needs to be aroused.

He takes His hammer and strikes. The slumbering soul partially awakes, cries out in pain, and begs to be allowed to continue its sleep.

Is the Artist cruel because he does not heed the cry? Alas, alas! Sometimes when the blows fall so heavily, or when the chiseling pierces keenly, the spirit does grow rebellious and forgets that God is love. But for all of this the hand is not stayed, still the blows fall thick and fast, and still the chisel does its work.

I have sometimes fancied that when the marble had begun to assume a form of beauty—though long before it was completed—it would awake to a consciousness of what its mission was, and could dimly perceive how beautiful it might become. Then can I fancy the stone even gazing with tenderness upon the hand that wielded the hammer, and whispering in language which the artist

could easily understand: "The blows from the hammer are heavy and hard to endure, the keen edge of the chisel cuts so deeply and makes such torturing wounds that I cannot repress my oft-repeated cry of pain. Yet still I have caught a glimpse of what may yet be mine, and my awakened spirit yearns and strives for the better life which I feel stirring within me, but to which I have not yet attained. Strike on, and spare me not, oh truest friend! There is mercy in each blow, there is love in every wound."

Dear brother, sister, with the crushed and bleeding heart, have you and I learned this lesson? Can you and I cry from the soul, "Thy will be done?" The sorrows which come sooner or later to every life that is of service to the Master is the great school in which, for time and eternity, we are being educated.

Grecian mythology tells us that the beautiful fountain Hippocrene was struck out by a single fall of the hoof of the winged horse Pegasus. And while this is only a mythological fable, yet it is an undisputed reality that the brightest and best fountains of Christian comfort have been forced into activity by the iron-shod hoofs of sorrow.

The courage of the three Hebrew youths is best seen by the fierce blazing light of Nebuchadnezzar's furnace. Daniel's fidelity shows best by the glaring light of the lion's eye.

Paul is a hero, whose bravery is best seen by the forked lightning, while he stands calm and serene on the foundering ship.

There have been more crowns won in the tempest than in the calm.

It took the bitter persecutions of Marcus Aurelius to develop Polycarp and Justin Martyr. Without the Pope's bull and the cardinal's curse and the world's anathema we would never have had a Martin Luther. Without the hostilities of the Established church and the bitter fury of Lord Claverhouse, the Scotch Covenanters with their glorious history never could have been. The Pilgrim Fathers never could have been developed in sunny lands and beside still waters.

And still the hammer falls, and still the chisel probes! Dare we stay the workman's hand? Dare we cry "Enough" while yet the work is incomplete?

Already, with our half-awakened spirits, we can faintly detect the wondrous possibilities that lie beyond. And though we may shrink from the force of the blow, and though we may cry out in anguish at each fresh indentation of the chisel, still the blessed glimpse which we have caught of what may yet be ours, nerves us to endure.

The divine Workman bends down and whispers, even while the blows are falling, "My grace is sufficient for thee." And we, lovingly clasping the hand that smites, can even smile amid our tears and murmur low, "Thy will be done."

Aggressiveness in the Christian Ministry.

The agitators of foreign missions make excellent use of Matt. xxviii. 19, 20. *Go and teach all nations* should be the aim of every loyal Christian. That such an object is correct no one will gainsay. It is Scriptural, divine.

Let the mind now revert from the foreign to the home field. A question forces itself upon us. Do the supporters of home missions make enough of Mark's version, xvi. 16: "*Go and preach the gospel to every creature?*"

Gloriously successful have been the labors of the early pioneers. Rev. xiv. 13. Consecrated to the work are

the preachers in our day. But, brethren, let us forget those things which are behind, and in pressing forward ask the question, What good work can we accomplish during 1895?

There are three solutions to the above problem. I will enumerate them:

(a) We can leave our congregations and devote all our time to evangelizing.

(b) We can devote all our time to our respective congregations,

(c) Or we can devote part of our time to our respective congregations and part to preaching the gospel in other communities, villages, towns or cities.

I believe the last course as outlined to be the most practical and beneficial in its results. A true congregation rejoices when its pastor is opening new fields, and he is happy because his congregation is pleased.

But how is such work to be done? Weeks ago I was asked to enter a certain field and proclaim the "word of the Lord." We looked over the field. There was a house used for worship, but its doors were locked against us. The school-house could not be opened, as the trustees would not consent. It is needless to state the reasons. The Disciples of Christ know them too well.

Sectarianism is not much weaker than Catholicism in its influence. Had we been able to secure that which we will soon advocate, we would have entered the promised land caring neither for sectarianism influence or the devil.

Last year, two ministers representing the Seventh-Day Adventists, unfolded a tent seven miles distant. What was the result? Great crowds gathered to hear them, people went for miles to listen, and today they possess a good, substantial structure and quite a following. One of the ministers said to me: "If you desire to do good, aggressive work, are a tent. People who never dreamed of going into a church." I have since thought that if people won't come and enter a building, it would be a good plan to follow the Saviour's will: "*Go and preach the gospel to every creature,*" etc.

I am fully cognizant of the fact that the tent is no stranger to our brethren in the States. Why should it be to us?

How secure it?

(a) The Board of Managers could purchase one, and in loaning it to the brethren make arrangements for proper compensation.

(b) Or, this may meet the eyes of one or two brethren, who would be willing to donate it to the Board.

I believe a tent would be a mighty factor in the propagation of "our plea" in Ontario. Let us suppose a case. Bro. C., of St. Thomas, hears of a district where much good can be done. There is no hall that can be secured, and if there is one the rent is high, and meetings of other societies break in upon the interest. The result is, "We can do nothing at present." On the other hand, if he had the tent, he could call in Bro. F. from London, and hand in hand, heart with heart, soul with soul, the one helping where the other is weak, and vice versa, who can limit the possibilities for good?

Should the tent idea meet the approval of any of our brethren, and should they have any suggestions to give, I hope they will make it known in the EVANGELIST.

I am fully convinced that this is one way in which we can advance the cause of our Master in Ontario.

R. BULGIN.

Harwich.

When so many people are taking and deriving benefit from Hood's Sarsaparilla, why don't you try it yourself? It is highly recommended.

Religion and Art.

The genius of art is a divine endowment. Like all true genius, it possesses the soul of the artificer, with an irresistible passion for his particular work. He is filled with wisdom and ingenuity to work.

When Macready acted Romeo for the first time—being then only sixteen years of age—his success was so great that a host of friends crowded around him at the close and shook his hand with fervent congratulations. A lady asked him, "Well, sir, how do you feel now?" And he, with a boyish ingenuousness, answered: "I feel as if I should like to act it over again." How much more pure and lofty should be the enthusiasm of the Christian artist. Copernicus, whose system of the universe overthrew the delusion of many thousand years, was no enemy of religion. Kepler, Newton, and many others who were giants in the realm of science, were humble and zealous Christians. Genius gains its most resplendent victories, and scatters its choicest blessings, glitters with its brightest radiance when it devotes its best powers to expound and adorn religion.

The principle laid down and developed by Neander is the true one—that the design of the Christian religion, which is to promote holiness of life, should be kept constantly in view, and whatever is beautiful in art should ever be subordinate to this design. Where the beautiful becomes, or tends to become, supreme in worship and in Christian art, then it becomes unlawful. Whenever this principle is infringed, an intense desire to reform is apt to develop itself into a reckless, iconoclastic spirit. Religion admits of no rival; she must be supreme and all the graces of art must be subservient to her sway and minister to her high and beneficent purpose: Art is one of the noblest and best gifts which God has bestowed on man; therefore, above all, it should be applied to the glorification of God and not merely to the pleasure of the world. To scorn and reject Him who has given it. But the aesthetics of the Christian life must not be permitted to mar or displace its spiritual power. R. A. BURNISS.

Saved From Nicotine.

LITTLE CHARLEY FOGLEMAN USED TO BACCO SINCE BABYHOOD, AND HIS FATHER SMOKED AND CHEWED FOR THE PAST TWENTY YEARS—BOTH SET FREE AT ASHEVILLE, N. C.

"Is that true?" asked the *News* man at Pelham's Pharmacy, as he laid down a letter in the presence of a dozen interested customers.

"Yes, it is. It was written here on one of our letterheads, and signed by J. C. Fogleman," promptly answered the proprietor.

"You know him, don't you?"

"Certainly; he lives at No. 5 Buxton street. We all know Fogleman is a man of his word."

"I am glad to hear it. There are so many misleading statements published now-a-days, that when this came in this morning's mail I came right over to ask you about it. I read the letter three times; but you read it, and you will agree with me that it is almost too good to be true." This is what the letter said:

OFFICE OF PELHAM'S PHARMACY, 24 Patton Avenue:

ASHEVILLE, N. C., Sept. 12, 1894.—GENTLEMEN,—My little boy, now eight years, began chewing tobacco when three years old by the advice of our family physician, in the place of stronger stimulants. Four or five weeks ago I began giving him No-To-Bac, which I bought at Pelham's Pharmacy, and to my great surprise, and, it is needless to say, my delight, No-To-

Bac completely cured him. He does not seem to care for tobacco, and is very much improved in health, eats heartily and has a much better color.

Finding such remarkable results from the use of No-To-Bac, I began myself, and it cured me after using tobacco in all its varied forms for a period of twenty years.

I take pleasure in making this plain statement of facts for the benefit of others.

(Signed) J. C. FOGLEMAN.
"Yes, I know it's a fact, and it's one of the strongest, truthful testimonials I ever read—and it's true, for I sold him the No-To-Bac."

"What's that?" asked Chief of Police Hawkins, whose manly form attired in the new police uniform, like Solomon in all his glory, came in the door.

"Why, No-To-Bac cures!"

"Cures? Why, I should say so. I have used it myself. It cured me."

"Would you object to making a statement of the fact for publication?"

"Certainly not," and the Chief wrote as follows:

ASHEVILLE, N. C., Sept. 25, 1894.—PELHAM PHARMACY,—I bought one box of No-To-Bac from you some time since. After using No-To-Bac I found I had lost the desire for tobacco. I was cured.

I have used tobacco—chiefly chewing—for eight (8) or ten (10) years.

H. S. HAWKINS.

Everybody looked astonished and wondered what would next turn up.

"Suppose it, don't cure," someone asked. "Then they do the right thing when No-To-Bac won't cure."

"What's that?" asked the *News* man. "Every druggist in America is authorized to sell No-To-Bac under an absolute guarantee to cure or money refunded. No-To-Bac is made by the Sterling Remedy Co., general offices in Chicago, Montreal and New York, and their laboratory is at Indiana Mineral Springs, Indiana, a big health resort they own. It's the place where they give mud baths for rheumatism and skin diseases. You ought to know the president, Mr. A. L. Thomas, of Lord & Thomas, of Chicago."

"Yes, of course, I do. We get business from them right along, and they are as good as gold. Well, give me their advertising books and I will make statement in the paper about what you have told me, for I know there are thousands of good North Carolina people who are tobacco-spitting and smoking their lives away, and No-To-Bac is an easy guaranteed cure, and they ought to know."

This is of interest to our readers, as No-To-Bac is just being introduced in Canada, and enjoys a big sale.

Let the Women Speak.

Mrs. A. Sampson, 208 Bennington St., East Boston, writes: "I had been afflicted with dyspepsia for the last four years, was so bad that I did not dare to eat, as it caused me terrible pain. Hearing of K. D. C., I procured a package. It gave me almost immediate relief. One package cured me. I have not been so well for a number of years. I cheerfully recommend it, and feel justified in saying that dyspeptics who can get this medicine have no excuse for suffering."

A Charming Canadian Classic.

PEARLS & PEBBLES

NOTES OF AN OLD NATURALIST

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Young People's Work.

FOR CHRIST AND THE CHURCH.

COMMITTEE ON YOUNG PEOPLE'S WORK: W. W. Coulter, Chairman; J. J. Smallman, Mrs. R. H. Cameron.

AMIGARI, Ont., Feb. 9, 1895.—Too much praise cannot be given our dear Bro. W. C. McDougall, who has so unselfishly sacrificed his own interests in laboring among us since last summer. It may not be generally known that since coming here he has started mission points at the Bowen Road school-house, some two miles west of the church, where service is held each Lord's day morning, and also at Amigari school-house, a mile south of the church. Taking Bible class in Sunday school at 9 a. m., preaching at Bowen school-house at 11 a. m., preaching and breaking bread at International Bridge at 3 p. m., Y. P. S. C. E. at 4:30 p. m., and preaching at Amigari at 8 p. m. gives Bro. McDougall a very busy Lord's day—and he is among us all the week, too, and God is blessing him for it.

Elder John T. James, our first Reeve of the new village, gives us free a meeting place, lighted and heated for church and prayer-meeting services. With these two noble men with us, the church is doing well.

Our Junior Christian Endeavor has advanced rapidly in membership and interest. The children assist in the other meetings too, and are undertaking to purchase additional hymn books for the society, and have pledged \$5 towards O Sano San's expenses, I believe.

The senior society is doing well. The prayer-meeting committee have a notice of our meetings placed in the post office. The flower committee are to plant bulbs and sow seeds now for summer flowers. The social committee follow up each business meeting with an hour's programme—games and social intercourse. The temperance committee are holding a series of very successful gospel temperance meetings, the last of which was ably addressed by Bro. L. C. McPherson, of Buffalo. The Good Literature are placing tracts within reach of our railroad men. The missionary committee's hands are full. Next month we must meet our pledge, \$15, for Miss Riuch's Japanese girl O Sano San, and our treasury is practically empty. But we are trusting God and know we shall be helped in some way—and we forget not to help ourselves. We have sent our noble sister, Miss Lucy Harris, to Hiram College, where she is studying as a missionary for Africa. We have expended all our little funds in her aid, and gladly we assist her in preparing for such grand work. We ask for her an interest in the prayers of all Christian people that she may be helped and lifted up and be the means of bringing many souls into the Master's kingdom, and for us, too, that we may have wherewith to provide for her wants. Your sincerely in C. E.,

A. H. COWHERD, President.

C. E. Notes.

GEORGE FOWLER.

March 10.—Everything for God.—Luke xiv. 25-33.

To be a Christian means much. As disciples of Jesus we are to follow in His footsteps. If we do this, what work must we accomplish, and what life must we live?

There is too much sentiment oftentimes hovering around the idea of the Christ life. There is prose as well as poetry in the Christian's vocation. If you would be my disciples, says Christ, you must take up your cross daily and follow me. A nominal assent to every

fact and truth in the word of God is not sufficient; we may be trying to deceive ourselves as to what constitutes the essentials of eternal life. At the last day Christ may say to us, "One thing thou lackest; those who enter here are not they that said Lord, Lord, but they that have done the will of my Father."

What must we give to God? We expect to receive much from God. It is impossible for mortal man to comprehend to any appreciable degree the value of eternal life. This great gift of God to man is given on conditions; we must give to God.

1. We must give Him ourselves. Not a part of the man is sufficient, but the whole being must be presented to Christ a living sacrifice. Under the law eternal life was given to those who obeyed the command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself."—Luke x. 27; Romans xii. 1; and do we expect to receive the same gift, with so many more privileges, with less sacrifice?

2. We must serve God with the whole heart. This service must take precedence of all other service. Matt. x. 37-39.

3. We must give to God the very best that we have. We cannot deceive Him. If we say we can give so much and that is all we are able to give, and at the same time we are withholding for self what ought to have been given to God, we are guilty of the same sin as Ananias and Sapphira. Acts v. 1-11.

4. Christ says: "So likewise whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."—Luke xiv. 33. But is there not another side to this? Is there any reward for this sacrifice? If we served Satan we would receive the wages of sin—death. Christ says to His disciples: "Verily I say unto you, there is no man who has left house, or wife, or brethren, or parents, or children for the kingdom of God's sake, who shall not receive manifold more in this time, and in the age to come eternal life."—Luke xviii. 28-30.

He who receives but does not give, is like the Dead sea. All the fresh floods of Jordan cannot sweeten its dead salt depths. So all the streams of God's bounty cannot sweeten a heart that has no outlet; is ever receiving, yet never full and overflowing.—STRONG.

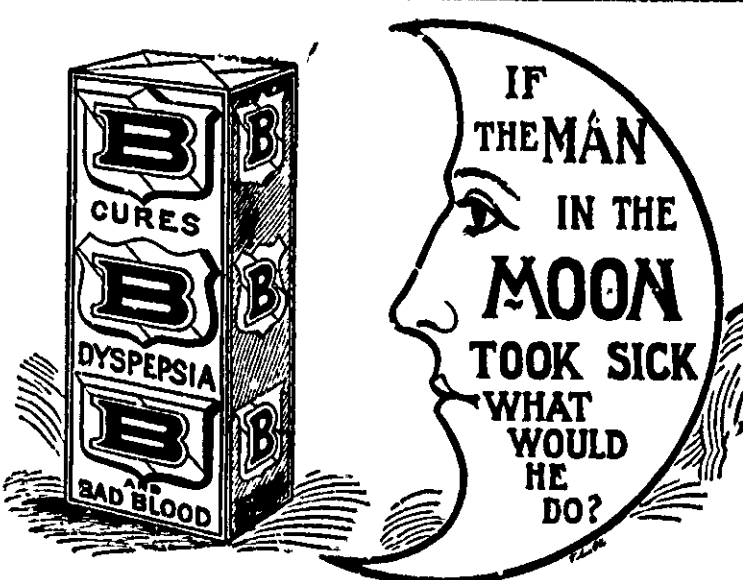
March 17.—Winning others—from what, to what, and how?—Acts viii. 26-39.

The greatest of all great works is winning souls to Christ. There is nothing in this world comparable to it.

Ruling mighty nations; leading powerful armies to battle and glorious victory; deliberating on questions of national and international import; exploring the heavens in search of new worlds and suns; the study of the "stone book" of geology, nor the investigation of questions of philosophic importance is the most important and the most enduring work. When the work of kings, statesmen, warriors, scientists and philosophers is forgotten, the soul won to Christ by the loving sympathies, words and deeds of some obscure child of God, will be rejoicing in the glories of heaven and basking in the sunshine of God's love. As long as there are souls unborn to God never repine for some great work to do.

From what are we to win men? 1. We are to win men from sin. This is a deadly malady. What is sin?

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

you may ask. "It is," says the inspired writer, "the transgression of the law."

2. We are to turn others from darkness to light; we must win them from the power of the flesh, the world and the devil.

3. Thousands are in bondage in Egypt. They must be led out. You are to be a Moses to conduct them from the bondage of sin to the liberty of the gospel.

4. From spiritual poverty we win them. Man in sin is heir only to death. There is no bank account for him in heaven. His name is not written there.

To what are we to win others? We must have something better to offer than that which they have.

1. We bring men who have been in servitude to Satan to a life of freedom in Christ Jesus.

2. We offer light for darkness; life for death; honor for dishonor, and joy for misery.

3. They are won to a life of righteousness.

4. From spiritual poverty to be an heir of the great inheritance. 2 Peter 1. 3-5.

5. From self, to serve others. Luke xix. 8.

How are we to win souls? This is the question of importance.

1. We must be for Christ. We must know the way. We must be in earnest. We must use our common sense. We must search the Scriptures. How can the blind lead the blind? Study God's word and note carefully how Christ and the apostles led men to a knowledge of their sins and to find peace and rest and service in God. See Jesus at the well of Sychar, as recorded in John iv. 1-25. Study carefully the way in which He led the poor wicked woman to see in Him the Messiah. Says Errett, in writing upon this portion of God's word:

"Let us learn here the important lesson of skillful approach to those whose souls we would win. We must study human nature and have proper regard to circumstances if we would gain access to human hearts. Rudeness, boorishness, awkwardness, needless assault on hostile prejudices, have often locked and barred the doors of the heart against the truth, when gentleness and prudence and condescension would have opened them wide with a generous welcome to the entering guest. Souls must be won not driven into submission."

And again he says: "Christ's sense of thirst was lost in the eagerness of the effort to win a benighted soul to truth and salvation. In this, after all, lies the secret of success in winning souls. It must be a

supreme passion—an all absorbing desire—before which hunger and thirst shall give way; which defies all obstacles, presses its suit skilfully and persistently against all discouragements, and exults in its success as one that findeth great spoil. When to accomplish the work of God is more than one's necessary food, his zeal will be all-conquering and the pleasure of the Lord will prosper in his hands."

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—Our readers will be pleased to learn that the Erel Improved Victor Incubator and Brooder are now being manufactured in Canada. Many incubators have been invented of late years, but only a few of them have proved successful because of a lack of some of the points necessary to perfection. Some of the most essential points of a good incubator are the supply of moisture and ventilation; in both of these the Victor is par excellence. The heat regulator is simple and unfailling, and the turning of eggs can be done without even opening the glass door.

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A MONTHLY MAGAZINE.

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HAMILTON, MAR. 1, 1895.

What is a Church?

What is a church of Christ? This question is continually being raised, and answered. The answers vary. Popularly it is thought that a church of Christ is a society composed of professing Christians associated together as Christians for Christian worship and work. "Gathered together in the name of Christ," constitutes the company a church of Christ—it will be said. But what does "in the name of Christ" involve? It involves recognition of His will, obedience to His word. We cannot properly claim to do a thing in His name unless we have His authority for doing it. What He commands us to do, we may and ought to do in His name. What He does not command us to do, it is gross presumption for us to pretend to do in His name. So in considering what is a church of Christ, we have to inquire whether it is an institution of Christ Himself, regulated by His law and not by the laws of men.

In investigating the right of any body to be called a church of Christ, we would ask, What are the conditions of membership in it? Does it receive those whom the Lord would receive and reject those whom He would reject? Is it easier to get into it than it was to enter a church in apostolic days? Is it harder?

The basis of membership is always looked upon as fundamental. To tamper with that without authority is looked upon as a grave offense. So is it with regard to the society known as the church of Christ. The business of man is simply to find out Christ's law and apply it. It is no part of man's duty to seek to improve upon the Lord's plan by either adding to or taking from the conditions of membership determined upon by the Lord himself. To assume to do so is to sit in judgment upon the Saviour, and he who does that denies Christ, and to him Jesus ceases to be Lord, and to whom Jesus ceases to be Lord, He ceases to be Saviour.

And here we find the crowning sin of Popery, among Roman Catholics or Protestants. Protestants are in the habit of thinking that Popery is something that pertains to Roman Catholicism alone. But it is just as much Popery to require of a man to declare his belief in Calvinism before receiving him into church fellowship, as to demand that he declare his faith in the infallibility of the Pope of Rome; to require one to have his children sprinkled for baptism, as to believe in the immaculate conception of the Virgin Mary; to believe in close communion, as to believe in transubstantiation.

Herein is the great evil of sectarianism. A sect is a body claiming to be a church of Christ that imposes unscriptural tests of fellowship; a church of Christ pure and simple receives people on the same conditions as the inspired apostles of our Lord received them. It

telligent Disciples see this distinction clearly; conscientious Disciples are careful to recognize it always.

Let us close for the present by suggesting to our readers that they submit the religious bodies around them to the test whether according to the principles laid down here they are really churches of Christ.

Editorial Notes.

"The right mode of baptism was discussed by several of the town pastors last Sunday evening, and as a consequence there have been lively discussions ever since, even amongst those who don't read their Bibles very much."

So says the *Blenheim News*. It was ever thus after union meetings. We await the next act in the drama.

We presume that every Christian who reads this paper believes in praying to God in the name of Jesus Christ. Would it be safe for us to presume that every Christian who reads this paper does regularly, privately, earnestly pray to God in the name of Jesus Christ? We fear not. How is it with you, reader?

And what about reading the Word of God? Consider now. What do you think? Does your observation lead you to conclude that, even among a people loudly professing loyalty to the Bible, the study of that sacred book is habitual? Is it not rather true that the neglect of it is habitual? When did you read the Bible last for your own spiritual welfare?

Sir Mackenzie Bowell has written to Dr. Carman, saying positively that the Dominion Government neither incurred nor authorized any expense "for masses for the repose of the soul of the late Premier." It pleases us to record this denial. We feared the thing had been done. And indeed the *Catholic Record*, of London, Ont., seems to share our opinion, for in a long editorial in its Feb. 16th, the act of paying for the mass by the Government is not only admitted but defended.

It is possible that some of our preaching brethren take it for granted that the Disciples are all well instructed in the gospel, understand its first principles, and are able to teach others. Experience shows that such an assumption is a mistake. Catechise the young Disciples as you happen to meet them, and if you have not yourself lost interest in the grand simplicity of the ancient gospel, you will resolve to give a rousing sermon or two on first principles. And you will also feel the necessity of supplementing your public discourses with a good deal of private talk. How do you find it in your locality, brother preacher? Remember, that sound doctrine means healthy, Christian life.

Were the Roman Catholic hierarchy, were any other denomination, in fact, to ask the Dominion Government for a grant of land on which to create a colony of reputable Canadians under the direct control of that sect, an effectual protest would promptly be forthcoming. Yet that is exactly what Gen. Booth wishes, except that he desires to people the colony with imported criminals.—*Toronto Star*.

We do not understand that Gen. Booth intends to people his proposed colony with imported criminals, but rather with imported persons who may have been criminals, but have been reformed through the agency of the Salvation Army. Nevertheless we think the point made by the *Star* is well taken, that as any other religious denomination would certainly and properly be refused if it made such a request as Gen. Booth has made, Gen. Booth's proposition should not be entertained for a moment by the Dominion Government.

Dr. McLeod, well known as a member of the Royal Commission on the Liquor Traffic, has declined the nomination of the Prohibitionists of York, N. B., for the House of Commons, on the ground that he is not convinced that it would be right for a preacher to enter political life. Most people will think he has acted wisely. But "most people" are not always right. And we do not think they are in this case. For our part we exceedingly regret that Dr. McLeod did not signify his willingness to stand. If the House of Commons is a fit place for any decent man, it is a fit place for a preacher. In what respect is a decent preacher better than any other decent man? This drawing the line at the preacher is a result of that sacerdotal idea which still hangs around even progressive Protestants. Let the preachers take it "rough and tumble" a little more with their fellows, and their fellows will respect them more. If circumstances point to a preacher as the leader of a great moral reform movement, and indicate that he could serve the good cause in Parliament, in our opinion he would not be acting unworthily of a Christian or a preacher to accept nomination and work for election. Dr. McLeod has missed such an opportunity as may never come to him again.

We clip the following from the *Sentinel*, of Toronto:

"The Rev. Dr. Carman, of the Methodist church, delivered educational sermons on Sunday, the 21st, in Kingston, and states his position in regard to public education holding for national schools, not where the doctrines of any church will be taught, but where at least morality and integrity will be inculcated. The Roman Catholics could come in certainly on that ground and allow all children to be instructed together. The speaker did not care for separate church schools. Any church that could not care for its people and maintain a particular doctrine should we wiped out. If the Methodist church cannot through its ministry, Sunday school and Epworth League, hold its people and teach the precious doctrine of entire sanctification, without the aid of a Government grant, then the sooner it goes by the board the better."

That's the kind of talk, Doctor. Let us have more of it and often. And won't the English Church people please speak out to the same effect?

We recently heard of a young preacher, supposed to be a Disciple, who did not know for certain whether he was a Disciple or no, who was even inclined to look kindly upon infant baptism, and whose preaching, therefore, was a grief of mind to well-instructed brethren and sisters. What an outrage on a church to have such a nondescript standing before them in the capacity of preacher! Another case lately brought to our attention was that of a preacher—not a young man—who when the Disciples did not wish his services any longer, began to court the Baptists, and appeared quite ready to turn his back on his reputed former self and join the Baptists for a job. Churches will do well to give such a man a wide berth. And while these cases are before us let us ask, When will churches learn to use as much caution and discretion in selecting a preacher as any one member would exercise in selecting a servant? We do not need a Bishop, nor a Conference, nor a Presbytery to select and appoint our preachers, but it is important that churches should not send their common sense away on a visit when they are considering and deciding whether a man is a fit and proper person to preach the gospel to sinners and to edify the saints.

Indigestion is stubborn but K. D. C. overcomes it.

Omnibus.

Mrs. D. Harris, Hamilton, has presented a copy of the "Christian Baptist" to the library of the Bible School. T. L. F.

Have you paid your subscription to the CANADIAN EVANGELIST? If not, please do so now: the publisher needs the money to pay the printer. Your dollar will count one.

A little girl, four years old, whose father went to work one morning and did not return, used to pray at night, "O God, please send papa home," and then turn to her mamma and say, "Papa will come now, won't he, mamma?"

"If you ever issued a better number than the Foreign Mission one received, I fail to remember it. It just lacks Dr. Butchart's picture." That is what one of our preachers says. We shall try to get Bro. Butchart's likeness yet.

PREMIUM BIBLE.—"The Bible came all right. I like it very much," so writes one subscriber. Another says: "The Bible came to-night, and I am well pleased with it." Don't you want one? For eight new subscribers we shall give you one.

The *Templar* devotes a long article to a criticism of our proposition in last EVANGELIST for getting prohibitionists in Parliament. We regret that we cannot find room for it in this paper. We shall give it entire in March 15th number.

In the excellent address by the President of the St. Thomas Auxiliary of the O. C. W. B. M., which will be found on page 6, the date 1882, according to our recollection, is about five years too early, as intimating the time when the Co-operation began to put forth special effort to establish the cause in cities.

"Neither political party here dare put a man in the field who does not profess good temperance principles." That was said of a Quebec county at the recent meeting in Montreal of the Quebec Alliance. And that is the condition which prohibitionists should aim to produce in every county in the Dominion.

A man went into a store the other day in this city as the woman was receiving a five dollar bill from a customer. He said, "Let me look at that bill." The woman hesitated to allow a stranger to handle the valuable piece of paper. But the man begged for the privilege, and declared that he only wished to feel and examine it. So his request was granted. He looked it over carefully, caressed it tenderly, and handed it back, saying, "Thank you; I was afraid, if someone would give me a bill, I would not know it."

"It is cheering to hear through the EVANGELIST what the brethren are doing. It is the only way I can learn what is going on among them, as I cannot now meet with any of them. Many thanks for the 'Pioneer Picture.' I knew them all but Bro. Sinclair. I fancied I could hear Bro. Anderson's voice as I was reading about him giving the discourses in Hamilton lately." This is from an isolated brother. His case illustrates well that of many other Disciples in Ontario. If you know of any such brethren and sisters, who do not get the EVANGELIST, please send us their address and we shall send them sample copies.

We have received a copy of the "Seiko," published in Tokyo, Japan, by our missionaries there. "Seiko"

means "Light of the World." Its objects are to proclaim Christ to the unconverted and to advocate the union of all believers. The price of the "Seiko" is 50c. a year, and the special object of this note is to say to our friends that the missionaries would be glad to have them assist in defraying the expenses of publication by paying the price of one or more subscriptions for Christian converts in Japan, most of whom are too poor to pay for it themselves. All such subscriptions sent by post office order to Miss Mary M. Rioch, En-ki Machi, Ushigome Ku, Tokyo, Japan, will be gratefully received.

Church News.

TORONTO, Cecil Street.—Since last report there have been three added to the church—two by letter and one by confession and baptism. Attendance most encouraging. Sunday school growing. Four new scholars came yesterday. Our Y. P. S. C. E. continues to grow in interest. On Feb. 10 a joint meeting of the junior and senior Endeavor societies was held. The juniors conducted the meeting, and a most enjoyable and profitable time was had. Work, Watch and Pray.

J. L. L.

HANTS COUNTY, N. S.—DEAR BRO. MUNRO.—It is a long time since I have written anything for the CANADIAN EVANGELIST. In fact, I have written nothing since coming to this part of the field from P. E. Island. I finished my first year here some time ago, and to say the least, the year's work was encouraging. One new meeting-house at one of the points of preaching was built and opened free of debt. Two new Sunday schools were organized, making four in all, under my care. There were forty additions, mainly by baptism. An interest is aroused in our mission work, and as I enter the second year it is with the hope of doing more than was done last year. Twelve have made the good confession so far in this year. The brethren here are as good as you find them anywhere, and the outlook for good, progressive work is encouraging. The CANADIAN EVANGELIST is a welcome visitor, and I was sorry when some time ago it decreased in size, and I think the last double number should be the size of it. Surely our Canadian churches can keep up a good paper. I would like to see all the provinces unite in supporting such a paper, this would ensure the success of the venture. I read with interest the reports of work done in the upper provinces, and while not personally acquainted with brethren there, I have a fraternal interest in the work and am living in hope of some day attending one of your annual meetings and see how you do. I shall try and give you some more items of interest in the near future. Wishing you success in the work of the Master, I remain yours in the service,

W. H. HARDING
West Gore, Hants Co., N. S.

LONDON.—It will no doubt be a source of gratification to our brethren generally to hear of the progress being made by the church in London. About five months ago we were called upon to part with Bro. T. L. Fowler, who had been pastor of the church almost since its organization over three years ago. We then felt somewhat discouraged in losing one whom we had learned to love and esteem—one who had labored so earnestly and successfully in the upbuilding of the church. We believed no one could be found who could quite fill his place and were inclined to regard the future with feelings of despondency. It can be said, however, that Bro. Geo. Fowler

has proved a worthy successor. Possessing unbounded energy and enthusiasm, he is also a ready, forcible speaker, and has a genial winning manner that attracts all with whom he comes in contact. Immediately upon his arrival among us, some four months ago, he entered into the work with characteristic energy. Both he and Sister Fowler have given themselves devotedly to the cause, visiting the neighboring people in their homes, "Preaching and teaching the things concerning the kingdom of God and the name of Jesus." Since that time twenty-two have been added to the membership, mostly by baptism, and two others were baptized, but have not yet taken membership. Last Friday evening four more, a young married couple and two young women, made the good confession at the home of Bro. and Sister Hill, a considerable distance east of our meeting-house.

Bro. and Sister Hill have voluntarily placed their house at the disposal of the church. Three weeks ago Bro. Fowler preached there six nights during the week. At present cottage prayer-meetings are being held every Friday evening, which are well attended. We believe last evening's results are only the commencement of the harvest to be gathered at that place.

There is much to encourage us. Our services were never better attended and the interest is unabated. The attendance at our Sunday school yesterday was 140, the largest since its organization. Our finances, however, continue to suffer severely from the general stagnation of business and consequent scarcity of work. To make matters worse, the American Board have declined to continue their appropriation. This is exceedingly unfortunate at the present juncture of affairs. It has crippled us sadly. We are putting forth strong efforts to reduce our debt, but owing to the present adverse circumstances find it very difficult to do so and pay running expenses.

F. M.

London, Ont., Feb. 18, '95.

PORTAGE LA PRAIRIE, Feb. 23.—We had a baptism here at the close of our prayer-meeting service on the 23rd inst. JOHN MUNRO.

PORTAGE LA PRAIRIE, Feb. 25.—We had fine meetings yesterday; one confession in the morning and two at night. We are having fine weather now. J. M.

GEORGETOWN.—Bro. W. J. Lhamon, of Toronto, is assisting Bro. J. D. Stephens in a meeting at this place.

ST. THOMAS, Feb. 25.—The interest continues unabated and accessions at nearly every meeting. Special services commenced to-night under favorable circumstances. One made the good confession and one was added by commendation. Bro. Carpenter will be with us March 4. W. W. C.

HARWICH, Feb. 25.—The church at Harwich held their second anniversary on Sunday, Feb. 24. Bro. Cunningham, of St. Thomas, preached morning and evening to good audiences. He came to help us just as he was beginning a series of meetings in his own church, for which we all feel very grateful to him. Many friends from adjoining neighborhoods took advantage of the occasion to meet with us.

The following is a resume of the work here: Number of Disciples before Bro. Bulgin came here two years ago, 6; present membership, 27, with 3 waiting baptism, besides several that have taken membership in Ridgetown and elsewhere. Two Sunday schools organized. A church organized at Northwood, the present membership

of which is about fifty. A little over a year ago there was but one Disciple in that neighborhood. We have lately opened up a point on the River Thames near Chatham. A social gathering of the members and friends of the church was held on the evening of Monday, the 25th. A lunch was served and a good time was spent in social enjoyment. Though comparatively weak in numbers, yet we have no reason to be discouraged, for we have confidence that He who has been our guide and strength in the past will remain so unto the end. HUGH McCULLY, Clerk.

COLLINGWOOD, Feb. 25.—Good meetings yesterday. Two baptisms last night. C. S.

GRAND VALLEY AND MARSVILLE.—Bro. A. H. Finch, so long familiar to readers of the EVANGELIST as our preacher in Portage la Prairie, Man., is now located with the churches at Grand Valley and Marsville. The EVANGELIST wishes him good success in his new field.

Our Home Mission Work.

It is well to stop occasionally and heed the following interrogations: What progress is being made in home missions? Are the churches in the province sufficiently alive to the interests of the work? Is the outlook hopeful? etc. It may seem strange that such questions should be asked, and yet we admit, reluctantly, that the success of the work is not sufficiently conspicuous to justify the hope that a cheering answer would be given to these questions by everybody. We do not know, however, that the progress of the gospel was ever at any time or in any place so encouraging that everybody would vote it a success.

It would be much easier to speak of what has not been done than to enumerate the items of encouraging progress.

Let us look back over a period of about eight years. A change at that time was made in the method of work. It was then decided to concentrate our efforts in centres of population.

The chief features of our endeavors during this time will be fresh in the minds of nearly everyone who takes an interest in provincial work. Some progress, we are glad to say, has been made, sufficient, we believe, to justify all the sacrifice that has been made. We could wish that much more had been accomplished—that fewer mistakes had been made, that many more churches had been established and many more turned to the Lord, but something has been done—a little, at least—and in this we rejoice.

It is easy to speak of the good work in general done by the Co-operation, but we may be asked to give some specific evidence of the good accomplished. We refer you—

1. To the churches which have contributed out of their comparative poverty for the work. They will testify that the Lord has compensated them for their liberality, and we will testify that while they have not grown poorer by their gifts, those churches, too poor or too indifferent to contribute, have by no means grown richer. The statement of the wise man has been demonstrated before our eyes: "There is that scattereth and yet increaseth; and there is that withholdeth more than is needful, but it tendeth to poverty."

2. There has been work done in Toronto, Hamilton, London and other places of which we are by no means ashamed. If nothing else had been done with the funds entrusted to the hands of the Board, would we be far wrong in saying that the results justify the outlay?

3. During the period of which we

speak not a little general evangelistic work has been done. The number of churches which have received no evangelistic attention is small. Yet we admit there has not been as much done in this line of work throughout the province as there ought to have been done. The reports, however, during the past few months have been encouraging.

It is now only three months until the annual meeting. There is much to be done before that time. We need money. We ask it from every church and every Disciple. The battle is now being fought. If you desire the "Well done," you can't have it by excusing yourself when your help is needed.

Many plead, "home needs." Ah, yes! Everyone of our churches in the province might make the same plea.

If our Home Mission work must wait before it can be done by rich men and rich churches, we might lift our stakes, fold our tents and bid the work a long, long farewell. We ask you in the name of Christ for funds to carry on this work. T. L. FOWLER.

Endeavor Notes.

A number of our societies have responded liberally to the call for an offering for home missions. Others have indicated their intention to do so. Let us have concerted action all along the line. Do not fail to participate because your society is unable to contribute a large sum. Give, be the amount ever so small. Remember the widow's mite.

What progress are you making up the Endeavor ladder? or are you satisfied with guarding the lower round? "Boston '95" is now the watchword. Preparations are being made to entertain 50,000 delegates. Just think of it, 50,000 persons from all quarters of the globe, from all the divided ranks of Protestantism working harmoniously under one leader, Christ Jesus—for one purpose and to one goal! The world does move. The union spirit is abroad. The masses are nearer each other than ever before. As we recognize the brotherhood of man, our petty strifes are lost sight of, and engaged in a common cause we are drawn irresistibly together despite the effort that is being made to sidetrack part of the army. W. W. C.

Married.

RIDDOLLS-CREWSON.—At "Maple Grove," Feb. 20, 1895, by A. H. Finch, Simeon Riddolls, of Maryborough, to Nettie, daughter of Lorenzo Crewson, of Grand Valley.

Literary Notes.

A CANADIAN MANUAL on the Procedure at Meetings of Shareholders and Directors of Companies, Conventions, Societies and Public Assemblies Generally. An abridgement of the author's large work, by J. G. Bournot, C.M.G., LL.D., D.C.L., Lit.D., Clerk of the House of Commons, Toronto. The Carswell Co. (Ltd.), Law Publishers; 152 pages, neatly bound in cloth, \$1; paper cover, 50 cents.

This is a book which we have special pleasure in noticing and commending. Its author, its contents, its object, its price, all bespeak for it a cordial welcome and a large sale. It is scarcely too much to say that every person who is a member of a society which meets to consider, deliberate, and decide upon questions of moment, should have a copy of this work, and study it carefully. Thereby ages of time and bushels of patience would be saved and oceans of profanity prevented. The cloth edition is very neatly and tastily gotten up and is an extra good dollar's worth.

THE MANITOBA SCHOOL QUESTION, being (1) a compilation of the legislation, the legal proceedings, the proceedings before the Governor-General in Council; (2) An historical account of the Red River outbreak in 1869 and 1870, its causes and its success as shown in the treaty—the Manitoba Act; and (3) a short summary of Protestant promises; by John S. Ewart, Toronto; Copp, Clark Co., Publishers. We cannot give an extended notice of this book now, but we take space to say that we think Mr. Ewart has done well to prefer this statement of a case which is exciting so much attention at present and the settlement of which in any way is liable to make trouble in Canada. As our readers know, Mr. Ewart is counsel for the Roman Catholics of Manitoba, in the legal proceedings which they are taking to secure what they claim are their rights in the matter of Separate Schools, and his book is a strong plea on their behalf. Without following him to his conclusions, one may be greatly profited by the reading of "The Manitoba School Question." We therefore very cheerfully draw attention to the book and urge our friends to buy it and read it.

THE STICKIT MINISTER and Some Common Men, by S. R. Crockett, Toronto, Wm. Briggs, Wesley Buildings, 293 pages; cloth, \$1.25. Do you like good Scotch stories? Of course you do. Who does not? Then get "The Stickit Minister." You will be delighted with it. "It's unco guid."

The Victor is absolutely self-regulating, is built by first-class mechanics, and of the very best material throughout. It is strong, neatly constructed, and very durable. Its manufacturers claim that it is the easiest to operate of all incubators without any exception. Every one is guaranteed, and from the excellent list of testimonials from users of the Victor, we are sure that our readers, who are desirous of securing an incubator, will do well to correspond with the manufacturers and patentees, Geo. Eitel & Co., London, Ont. Their illustrated catalogue, full of valuable information, can be obtained by sending four cents in stamps.

K. D. C. the King of Dyspepsia Cures. Try it.

Church Directory.

Any congregation of DISCIPLES OF CHRIST that has in its membership ten (10) paid-up subscribers to the CANADIAN EVANGELIST, may have free, upon application, a two inch church notice, after the model of the one given below.

ONTARIO.

HAMILTON.—Church, corner of Cathcart and Wilson Streets.

Lord's Day Services:

Public worship, 11 a. m. and 7 p. m. Sunday-school at 3 p. m. Y. P. S. C. E.

at 8:15 p. m.

Prayer-meeting, Wednesday evening at 8. Strangers and visitors to the city are always welcome.

GEO. MUNRO, Minister,

Residence: 85 Wellington St. North.

TORONTO.—Cecil Street (near Spadina Avenue).

W. J. Lhamon, 435 Euclid Ave., Minister.

Services:

Sunday, 11 a. m., 7 p. m.; Sunday School, 3 p. m.; Junior Endeavor, 4:15 p. m.; Senior Endeavor, 8:15 p. m.

Wednesday, Prayer-meeting, 8 p. m.

Friday, Teachers' Meeting, 8 p. m.

All are cordially invited to these services.

ANDERSON'S

Double Acting

FORCE PUMPS

For Wells and Cisterns, Spraying

Trees.

HAND POWER OR WIND MILL

Never Freezes!

Always Primed!

Guaranteed easiest working, most durable and best pump made, or no sale. Live men, pushers, wanted in every Township in Canada to sell these Pumps. For particulars address,

J. W. ANDERSON, PATENTEE, Aylmer West, Ont.

(Continued from page 6.)

graduates from Toronto University has a standing in scholarships which is recognized wherever the Anglo-Saxon language is spoken.

But you may ask, what has this to do with the Woman's Work. Much every way. Last June, at the annual convention held at Hillsburg, the sisters, recognizing the need of strengthening the home churches and desirous of seeing the cause well established in our province, affiliated with the General Board in home work. This, sisters, is the work to which we invite your attention and hearty co-operation—the building up of the home church, and at the same reaching out our hand and giving the "bread of life" to our sisters in Japan. Many brothers and sisters have said by their liberal donations, we will help in this work—we will show something of the sacrifices and ultimate triumphs of the laborers in these mission fields. We do not invite you to the "Land of Ease," described by Mrs. Scott:

"A beautiful land is the Land of Ease, And it lies this side of the troubled seas; But the people who live in this country fair

The burdens of others will never bear; But they sit and talk, As they hither rock, For everyone has her rocking-chair.

* * * * *

"And hark I from the heathen across the seas

Comes a cry for help to the Land of Ease;

'Give us light and life,' they echo, 'Too bad!

Such calls are very depressing and sad.' The tear, as they talk

And peacefully rock, A pathos delusive to each word add.

"But ah! if for gold or silver you ask, Scant charity follows your thankless task, Their money long since was recked to sleep,

And over it watch and ward they keep, And their 'lullaby' talk,

As they softly rock, Is enough to make the angels weep."

It is to a life of active service that the Lord has called us. "Why stand ye here idle all the day; go work in my vineyard." Think you this is a hardship? To-day the cry goes up from thousands, "Give us work. We do not ask for your charity or benevolence, but work, that we may earn something to supply the needs of our little ones." In the Lord's vineyard there is work for all. The harvest truly is plenteous, but the laborers are few. "I say unto you, lift up your eyes and look on the fields; they are white already to harvest, and he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

There is a time coming when we can rest—"When they shall come up from the north and the south, from the east and west, and sit down in the kingdom of God." We can then sit down on the banks of the evergreen shore by the pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb. We can sit down and talk of battles fought and conquests won. We can sit down, for there will be no more souls to be won to Christ, no more suffering to relieve, no more sorrowing ones to comfort, for God shall wipe away all tears from their eyes. "Blessed are they that do His commandments, that they may have right to the tree of life and may enter in through the gates into the city."

A Cure for Headache.

Dear Sirs,—I have been troubled with Headache for a number of years. I started to take B. B. B., and now I am perfectly cured. It is an excellent remedy for Headache and Dizziness.

Mrs. Matthew Martin, Beeton, Ont.

Woman's Work.

O. C. W. B. M.

President, Mrs. W. B. Malcolm, 620 Church St., Toronto; Cor.-Sec., Miss L. V. Rioch, 225 Maria St., Hamilton; Treasurer, Miss Jennie Fleming, Kilsyth.

Missions.

The Christian Woman's Board of Missions was organized "to cultivate a missionary spirit, to encourage missionary effort in the church, to disseminate missionary intelligence, and to secure systematic contributions for missionary purposes." It seems hardly necessary for us to speak of the necessity of a work with a foundation so broad and Scriptural—a work which leads us to the fulfilment of our Saviour's last commission: "Go ye into all the world and preach the gospel to every creature." To every true Christian this word should be regarded as a great and holy privilege rather than a stern duty. Those who are familiar with the C. W. B. M. work since its organization know something of the results; and when as women we meditate upon the privileges and blessings that have come to us through the gospel of Jesus Christ, our hearts should be so filled with love and gratitude to our Heavenly Father, that we should be willing, yea, anxious, to engage in a work that assists in conferring the same blessings upon others.

We sometimes wonder that any Christian woman should hesitate a moment to lend her influence to a work that has for its object the salvation of souls.

The missionary spirit is the spirit of Christ, and if as Christians we do not cherish a desire for the conversion of the world to Christ, we may well pause and ask ourselves if we properly appreciate and value the sacrifice that was made for our own personal salvation.

Some indeed are those who are concerned only about their own eternal welfare. The love of Christ has not penetrated such natures to any great depth. Christ pleased not himself, but spent His whole life in loving, thoughtful service for others, and at last gave up that life that we through His death might inherit eternal life. "Though He was rich, yet for our sakes He became poor." As we contemplate such love; as we meditate upon that pure, holy, unselfish life, does there not spring up in our hearts an earnest and longing desire to do all in our power for the extension and prosperity of His kingdom? If our hearts are filled with love to God and our fellow-man, we shall soon manifest in our works the nature of the spirit that possesses us. It may be truly said that the C. W. B. M. work has proved a blessing to every woman who has lovingly and earnestly given her service to it. The existence of these bands of loving, consecrated women has been a great factor in increasing the spiritual life and activity of the various churches, and if all our sisters could be made to feel their responsibility in this matter and realize the power they might exert, our churches would make still more rapid advancement, for we who are familiar with the work know and feel that our monthly meetings are a source of personal strength and blessing. As we study God's word and commune with Him in prayer; as we exchange helpful thoughts and suggestions; as we listen to the earnest appeal of those who are hungering for the Bread of Life; as the cries of millions of despairing sisters across the waters reach our ears, our hearts are touched, we are drawn nearer to God, our inner life is nourished and strengthened, and we feel ourselves growing in grace and knowledge. Our energies and talents

are more fully enlisted in all departments of service for the Master.

Ignorance is undoubtedly one cause of the indifference and carelessness of so many, but in this day of wide-spread education and intelligence, ignorance is scarcely excusable. Missionary biographies and information of all kinds are easily obtained; with greater enlightenment upon this subject will come increased interest, which will be followed by a humble consecration of our talents to Christ's service. There are few so poorly endowed by nature but that some talent can be developed and used for Christ. It is well for us to remember that we shall be called to an account for the use we have made of such talents as we have. Our personal, individual influence cannot be estimated. It is said that the smallest bird cannot light upon the greatest tree without sending a shock to its most distant fibre, so that our most trifling words and actions may influence those about us either for good or evil. In neglecting this department of labor for Christ, many others, seeing your negligence and indifference, will be led to withhold their service also. This responsibility can be shirked by no one. With our hearts full of love and sympathy, with our intellects enlightened and informed, our purses will be opened. To one, with all her powers and talents consecrated to God's service, giving is a joy and pleasure, and whether we are able to give dimes or dollars, our offerings with God's blessings will accomplish much. We have all received so much, cannot we give from our abundance? "Freely ye have received, freely give." "Giving is the heart of missions; missions is the heart of Christianity. Christianity is as the palm tree—it has but one bud, and that is the missionary spirit: Destroy that bud and Christianity withers and decays, and he who refuses to give to missions is doing much to destroy the power of that religion which he professes." There is so much to be done, and the indifference and lethargy that possesses many are so many barriers to the complete success of the work. "The harvest truly is plentiful, but the laborers are few." How many more laborers might be sent into waste and desolate places if the children of God were alive to their responsibilities and privileges. Could we find it in our hearts to withhold our services if we but thought of the honor and dignity God has bestowed upon us, poor unworthy creatures that we are, in permitting us to be co-workers with Him in the salvation of the world? Someone has beautifully said, "The Christian does not live to get heaven, but to give heaven." "It is more blessed to give than to receive."

The King's business requires haste, and so, dear sisters, let us not waste another moment, but engage heartily, earnestly and prayerfully in mission work. It is the work which Christ has given His followers to do. Life is so short; the days and years are fast passing away. Christ said, "I must work the works of Him that sent me while it is day." He lost no opportunity of doing good; every moment was precious to Him, every moment brought its duty.

So, sisters of the Lobo church who have never yet given your influence to this work, you do not know the blessings and joys of which you are depriving yourselves. The work needs your assistance and presence. Encouragement is due to those who have upheld it through many trials and difficulties. Thus engaging in a good work, your lives will be broadened and strengthened, the church will feel an additional power, and the kingdom of Christ will increase in members and influence.

May the love of Christ constrain us and lead us to consecrate our lives anew to His service, resolving to serve Him better during this year upon which we have just entered than we have ever done before. May God bless the work and the workers, and when we are called hence may it be said of us as of one so long ago, "She hath done what she could."—Written by Mrs. J. A. Brennstuhl for Lobo Auxiliary, Jan. 8, 1895.

St. Thomas O. C. W. B. M.

THE LADIES' AUXILIARY OF THE CHURCH OF CHRIST HOLD THEIR SIXTH ANNIVERSARY.

The Ladies' Auxiliary of the O. C. W. B. M., of the Church of Christ, held their sixth anniversary last evening. There was a good attendance and a most interesting and profitable programme was carried out. The result of such a meeting must be a source of inspiration and strength to the society, and every sister in the church should avail herself of the opportunities offered by this society for culture and training in that most interesting work, the mission field. After devotional exercises Mrs. Coulter, President of the society, delivered the annual address.

Mrs. Campbell, the efficient secretary, gave a very interesting report of the origin and steady growth of the society.

Mrs. Price, the treasurer, gave the financial statement, which showed that the society practiced what they preach, and that the nerve from the brain to the pocketbook was as much Christianized as the one connecting the brain and the tongue.

A reading on self-denial, entitled "Mrs. Morgan's Quarter," was given by Mrs. Cordery, and an interesting letter on the O. C. W. B. M. work was read by Mrs. (Sheriff) Brown. In response to the roll-call each member gave a missionary item, and short addresses were given by Mr. Campbell and the pastor.

Mrs. C. H. Norsworthy read a beautifully-worded letter from Mrs. Knowles, expressive of sympathy and continued interest in the Ontario work. A reading by Mrs. Ashbury, entitled the "Missionary Spirit," was followed by a carefully-written essay by Mrs. Price, on China.

Two of the Juniors, Mary Campbell and Eva Coulter, gave appropriate readings entitled "What Can I Do?" and "Is It Nothing to You?" The proceedings were interspersed with suitable music, the Juniors furnishing two selections.—*St. Thomas Journal, Feb. 20.*

SECRETARY'S REPORT.

We have come together this evening to celebrate the sixth anniversary of our Auxiliary, and perhaps it is as well to look over our work, and from the failures as well as the successes of the past learn lessons that will give us more wisdom in the future. As to failures, they have been due more to lack of interest in this good work than from any other cause. The successes have been very many.

This society was organized Feb. 13, 1889, by Sister Knowles—the object being to cultivate a missionary spirit in the church. We started with nine members and have grown to twenty-five, with two honorary. During the last year our gain was eleven, our loss two. We held eleven monthly meetings and two public ones. In May last, during self-denial week, our offerings amounted to \$9.90, which completed our pledge of \$40 to the O. C. W. B. M.

Our thanksgiving service was very interesting, some of the sisters taking part for the first time. The offerings amounted to \$5.33.

Twenty dollars of our pledge goes to support Miss Rioch, our missionary in Japan, who is sent out by the O. C. W. B. M., and the balance of pledge for the home work. I am pleased also to state that we will more than complete our pledge this year. We take seven copies of the *Tidings*. From these and from the columns of the *CANADIAN EVANGELIST* we gather knowledge, strength and encouragement, and use the programmes of each with such variations as our local needs require. A sister has said in an appeal in *Tidings*: "There is so much to do, and time passes so quickly, that unless each sister bears her part faithfully as the moments go by, the year of our pilgrimage will close and our allotted portion of the work will be incomplete." Dear sisters, let us not have our work incomplete. In doing this

work we keep our own souls, our own lives full of the love and spirit of the Master, and in so doing we are teaching, we are preaching, Jesus and heeding His last loving command: "Go ye into all the world and preach the gospel to every creature."

PRESIDENT'S ADDRESS.

A little child is delighted when its birthday comes, and those parents are wise who make the anniversary of their little ones a day of rejoicing for them.

To-night we celebrate the anniversary of our Auxiliary. We are not very old—only six years—just beginning to stand alone, and are learning the A B C of mission work. It is our intention to go on learning. We do not expect to graduate out of the school of Christ here, but if we are faithful, if we learn well the lessons our great Teacher has given us and follow closely the example He has laid down in His holy word, we will graduate by and by; and, sisters, it will amply repay any self-denial we may make, anything we may do for Christ, to hear from His lips the blessed words, "Well done, thou good and faithful servant, enter into the joy of thy Lord."

Paul seemed to like to talk of his fellow-laborers and co-workers in the gospel. "The fellowship of kindred minds is like to that above." And so to-night it is with pleasant memories we recall the work of faith and labor of love of Bro. and Sister Knowles while in our midst. Oh, how their hearts burned within them for the extension of Christ's kingdom. That heart is dull indeed that would not learn something of the spirit of missions, something of the love for fallen humanity which characterizes their life and teaching. With us their name and the mission cause are almost synonyms. We cannot speak of the slave question, but "Uncle Tom's Cabin" will flash to our minds; of the temperance cause without hearing again the burning words of John B. Gough, the great temperance advocate; of the Endeavor movement separate from Father Clarke; the mission work, the evangelization of the world, the great object for which Christ gave His life, we cannot separate from the teaching we received from Bro. and Sister Knowles. Sisters, to-night their prayers are ascending and mingling with ours around the throne of grace that we may be instrumental in sending to many the story of the cross, that many through our efforts may learn to know Him, whom to know aright is life eternal.

"Though sundered far by faith we meet
Around one common mercy seat."

We are pleased, nay more, we are delighted to have so many new names on our roll. It is our desire, it is our prayer that every sister in this church become co-workers with us in extending the kingdom of our Lord and Master. And why not? I want to say right here that it is one of the most needful societies in the church. I do not say this egotistically, as I belong to every society in the church except the choir. There is just one thing that keeps me out—I would be of no use there. Although the Lord has not given me the gift of song, I am thankful that He has given me the faculty of appreciating the efforts of others, and I think you will agree with me as we look over the past year, that no branch of the church has worked more faithfully than they. We believe this society, by instructing the mothers in missions through them, is instructing the whole church.

As we have many new members who have not had the privilege of becoming conversant with the work the O. C. W. B. M. is doing, we will give a brief synopsis. The work done in the foreign field, so often spoken of by us, we will



Mr. J. Alois Chausse
Montreal, P. Q.

A Marvelous Medicine

Whenever Given a Fair Trial
Hood's Proves Its Merit.

The following letter is from Mr. J. Alois Chausse, architect and surveyor, No. 163 Shaw Street, Montreal, Canada:
"G. I. Hood & Co., Lowell, Mass.:
"Gentlemen—I have been taking Hood's Sarsaparilla for about six months and am glad to say that it has done me a great deal of good. Last May my weight was 152 pounds, but since

HOOD'S Sarsaparilla CURES

I began to take Hood's Sarsaparilla it has increased to 162. I think Hood's Sarsaparilla is a marvelous medicine and am very much pleased with it."
J. ALOIS CHAUSSE.

Hood's Pills cure liver ills, constipation, biliousness, humors, sick headache, indigestion.

briefly refer to. The sisters in the Maritime Provinces, Mission Bands and Junior Endeavor societies, also private individuals, help the Board in keeping Miss Rioch in Japan. We give all told this year \$700, and would ask you to read the bright letters Miss Rioch sends you from time to time in *EVANGELIST*.

We are living in an age historic and effulgent, with the names of such godly men as the late Elders Sheppard, Sinclair, Kilgour and Block and Bro. Anderson, of Hamilton. Through the indefatigable efforts of these early pioneers, the gospel in its purity and simplicity has been planted in Ontario. Verily they carried out the conditions of the seventy who went without purse or scrip, like Paul, by laboring with their hands. To them it was a labor of love, but toil, privation, hardships and persecutions were their lot. To aid them in this work the churches formed the Wellington Co operation, to do evangelistic work, especially in country places. This was enlarged in the year 1882 into the Ontario Co-operation. They then decided to open up mission work in the cities and towns. We now have mission churches in Toronto, Hamilton, Collingwood, London, etc. The mantle has fallen from the shoulders of those worthy pioneers, but has been taken up by the worthy sons of worthy sires, who are willing to deny themselves that the good work so well begun may go on.

Although the enlarging of the Co-operation into a provincial one (as it was first intended to be) gave a great impetus to the work, there was still something lacking. This was found to be a training-school in our midst, where our young men could receive a thorough knowledge of the word of God, while at the same time they would be kept in sympathy and touch with the home field. Recognizing the wisdom of the brethren to the south in establishing a school in nearly every field of work and taking advantage of the facilities offered of federating with Toronto University, we have started a Bible school under most favorable auspices. For equipment, a thorough and practical course of study, broad and cultured scholarship, Toronto University ranks second to none on the American continent. He who

(Continued on page 5.)

Children's Work.

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

Letter from Japan.

TOKIO, Jan. 19, '95.

DEAR CHILDREN,—Christmas has now passed and you would like to hear how you helped to make the poor children of our part of this immense city happy by your love and self-sacrifice.

Near the beginning of the session, when you little workers at Bowmanville sent me those pretty picture books, which you had made, I told the children at the Matsuguracha school about them, and how they must work in order to obtain one. As none of them had ever owned a picture book before, you can well imagine they needed no second telling. They all tried, hardly with an exception, right till the end of the session.

The closing examination had of course to decide. The best in each class carried off the coveted prize. Besides these, the girl and the boy that had improved the most during the year, received the Bible sent them by their two little friends from Everton. I must also add here that many other Bibles have been bought with the gift sent from this point and have been given out when a favorable opportunity presented itself. All the other children in the school will receive one when they can repeat the whole of the Sermon on the Mount, at which they are hard at work now. A great number can say about one-half of it now.

The day of the Christmas celebration, bright and eager, with faces all washed and hair combed, the children all came flocking in long before the time. As the parents had been invited, and a goodly number came, there was no spare room, I can tell you, for besides the pupils of the day school, those who only came for the Sunday school were also present. They all sat on their heels, as the Japanese custom is, packed together as close as sardines in a box.

After the usual opening exercises they listened—some for the first time—to the sweet old story, which none of us weary of, of how our Saviour came as a little child into this world in order to lead us, His lost ones, back to God. This was followed by the day-school children reciting appropriate Scripture, when all joined in the favorite hymn "Jesus Loves Me." After this the prizes mentioned before were given out, and how happy and proud the winners were, to be sure. I am sure if my little friends in Canada had been here to have seen them, they would have understood well what Jesus meant when He said, "It is more blessed to give than to receive." In order that the rest might not feel too neglected, all were given a pretty picture card and a bag of cakes and oranges, and they all returned home happy for this bright red-letter day. Lovingly yours, Sister MARY M. RIOCH.

DEAR CHILDREN,—You will enjoy having another letter from Miss Rioch, and will be interested in her account of their Christmas entertainment. This will be the case in a special manner in the bands who helped to make it pleasant for our little Japanese sisters. The Bibles from Everton, the scrap-books from Bowmanville, and the cards from other places, would have a share in making such a nice time.

Miss Rioch's frequent letters should inspire our bands to greater effort in our work, and should help us to persevere under discouragement and difficulty. We have four months left to finish this year's work, and to those bands who are working on steadily, I

would asure you, not only of my approval, but what is of far more importance, the loving approval of the Saviour. To those who are only meeting irregularly, or worse still, have given up the work altogether, I want to say a few earnest words of appeal. You will not need to be reminded that our obligations remain the same this year as they were last year, viz.: one hundred and fifty dollars for our missionary in Japan and twenty for Wan Hai (Won Hi). Towards this amount we have, with our balance from last year, just about forty dollars. Not very much, you see. This work was taken up with the understanding that the bands should do their part, and if you all do your best for the next four months there will be no difficulty; but if some of you stop work altogether it is a foregone conclusion that we will not be able to meet our pledges. Let me beg of you all to think seriously of this matter. It is work for Jesus, you must remember, and while love and protecting care are so constant surely we should be willing to do what we can in return. Will the bands who have not been at work lately send me a post card as soon as possible, telling me the reason, and I may be able to help you to get started once more. "Be not weary in well-doing, for in due season ye shall reap if ye faint not." J. E. L.

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From the Barrie Examiner.

Near the village of Midhurst, about six miles from Barrie, stands the smithy of Mr. John Robinson, while within sound of the anvil is his home; where in the midst of a large and leafy orchard dwells the smith and his family. Mr. Robinson is a type of the proverbial blacksmith, with "the muscles of his brawny arms as strong as iron bands," but with Mrs. Robinson it has been different. The wife and mother has for a long time been a victim to acute and painful dropsy of the kidneys. Shortly after the birth of her youngest child (now about thirteen years), Mrs. Robinson began to take fainting spells, accompanied by violent headaches. This continued through the years that have elapsed, during which time she has obtained the best medical advice available. For about a year she was in constant terror of going insane. Her dull, heavy headaches, beating pain in the back and weak, swollen legs and body made her case something fearful. To a representative of the Examiner Mrs. Robinson said: "It is some five or six years since I took worse, and since then we have spent hundreds of dollars in medicines and for medical advice. The symptoms of my case were heavy headaches, pain in the back and kidneys and swollen legs. I rapidly grew worse, and last July was given up by two doctors to die, and all my friends expected to see me out again. I could not raise myself up, could not dress myself and had to be assisted in everything. Now I am well and strong, and can put out a big washing without any over-exertion. I have suffered from diarrhoea for a number of years, and when I spoke of it to my doctor he said if it were stopped worse results would follow. At the urgent request of my son, who was then living in Manitoba, and personally knew of wonderful cures wrought by Dr. Williams' Pink Pills, I decided to give this remedy a trial. Since using the Pink

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"I recommend them to everybody. I can't speak too highly of them. They saved my life, and I feel it my duty to let others, who are suffering as I was, know all about them."

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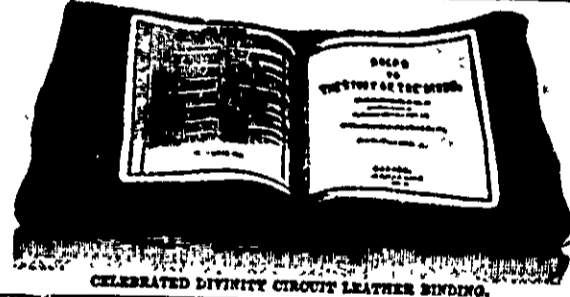
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The Time to Be Pleasant.

"Mother's cross," said Maggie, coming into the kitchen with a pout on her lips. Her aunt was busy ironing, and she looked up and answered Maggie: "Then it is the very time for you to be pleasant and helpful. Mother was awake a good deal of the night with the poor baby." Maggie made no reply. She put on her hat and walked off into the garden. But a new idea went with her—"The very time to be pleasant is when other people are cross." "True enough," thought she, "that would do the most good. I remember when I was ill last year, I was so nervous that if anyone spoke to me I could hardly help being cross; and mother never got cross or out of patience, but was quite pleasant with me. I ought to pay it back now, and I will." And she jumped up from the grass on which she had thrown herself, and turned a face full of cheerful resolution toward the room where her mother sat soothing and tending a fretful, teething baby. "Couldn't I take him out for a ride in his carriage, mother? It's such a sunny morning," she asked. "I should be glad if you would," said her mother. The hat and coat were brought, and the baby was soon ready for his ride.

"I'll keep him as long as he's good," said Maggie, "and you must lie on the sofa and take a nap while I'm gone. You are looking dreadfully tired."

The kind words and the kiss that accompanied them were almost too much for the mother, and her voice trembled as she answered:

"Thank you, dear; it will do me a world of good. My head aches badly this morning."

What a happy heart Maggie's was as she turned the carriage up and down that walk! She resolved to remember and act on her aunt's good words:

"The very time to be helpful and pleasant is when everybody is tired and cross."—The Young Reaper.

Religion consists less in forming ideals than in realizing them. We all have ideals higher than our attainments; religion consists in attaining those which we already possess, though incidentally it give us, in the process, new and higher ideals. Religion brings with it high thoughts and noble emotions; but it does not consist in high thoughts and noble emotions; it consists in realizing, in deed and life, practical effect to noble emotions. Religion does not consist in thinking great things about God or goodness, nor in feeling high emotions respecting God or goodness, but in doing some service for God and being somewhat like God.—The Outlook.

To many it has become a very bitter reflection that opportunities for doing good have been suffered to pass unimproved. A friend or neighbor stood in need of an act of kindness, and they did not respond to the appeal, and the kind word that would have given support and comfort was not spoken. And now, when it is too late, the memory of their neglect is a burden upon their hearts.—National Presbyterian.

The Bible is its own defense. The best thing to do is to let the Bible have free course and it will prove its own power.—JOHN F. CARSON.

The New York Observer, quoting the following: "It is not the business of the church to popularize Christianity, but to christianize the populace," adds these sensible words of comment: "We do not know who is the author of that pithy sentence, but understand that it is a nugget of imported wisdom. Christian workers generally will do well to read, reflect and remember."

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for that day.—A. LINCOLN.

If you want to be filled with the Holy Ghost, obey; if you want to keep filled, go right on obeying.—D. L. MOODY.

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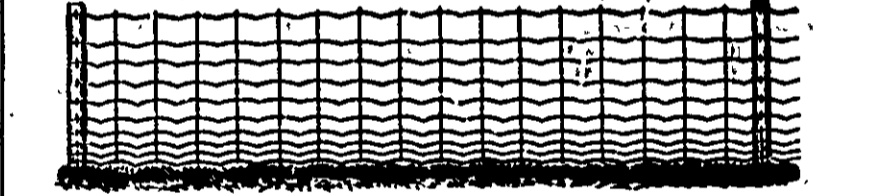
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