

# 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.

### The Lord's Table—Who Should Partake?

With the exception of the Society of Friends and the Salvation Army, all professedly Christian bodies teach that the Lord's Supper should be observed. In the case of the Salvation Army, under the autocratic rule of "General" Booth, the ordinances of the Lord's house are esteemed to be useless performances, and the teaching of Christ and His Apostles with respect to baptism and the Lord's supper are treated with silent contempt. But the vast majority of religionists, having at least some respect for the Word of God, advocate the observance of these institutions.

In this article we discuss the question of the Scriptural qualifications for admission to the table of the Lord, leaving for subsequent papers the designs of the ordinance and the frequency of its observance.

1. Faith in Christ is on all hands affirmed to be an indispensable qualification. However believers may differ on other points it is refreshing to find that here, at least, is one common point of agreement. The man who avowedly disbelieves in Jesus as the Son of God cannot find admission to the table in any denomination.

2. A resolution to live for Christ is also considered by all bodies of religionists to be an essential prerequisite. No man who affirms his determination to disobey Christ or to live regardless of His teaching, will be accepted in any church as eligible to partake of the memorials of the blood and body of Christ.

3. A life in harmony with such a professed resolution is also expected of those who present themselves for admission to the table in almost every church. This, at least, is the teaching of the various denominations, although, as a matter of fact, those living unworthy lives are sometimes allowed to partake.

4. There is also a general agreement that baptism is a necessary qualification. There is much controversy about baptism itself, for while all are agreed that immersion is baptism and that believers are fit subjects, many contend that sprinkling and pouring are also baptism, and that the infants of believing parents should be baptised. There is, however, a general agreement that something called baptism should

be submitted to or performed upon every one before he is privileged to sit down at the Lord's table. So far as we are aware, this is the teaching of every Pado-baptist church in the world.

But among those who hold to the plain teaching of scripture concerning the action and subjects of baptism, there is a diversity of opinion. Immersionists may be classed in three divisions: the "Close communionists," "Open communionists," and those who "Neither invite nor debar." The great majority contend that none but immersed believers should be admitted, but the other two parties are neither few in numbers nor weak in influence. There is, however, a perfect agreement among them all that in the New Testament times baptism always preceded the Lord's supper. The "Open communionists" are those who invite all the lovers of Christ to sit at His table. The "Neither invite nor debar" people occupy about the same position, and it requires more powerful glasses than we have yet been able to procure to distinguish the practical difference between the two. We are told that there is a real and important distinction, and for the sake of peace we are prepared to admit there is—in the minds of other people—but we have after several honest attempts failed to find it. To admit the unimmersed is to leave the table open to them, and if this is not open communion in this action we do not understand the meaning of the term.

It is urged, and with much force that owing to the confusion consequent upon so many centuries of conflicting teaching, numbers of pious souls do not recognize the importance of believers' immersion, and that this lack of knowledge, for which in a great measure they are not responsible, should not be made a barrier to their loving obedience to a command which they do understand. It is contended that the spirit of obedience is the one thing needful, and if this be possessed there is no violation of Scriptural principle in admitting those who manifest it by a pure life, to the Lord's table. We do not understand how anyone can fail to see that there is some weight in such a presentation of the case. But on the other hand we cannot understand how any pleading for a return to the New Testament order can be so far influenced by such reasoning as to abandon the very ground they profess to occupy.

It is certain that in the days of the Apostles the divinely given order was—1st, Faith; 2nd, Baptism; 3rd, Forgiveness; and 4th, The Lord's Supper. Jesus commissioned His servants—1st, to make disciples by the preaching of the gospel; 2nd, to baptise these believers, affirming 3rd, that he that believed and was baptized should be saved, and 4th, instructing His Apostles to teach the saved ones to observe all things He had commanded them. The Apostles carried out these instructions in the order given. On the day of Pentecost the hearers 1st, believed; 2nd, were baptized; 3rd, had their sins remitted; and 4th, attended to the breaking of bread and the other privileges of the Christian life. And this was in har-

mony with the whole teaching and practice of the Apostles. There is really no more authority for admitting the unimmersed to the table than for admitting the unbeliever to baptism. He who placed faith before baptism, placed baptism before the Lord's supper, and we have no right to alter the arrangement of Divine wisdom in either case.

But it is urged the table is the Lord's and not ours, and therefore we have no right to debar those who desire to come. Well, if so, we cannot debar the drunkard or immoral either provided they wish to come. The authority by which we debar such characters is that by which we are justified in debarring all who clearly have not the scriptural qualifications. Again this reasoning proves too much, for if the table is to be open to all because it is the Lord's, then the church too must be open to all, for it also is the Lord's. We cannot see how an "Open communionist" can consistently advocate "Close membership." But the fact that the table is the Lord's and not ours takes out of our hands the right to decide who may or may not partake. Were it ours we could invite whom we choose, but as it belongs to the Lord, and we are His stewards, it is our place simply to see that His arrangements are observed. The order of His appointments is laid down and as obedient servants our course is clear.

If it be contended that because a man believes that the sprinkling of his infancy was valid baptism, and by virtue of such belief he is qualified to partake, we would point out that faith in the genuineness of a counterfeit sovereign will not make it genuine. It is for us to show that it is spurious, and not to countenance its circulation by acting as though we believed it to be pure gold.

Of course, a close adherence to the teaching of the New Testament will lay us open to the charge of being "uncharitable," but the true child of God will not mind that. In his own heart he knows the charge to be false, and while he realizes that genuine "charity rejoices in the truth," he will not consent to keep back any part of the truth for the sake of pleasing men. In these days of false liberality and spineless sentimentalism, it behoves us to see to it that we are liberal with our own things, and not with those things which belong to God.—*Australian Christian Pioneer.*

### Mr. Gladstone on Drunkenness.

The temperance question has not hitherto been the burning question in England that it has been on this continent, so far as politics are concerned, and socially it has been far less condemned. Of late years, however, there has been a vast change in this respect and now temperance, if not prohibition, is a live issue at nearly all times and on all occasions. The other day Mr. Gladstone referred to the national vice of England, in his speech at Liverpool, and made an appeal to the people that has attracted great attention. He said:—

"Let us all carry with us, deeply stamped upon our heart and minds, a

sense of shame for the great plague of drunkenness (hear, hear), which goes through the land sapping and undermining character, breaking up the peace of families, oftentimes choosing for its victims, not the men or the women originally the worst, but persons of strong social susceptibility and open in special respects to temptation. This great plague and curse, gentlemen, let us all remember, is a national curse, calamity, and scandal. (Loud and prolonged cheers.) If we have a high place among the nations of the world in more respects than one, I am afraid it must be admitted that one of the points in which we occupy a very high place is indeed with respect to the habit and vice of intoxication. Gentlemen, I believe in no place has stronger special effort been made to meet this mischief than in Liverpool. I see, for instance, that a benevolent and enlightened scheme of coffee-houses—places of innocent amusement and refreshment—has been prosecuted here, judging from what I have heard from time to time, with the greatest energy and effect. I wish we could all of us take it into our minds, for surely there is hardly one amongst us that has not seen in individual cases the pestilent result to which this habit unfortunately leads, that we should all carry with us individually a deep and adequate sense of the mischief, and an earnest intention to do what in us lies, each man within his sphere, for the purpose of mitigating and of removing it." (Cheers.)—*Witness.*

### Father M'Glynn's Restoration.

A great deal of interest attaches to the restoration of Dr. M'Glynn to good standing in the priesthood of the Catholic Church, partly because of the prominence of the man, and partly because of the peculiarity of the case. Nothing like it has ever happened before. Dr. M'Glynn became a convert to the theories of Henry George, and advocated his election as Mayor of New York. He advocated somewhat socialistic ideas of property, with much boldness and eloquence. His teaching on this subject, though likely to be popular with the poor, was deemed contrary to the doctrines of the Church of Rome. After considerable correspondence and discussion he was suspended from the functions of the priesthood, and ordered to go to Rome. Believing that if he went to Rome all the powers of the church would be arrayed against him, and that he would not get fair play, he declined to obey this order.

After his formal excommunication by Archbishop Corrigan, he became more outspoken in his characterization of the Pope and the Church, and in Cooper Institute and other places he secured much sympathy, especially from the Roman Catholic population, many of whom had belonged to his congregation when he was pastor of St. Stephen's Catholic Church. His condemnation of the Pope and the authorities of the church was so severe, that he seemed to everyone to have broken down every bridge by which he could return to his former position in the Church. Indeed, he must have

thought so himself, or he would never have gone so far as he did in many of his statements.

Recently, without anyone knowing what confessions or promises he had made, and apparently to the annoyance of Archbishop Corrigan, and all who were loyal to the Church, he has been reinstated in his priestly office. It is sometimes thought that an infallible Pope makes everything go smoothly in that Church, but this is far from being true. There are many smouldering fires in that body. In view of the popular influence of Dr. M'Glynn, and his power to excite opposition to the Church, the authorities have acted wisely in silencing so powerful an opponent. Many are curious to see what attitude he will take on socialism. Here are two or three specimens of Dr. M'Glynn's utterances while in rebellion, taken from the *New York Sun*:

"Nowhere is the church more hated than in the so-called Catholic countries. There he (the ecclesiastic) is shunned as though unclean. The sight of his shovel hat and sleek face at the window of a car empties the whole compartment, and gives it to him alone."

"Peter was surely as great and good a Pope as is Leo XIII, yet we seek in vain in the epistles of this first Pope for anything like the incredible assertions of the last of the popes—I should say, the latest Pope."

"The Pope in politics has been the curse of every nation. Bismarck carried on a flirtation with the old lady—that is just what he looks like—and they exchanged pictures, and the old lady was highly flattered at being noticed. Is it not time for us to protest that it is no part of our religion to engage in adulation of a poor old bag of bones, seventy-eight years old, with one foot in the grave?"

"Have no fear for me. I defy the malignity of Rome. I give them warning now, that if they attempt to hound me with the arts of which they are such masters, I will expose them. I have only told things which politicians and well-informed people have known in the past; but I give them warning that I am full of knowledge of events the tale of which will make the country too hot to hold them. They had better let me alone."—*Christian Guardian.*

Never live in hope or expectation while your arms are folded. God helps those that help themselves. Providence smiles on those who put their shoulders to the wheel that propels to wealth and happiness.—*Archbishop Tillotson.*

Christian faith is a grand cathedral, with divinely pictured windows. Standing without you see no glory, nor possibly can imagine any; standing within, every ray of light reveals a harmony of unspeakable splendors.—*Nathaniel Hawthorne.*

God's time I have always found to be the best time in the end.—*Whitehead.*

If our religion is not true, we are bound to change it; if it is true, we are bound to propagate it.—*Whately.*

If any one speak evil of you, let your life be so that none will believe him.

That man cannot be upright before God, who is unjust in his dealings with men.

A little wrong done to another, is a great wrong done to ourselves.

**Contributions.**

**Aaron Bradshaw's Dream.**

PETER ANDERSON.

I stand upon the margin of a stream  
Facing the south, in the first hours  
of day,  
Down on my right like a retreating  
dream  
It slips into the wilderness away;  
Across the stream, upon its southern  
side  
A beetling cliff of limestone—cold  
and gray—  
Rises abruptly from the boiling tide,  
Whose whirling waters round its bases  
play.  
Upon the level margin—where I stand—  
Is neither plant nor shrub nor any  
tree,  
But a clear shore of sharp and shining  
sand  
Between the water and myself, I see,  
Behind, and on the right, the deepest  
gloom  
Of a dense swamp seems to encom-  
pass me,  
And swallow, in its shades, the fated  
stream  
That falls into its depths incessantly.  
Upon the left a tall and tangled screen  
Of underwood and towering trees  
arise,  
Behind whose leafy limbs—that inter-  
vene—  
Ledges of limestone mount toward  
the skies;  
And down this stony stair the waters  
come,  
From ledge to ledge the tortured  
torrent flies,  
Until it seems one mass of seething  
foam,  
Out of which showers of spray for-  
ever rise.  
Flashes of shine and shade the forest  
weaves  
As the sun pierces through the sway-  
ing trees,  
A thousand rainbows shimmer on the  
leaves  
That quiver in the stirring morning  
breeze;  
A thousand gems are glowing in the air,  
All gleams of color that the senses  
please,  
All tints that fancy ever printed fair,  
Or saw in dreams, the raptured vision  
sees.  
And diamond showers are dashing—all  
about  
The leafy ledges—on its downward  
way,  
And forest birds are flashing in and out  
Amid the splendor of the rainbow  
spray.  
And all the birdsongs—sweetest songs  
of all  
That ever woke the world at dawn  
of day—  
Seem blending with the sounding  
waterfall  
In every cadence of its pulsing play.  
All sylvan sounds that we so love to  
hear,  
Over the sunlit summit softly come,  
And fall as gratefully upon the ear  
As lingering echoes from a long-  
loved home;  
O how I long to reach that radiant  
world,  
To leave behind the shadow and the  
gloom,  
To climb the golden stair down which  
is hauled  
The rushing water to the realms of  
doom.  
Only in dreams those melodies I hear,  
Only in dreams that mystic vision see,  
And yet I feel that somewhere—far or  
near—  
Its symbol waits upon my way for me;  
That from that wilderness, so cold and  
vast,  
And all its shades, I then shall  
rescued be.  
Shall rise into the sunlight land at last.  
From all the doubtings and the dark-  
ness free.  
Hepworth, Ont.

Every time a Christian goes wrong,  
he makes it harder for some sinner  
to go right.  
As a man is known by his com-  
pany, so a man's company may be  
known by his manner of expressing  
himself.—*Swift*.

**Washington College.**

BY MORGAN MARTIN RENNERT,  
ARCHITECT, AUTHOR OF "QUOTATIONS  
OF PROFESSIONAL STANDING"

In this city an educational enterprise  
is in process of development, which is  
of great importance. Prof. J. Fraise  
Richard is concerned in it. We had  
recently a conference with him, and  
secured certain facts which will be of  
public interest and benefit.  
Professor Richard is an educational  
reformer. In 1870 he established a  
Normal School in an obscure village in  
Ohio, and with but fifteen dollars to start  
with, he began the establishment of the  
work in a dilapidated building. The  
school began to grow in size and in-  
fluence; and from its ranks went forth  
teachers, lawyers, evangelists, theolog-  
ians, physicians, editors, and other in-  
telligent factors in the world's develop-  
ment. In this list of teachers was  
Prof. H. B. Brown who went to Val-  
paraiso, Indiana, in 1873, and unaided  
began to organize a similar institution.  
It grew, and continued to grow until  
it has reached the limit of an enroll-  
ment of 3400 students attending from  
all parts of the United States. It is the  
largest school on the continent. From  
it in turn, have sprung a dozen more  
schools, enrolling from 600 to 1500  
students annually.  
The school which Prof. Richard  
established in 1870 outgrew its facili-  
ties, and the community was unable to  
supply the necessary buildings, conse-  
quently in 1874 it was consolidated  
with a school in an adjoining town,  
and its teachers and students gave an  
impetus to the new organization. This  
new school, with its rich infusion of  
progressive blood, has reached an  
annual enrollment of 2900 students  
and is the largest school in the State.  
The Normal School, at Ada, Ohio, is  
the one referred to—it too has been  
the progenitor of a half a dozen or  
more schools in various parts of the  
country.  
A noticeable fact is that most if not  
all these schools are under the control  
of the Christian Church. This is  
doubtless owing to the fact that the  
original impulse was given to the work  
by Prof. Richard, who is a member of  
the church of long standing.  
Prof. Richard maintains that Wash-  
ington City is the most available city  
in the United States in which to estab-  
lish a modern institution, whose in-  
fluence shall be favorable to the pro-  
pagation of primitive Christianity. He  
maintains that the principles which  
have been so potent in moulding the  
educational sentiment of the west and  
northwest, and which have sprung very  
largely from the small school he estab-  
lished in 1870, should be embodied in  
a school in this great educational  
center, and enabled to act as leaven in  
moulding the sentiment of the great  
South and East. From Washington  
as from Jerusalem of old should go  
forth the educational doctrine and im-  
pulses that shall recast the whole  
country. It has long been the political  
center of the nation, and should be  
made the educational center likewise.  
Its free libraries, its museums, its  
parks, its art galleries, its botanical  
gardens, its observatories, its law and  
medical schools, its governmental insti-  
tutions, and withal, its means of dis-  
tributing information through all parts  
of the country render it a most suitable  
place for such an institution. These  
advantages are here, only a school of  
a progressive character to utilize these  
means is needed.  
Prof. Richard has conceived this  
idea of developing such an institution.  
His notion is that a school, like an  
oyster, will eventually develop its house.  
He claims that it is the institution, and

not the edifice in which it is given  
which will be the moulding and de-  
veloping power. With him the word  
*Normal* has an enlarged meaning not  
confined simply to the training of  
teachers, and indicates the shortest and  
best means by which practical and de-  
sirable results are secured. It ap-  
plies to the development of human  
beings of all descriptions and for all  
the activities of life. It is the same in  
educational matters that our distinctive  
plea is in spiritual matters.  
Prof. Richard has commenced such  
an organization. It is known as the  
*Modern Normal College*, and is pleas-  
antly located in a good building in the  
central part of the city. Students are  
flocking to it and it presents all the  
elements of growth. It is but safe to  
predict, and certainly wise to hope that  
it may become a source of great power  
and usefulness in this city, and benefit  
to the country at large. Such is the  
earnest desire of people here. Future  
developments will be noted with in-  
terest. As Horace Greeley once said,  
if you want anything started, start it  
and let the people contribute to it.  
Washington, Dec. 27, 1892.

**Since God Has Willed It So.**

FDNA.

I know that all is well,  
Since God has willed it so,  
And yet, the darkening doubts my  
heart could tell,  
That no one save my Heavenly  
Father knows.  
Still, I can be assured that all is right,  
That He has dealt as seemeth best  
with me,  
Can trust His guidance through my  
clouded night,  
Can wait with patience till the morning  
light,  
My way to see.  
I must accept this path,  
Since God has willed it so,  
Must tread it bravely onward till the  
last,  
Though my frail spirit now is sinking  
low.  
Yet should I then but feebly call for  
aid,  
I know my Heavenly Parent heareth  
me,  
And with Him I can never be afraid,  
For all my enemics shall flee—dis-  
mayed,  
And I shall be free  
And though the entrance of this path  
be dark,  
My God shall be its sun,  
And all the dangerous places will be  
marked,  
That I be not overcome;  
And so I'll bravely venture on this way,  
Since God has willed it so,  
And when with ebbing strength my  
heart doth pray,  
I know that to that heavenly lighted day  
I then shall go.

**Trotfoot and Lightfoot.**

SCARLET FEVER.

Did you ever hear of the "old  
woman who lived in a shoe, who had  
so many children she didn't know  
what to do"? There was a poor  
woman who lived not far from the  
Rolands, not in a shoe but in a tiny  
house; she had ever so many children  
and a drunken husband. Several of  
the smaller children were sick, not very  
sick, they had not to stay in bed; the  
others were sent to school as usual.  
Sad to say, it was scarlet fever they  
had, and from these mild cases other  
children took it, and some died, leav-  
ing their home very lonely indeed for  
the merry voices and restless feet.  
The poor woman did not know un-  
til the harm was done, she was very  
sorry but no sorrow could undo it.  
Trotfoot was one of the first to take it.  
He came home from school one day  
so cold, he wrapped himself up and sat  
with his feet in the oven. Towards  
morning he grew hot and restless, and  
Mr. Roland hurried off for Dr. Bangs.

The doctor came felt the little fellow's  
pulse, looked at his throat, then at his  
chest. There on the delicate skin was  
the first appearance of a bright red  
rash.  
The doctor went into another room  
to write a prescription.  
"It is scarlet fever, Mr. Roland, but  
cheer up, it promises to be an easy  
case."  
Poor Mrs. Roland! she was so afraid  
of scarlet fever, she could not send  
Lightfoot away without endangering  
other people's children, and it was al-  
most impossible to keep the little girl  
away from the brother.  
Trotfoot found it very disagreeable  
being so hot and having to take such  
nasty medicine, but he wasn't very  
sick.  
Then Lightfoot took it, and for days  
her mind wandered through strange  
dark places, and she called to those  
who loved her, who were watching and  
caring for her every minute, though  
she did not know it.  
One day she fell asleep, a deep,  
sound, restful sleep after so many un-  
quiet days; then they knew she would  
get well. She awakened late in the  
afternoon; how strange things looked,  
as if she hadn't seen them for a long  
time. Her mother had fallen asleep  
in a chair near the fire. Trotfoot was  
asleep too; across his crib was a smooth  
board with a whole Noah's Ark of  
animals placed on it; she had never  
seen that before. Then she looked  
out of the window, the red sun was  
sinking down behind the trees; what a  
red glow he made on the white snow.  
Even the curtains at the windows had a  
pink tinge; what a pretty bed he was  
going to sleep in, great heaps of pil-  
lows and comforters, all red, and gold  
and grey. And there was Bang rus-  
ing up and down the farm lane with  
Lady Betty, the colt. How gaily he  
barked, as if he knew his little friends  
in the house were getting well. How  
funny he looked when he put his fore-  
feet on the fence and bit at the fresh  
snow.  
Mrs. Roland awakened and came  
swiftly and noiselessly to her side.  
"My darling, you are awake, do you  
know mother?"  
Lightfoot smiled dreamily, and  
tried to put up her hand, but it was too  
heavy to lift. There was a jingle of bells  
and Dr. Bangs drove up. In a few mo-  
ments he was in the room and at Light-  
foot's side.  
"This is well, Mrs. Roland," he said,  
'very well indeed,' then tenderly pat-  
ting the little hand, "I thought the  
wee lassie was going to live in the  
'happy land' children sing about, but  
she is going to stay with us awhile."  
"Thank God," said Mr Roland,  
hushily. Mrs. Roland's face was  
quivering all over with joy. She thought  
the "crowning consecration of mother-  
hood" was to be hers, that of yielding  
up her child to the Giver. But God  
had given her back her gift, that He  
Himself had given, and with it gave a  
blessing that lasted all through the  
years.  
Dr Bangs blew his nose like a  
trumpet and with one tremendous stride  
he reached Trotfoot's crib, and seated  
himself in a chair that stood there.  
The chair was ready to go into  
hospital itself, and when the jolly big  
doctor sat on it, it "jiggled." Trot-  
foot said, "Doctor, my medicine is  
nearly all took, and you said—"  
"I said," interrupted the doctor,  
"that when your medicine was all  
'took' I would see about letting you  
get up. Four doses a day, is it? Give  
him two, Mrs. Roland, and leave out  
to-night's dose."  
"Oh doctor! it won't get done so  
soon then." The doctor laughed  
heartily, "Well well, young man, we'll

discuss it all to-morrow. Did you  
know my Bobby was sick too?"  
"No, is he better?"  
"Just about, but he isn't a roly-poly  
any longer," answered the doctor.  
It was good to see how tenderly care-  
ful Trotfoot was of his sister as she  
grew slowly better, he would amuse her  
quietly by the hour. When she could  
get about and they could have Bang  
in, what gay romps there were. It was  
almost summer time again before they  
went back to school.  
AGNES.  
**Sir William Dawson's Farewell  
to his Students.**  
Sir William Dawson, LL.D., Presi-  
dent of McGill University, Montreal,  
has been obliged to go abroad for his  
health. Before doing so he gave a fare-  
well address to his students, of which  
the following extract formed the con-  
clusion:  
"It is customary to say that young  
people at college are removed from the  
restraints of home and its influences for  
good, but this need not be. To truly  
loyal hearts absence should make those  
influences more powerful, and the  
thought of those who are watching you  
with loving hearts in distant homes  
should be a strong impelling motive in  
the student's life. Next to home is  
heaven, and let me now urge loyalty to  
Him who reigns there, and to the Cap-  
tain of our salvation, made perfect  
through His sufferings for us. Many  
of you, I know, are earnest Christians,  
and growing in spiritual life as you ad-  
vance in learning. To those who are  
not, let me say, read as a serious study  
the life of Jesus Christ as given in the  
Gospels. Read it in the light of His  
own sayings, that 'He came not to be  
served, but to serve, and to give His  
life a ransom for many,' and that 'God  
so loved the world that He gave His  
only begotten Son, that whosoever be-  
lieveth in Him should not perish, but  
have everlasting life.' Read of His life  
as the man of sorrows, of His agony in  
Gethsemane, of His death on the cross,  
crushed not merely by physical agony,  
but by the weight of our iniquities, and  
you may then judge if there is any obli-  
gation so great as that under which we  
lie to Him, any loyal service so blessed  
as that of the Saviour." In speaking  
of the hereafter, which Sir William calls,  
in the language of the Scottish poet,  
the "Land o' the Leal," he says: "That  
happy country is near to me, but I hope  
separated from you by a long useful  
and happy life; but let us all alike look  
forward to meeting beyond the river of  
death in the promised land, where He  
reigns who said, 'Him that confesseth  
me before men will I confess before my  
Father that is in heaven.' In the  
meantime you remain here to pursue  
useful work, I go to seek restored  
health elsewhere and can only remem-  
ber you in my prayers. Let us hope  
that when the winter is past we may  
meet once more and that I may be  
able to congratulate you on well merited  
success, not merely in regard to the  
prizes and honors which few can obtain,  
but in that abiding education of the  
mind and heart which McGill offers to  
all her studious children without ex-  
ception."—*Canadian Baptist*  
**Aching Pains Removed.**  
GENTLEMEN, —I cannot but praise  
B.B.B., for it has revived me wonder-  
fully. I was completely run down,  
had aching pains in my shoulders, a  
tired feeling in my limbs, low spirits,  
in fact I was in misery. Being recom-  
mended to try B.B.B. I did so, and  
with the use of only one bottle I am  
to-day strong and healthy. I prize it  
highly. MRS. B. TUCKER, Toronto.

**The Sunday School.**

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

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

To the officers and teachers in the Sunday schools in the congregations of Disciples of Christ in Ontario:

DEAR FELLOW WORKERS.—By kind request of the Editor, a department will be conducted in each issue of the EVANGELIST for your special work. I do not propose to write the articles that will appear from time to time; I only desire to secure your co-operation so as to receive from you the ideas and methods which you by your experience have proved to be good. We want to deal in theories only as they are related to practised and practical work in the Sunday school.

Our space is limited, therefore we must be brief. Better that it is so. I feel that we are deeply indebted to the Editor for this space; let us express our gratitude by using it freely. I have said enough about my part in the matter. About yours—just use it as best you can. Give us news items from your schools, we'll be glad to hear of your successes, and may be helped by your mistakes. If you have difficulties let us know of them, perhaps we have had the same, and can help you. Other workers will listen, and give us the benefit of their experience or their wisdom. Send along your questions, your ideas and suggestions; if they are too long we may cut them down, or return them to you do that. Remember also that we are few, and therefore feel that you are individually responsible for the helpfulness of this column.

Now as to our work, we are fairly off on another year, 1892 has gone, we cannot go back to improve anything done. We would not if we could. The future is before us. Have you a purpose in your Sunday school work for 1893? By all means have a purpose, and keep it before you. God has His great purpose, He is working it out in us. Christ has a great purpose in His life, He kept it continually before Him. He is still working for its accomplishment. May I suggest a purpose for you for '93? Not a life-purpose, but one for this special work. It is, "Forgetting the things which are behind, and stretching forward to the things that are before, PRESS ON." Exert yourself; be confident. "The eternal God is thy dwelling place, and underneath are the everlasting arms." To the superintendents we would say, be watchful over your teachers, protect them in their work by the strength of their position; be ready with the word of praise or reproof in season, for each teacher and scholar. Seek to have a deep spirituality pervade all the work of the school. Strive against it being a mere place of biblical teaching, make it to be a place where souls are born, and characters are impressed, and improved and fitted for life's stern work. Have some definite idea in your mind, as to the amount of money your school should raise, and go about raising it systematically.—To the teachers: many of you only have five or six in your class; you know them all so well. Use your knowledge this year, give special attention and special prayer to the specially needy ones. Make some parents neglect the cause of greater diligence and more frequent visits. Carefully study your work, and be often in prayer.—To the officers: be prompt, diligent and regular; do your work quietly, you are the servant of the teachers.

Now let us hear of your anniversaries, your annual reports, increases in con-

tributions and attendance. Will the superintendents please speak to their secretaries of this? The column is now open.

Yours in His service,  
J. A. AIKIN.

**Owen Sound Sunday School Entertainment.**

One of the most hopeful features of our work here is our Sunday school. We have an average attendance of nearly 60, with the best of teachers; and the instruction given is such that the children grow up with a good knowledge of the Bible. Such seed sown, must one day bring a blessed harvest. Our entertainment took place on the evening of the 28th of Dec. It was a pleasant affair, though somewhat out of the usual order. We had no presents to distribute, no Christmas tree to gladden the eye, this year the children were the givers not the receivers; they brought toys and books, and Christmas cards, and clothing, and cheered the heart of the poor children of the town by their gifts. "It is more blessed to give than to receive,"—so said Jesus, and the children thought so, too. Try it in your school next year.

JAS. LEDIARD.

EVERTON.—Our annual S. S. entertainment took place on the evening of Dec. 29, 1892. Bro. Hugh Black, president, in the chair. The chair is always ably filled by Bro. Black. Bro. John McKinnon, sec. and treas., read a very satisfactory report, both as to attendance and finances. At a regular meeting of the S. S. we voted all our surplus to home missions, and we now have quite a sum which will be reported in due time. Our collections for all purposes were over \$50, and receipts at the entertainment, \$33.90.

R. W. Ballah, of Hillsburg, and Mr. Strachan, Presbyterian minister of Rockwood, delivered helpful addresses, and Miss M. Currie, of Osprunge, an excellent temperance recitation.

P. BAKER.

GALT.—On Monday forenoon the Christian Sunday School had its annual New Year's entertainment in the hall above Sloan's store. There was a good attendance of children, with also a number of the parents and others. The Galt Musical Society's band was present and rendered several pieces in fine style, much enhancing the enjoyableness of the occasion. The entertainment was a children's one and mainly made up from their own talent. There were songs, recitations, readings, club swinging, etc., by the scholars and interspersed were the band pieces and songs or solos by some of the seniors, making up altogether a very satisfactory programme. Every one seemed happy, and the children before leaving were each presented with a little bag containing a few edible "good things" to carry home.

The Treasurer's statement showed the school to be more than self supporting, there being a balance of \$6.49 from the collections of the year to carry forward to this year's accounts to buy additional books for the library. This little school of some 40 scholars had also given to Foreign and Home Missions \$7.67 during the year, besides paying for the papers distributed weekly in the school, etc.

Mr. Frank Slade, in replying on behalf of the band to a vote of thanks, complimented the teachers and scholars very highly, saying that he thought the school was the model Sunday school of the town, and the

children seemed to be better trained and cared for than anywhere else he knew.

This school is entirely undenominational and open to children from any source whatever, but children not going to any Sunday school at all are particularly welcomed.—Galt Reporter.

WIARTON, Jan. 12, 1892.—The Annual Christmas Sunday School entertainment of the Disciples was held Wednesday evening, Dec. 28. A collection was taken at the door, and the proceeds went toward replenishing the S. S. Library. Bro. Lister's encouraging remarks relative to S. S. work and workers could not but gladden the hearts of the teachers and the older pupils; while the very young were gladdened by the appearance of a Santa Claus with a pack on his back.

I. E. C.

TORONTO Cecil St.—Our annual S. S. entertainment and Christmas tree was held on Thursday, Dec. 29th. The large audience which listened to the programme given entirely by the children were delighted. The entertainment was one of the best ever given by the S. S., and the teachers and Sunday school workers deserve great credit for their painstaking efforts. The tree was prettily dressed with presents and books for the children. Some of the larger classes instead of getting presents gave presents to the teachers, and allowed their share of the money appropriated for presents, etc. to go towards the Sunday school library. A feature of the evening was an address by a genuine Santa Claus. Every one went home delighted. We start the new year with a S. S. library of nearly one hundred volumes—collected during the past month, and hope to have it in running order in a week or two.

Since last report three have been added by letter. We hope soon to have a permanent minister. L.

MINNEDOSA.—Last evening the Sunday school here celebrated its third "Christmas Tide." There was a full house. The proceeds were sufficient to cover cost and leave a balance in the treasury. There were about sixty-five names found enrolled as pupils. There were about seventy-five presents given. The parts of the programme were so rendered as to receive a hearty response from the audience. Several parts were called for again. The people would not take no for an answer in two cases. Our choir sang three anthems which called forth much favor. We have a good choir leader in Bro. Young. He is indefatigable, satisfied with nothing but perfection. I can see in our Sunday school and the work of our young people here the sinew forming for a good working church.

During the last eighteen months we sketched an outline of the scheme of redemption in our studies by the use of Ashley Johnson's New Testament Course. We now propose to begin at Genesis and go carefully through the Bible and form the tissue about our skeleton knowledge of the Word of God. With walking Bibles in this community we may expect to "Shed Light for Jesus." Pray for us that there may be trees of righteousness growing here—the planting of the Lord that he may be glorified.

J. B. LISTER.

Minnedosa, Jan. 3, 1893.

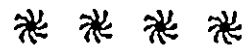
**A Complicated Case.**

DEAR SIRS,—I was troubled with biliousness, headache and lost appetite. I could not rest at night and was very weak, but after using three bottles of B.B.B. my appetite is good and I am better than for years past. I would not now be without B.B.B. and am also giving it to my children. Mrs. WALTER BURNS, Maitland, N.S.

**Our Special**

**OFFERS**

**For 1893**



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

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

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

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

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HAMILTON, JAN 16, 1893

"On the Rock."

"On the Rock, or, Truth Stranger than Fiction, a story of souls whose pathway began in darkness, but brightened to the perfect day." by D. R. Dungan; twenty second edition.

The Briggs' Trial.

In Dec. 1st paper we published the charges laid by the prosecuting committee of the New York Presbytery against Dr. Briggs. He was acquitted on every charge by majority votes, the majorities being sometimes very small.

Un-Christian Journalism

Some of our readers may remember that in the Nov. 1st number of the EVANGELIST, we courteously requested the Editor of the Northwest Baptist to tell us what a Baptist is.

If Mr Grant will take off his Baptist spectacles for a little while and look at the teaching of the New Testament on the points at issue between him and the Disciples, he may soon find himself in line with those of his own brethren who are a great deal more like Disciples than Baptists "from away back."

The Bible in the Schools.

The Leamington Orange Lodge has passed and published a series of resolutions condemnatory of our new Premier, and of Mr. N. C. Wallace, Grand Master of the Orange Order in Ontario, for taking a subordinate position in the Dominion Cabinet.

7. That we regard God's book, the Bible, as the only book out of which to best teach all noble, manly, patriotic and virtuous principles, and we demand that it be put into its proper place as a text book in all our schools, public, separate and private, without exception, and that no teacher be authorized to teach without first passing a proper examination of its contents.

This is the most thorough going demand in regard to the use of the Bible as a text book we have ever seen; "public, separate, and private without exception."

We are very desirous that the rising generation should be well instructed in the Bible; and it seems to us if all the agencies now existing that profess to have as one of their principal objects the diffusion of the knowledge of the Scriptures, will do their duty, there will not be very much reason to complain.

It appears to us that the chief function of the minister, which is to "preach the Word," has become largely overshadowed by so-called pastoral duties, by matters of finance and general management.

Let us then, sympathize with the people of the United States in the difficulties they have to encounter and

no reason for demanding that the Bible be used as a text book in the public schools.

Canada's Future.

The political future of Canada is engaging the attention of the country to an unusual extent at present. The comparatively dull times evidently furnish the occasion for the discussion.

Like most people who do more or less thinking, and are interested in the welfare of Canada and Canadians, the editor of this paper has arrived at certain conclusions on the subject of Canada's future, and entertains certain opinions, which, upon proper occasion, he does not object to make known to whomsoever it may concern.

1. We deprecate strongly the position of those who appear to think that whether Canada shall remain as she is, form a commercial union with the United States, become annexed to the United States, or enter an Imperial Federation, is simply a matter of dollars and cents.

2. We think the freest and fullest discussion of the question should not only be tolerated, but encouraged. Those who feel strongly, because they have strong convictions on the subject, are the last that should interpose objection to a thorough examination of the matter.

3. In our judgment it is greatly to be deplored that any of the adherents of British connection, who are passionately opposed to annexation to the United States, should in conversation, on the platform, or in the press, gleefully refer to instances of lawlessness in certain parts of the United States, and use them to stir up prejudice against the people to the south of us.

Let us then, sympathize with the people of the United States in the difficulties they have to encounter and

which they are trying to summon, and let us rejoice in every successful effort they make to repel a twofold assault in every victory they gain in behalf of equal rights and privileges to all within their broad domain.

We bespeak for the article on page one, taken from the Australian Paper, a careful reading. It will be found to contain views repeatedly expressed in the columns.

In an article on "Family Religion, Is It Dying?" The Canada Presbyterian among other true things says

Then the curse of denominationalism is cutting the heart out of home life by the establishment of a church on every door, so preventing any hearty body of people gathering together, thus limiting the powers of the pastor by dividing his efforts.

"The curse of denominationalism," that is the way to put it, yea, "the curse." The New Testament denounces divisions as sensual and sinful.

Dr. McLaren, of Manchester, England, in commenting on the Sunday school lesson for Jan. 16th in the Sunday School Times, uses the following wise and discriminating language

But each class should try to understand the other's feelings. The friends of the old should not give a churlish welcome to the new, nor those of the new forget the old. It is hard to be a "two," either in individual life or in a wider sphere of thought or act.

If the good time coming ever comes, let us hope that they who preach the gospel where God calls them and appoints them their places, may be able to "live of the gospel" without being brought to such straits and shifts as some preachers are at the present time.

The readers of the EVANGELIST are familiar with its position on the subject of questionable means of raising money for religious purposes. We have more than once remarked that when those who have practised those methods, long are giving them up because they see their evil results, it is entirely too late in the day for us to be adopting them,

This paragraph on Church Music is worthy of a careful reading.

Now will any person say that a tune like "Hold the Fort," and many similar ones, is reverent, or has any of the elements of sacredness about it that should characterize church psalmody? We read elsewhere in the Christian Union "Emotionalism, like intellectuality and ecclesiasticism, is a hindrance to the religious life, and a diversion of the energies into useless channels."

Our Omnibus.

Bro S Woolner has returned to his farm near Marsville. We understand he has decided to give up the work of the ministry. We regret this decision.

We are pleased to be able to introduce as editor of a new department Bro. J. A. Arkin, of Orangeville. We trust that our Sunday school workers will heartily co-operate with him and so make the Sunday-school column very useful.

"Enclosed find two dollars, which will put me right on your books. I like the EVANGELIST very much indeed." We shall be glad to have many more of our friends put themselves right on our books.

"Enclosed please find one dollar for the renewal of my subscription to the EVANGELIST, which source of Christian intelligence and spiritual food I would not be without. Thank you, brother, very much. You find the EVANGELIST to be just such a paper as we want it to be.

We are glad to add to our exchange list the Southern Christian, published at Atlanta, Georgia. It is a weekly of four large pages, well printed on good paper.

It is not by regretting what is irreparable that true work is to be done, but by making the best of what we are. It is not by complaining that we have not the right tools, but by using well the tools we have.

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

Bro. George Fowler of Guelph, has very kindly agreed to furnish our young people with notes on the C. E. prayer-meeting topics. The first instalment will be found in this number. The Christian Endeavor movement cannot live unless the members grow in the knowledge of the Lord Jesus Christ, and they cannot do that without studying His word. Bro. Fowler's notes will help those much who are preparing to take an intelligent part in the prayer-meeting.

Some time ago we regretfully chronicled the suspension of *The Missionary Weekly*, of Richmond, Va. The *Weekly* was one of our favorite exchanges; we are able now to announce that it has recently revived through an arrangement with the publishers of the *Apostolic Guide*. The *Weekly* has adopted the form of the *Guide*, and is in large part the same as to contents, but has special departments for Virginia and the East. A. R. Moore and B. A. Abbott are the Editors. We hope this arrangement will prove profitable and satisfactory to all concerned.

**TO SUNDAY SCHOOL SUPERINTENDENTS:**—Have you seen "Bible Lesson Pictures," large sheets printed in colors, with pictures illustrating each lesson in the international series? They are issued in quarterly clusters at \$1.25; per year, \$5.00. Try them for a quarter; after that you will not willingly do without them. Send to the Christian Publishing Co., 1522 Lucas Place, St. Louis, Mo. There is no duty on them.

We have failed hitherto to pay our respects to *The Harbinger* of San Francisco, Cal., and Portland, Oregon. Its special field is the Pacific Coast, and is edited by D. T. Stanley. It has sixteen pages about the size of those of the *Guide*, and apparently intends to be not a whit behind the very best of the papers in the brotherhood. We are very favorably impressed by the few numbers we have seen. Whatever may be true of other papers among the Disciples, *The Harbinger* is not disposed to sell the truth for popularity. Here is a specimen of its style.

The man who understands the gospel and knows the gospel requirements, is recreant to the trust imposed in him if he does not preach the gospel plainly and uncompromisingly wherever he goes; but as that gospel is a gospel of love, his preaching should also be in love. If he is in a place where sectarianism is strong, and the people know not the truth, it will often be necessary for him to speak with great plainness and directness that the people may know what the truth is, and the importance of accepting it. But send one of these good, good preachers into a stronghold of sectarianism to preach the gospel from the Bible standpoint would be as useless as anything imaginable. By all means let us have the gospel preached plainly, positively, at all times and under all circumstances, but let it also be preached in the fear of God and in the love of the people.

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**Church News.**

**COLLINGWOOD, Dec 19, 1892.**—A young man and woman confessed faith in Christ and were baptized last evening. C. SINCLAIR

**HAMILTON, Jan. 2.**—Two young ladies from Oakville were baptized here yesterday morning. We are glad to hear that a small company of faithful disciples meets in Oakville every Lord's day to break bread.

**WEST LORNE.**—At the meeting at West Lorne, Bro. T. B. Knowles, of St. Thomas, was the speaker; the meeting commenced on Saturday evening, Dec. 24th, and continued over Lord's day. The writer had the pleasure of meeting him for the first time, and also of listening to an able discourse, but immediately after the evening meeting closed, I took the train for St. Thomas, to fill Bro. Knowles' appointment. On my arrival I was met by his eldest son and escorted home by him, and was met at the door by Sister Knowles, whose ability for receiving and entertaining her guests needs no comment. After meeting on Lord's day morning I was invited to the home of Sheriff Brown, whose home and hospitality is all that could be desired; returning home on Monday morning in time to meet Bro. Knowles and have a pleasant talk with him before his departure for St. Thomas.

The brethren and friends at West Lorne were delighted to listen to his able presentation of truth, and believe him to be a Christian gentleman of a high order of intellectual power and ability. The writer would have been delighted to have listened to him, but was deprived of the treat, but still hopes in the near future to have the privilege of the same. Jan. 9th, 1893. R. M. A.

**Muskoka Notes.**

Christmas came with very severe weather, but good sleighing here. Had an excellent social tea and Christmas tree at the Town Hall in Brunel, Dec. 23. Two trees were loaded down with presents for the children, also for others as well; some of the presents came from Toronto, some from Erin, some from Kilsyth, and many belonged to the neighborhood. The recipients were delighted. The programme was decidedly good, and every item well rendered.

I also had the pleasure of attending another meeting of a similar kind on Dec. 24, at the number 4 School house, Brunel. These gatherings although very gratifying to the young people, have their disadvantages to the aged, especially in cold weather. Christmas trees are very common, but not all as profitable—spiritually—as some would like to make them.

There are quite a number of disciples at North Bay, Nipissing. W. M. C.

**Jottings**

Our Sunday School entertainment was held on the evening of the 22nd, and notwithstanding the stormy night, was well patronized. A few tea was provided the children and parents at 5 p. m., which delighted the little people, and to which the older ones did not object. The entertainment, proper, to which the public was invited, commenced at 7.30 p. m. There was a choice programme—the rendering of which was about faultless throughout. A collection was taken up during the evening. The audience dispersed at an early hour, all feeling well satisfied.

**PROGRESSING.**—The Meaford church, we are pleased to hear, have come to see the propriety of putting a man into their field to preach the Gospel. We understand they have engaged Bro. Keffer. May the Lord crown their effort with success, and may many souls thereby be brought to the world's Saviour.

Upon the 2nd inst. I commenced a special meeting with the Stayner brethren, purposing continuing for two or three weeks, but the elements were against us. The frost was intense, the wind was furious, the snow came in great abundance, and the roads filled up and I returned home. Men who have lived here for thirty years tell me they never witnessed such a storm as we have had during the last week, but it is over now and we have abundance of snow for sleighing.

C. SINCLAIR.  
Collingwood, Dec. 27th, '92.

**Co-operation Notes**

CONTRIBUTIONS.	
C. Sinclair	\$5 00
Mrs. C. Sinclair	\$5 00
A friend	\$2 00

Those whose subscriptions to the Home Mission Fund are not yet paid are requested to pay them at as early a date as possible.

GEO. MUSRO, Cor.-Sec.

**Literary Notes.**

**TO PUBLISHERS.**—All books, tracts, pamphlets, magazines, etc., intended for notice or review in this department must be addressed to the Editor of THE CANADIAN EVANGELIST, 35 Wellington Street North, Hamilton, Ont.

**TORONTO SATURDAY NIGHT** has been enlarged to sixteen pages, and a number of interesting features added to its former attractions. The Christmas number of *Saturday Night* is finely gotten up: the illustrations are of a superior character, and the special picture, "Her bright smile haunts me still," is a beautiful work of art.

**2000 Sermon Books Free!!!**

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

**Perhaps You Already Know,**

If you don't you should—that we can make any size or style of high class photograph, or any kind of a picture that can be produced in high class order, at a moderate price. We want an order from you, and are going to keep dinging at you until we get it.

FREDERICK LYONDE, High Class Photographer, opposite Post Office, Hamilton.

J. B. Colgate, of New York, who has given to Colgate University one million dollars, suggests in his letter to the trustees that "at least once a week the attention of the students, at all stages of their course, may be called to the teachings of our Savior as recorded in the gospels, as distinguished from the interpretation of these teachings by men, as embodied in creeds, catechisms, articles of faith, and denominational dogmas."

A wise man is J. B. Colgate. May his tribe increase.

**Gives Good Appetite.**  
**GENTLEMEN.**—I think your valuable medicine cannot be equalled, because of the benefit I derived from it. After suffering from headache and loss of appetite for nearly three years I tried B. B. B. with great success. It gave me relief at once and I now enjoy good health. MRS. MATTHEW SPROUL, Dungannon, Ont.

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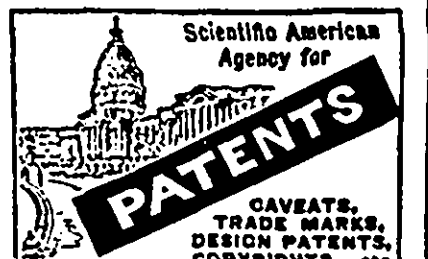
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Read this letter from another Toronto Citizen.  
To J. V. Egan, Truss Manufacturer, Etc., 266 West Queen Street, Toronto, Ontario.

DEAR SIR,—I have been ruptured about thirty-three years. My suffering during that time have been intense and can only be appreciated by those similarly conditioned. My business as carpenter and joiner (as all know) demands considerable muscular exertion, frequently have I been compelled to quit work, although at the time wearing Trusses made by the most prominent makers. I could not stand erect, and often had to lie down to ease my suffering. All the Trusses I have worn have been utter failures. It has been one long round of misery and mortal anxiety, loss of time and physical torture. About six months ago, thank God, I heard of your great success in the treatment of Rupture etc. The appliance you adjusted gave me, I can well remember, a feeling of support never before experienced by me, and has so continued to the present day. I am now comparatively a free man. Previous to this I could not stoop to do my job, do matter what I had to do. I got all Toronto without my rupture coming out. To add to the difficulty I have suffered with a violent cough for years, but in the face of all this your grand appliance has held me secure all the time while doing the hardest work. Only two days ago I carried a bundle of green shingles up on a two-story building and not a "hodge." I never could or dare attempt such a thing before without danger of my life. To crown all, I have worn and continue to wear your appliance with great comfort, for all of which I feel deeply indebted to your skilful treatment.  
Very truly yours,  
136 Teraulay St., Toronto. DONALD MCKINNA.

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Woman's Work.

Conducted by Mrs. S. M. Brown and Miss Jack R. ...

O. C. W. B. M.

President, Mrs. W. B. Malcolm, 89 Church St., Toronto; ...

Programme for January Meeting of Auxiliaries.

- Subject: "Christian duties and privileges." 1, Hymn No. 114. (Hymn and tune book) 2, Prayer by President. 3, Responsive scripture reading, 2 Peter, i. 1-12. 4, Sentence prayer requested from each sister present. 5, Business: Reading of Minutes, etc. Roll Call Members responding by scripture quotations. Payment of dues. 6, Hymn 583—"Sav our, Thy dying love." 7, If advisable, divide subject having two short papers, one the duties and the other the privileges of the Christian. Ecclesiastes xii. 13.—John i. 12. 8, Hymn 575—"Nearer, my God, to Thee." 9, Prayer.

M. C. S.

Letter from Montreal.

MONTREAL, Dec. 25, 1892.

MY DEAR MRS. MUNRO:

Enclosed please find four dollars; three seventy-five of it I wish to give towards the support of Miss Rioch; with the remaining twenty-five, I would like to have a photograph of her forwarded to me. I send this money in memory of our dear little son who left us a year ago last June. I shall try to send every year the sum he gave to the Sunday school, or rather would give were he still here. I trust the Lord will bless the humble effort in His memory and her who has given her life to win souls for the Master.

Your Sister in Christ, FANNY F. REID.

A Union prayer meeting of the Auxiliaries of the different W. F. M. Societies was held in Hope St. Methodist Church, Owen Sound, on Friday afternoon, Jan. 6th. Four Auxiliaries were represented, and while the attendance was not large, it was composed of the most active woman workers of the town. The exercises were varied and were of the most practical nature, and were qualified to inspire those present with greater zeal and earnestness in the cause of Foreign Missions. The most noticeable, and at the same time, the most hopeful and cheering fact in connection with this meeting was the harmony and unity of sentiment which prevailed among us. Nothing has ever proved so powerful a factor in the unifying of the Church of Christ as does the work of Foreign Missions, and soon the denominational lines which have kept Christians apart so long, and hindered the cause of Christ in the world so much, will have melted as quietly and completely as snow in spring. May God hasten the day J. E. L.

Quinsy Cured.

Gentlemen,—I used to be troubled with quinsy, having an attack every winter. About five years ago I tried Haggard's Yellow Oil, applying it inside my throat with a feather. It quickly cured me and I have not since been troubled. I always keep it in the house.—Mrs. J. M. Lewis, Galley ave., Toronto.

Young People's Work.

FOR CHRIST AND THE CHURCH.

C. E. Prayer Meeting Topics.

JAN. 22, '93.—God's Covenant. If thou wilt, then Zech. iii. 7; John xv. 7-8.

The word covenant is of Latin origin, meaning, a coming together, hence a mutual agreement of two or more persons or parties. The Greek has two words for covenant. One to denote an agreement between equals, the other between superiors and inferiors. The first word is not used in the N. T., but the other is found over thirty times. "Three things are implied in every covenant, viz: The covenanter, the covenantee and the various stipulations which are made and entered into by the parties. In the Adamic covenant, for instance, God is the covenanter, Adam and his posterity are the covenantee, and the condition of life, health and happiness are the things stipulated." Milligan.

The Old Covenant promised to Abraham (Gen. xii. 1-3), was four hundred and thirty years after established at Sinai, served its purpose (Gal. iii. 24) and passed away (Col. ii. 14).

The New Covenant foretold by (Jeremiah xxxi. 33-34) was fulfilled in Christ (Gal. iii. 29).

In the O. C. Moses was the mediator; in the N. C. Christ is our mediator between God and man. They entered the O. C. by a natural birth, the New Covenant by a spiritual birth (John iii. 5). The conditions on which we may enjoy the blessings of the N. C. are found in Christ's last commission (Mark xvi. 16), also as expressed by Peter (Acts ii. 38). There is first the coming into Christ (Rom. vi. 3), and then a faithful continuance in well doing unto the end (Rev. ii. 10).

Our relationship with Christ is very close, an abiding in Him (John xv. 14), Christian living, Christian doing, a showing forth to the world Jesus Christ in our daily lives.

If we, as the covenantees, faithfully carry out these conditions, God, the covenanter, will bestow upon us eternal life and joy forever more. "Let this mind be in you which was also in Christ Jesus" (Phil. ii. 5).

JAN. 29th, '93.—Christian Endeavor Day. The day of small things. God's blessing upon it. Zech. iv. 10; Job viii. 5-7.

Not to despise the doing of small things is a lesson which the young Christian should learn early. It is the little acts done in Christ's name which in their aggregate make up the Christian's life. A cup of cold water given in His name is rewarded. Matt. x. 42.

Let us briefly enumerate some of the great things of the present which had their "day of small things."

1. The Church of Christ began as the little mustard seed. The Kingdom of Jesus Christ was at one time the little stone cut out of the mountain without hands. On that memorial Pentecost which witnessed the birth of the Church of Christ what mountains of difficulty reared themselves in the pathway of the infant church.

2. The Reformation of the sixteenth century had its beginning, we might say, in the heart of one man Luther, with the Bible in his hand, faced the powers of the world. He stood alone, but God was with him. The centuries since attest to the greatness of that moment.

3. Carey's earnest pleading for mission to the heathen was scoffed at, laughed at and ridiculed. Noth-

ing daunted that brave man of God. It was the day of small things, but now every nation under the blue canopy of God's heavens is opened to the "missionary of the cross."

4. One of the most potent instruments of the church for carrying out the "Great Commission" is the Sunday school. It had its inception in the school of ragged children gathered together by Robert Raikes for instruction in God's Word.

5. About three-quarters of a century ago, a few earnest men, chief among whom was Alexander Campbell, banded themselves together for the restoration of "Primitive Christianity." The few have grown into an army of nearly one million.

6. What of the C. E. movement? A child of a few years developed into a giant. A nation born in a day.

The secret of these movements developing such power and proportions is because God's blessing was with them.

Invite your pastor to preach a sermon on C. E. work.

Guelph. GEO. FOWLER.

TORONTO, Jan. 11.—Cecil Street Church of Christ Y. P. S. C. E. organized Oct., 1891, with 17 active members. Altogether 82 have signed the active member's pledge, and 12 of this number have come from the Associate list. Thirty of these have left the city. Some have taken transfer letters, others have located in places where there is no Endeavor Society, so that we now number 52 active and three associate members.

We had been a Young Peoples' Society for over three years, and at the dedication of our church, March 1891, we pledged \$500 to building fund, to be paid in two years. Of this amount we have paid \$391. We have promised in addition \$66 to be paid by the first of June. We have raised during the year \$338, \$8.50 of which went to the Welland mission. We elect our officers semi-yearly. They are at present: President, Mr. Ed. Hambly; Vice-President, Miss Ada G. Leary; Rec.-Sec., Miss Hattie Anderson; Treasurer, Mr. Ed. Burton. ALICE M. HALL, Cor.-Sec. 284 College Street, Toronto.

Children's Work.

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

Besides this, giving all diligence, add to your faith, virtue, and to virtue, knowledge; and to knowledge, temperance, and to temperance, patience, and to patience, godliness; and to godliness, brotherly kindness, and to brotherly kindness, charity.—2nd Peter, i. 5, 6, 7.

Dear Mission Band Leaders.

We are just entering on another new year, and now that the holiday season is over we shall be at liberty to give more earnest attention to our mission work. Our missionary year is passing very rapidly and we have only a very little more than four months in which to accomplish our share of the year's labor. I hoped to have heard from all the bands, but there are a few who have not sent in reports. It may be that they are waiting until they are ready to give a fuller report than they can now, and that for the next paper I shall have heard from you all. Many thanks to those who did write. We should raise \$200 this year, if we want to do better than last year and keep our good name for growth and progress. I hope none of you are growing the least bit discouraged or tired of your work, but are ready to do the

best you can during the next few months. Earnestness and zeal are infectious qualities, especially in dealing with children. May our Father grant you all the wisdom, strength and courage you need, and grant you a happy new year in His service.

DEAR MRS. LEDIARD,—Since our last report our president feels encouraged that the Children's Mission Band has taken on a new impetus. The last meeting proved more interesting than usual, several little girls furnishing recitations, which they are always willing to do.

They are being taught the verse you requested them to learn—"God so loved the world, etc." Some of them knew it before and had recited it at the fortnightly meetings, and quite a number have learned it since. The members of the Mission Band took part in the Sunday-school entertainment, which passed off very pleasantly.

LIZZIE CAMPBELL, Sec.

Blenheim, Dec. 26.

The Kilsyth "Cheerful Givers" gave an entertainment on the evening of Dec. 13. The little folks all acquitted themselves very well and the behavior was noticeably good. The programme comprised several musical selections, rendered by the younger members of the church, which with some other items, made a pleasant and profitable evening's entertainment. The mission fund was increased to the amount of \$7. I believe.

DEAR SISTER,—Some time ago I asked the children of our Mission Band to bring me some of their cards to send to the children in foreign lands. And now, as I see our dear Sister Rioch has asked for cards, and you have so kindly offered to make the scrap book, I am going to send you the cards I have on hand. If you need more at any time and will let me know, I think I can get them. I am trying to interest the children in this grand work. I do not think we realize how much depends on the way we teach the children, for they are to carry on the work that we are doing, and how can they do so if they are not taught the need of doing it? I pray that God may arouse us that we may do our duty. And may He be very near to our sister, who has given her life to the work. Yours in Christ's service. KARRIE F. PAYSON. Westport, Digby Co., N.S., Dec 25

The cards which came with the above letter were very nice and will help greatly towards our scrap book. It will need more than I have at present, but perhaps some of the other bands will have some now that they will be willing to spare. If so, send them promptly, please.

In answer to a letter of enquiry, Bro. Bulgin writes that the Ridgetown "Cheerful Givers" are once more at work under the leadership of Mrs. I. Norton. I hope that this band will not suffer again from a change of leadership, which has been such a hindrance in the past.

The Owen Sound "Golden Links" took an active part in the Sunday school entertainment on the Wednesday of Christmas week. It is a significant fact that the portion of the Sunday-school who are members of the band are the workers every time. J. E. L.

When the sun gives heat and light, When the stars are twinkling bright, When the moon shines on my bed, God still watches o'er my head, Night or day, at church or fair, God is even ever near, Kindly guiding lest I stray, Pointing to the happy way.

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Foreign Missions.

Contributions.

Ontario.— J. H. Hanns \$10.00

Official News from the Foreign Society.

The Executive Committee met in regular session in the Mission Room in the Y. M. C. A. Building, Cincinnati, Dec. 23, 1892. The devotional exercises were conducted by C. J. Tannar. The report of the Corresponding Secretary was read and considered seriously.

FINANCES.—The income for the month amounted to \$2,080.77; the disbursements to \$5,761.76. The receipts at this season are usually much less than the obligations of the Society. It is necessary to borrow money to support the work. The friends ought to bear this fact in mind. The Board is supposed to have unlimited resources at its command. There never was a greater mistake. There are no reserves. The Board has nothing except what is given to it to disburse in the work.

NOTES FROM THE FIELDS.—Japan.—E. S. Stevens, of Japan, reports that the new missionaries are studying the language. He expects to teach a class in English for the opportunity it affords of reaching young men. Dr. Stevens has dispensed a little medicine. "This is the work I believe I have prayed to do. I have not heard a soul hum or whistle a Christian tune on the streets, yet they are so crowded that they jostle each other. You should visit us and see the field. When the old workers ask for help no one at home can feel their meaning. It is beyond expression." Miss Harrison, speaking of her work, says "I have two weekly meetings and two Sunday-schools, also two charity schools—one with an attendance of 50 pupils the other with 14. I have three teachers and one evangelist employed. I teach four and a half hours a day, oversee and help with the girls' work, keep accounts, teach in the Sunday-school and speak in the meetings, but I am not strong and can not do full work. There have been four baptisms as the result of my work. One very excellent and promising young man was baptized last week. We have over four dollars of contributions on Lord's day. This is in the Savings Bank as a fund to build a new chapel here."

China.—C. E. Molland writes "We are now in our new home and feel very happy in having at last a comfortable dwelling in a healthy locality—a most estimable blessing in China." P. Bentley reports that James Ware and family arrived on Nov. 12. Since that time they have preached the gospel to hundreds. "Some of them remained to enquire of the way more perfectly. We have great expectations from our joint labors and the way seems bright before us."

India.—Dr. Durand says "I am getting nearly well again and all the rest as well except that Mrs. Durand had a fever yesterday preceded by a chill. I do not anticipate anything serious, however. There is every indication that the harvest time is at hand in this district. Whole neighborhoods are halting between two opinions, almost ready to come out for Christ. We have reopened two of the boys' schools at the earnest request of the people of the respective localities. Mrs. Durand has charge of the girls' school." The following statement is from W. E. Cooper "You will be pleased to learn that though Mrs. Cooper has been ill the greater part of

the month, her school in the compound is flourishing. The number of scholars on the roll is still 50 and the daily average attendance is 32. This is very good, as fever has been prevalent among the scholars. The Sunday-school, open to all comers, is in a progressive condition. Our preacher and colporteur have worked well during the time at their disposal."

England.—Geo. T. Walden reports: "Since my last report we have had several additions. The total since the report, 12. We have started a Y.P.S.C.E., with an attendance of 40, and begin under Mrs. Moore's leadership monthly mission meetings next week." W. Durban writes: "I have recently baptised seven at Tasso Tabernacle. Six of my hearers at Hornsey are asking for baptism. In both places the Lord is smiling on us. I have been visiting Southport and Chester with much pleasure. In each place hopefulness predominates." W. E. Hogg reports: "As regards the work the interest seems to deepen week by week. The tabernacle at Gloucester is not large enough for our Sunday evening services. We long that in each member of our church the word of Christ may dwell richly and that all who are saved may seek to save some; thus shall we be sure of our work growing and prospering."

THE SAILING OF MISSIONARIES.—Miss Hattie L. Judson started for India on Dec. 7. E. T. Williams sailed on the 31st for China. C. E. Gaist and family expect to go to Japan in January.

OFFERS OF SERVICE.—Several young ladies have offered to go wherever they are needed. Owing to the condition of the treasury no appointments have been made. It is almost certain that a number will be sent to India, Japan and China before the year closes. There is great need of strong young men for the mission fields.

THE MARCH OFFERING.—It is now high time to be preparing for this event. The Foreign Society asks for only one offering in each church in a year for this work. The response ought to be on a generous scale. Thousands of churches ought to contribute to support this work. The receipts during current year ought to exceed \$100,000. There can be no advance in the work without this. A. McLEAN, Cor. Sec.

Obituaries.

SMITH.—On Oct. 18th, at the residence of her son, Bro. Thomson Smith, Lot 10, Con 6, Erin, Sister Nancy Smith was gathered home at the age of 87 years. Sister Smith and her husband, Bro. Matthew Smith, who died several years ago, were among the pioneer settlers in Erin. Moving from Niagara district they chose this as their home nearly 70 years ago, and by honest industry they overcame the many difficulties of backwoods life, and helped to turn the wilderness that then was into the present abode of plenty, civilization and religion. Sister Smith became a Disciple while quite young, her husband had been raised in the Presbyterian faith. The young wife proposed that they study the Scriptures together and follow only that which they found taught therein. In a very short time he saw that she was right, and was immersed by Elder Jas. Black. Would that more would thus learn of Christ and promptly follow him. They were among the first members of the Erin Center Church, and were always faithful in attending the Lord's day meetings, thus showing their interest in the Lord's service. Their family consisted of 8 children, two of whom were taken in infancy. The rest were Thomson, above mentioned, who is a

deacon in the Erin Church, Henry, who was killed suddenly on his farm in Erin two years ago; Mrs. Christopher Hamilton, who lives near Hillsburg; Mrs. McCutcheon, near Ospringe, and Mrs. Travis and Mrs. May, whose homes are in the States. These all became Disciples, an ample reward to their mother for her faithfulness in always getting her young family ready, even amid many cares, and taking them with her to meeting on the Lord's day. A worthy example to all those to whom God has entrusted children.

R. W. BALLAH.

ABBOTT.—The death of Bro. Wm. Abbott, which took place at Everton on Dec. 22, 1892, aged 82 years, removed from our midst one of the oldest Disciples in this part of the province. He was born in England in 1810, and came to Eramosa with his father about 1826. Coming thus early in life and in the history of our part, it was his to endure a full share of the privations and hardships belonging to the lot of the pioneer. He possessed an excellent constitution, and was a robust, hard working man until about six years ago, when he sold his farm and retired from active work.

In May, 1834, he was baptized by the late Elder James Black. He understood well the simple gospel, lived a life of faith and devotion, progressing in the divine life as he grew in years. Since the death of his partner in life, our esteemed sister, Martha Abbott, he has lived among his family. In December, 1890, while on a visit to Everton, he was taken sick at the house of his daughter-in-law and until his death, over two years afterward, was confined to his bed. A more patient, cheerful, hopeful invalid it would be well nigh impossible to find. His sufferings were intense and constant, yet visit him at any time and he was ever ready to speak of the blessings awaiting the redeemed, and very often almost constantly expressing the wish to be taken home, remarking at the same time that "whatever my Heavenly Father thinks best I know he will do for me."

Bro. Abbott earnestly desired to live, and from our point of view—lived the life of a God-fearing, righteous man. And his closing days on the footstool were spent in joyful anticipation of the glory, rest, honors and blessings evermore that are awaiting the children of God. His life and death were indeed a triumph in the gospel of the Son of God.

During the greater portion of his long and painful illness he was kindly nursed and cared for by his daughter-in-law, Janet and Grace Ann Abbott, which attention was duly appreciated by our departed brother.

The funeral to the Everton Cemetery took place on Dec. 24, 1892, and was largely attended. Brief services at the house were conducted by the writer. While at the meeting house Bro. Geo. Munro, Editor of the C. E., spoke from 2 Timothy, iv. 7-8, impressing the necessity of fighting the fight, of finishing the course, of keeping the faith, if we would have any just claim to the crown of righteousness. P. BAKER.

[It is not necessary to add to what Bro. Baker has so well and so truly said concerning that departed saint, Wm. Abbott. Nevertheless we feel like saying, it was good for one to know him. He made the impression that one could be a Christian and ought to be a Christian. He loved the Lord, His word and His people. He exhibited that wise simplicity so highly praised in the New Testament; he received the word of the Lord with all readiness of mind and earnestly sought to adjust his thought and his acts to the same. In him abode "faith, hope, love." His memory is blessed.—G. M.]

Married.

BLOUNT-BIDDLECOMB.—At Glencoe, Dec. 22nd, 1892, by A. McMillan, Harman Blount, of Detroit, to Jane Biddlecomb, of Glencoe.

JACKSON-BALDWIN.—At Everton, Dec. 28, 1892, by P. Baker, Robert Jackson, to Maggie Baldwin, both of Otton, Ont.

HALL-WEATHERSTONE.—At the residence of the bride's father, Mr. Adam Weatherstone, Everton, Dec. 29, 1892, by P. Baker; James E. Hall, of Rockwood, to Jane Weatherstone, of Fergus.

For Young or Old.

Children and adults are equally benefited by the use of Dr. Wood's Norway Pine Syrup, the new and successful cough remedy. It stops coughs in one night and may be relied on as an effectual remedy for colds, asthma, bronchitis and similar troubles. Price, 25 and 50c. at druggists.

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MISS LELA CULLEN IS RESCUED FROM WHAT HER PHYSICIANS AND FRIENDS THOUGHT TO BE HER DEATH BED.

Winnipeg Tribune.

CALGARY, N.W.T., Oct. 20, 1892.—For some time past the residents of this town have been deeply interested in the case of Miss Lela Cullen, a young lady who had so nearly approached the portals of the great unknown that her friends despaired of her recovery, and who has now fully, indeed almost miraculously, regained her health and strength. Having read the particulars of what appeared to be miraculous cures, your correspondent determined to investigate the case of Miss Cullen and now sends you the particulars, fully believing that you will be justified in giving them the widest publication.

When your correspondent visited the residence of Mrs. Cullen, the mother of the young lady, he was courteously received, and in reply to his enquiries as to whether she would be willing to give the facts of her daughter's wonderful recovery, for publication for the benefit of other sufferers, Mrs. Cullen readily assented. "My daughter's first illness," said Mrs. Cullen, "was in June, 1892, when she was taken with the measles. At that time she was 17 years of age, tall, fine looking and exceedingly healthy, weighing about 140 pounds. All the family took the measles and all got over them without trouble, except Lela. Her case from the first baffled all the ordinary remedies used for that disease, and as the measles did not come out a physician was called in. He administered remedies, but with no better results, and her case seemed to baffle the physician's skill. After a few weeks my daughter began to improve somewhat, but did not regain her former strength, and six weeks after she was first taken ill, her face, neck and limbs broke out in blotches. The doctor was again called in and said it was the measles getting out of her system, and that she would soon be all right again. The doctor's statement was not verified, however, for not only did my daughter not improve, but she gradually grew worse. Soon after she began to swell, first the feet, then the limbs, breast and face became puffed up. Another doctor was called in and he pronounced her trouble dropsy, resulting from the measles. The doctor attended her all winter, and although he seemed to do all in his power for her, she gradually became weaker and weaker. She did not eat and tomes failed to improve her appetite, and as she gradually grew weaker she lost her courage, felt that hope of life was fast slipping away. In the spring, the doctor's medicine having done her no good, was discontinued, and instead he gave her preparations of beef, iron and wine, hypophosphites, eggs, cream, etc. In fact, stimulants of this kind had to be constantly forced upon her to keep her alive and I gave up all hope of her recovery, and in my

misery waited for her death. She was now so weak that she could not walk across the floor, and in order to rest her we would lift her into a chair, where she would sit for a short while, when we would again place her in bed. She was slowly but surely dying before our eyes, and nothing we could do for her was of avail. She was still puffed up, and nothing the doctors could do would reduce the swelling. Her limbs would no longer support her, and she could only sit up a very short time each day. In this condition she lingered on until August, 1891, some fifteen months after she was first taken ill, and while we were sorrowfully awaiting what seemed the inevitable end, a ray of hope came. I read in a newspaper of a remarkable cure from the use of Dr. Williams' Pink Pills for Pale People, and while I feared that I had heard of this wonderful medicine too late, I hoped almost against hope and sent to the headquarters of the company, at Brockville, Ont., for a supply. At this time, Lela was not able to be removed from bed, her weight was reduced to 90 pounds, and her lips were blue. You will thus see how little hope there appeared for her when she began the use of Dr. Williams' Pink Pills. After she had taken the first box, although there was no visible improvement, she thought they were doing her good, and her spirits began to rise. At the end of the second box I could notice the improvement, and Lela was very hopeful, and felt life was returning to her again. After she had been taking Dr. Williams' Pink Pills for a month, she was able to get up, and by October she was so well that she could superintend work about the house. She still continued taking the Pills, and rapidly recovered all her old time health and spirits. I cannot tell you," continued Mrs. Cullen, "how deeply grateful I am for the wonderful medicine that saved my daughter's life. You may be sure that both me and mine will always warmly recommend it, as we have every reason to do."

WHAT A PROMINENT DRUGGIST SAYS. Your correspondent then called upon Mr. J. G. Templeton, the well-known druggist on Stephen avenue. In reply to an inquiry as to what he could tell me about Dr. Williams' Pink Pills, Mr. Templeton replied: "What can I tell you about Pink Pills? Well I can tell you, they are the most wonderful medicine I ever handled, I had experience with them in Ontario before coming out here, and in all my experience as a druggist, I never knew any medicine have such a wonderful demand, or give such great satisfaction. My experience here has been like my experience in Ontario, all who have used Dr. Williams' Pink Pills speak in their praise, and if I were to tell you how many boxes I am selling here daily, you would be readily excused for being somewhat incredulous. If I am asked to recommend a medicine, I unhesitatingly recommend Dr. Williams' Pink Pills, and my confidence in them has never been misplaced. I have already said the demand for Pink Pills is astonishing, and they invariably give the best satisfaction. I know this to be so from the statements of customers. I have sold here and in Ontario, thousands of boxes, and have no hesitation in recommending them as a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after-effects of la grippe, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of any nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, of Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing their trade mark and wrapper at 50c. a box or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk or by the dozen or hundred, and any dealer who offers substitutes is trying to defraud you and should be avoided. Dr. Williams' Pink Pills can be had of all druggists or direct by mail from Dr. Williams' Medicine Co., from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive, as compared with other remedies or medical treatment.

List of Agents.

Some of our subscribers send us their subscriptions by registered letter (which means an expense of ten cents), when there is a person in their church to whom they could pay, and who could tell them when their subscription expires. For their benefit we publish the following list of agents:

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The Montreal Witness.

The Montreal Witness, which is to move into its own building next spring, will be by far the best equipped newspaper in a mechanical point of view in Canada. Its immense Hoe quadruple machine will be capable of turning out 60,000 eight page or 30,000 twelve or sixteen page papers an hour, printed complete on both sides, cut, pasted and counted in piles of fifty. This will be one third faster than any other press in Canada. In addition its matter will be set on the Mergenthaler Linotype, which gives a new, clean face of type every issue, and its form will be compact and beautiful. The Witness, although old and reliable, is up to the front in respect of enterprise, and its readers expect and are not satisfied with anything but the best. The price of the Daily Witness is \$3 a year, of the Weekly Witness \$1, and the Northern Messenger, published from the same house, is 30 cents. Agents wanted in every town, village and post-office. Specimen copies will be sent free to any of our readers on application to the publishers, John Dougall & Son, Montreal.

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

A Dangerous Cold.

DEAR SIRS,—My little girl last winter had a very bad cold which almost resulted in congestion of the lungs. After doctoring with her for three months without success I tried Haggard's Pectoral Balsam, and two bottles of it cured her. She is now strong and healthy. MRS. SAMUEL MULHOLLAND, Hamilton, Ont.

Photographs for Sale.

Many having expressed a desire to possess photographs of Sister Mary Rioch, we have decided to procure a quantity of them and offer them for sale at 25 cents each. The different members of our Board (the O. C. W. B. M.) will keep a supply, so that those living near them may obtain copies conveniently. The names and addresses of the Board are given here: Mrs. W. B. Malcolm, 89 Church st., Toronto; Mrs. S. M. Brown, Warton; Mrs. E. McClurg, Ivan; Mrs. G. Munro, Hamilton; Miss Bella Sinclair, Blenheim; Miss Annie Kilgour, Guelph; Miss Jennie Fleming, Kilsyth. Mrs. James Lediard, Owen Sound, will also have a number of the pictures for sale. As the photographs are being prepared in Hamilton, those who can not get one from a member of the Board without writing a letter, had better send to Mrs. Geo. Munro, 35 Wellington St. North, Hamilton.

Our friends may depend upon receiving a good likeness and a well-finished picture, as Mr. F. Lyonde has promised us first-class work. Any profit there may be from the sale of the pictures will go into our Foreign Mission Fund.

MRS. W. B. MALCOLM, President, O. C. W. B. M.

[Owing to the many cloudy days since the order for the photographs was given, there is delay in filling the orders that have been sent in for them from many quarters. Our friends will please have patience; they will receive the pictures as early as possible.]

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

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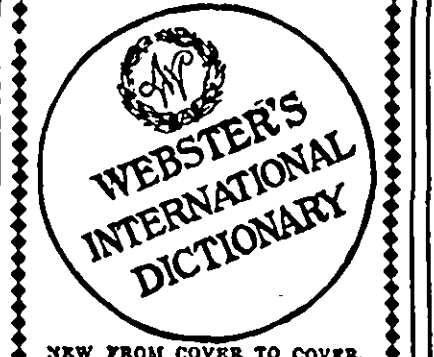
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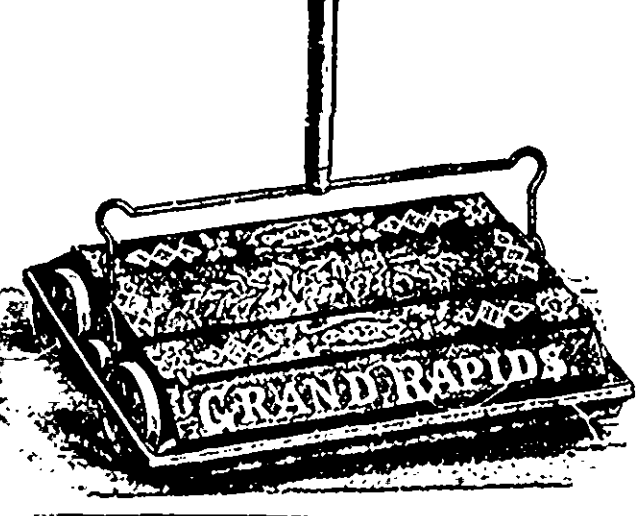
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