

The Canadian Evangelist.

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

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The Canadian Evangelist

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

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

The Buried City.

On the eastern bank of the river Tigris, nearly opposite the town of Mosul, there once stood a great and important city, the capital of Assyria, one of the oldest and grandest empires of antiquity. This "exceeding great city of three days' journey" was probably founded by Nimrod (Gen. x, 11), and contained a vast population. Diodorus Siculus asserts (ii. 3) that it was sixty miles in circumference, surrounded by walls one hundred feet high, and broad enough for three chariots to drive abreast them; and was defended by fifteen hundred towers of two hundred feet in height. We cannot verify all these statements, but, according to Strabo (xvi. 7-37), Nineveh was larger than Babylon in circuit, and it must have been a "great city."

But for centuries the very site of this city was unknown. When four hundred years before Christ, Xenophon, leading the retreat of the ten thousand Greeks, encamped his army on the site of ancient Nineveh no one could tell him that any such city had existed there; though they spoke of a city called Larisa. Indeed skeptics have claimed that there was no such city as the Nineveh described by the Hebrew prophets; and yet the account of both profane and sacred historians is clear that there was such a city as Nineveh, that it was great, wealthy and powerful, and that it was long ago overthrown and destroyed.

In 1843, M. Botto, the French consul at Mosul, made certain discoveries in the great heaps opposite that city, and about 1845 Austen Henry Layard entered upon a systematic investigation of these ruins. Excavating the great mounds and heaps scattered over a wide territory, he found palaces, tombs, inscriptions, images, idols and statues buried beneath the soil, yet so preserved that the plans of the buildings could be traced, the foundations determined, the sculptures examined, and in some cases the structures themselves substantially restored upon paper, in the style of the original architecture. There were halls, palaces, columns, tessellated pavements, gods of stone, and on every hand were sculptured on the marble slabs used in the construction of these ancient palaces the memorials of war, strife, hunting, amusements, records of victory, cruelty, fury and destruction. In some instances events were depicted which

were described by the Hebrew prophets as occurring in the days of Assyria's glory, such as the sieges of Lachish and Samaria, and the names of kings and peoples mentioned in the Bible were found among these ancient ruins. Among other things were discovered tablets of clay containing inscriptions in arrow-headed letters, which have since been deciphered, and so the lost literature of past ages has been brought back to our gaze.

The prophecies of Nahum and others concerning Nineveh are fulfilled. The city is desolate, it is "empty, void and waste." The streets where Jonah uttered his warning cry are buried in the ruins of the fallen city, but a mound is still standing which bears the name *Naby Yunas*, or the tomb of the prophet Jonah, which is regarded as so sacred that no one has been allowed to explore it.

The Assyrian architecture was exceedingly beautiful, but its inscriptions tell the story of cruelty, brutality and sin; and the prophet said, "Woe to the bloody city." Beneath that woe Nineveh has gone down to dust, but God's Israel lives and His people yet rejoice in that word which abideth faithful, even though heaven and earth shall pass away.—*Common People.*

"Proof of Purgatory."

EDITORIAL ARTICLE FROM THE CURRENT ISSUE OF A BUFFALO CATHOLIC PAPER.

In this month of the Holy Souls, says a Roman Catholic paper published in Buffalo, the multiplied evidences of the existence of purgatory are timely and thronging to the fore.

Among these proofs is the charred shape of a hand in the panel of a door in a convent of the Franciscan tertiary in Foligno, Italy. It was made on Nov. 16, 1859, about 10 o'clock in the morning, by an apparition of Sister Teresa Marguerita, who had died suddenly a fortnight before. She appeared to Sister Anna, and, making a cry of lamentation that nearly froze the blood in the veins of the living religieuse, she announced that on account of her laxity towards some of the nuns who did not observe rigidly their vow of poverty she was condemned to the terrible flames of purgatory for 40 years. Then wailing, "O my God, how I do suffer!" she moved towards the door as if to depart, but before vanishing she laid one hand open on a panel and it burnt into the wood.

When the vision vanished Sister Anna screamed in terror. The whole community rushed to the clothes room, where she was busy when the soul showed itself to her. In broken accents, trembling and sobbing, she told the other nuns what had happened, and they saw a sort of mist still lingering in the apartment and the imprint of the burning hand on the door. They saw and believed, and, hastening to the chapel, made supplication for their suffering sister in purgatory.

Twice more did the dead appear to Sister Anna. The last time she declared that God had accepted the prayers, sacrifices, mortifications and alms that had been offered up for her,

and that she was about to be taken up to the glory and bliss of heaven.

An investigation of the apparition was held by the bishop of the diocese. In presence of the magistrates, the clergy and a large crowd of the people of Foligno the body of Sister Teresa was taken up from its grave, and its hand, notably delicate, placed on the imprint on the door, was found to fit it exactly. The testimony of the nuns was taken, and the supernatural character of the affair was recognized.

The mark is still there, black and ineffaceable. Some of the sisters who were present at the occurrence still survive, and they show the imprint to favored visitors. The Rev. Arthur Barry O'Neill, C. S. C., who saw it lately, tells about it in the *Ave Maria*, which contains a picture of it, and in conclusion he says: "Indescribable sensation of reverential awe stole over me as I looked—a sensation that endured long after I had thanked the courteous Franciscan for her kindness and returned to my hotel; and purgatory has never seemed to me so real and close as since that sunny August afternoon when I beheld one record of its vengeful flames in the Dead Hand of Foligno."—*Hamilton Spectator.*

[That's proof sure. Let no one disbelieve in Purgatory any more.—ED. EVANGELIST.]

The Brier Bush.

Like some bare life set thick with thorn,
Hedged hard by duty, desolate,
It grew apart, alone, forlorn,
Unthought by beauty, left by fate.

But something passed along that way;
A thought? A smile? A touch? A word?

A bit of sunshine through the gray?
A throbbing, lilted, lighting bird?

God know. But on the morrow morn
That brier was a burst of bloom.
Somewhere, mayhap, a soul was born,
There was such incense of perfume.

Not one who passed with interest rife
Had dreamed its wonder unconfessed,

That such a bare and lonely life
Held all of beauty unexpressed.
—VIRGINIA WOODWARD CLOUD, in
Youth's Companion.

Too Many Hypocrites

A Christian worker was recently walking with a man, who, in response to something said regarding his soul's salvation, made this answer: "I don't care to be a Christian. I don't want to have anything to do with Christians. They are a set of liars and thieves. Don't take any stock in them. Don't believe in them a minute. I always watch a church member if I am dealing with him."

The conversation went on for some little time, and he was asked among other things if his father and mother were Christians. "Yes," he said, "I tell you they were. They were Christians." Said the other, "I suppose, though, they were just like all the rest,—thieves and liars, and you couldn't trust them. They were church members, I suppose."

Immediately the man's fists doubled up, his face was flushed, and he said he never allowed his father and mother to be talked about in that way; but in a few minutes he was led to see the

error of his accusation, and the falsity of his position, and before they parted he said:

"I shall never make that assertion again. I am heartily ashamed of myself. I see very clearly the whole matter. If the hypocrites are not Christians, my father and mother were Christians. I want to be the kind of Christian they were if I am a Christian at all."

This is a very common statement made by the world's people, and oftentimes remains a challenge without any rebuke. It is well to remind such a one, in talking with him, that, whether professing Christians or men of the world, the following verse makes God the Judge and everything clear: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone." Rev. xxi. 8.—*Selected.*

Lost Lives.

Lost lives? which are they? Lives spent on self, wasted in pleasure, frittered on vanities, *lived for time?* Ambition may be gratified, aims achieved, honors won; but when earth is left behind what remains for such? Their grace and triumph will have vanished, self-consumed. Lost lives! As the words re-echo I see the saints of God, who from of old, declaring plainly that they seek a country, have cheerfully gone forth on pilgrimage "not knowing whither they went." Abraham is among them, Paul is among them, and the heroes of our century of Missions—Livingstone is there, Krapf is there, and William Carey; Allen Gardiner, starved to death on the desolate Fuegian shore; James Gilmore, tramping with bleeding feet frozen Mongolian uplands; Graham Brooke, dying alone on the Upper Niger; John McKittrick, sleeping in the first white man's grave in distant Lololand—they are all there, all part of the Eternal. And Jesus' life is there.

LUCY E. GUINNESS.

Union With Rome Impossible.

There is something preposterous in the importance which some people ascribe to proposals for union with the Church of Rome. We are not specially interested in the talk about union between the Roman and Greek Churches. It is not likely to be accomplished; and there is no reason to believe such a union would be of any benefit to the world. But it seems strange that any Protestant, who knows the history and dogmas of Rome, should suppose that there is any special significance in the Pope's invitation to all outside of his church to unite with it. This is nothing new. The Church of Rome will certainly receive all who submit to her authority—but none others. Cardinal Vaughan, of England, recently said that the only kind of union the Catholic Church could agree to is submission—that is, individual or corporate absorption. Cardinal Gibbons, who is deemed liberal, is equally explicit in a recent article on Christian unity, in the *Catholic Quarterly Review*. He

says: "One cannot be with Christ unless he be with his true church; and in his church he set up in Peter and his successors an authority which should be at once the rule of faith and the bond of union. All in opposition to that divine ordinance, all who separate themselves from it, cannot expect to have part with Christ; they will be against Christ." There is not much charity or liberality in pronouncing all Protestants "against Christ."—*Christian Guardian.*

The Leading Revivalists Immersed?

Yes. Let us read the list, and learn why. Moody was immersed by Geo. H. Pentecost while at Northfield; B. F. Mills was immersed by a Baptist preacher at Northfield; N. H. Harriman, a wonderful revivalist around Boston, was immersed by S. Hartwell Pratt; Yatman, once editor of *The Christian City* in New York city, and the greatest Y. M. C. A. evangelist now living, was immersed; Munhall, a union worker with Moody, was immersed; Major Whittle and Mr. and Mrs. Clark Wilson were immersed; Sam Jones was immersed; Henry Varley, the great English evangelist, was immersed. Why were these distinguished evangelists baptized by immersion? Their answer is that when they gave Bible readings during their revivals, and studied the Word of God topically, they found immersion to be the form of baptism practiced by the apostles. Is it not our duty to establish our plea in every city and town in this country when the people are wanting it?—*St. John Christian.*

Who Helps the Fallen?

Do you often hear of a man trying to lift an unfortunate woman when she falls from her high pedestal of honor and virtue? I think not. When once she trips and falls from her high and honorable position she lands in a depth from which few human hands will stoop to lift her out. Husband and father, brother and son, are too often dead to her from that hour. But on the other hand, men fall as low as possible for men to fall, and yet the wife will lift the husband from the gutter and press him to her heart. We have seen the wife follow the husband through this life in one constant whirl of misery, and when they separated at the gate of death she would weep that she could go no further. We have seen mother follow son, and sister follow brother through paths where man is rarely known to follow woman. Who is to blame for the downfall of woman? Should he not be more ready than any other to assist her to rise?—*Safeguard.*

The *Interior* suggests that the old Brush Run church building, the first church erected by the movement of Thomas and Alexander Campbell, dating back to 1811, which still stands at West Middleton, Pennsylvania, and which, since it ceased to be used as a place of worship, has done duty at different times as a country store, a blacksmith shop and a stable, be purchased by some enterprising disciple and worked up into canes and bric-a-brac for sale among the 800,000 "members of that communion." Not a bad idea. But it would be better still to preserve the old building intact, and transport it to some spot where it would stand through all the coming years as a relic of the olden time.—*Guide.*

Contributions.

"Of Course He Will."

ANNA D. BRADLEY.

Moody tells a pretty story of a little child who, upon the death of her parents, was taken into the home of strangers. The first night the little one asked her new protectors if she could say her prayers as she had always done. "Why, of course," was the reply. Kneeling down, she repeated the "Now I lay me down to sleep," which the dead mother had taught her. When this was ended, she paused a moment, then added a little petition of her own. "Oh, God," she prayed, "won't you please make these new people good to me like my own dear papa and mama used to be? for Jesus' sake. Amen!"

The baby arose from her knees. All gone was the expression of anxious care which, before, had rested on her brow.

"Now, of course He will," she said. Then gayly lifting her face for the first good-night kiss from stranger lips, she, in a few moments, was fast asleep.

"Of course He will." She had prayed for what was uppermost in her anxious little soul, and had never doubted that He who bade her come to Him with all her wants, would surely hear, and would as surely give her that for which she asked.

How inexpressibly sweet 'twould be if we—men and women, grown so weary 'mid life's busy cares—could ever hold this perfect, child-like faith.

Why can we not? Our theology is all right. We fully and freely accept the Bible as the inspired Word of God. We read: "Ask and ye shall receive." We piously assert that doubt is an insult to Him, whose better name is Love. And yet how few, how very few, there are who really and truly cast every care on Him, and joyously trust His promised word?

What is prayer? Surely it is asking for that for which we are in need. What is its purpose? The little child thinks it is: That we may secure that for which we are asking.

Ah, if you and I were only no wiser (?) than the little child, how much of doubt and fear, and sad unrest, would be kept from our lives!

We take our children in our arms and teach them of the good "All Father," who hears and answers prayer. How shocked we would be if they, the children, should express a doubt of what we so earnestly try to teach! How touched we are when we notice some tender little instance of their beautiful faith! We, the older ones, repeat it softly to each other, and gently add: "I wish I had a faith like that." Yet they exhibit only the trust which we have taught them they had the right to exercise.

Why do we teach so much better than we practice? Why, when we teach, "God hears and answers prayer," do we not believe? We say we do, yet our very anxiety and unrest proves how small is faith.

"Cast every care on Him, for He careth for you." Dare we do this? Yes, just so long as we believe the pledged word of God.

"Ask and ye shall receive." Is this true? It is, if God is true.

"He that cometh unto me I will in no wise cast out." "Like as the father pitieth his children, so the Lord pitieth them that fear Him." "I have loved thee with an everlasting love." "I will never leave thee nor forsake thee." "A mother may forget, yet will not I." "Come unto me all ye who are weary or are heavy laden and I will give you rest."

Do all these precious words apply

to me,—to Anna D. Bradley individually? Yes, every one of them, if it is true that "God is love."

Will He help me bear the common burdens that crowd into my humdrum, common-place existence? It seems as though He would, for He proclaims himself "A strength to the poor." "A strength to the needy in distress." "A strong tower." "A refuge from the storm." "A shadow from the heat."

Will He ever fail me? He whispers to doubting hearts like yours and mine, and calls himself "A sure foundation," and then He adds, "So long as the mountains are round about Jerusalem, so God's presence is round about his people, henceforth and forever more."

The glory of Jerusalem has vanished long ago. Its mighty walls have fallen into crumbling heaps. The heavy mists, the blackest darkness, the chilling blasts, the burning rays of scorching suns have, in turn, enveloped them. Yet round about Jerusalem, the fallen city, the grand old hills are standing still.

Yes, thank God, the hills are there to-day, and I can never fancy them in their unchanging, towering heights without a feeling of glad thanksgiving, for the promise stands sure and steadfast that, even so, my Father's protecting care for ever and ever envelops me.

"Father, I am lonely."

"Come unto me."

"Father, I am oppressed with many cares."

"Cast every care on me."

"Father, I grow affrighted, so many dangers threaten me."

"Fear not, for I am with thee, and I will be thy shield."

"Father, I and my dear ones stand in need of so many things. Not spiritual gifts alone, but food and clothing; my children's education; home and earthly friends,—ah, I need so many common-place, every-day, earthly things, what shall I do?"

"Your heavenly Father knoweth that ye have need of these things. Ask, and ye shall receive."

"Father, I have toiled so long, and I am weary."

"Come unto me and I will give you rest."

Ah me! Ah me! So many priceless treasures all about us, and our very own; and yet we stand so poor and needy.

Dare we believe His promised word? Will all things—if we trust—unite in working for our good? Will God be true?

Oh little child, I learn a beautiful lesson from your perfect faith. I borrow your sweet words of loving trust; I whisper low to my poor doubting heart—"Of course He will."

Infant Salvation.

Your editorial of 2nd October called attention to the interesting subject of infant salvation. I think we cannot doubt that their salvation is in harmony with such scripture as this: "Sin is not imputed where there is no law,"—as well as in harmony with the heart divinely implanted in all humanity. We cannot allow that the divine purpose was frustrated by the serpent, because righteous provision was made in "the Lamb slain from the foundation of the world." All that was lost in Eden was restored by the second Adam to infants, and even to sinners on repentance. Rom. v. 18-21, revised version, tells us, the same "many" who inherit Adam's nature receive the gift of Christ's righteousness until personal sin, and then, although trespasses abound, grace much more abundantly for all who repent and accept the "righteousness unto eternal life through Jesus Christ our Lord."

Let us remember also that first sermon to the Gentile Cornelius and the coming time when some of the redeemed ones shall be surprised by the commendation of the Judge, the Son of Man, in His glory, and welcomed into the heavenly home! (Matt. xxv. 31, etc.)

But the heart must be unto righteousness, and that grand purpose is found in all of those who are truly in Christ Jesus. (Rom. viii. 1-2.)

We are justified by several things. As we live by breathing, eating, drinking, etc., so in the life spiritual the sinner must believe, repent and obey the Lord Jesus Christ his Lord and Saviour.

God is just and merciful. In regard to such mortals as Cornelius (Acts x. 34) and to babes, we may rest satisfied that the righteousness of Christ is imputed. God is love. There are two laws referred to in Rom. viii. 2.

Yes, there shall be a great multitude which no man could number "from all tribes and peoples, before the throne and the Lamb, in white robes, crying, Salvation—blessing and glory and thanksgiving be unto our God for ever and ever. Amen." (Rev. vii. 9-12.)

Yours in the hope, SENEZ.

The Interior asks this suggestive question: "Why is it that when one ventures to interpose a suggestion that Christian love is a solution of most difficulties he does it in an apologetical and helpless sort of way, with the feeling that he will be regarded as weak, and his suggestion as sentimental? If one rise amid the jargon of contention to say it he may as well sit down when he is half way up and say it to no one but the Lord." There are two reasons why a man who makes that scriptural suggestion often has little or no influence. The one is because so many professing Christians like the display of contention; if not contention itself, and the other is because men who interpose suggestions of Christian love are sometimes well known schemers themselves. There are men who never need watching so much as when they are talking about brotherly love.—Canada Presbyterian.

Recently, Sam Jones was addressing a crowded audience, and said: "I want everyone in this congregation who wants to go to heaven to stand up." Of course, almost everybody arose. Then he said: "Now I want everybody who wants to go to the other place to stand up." At first no one stood up, but finally a long and lank and skinny individual, in the back seats, about as fat as an umbrella, arose and said "I don't exactly want to go to the other place, but I am willing to stand up rather than let the preacher stand all alone."

My Daughter's Cure.

Mrs. Geo. L. Hicks, 76 McGill St., Toronto, Ont., writes: "It is with pleasure that I testify to the wonderful merits of K. D. C. My daughter has suffered severely at intervals for the past two years and was steadily getting worse. She tried three of the best doctors in the city, but obtained no relief, also every remedy that friends would recommend with the same results, and continued to grow worse all the time. She was recommended by a friend to try K. D. C. and sent for a sample package. Before taking all of the sample the symptoms of dyspepsia were gone, and though she has since taken only one \$1 package the symptoms have not returned. She has also gained considerably in weight, and her friends are surprised at the change in her appearance. If any person in Toronto suffering from the same disease would like to call on me, I could tell more fully what K. D. C. has done for my daughter."

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ANNUAL REPORT OF THE BOARD OF DIRECTORS.

(Continued.)

W. R. HUNT:—The retrospect is a busy record, and the present state of our work Chu Cheo district hopeful enough to inspire us to greater effort and deeper consecration in the future. The native church is developing Christian life and character. They have grown in grace and usefulness, and that through adversity, persecution, and manifold temptations. We have lived with the native Christians in their homes, and have seen the human as well as the divine side of their nature. We have not reached our ideals, but are growing, and the Lord is blessing the work. The daily preaching and dispensary work in the city are appreciated. The officials and students are friendly. In May I made the acquaintance of Han Shih Fu, a eunuch from the Imperial palace, and spent several days explaining the Scriptures to him. There was nothing to hinder, and I baptized him on a public confession of his faith. As far as I know, he is a bright Christian. I made two trips to Ban Kiao and Shih Tswen respectively, with F. E. Meigs. Mr. Hunt has made two trips with me to Chu Cheo, staying there three weeks in the spring and two months in the autumn. It was the happiest and busiest of times. We lived in the villages, and preached and conversed with hundreds of men and women who came long distances to see and hear us. At the high rising of the river we were obliged to take refuge in a native inn, our house being swamped. In August we visited Wuhu. In September I made the journey to Lu Cheo Fu, preaching and selling books in eleven towns and two cities, taking thirteen days on the road. In December I attended the Normal in Nankin and gave three lectures. In January, in company with Chinese evangelist Shi, I made an extended tour across Anhwei to Lu Cheo Fu, Lu An Cheo, and Ganking. We traveled 1,500 li, and visited six cities and about forty towns. The trip took twenty-one days, and is the best I have made. My colleague, E. P. Hearnden, left for England in February, so I am working single-handed in Chu Cheo. The day-school opened with 26 boys. They are studying Geography, History, and Christian Evidences. We have treated 419 cases in the dispensary, and hundreds of cases in the villages when itinerating. After Chinese New Year I visited Yu Ho-sz; our out-station, and stayed some days examining enquirers, and baptized five persons in the presence of a large audience of villagers. We hope and pray increased offerings into the treasury will enable us to build a home in Chu Cheo this year. Church members, 17; inquirers, 8; scholars, 26; cases treated, 419; received from patients, \$8.80; ointments, etc., \$3.00; collections, \$5.80.

JAMES WARE:—The chief feature of the year's work, so far as the writer is concerned, has been the regular monthly visits to our Tsungming station. On this island we are glad to be able to report a wide-spread interest in the Gospel, chiefly owing to the good name and faithful labors of evangelist Koo. The opposition that we encountered when we first opened our preaching hall in this city has entirely vanished, and we are now enjoying the friendship of all our neighbors. One baptism has taken place during the year from this station, namely, that of Mr. Zung, a vegetarian, and we have at present three inquirers, two of whom we believe are faithful: one, a native

doctor, and the other, a writer in the Yamen. While tarrying at the station our evenings have been occupied with Bible readings, when a number of the friendly neighbors have been present by invitation. Two journeys were made to the district northeast of Tsungming, one in company with E. T. Williams, and one with two native helpers. We have taken possession of this vast neglected district in the name of the Lord, and will (D. P.) visit it as regularly as possible. In this we shall be greatly helped by our mission boat,—the generous gift of our British Sunday-schools,—which will be completed by the end of the present month. A native evangelist for the country around Shanghai has been supported privately, who has opened a boy's day-school at a small hamlet four miles distant, with 12 scholars. Here regular Sunday services are conducted for the villagers, who attend in large numbers. A weekly Bible class for our helpers and members has been held, at which the gospel of Mark has been critically studied. This has been very much appreciated by all, and has shown happy results. A week-night church prayer meeting has also been held every Wednesday evening. Having been elected a member of the Shanghai Revision Committee, no small portion of my time has been expended in this direction. The year has been one of busy sowing, and we expect as a result, by the blessing of God, to do some reaping during the coming year. We are thankful for the blessing of continued health and strength, and for the many doors of service opened to us.

W. P. BENTLEY:—The past year has been a busy one. One of pleasure, and we hope, of profit. Early in the year the work of this district was equally divided between James Ware and myself, which arrangement has worked admirably ever since. He and I took a twelve days' Bible-selling trip last fall, during which we visited several walled cities, and sold over 1,000 Scriptures. The whole number of days which I have given to country work is about 40, and I have sold, myself, 1,000 copies of Scripture books, and the native helpers an unknown number. I paid one or two visits to the district lying between Shanghai and the sea, including one walled town. This will be an admirable place to open up work when we are able to increase our expenditures. Another town opposite Shanghai will also be occupied as soon as means are available. On alternate Lord's days I go four miles in the country, where we have some work and a nice day-school of boys. Every Lord's day I have a Sunday-school class at the girls' school. On alternate Lord's days I conduct the services in our city chapel. During this year I have been secretary of the Chinese Religious Tract Society, and since December have sent monthly notes to the *Intelligencer*. A few months ago I was elected General Secretary of the United Endeavor Society for China, which work I feel sure will be a great help to the work in China.

JAS. BUTCHART, M. D.:—My work for the year has consisted of the charge of the hospital, two dispensaries, one chapel, and other work closely connected with the medical work. Owing to having no foreigner to take my place, I have this year done only four days of itinerating, having made two trips to Shih-Tawen with F. E. Meigs. The regular work in the hospital and dispensaries has kept me very busy, and has required my almost constant attention and presence. The statistical report will show the numbers treated for the year. I have preached as regularly as possible at South Gate,

and also at Drum Tower chapel, besides having service whenever possible, with the patients in the morning, which consisted of reading and explanation of some passages of Scripture, with an informal conversation with the patients. Living in the hospital, and so chatting day by day, there were many instances where their minds were opened gradually to appreciate somewhat the glorious Good News, while more distant preaching would not have affected them. I have had the pleasure this year of baptizing two young men. One inquirer who asked for baptism failed in courage at the last moment. I have also another inquirer who will be baptized immediately. Though some were very bitter in their opposition to the doctrine, many have shown great interest, and we look, with God's blessing, for results in the future. At the Normal Institute in the Fall, I gave a course of talks on Chemistry and Natural Science, aiming to remove the groundwork of some heathen superstition in each one. I have also done work at tea houses in the city. When the fort opposite us was burned down last Spring, we then opened our doors and treated the homeless soldiers as our neighbors. Though very inconvenient to have 110 soldiers with us, the result has been a very marked increase of good feeling, and less of suspicion and mistrust. There are even devout centurions in China. One of the above has sought for years to lay up merit in the Chinese way. In spite of every discouraging feature we return thanks to God for His protecting care and guidance, and pray that we may have many examples of the gospel being the power of God unto salvation to every one that believes.

MRS. J. WARE: During the last six months I have conducted a woman's Bible class every Monday afternoon. This was held at my own house until the girls' school was opened, when it was removed to the chapel for the benefit of the scholars. In this I have been greatly helped by Mrs. Nee, wife of our pastor, who has since the commencement of the work developed into a very efficient worker. Help has also been very kindly given by two other Christian women. I have also been enabled to do some visiting among the neighbors, and, in company with my husband, to the neighboring villages, as opportunities have arisen. Many friends have been made, and there are at least three women who are interested in the gospel, one of whom would have joined us long ago, but that the opposition of her neighbors has been too strong for her to resist. There is also a well educated Canton woman reading the Scriptures, about which she asks many questions. But my great need just now is a good Bible woman who could accompany me to the homes of the people. The girls' day-school has at present 12 scholars, whose ages vary from 6 to 12. They are mostly from humble homes, and whenever they have any spare time they have to engage in match box making, which prevents them from attending school regularly. They are taught half Chinese and half Christian books, and I am glad to say that the majority of them show a great aptitude for study, which is very encouraging. They are always glad to see me, and recite proudly what they have learned. We are anxious to make them useful in their homes, and also to assist them in making a livelihood, and so are teaching them knitting and to make shoes. I furnish the needles and material for them to learn on, but for actual work they bring their own. One girl, aged 12, has just finished a pair of stockings for her father, of which she is very

DR. FOWLER'S
EXT. OF
WILD STRAWBERRY
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COLIC
CHOLERA
CHOLERA-MORBUS
DIARRHOEA
DYSENTERY
AND ALL
SUMMER COMPLAINTS
OF
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proud. I am very sorry to say that the father of our eldest girl, having recently opened a small opium shop, has taken his daughter away from school, in order that she may assist in boiling the opium. Another little girl has frequently to stay at home, not being able to stand on account of having her feet bound. We shall work earnestly for the removal of this great evil, at least from our churches.

(To be continued.)

The Montreal "Witness"

One of the sights of Montreal is a visit to the *Witness* office, which, for internal elegance, convenience and completeness of equipment has few rivals anywhere. One's attention is arrested on the sidewalk by seeing through a window a Chinaman patiently turning a crank with the air of one who has a contract for a century of faithful labor, and means to fulfill it. The Chinaman is made of wood, and for steady, patient, endless toil commend us to a wooden Chinaman. Making bold to go in we find ourselves in an enviable public office with tiled floor, hot-house flowers and what not. Then we were piloted up a spiral stair, through the great editorial room, to the battery of linotypes which are the marvel of the nineteenth century as Gutenberg's movable types were of the awakening life of the fifteenth. The great Hoe press of the *Witness*, which prints almost any number of pages, from two to thirty-two, is the very most complete machine anywhere. Close beside it you are shown on enquiry a patch on the floor which marks the spot where exploded the famous bomb some months ago, which the *Witness* doubtless owed to its active and effective war against gamblers and bunco steerers, a class which by exposure and clever caricature it has managed to drive from the city, or at least to deprive of the open tolerance and public freedom which they before enjoyed at the hands of sympathetic officials. The stand for law and order taken by the *Witness* lately resulted in an investigation of the police and detective system of Montreal, which has revealed the need of some revolutionary change. The paper is devoted to temperance and all good things. It claims to be independent in politics, and has certainly opposed with equal vigor the Conservative government at Ottawa and Liberal Mercier government at Quebec. It is at all events a clean family paper, very carefully edited and one of the prettiest in get up and typography that comes to our office.

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WHAT THE PEOPLE SAY ABOUT IT.

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- "I was much pleased with the pictures of the pioneers. The group stirs up almost hallowed recollections. I think it was a fine thought to present the fathers of the cause in Ontario to the readers of the *EVANGELIST*."
- "You have given us a very valuable premium indeed."
- "Enclosed you will find one dollar for payment of subscription to your paper. Sorry to have fallen into the arrearage list. Will you kindly send me your Premium Picture? I was personally acquainted with all five."
- "We feel thankful for the pictures—the shadows of good and faithful men."

SPECIAL OFFER

OUR OFFER to send the *EVANGELIST* from now until January 1st, 1896, and the Premium Picture to new subscribers

FOR \$1.00

should meet with a hearty response on the part of our people. Every friend of the paper should resolve to add at least one new subscriber to the list.

Old subscribers have still the privilege of getting the picture by paying up arrears and renewing for one year.

THE
Canadian Evangelist
PUBLISHED SEMI-MONTHLY
AT
85 WELLINGTON ST. NORTH,
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GEORGE MUNRO, Editor and Publisher.

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All business communications and remittances to be sent to George Munro, 85 Wellington Street North, Hamilton, Ont.
Remittances sent by post office order or registered letter will come at our risk.
No paper discontinued without express orders and payment of all arrearsages.
In ordering change of address, be sure to give the old post office as well as the new.

HAMILTON, DEC. 1, 1894.

Is This for You?

It has been suggested to us that the reason why many subscribers good and true do not pay up promptly is because they do not believe us when we say that printer's bills are pressing, etc., etc., etc.

It is supposed, so we are told, that publishers just write such things for the fun of it.

Now we beg to say most solemnly and emphatically that we never joke about such matters. We state the plain unvarnished facts. If we err it is by understating them rather than otherwise.

We need every dollar that is due us right now. Do you owe us one dollar, or two dollars, or three dollars? If so, can't you pay us? Is it not the fact that you have got into the habit of putting off the payment of the EVANGELIST even when you have had the money by you? Own up now.

Why we have names on our list—regular old "stand-bys"—we would not dare to stop their papers—but alas! they pay when they get ready, and that is often a long time after they ought to.

We dislike continual "dunning," we should much prefer to fill the space with something else. So many people tell us and write us that they can't do without the EVANGELIST, that they long for it to come, and read it every word, that we are persuaded the paper is wanted, and partially, at least, fills the place it would like to fill. But, friends and subscribers, if you would all pay up promptly and procure us three hundred new subscribers by Jan. 1st, 1895, we would, with the blessing of God, send you a brighter, cheerier paper during 1895, with more good reading and less space given to advertisements.

What do you say, brethren and sisters? Have you, gentle reader, paid for your own paper? and is it not possible for you to add one new name to our list?

A Word to the Sisters of the O. C. W. B. M.

Through correspondence and otherwise, we learn that there is a good deal of enquiry among the Auxiliaries of the O. C. W. B. M. relative to the \$300 of Home Mission surplus that was voted by the O. C. W. B. M. Convention to be expended by the Board of the Co-operation. The question that is raised is: How is it when the money was voted to the Co-operation without specifying how it should be used, that it has been placed in the Educational Fund of the Co-operation.

The answer is this. The money was received by the Board of the Co-operation according to the resolution passed by the O. C. W. B. M. Convention. The Board of the Co-operation had to consider how to appropriate the \$300. After due consideration, it was decided to apply it to the Educational Fund.

It was believed that that disposition of it would be in the interest of the cause and would not be objectionable to the Auxiliaries of the O. C. W. B. M.

We are of the opinion that, as the sisters who collected that money learn that it is not likely that the Bible School could have been opened this fall but for that sum being available, they will feel gratified, and thankful that it was appropriated for educational purposes. For it does seem that the time had come for the school to be opened. That the Auxiliaries of the O. C. W. B. M. have so large a part in its inception must give them pleasure now, and will be a circumstance worthy of honorable mention when the history of their work comes to be written.

Omnibus.

Subscribers who do not get their papers regularly should notify us at once.

Our "Church News" is particularly interesting this issue. It is good to hear of so many turning to the Lord.

The O. C. W. B. M. programme for January is crowded out this issue; also other matter, including an editorial on D. L. Moody.

The editor of the St. John Christian says that "Bro. Lhamon delivered one of the finest addresses among the many excellent ones we were permitted to hear," at the Richmond Convention.

CHRISTY KNIVES—We have decided to withdraw our offer of the Christy Knives after Jan. 1st, 1895. Those who have got them through us have been well satisfied. Any of our friends who are working for a free set had better hurry up.

The Missionary Voice for November and December, published by the Foreign Christian Missionary Society, and edited by A. McLean and F. M. Rains, is to hand. It is a four-page quarterly. Price, 10 cents a year. It is full of information concerning missions in foreign lands.

Some people stay at home from church to entertain friends. We commend to them the example of a good sister we recently heard of, who, when some friends, who had not had tea, called one Sunday evening as she was getting ready for church. She said, "I'm sorry you've not had tea, but I'm going to church."

We are in receipt of the annual report of the General Christian Missionary Convention at Richmond, containing the minutes of the convention, the report of the Acting Board of Managers, and all reports of the year's operations. These reports are out within three weeks of the adjournment of the Convention, which shows unusual promptness and diligence in their publication. On the first page is a handsome cut of the Central Christian Church at Dallas, Texas, in which the next Annual Convention will be held in Oct., 1895. This report should be in the hands of all our people and should be studied carefully, as it contains documents of very great importance to our people. Any one desiring a copy, send request to J. H. Hardin, Cor. Sec. Y. M. C. A. Building, Cincinnati, O.

Church News.

ORANGEVILLE.—A private letter contains this good news: "Our Sunday meetings and our young people's prayer meetings are quite well attended."

CINCINNATI, 165 Barr St., Nov. 12, 1894.—DEAR BRO. MUNRO: Two confessions at our regular services yesterday, beside one, who confessed

last Lord's day, was baptized. This makes 19 additions to this congregation since we came six and a half months ago. Begin a meeting to-night. Expect to do all the preaching. W. G. CHARLTON.

HAMILTON, Nov. 26.—One person made the good confession here yesterday.

LONDON, Nov. 27, 1894.—Two added by letter and one by baptism. G. F. FOWLER.

NORTHWOOD, Nov. 19.—We began special services at this place, Nov. 6th, Bro. Cunningham, of St. Thomas, assisting. Unfortunately the weather was very disagreeable, which made the roads impassable in many places, and consequently our audiences were not large at any time. But Bro. C. preached earnestly, and we rejoiced in taking six confessions. We are grateful indeed to the St. Thomas brethren for their kindness in allowing him to come, as well as to Bro. C. for his teaching as well as his preaching. It was decided that the writer should carry on the meetings with the hope that the weather will clear up, and then we shall recall Bro. C. R. B.

TORONTO, Cecil St.—On Nov. 11, two were baptized, and on the Wednesday night following another one followed. On Sunday, Nov. 18th, five took membership with us, and four more were baptized after the evening service. The attendance is most encouraging at our services, and we hope for the best in our approaching series of protracted meetings which will start after the Moody meetings close. The S. S. is steadily increasing in attendance, and we expect the average this quarter to be the highest in the history of the school. Remember us and our meeting in your prayers. J. L. L.

OWEN SOUND, Nov. 27.—We are in the midst of a meeting here which promises to be the best ever held within the church here. Bro. Lediard is assisted by Bro. D. Stewart, of Grand Valley. Last night (Monday) we had the joy of seeing seven young people confess their faith in Jesus Christ and trust him for salvation. All of these are from the Sunday-school. There are others we trust will take God's offered gift (Jesus Christ) and bow in humble submission to His will. We ask the prayers of all who love Jesus Christ for the success of the Gospel in Owen Sound, and that all these dear young people who have confessed the Saviour may grow in grace day by day, and come off more than conquerors through Him who loved us and gave Himself for us. A. E. T.

MARSHVILLE, Nov. 18 h.—Four confessed their faith in Jesus at the regular meeting last Lord's day, and one to day. D. STEWART.

GRAND VALLEY, Nov. 26, 1894.—The writer conducted a series of meetings here which lasted three weeks. Bro. Lediard, of Owen Sound, aided me the second week, after which he returned to prepare for a special campaign in his own field, leaving me to present the word of life in my own feeble way. Thirteen precious souls confessed their faith in Jesus Christ and put Him on in baptism. D. STEWART.

INTERNATIONAL BRIDGE, Nov. 26th.—A young woman of Stevensville, who is visiting friends here, confessed her faith in Christ yesterday evening at the Amigari Mission, and obeyed her Lord in the ordinance of baptism this morning. We are grateful to God because He is still owning and blessing our weak and unworthy efforts.

I trust that every subscriber to the EVANGELIST will read the article in the last issue of the paper entitled "Close Kin," by Mrs. Bradley, as it is well worth being read, and especially by those who are in arrears. Let us encourage Bro. Munro as much as possible, and especially by paying up our subscription to the EVANGELIST. W. C. McD.

PORTAGE LA PRAIRIE Nov. 19th.—One confession here yesterday. JOHN MUNRO.

WINGER.—In the afternoon of Thanksgiving Day there was considerable stir around the meeting house of the Church of Christ, Winger. It was due to the preparation necessary for the approaching evening, when a sumptuous repast was provided by the Winger auxiliary of the C. W. B. M. Dr. Hopkins, of Marshville, had been requested to be chairman for the evening, but, owing to unforeseen circumstances, he was unable to be present. Bro. J. T. Rydall was then asked to officiate, and kindly consented. He filled the position very gracefully, but I noticed chose the smaller chair in preference to the larger one, which order, the doctor, had he been present must needs have reversed. The services of Bro. F. O. Fannon, of North Tonawanda, had been secured. His address was one of an unusual pathetic strain, skilfully illustrated by descriptive scenes from actual life. While he was most successful in rousing the more tender emotions, so the Rev. Mr. Cruickshank, of Wellandport, who shortly followed, was not long in dispelling the gloom by a ray of wit. Having sufficiently cultivated the mind of the audience to receive the seed about to be sown, Mr. Cruickshank proceeded from where Bro. Fannon concluded. The chief points of his address were thanksgiving by a life of (1) unity, (2) activity, (3) cheerfulness, and (4) liberality, and these were set forth with a characteristic terminology calculated to make an indelible impression upon the mind.

The music of the evening was supplied by the Caughell family, of South Cayuga, who had come to our assistance with both vocal and instrumental; by Mr. Welch, of Ottawa, and by a choir of local talent.

The following is a copy of the programme:

Opening hymn, "All hail the power of Jesus name," by the congregation; prayer, by Bro. F. O. Fannon; hymn of thanksgiving, by the choir; "O, clap your hands" (vocal), by the Caughell family; instrumental duet, by Misses Bertha and Mabel Zavitz; quartette, "I will give thanks," by Misses Bertha and Esther Swazie, Messrs. Welch and Rydall; recitation, "The deacon's thanksgiving," by Miss Bertha Zavitz; anthem, "The Lord is my shepherd," by the choir; address, by Bro. F. O. Fannon; song, "Beulah Land," by the Caughell family; recitation, "On the other train," by Miss Stewart; solo, "One sweetly solemn thought," by Mr. J. C. Welch; address, by the Rev. Mr. Cruickshank; song, "Our national anthem," by the choir; instrumental duet, by the Caughell family, and the Doxology, after which Mr. Cruickshank dismissed us with a word of prayer.

There were about 125 persons present; proceeds, \$23, to be applied for church purposes. UNKNOWN.

AMIGARI.—From the secretary's annual report of Y. P. S. C. E. at International Bridge, Ontario: Membership, Nov. 1, 1893—14 active and 1 associate; Nov. 1, 1894—26 active, 10 associate and 5 honorary. The attendance each month has ranged from

124 in February to 201 in October, when we had 99 visitors. Total attendance, 714 active, 201 associate, 100 honorary, 777 visitors; total, 1793. Total money raised, about \$50. \$9.73 was used in distributing temperance literature, \$15 for missions and \$2.53 for church.

Of those who now belong or have belonged, 11 have advanced from associate to active membership, 18 have become Christians and 18 church members; 11 have left the society, of whom several left to organize a society in their own church (Presbyterian). \$8 has been raised by Fulton plan, there being 20 names on Fulton plan book. 30 hymnals, 11 Bibles and 20 tracts have been purchased; papers have been sent to Prov. S. S. Association for distribution at needy points; 2 sermons were preached for society; 3 members attended Cleveland Convention.

One sister has raised money for missions by making badges for us at 10c each.

A notice of our meetings, subject and leader is posted in post-office.

We are preparing to send one of our members to Hiram College that she may be ready for missionary work in Africa, and pay part of the support of O Sino San, adopted by Miss M. M. Rioch in Japan. We are exceedingly thankful to hear of her conversion and obedience, and are praying that she may be kept as one of God's children.

We have taken charge of the church services in absence of pastor, and have met for special prayers previous to our special services. Our feature is prayer for each other and the associate members.

A Junior C. E. was formed in July which has now over 30 members, in charge of Miss R. F. House.

A. H. COWHERD,
Cor. Sec.

Co-operation Notes.

Contributions.

Home Missions.

- Miss Bessie Parkinson.....\$ 5 00
- P. L. Mitchell..... 1 00
- A brother..... 100 00
- Miss L. V. Rioch..... 5 00
- Miss Asenath Way..... 1 00
- Georgetown Church..... 2 25
- Acton Church..... 7 03
- Erin Village Church..... 8 65
- Nassagaweya Church..... 8 00
- Hamilton Church..... 18 95

Educational Fund.

- Miss L. V. Rioch..... 1 00

Just look at this, please: It is now the last of November and less than a half dozen churches have responded to the call for Home Missions on November 4th. Among the few that have responded are the names of only two of the churches receiving support. Such indifference is, to say the least, not conducive to the success we desire and for which we earnestly pray.

In looking over and comparing last year's list of contributions for Foreign Missions in Ontario with that for Home Missions in the same place, I find the contributions for the former much more liberal than those for the latter.

I find also that some of our churches which do not contribute a dollar to our home work are quite liberal contributors to the foreign work. These are not illustrations of the adage that "The light that shines farthest away shines the brightest at home."

Here is one other thing I have learned: Many of our churches are liberal to the foreign treasury and a tardy pittance to the home treasury.

I write this not that there should be less sent abroad, but that more may be given for the work at home.

Why is it that so little is given for the support of our mission points? Who will answer? Those who are in favor of withdrawing our men from Hamilton, Toronto, London and other places, please say so. I do not think any one will hold up his hands for this, yet you do say so by holding up both hands when you withhold your contributions.

Let me say this: I for one believe the cause in the Province is in a most hopeful condition. It is also in a critical condition. A number of places have been opened up. These need the fostering care of the Co-operation for a little time. Let us give them the help they need and all will be well, but to grow weary and faint and to give up is, of course, to fail.

Let us be patient, and faithful, and determined. Above all things be determined under God to make our cause a success. We have the truth, and there is nothing in the way of its success right here but our faithlessness and unworthiness.

T. L. FOWLER, Cor. Sec.
 P.S.—S. S., Everton.....\$10 00
 Church, Everton..... 29 76
 " Marsville..... 13 28
 " Mimosa..... 8 51
 " Guelph..... 13 80

Since the foregoing notes were written, the above sums were reported, which improves the situation somewhat.

Educational Notes.

T. L. FOWLER.

The call in last issue for books for the College library has begun to bear fruits. There are now five excellent books on our shelves. This is a beginning. Others have promised to contribute. The names of the donors and the titles of the books are as follows: "Sister E. J. Trout, "Lectures on the Pentateuch," by A. Campbell, 1 vol. A. C. Gray, "The Text and the Canon," by J. W. McGarvey, 1 vol.; "The Genuineness," etc., of the Gospels, by B. A. Hinsdale, 1 vol.; Campbell on "Baptism," 1 vol.; "The Lord's Supper," 1 vol.

Three young men students in Toronto will be prepared to labor for churches in the Province during the summer holidays.

The papers for THE CORRESPONDENCE COURSE OF BIBLE INSTRUCTION have been sent out. We would suggest to Sunday-school and Endeavor workers that this course could be taken by them at their homes to great profit. Increase in ability if you would increase in usefulness.

To any who would like to commence at the beginning, I would say that the papers can be sent you by return mail. Fees, only one dollar per term.

The Sunday School.

Directness of Aim in Sunday-School Work.

A definite purpose may not always be a good purpose, but a good purpose needs to be a definite one if it is to be worth anything.

A superintendent whose definite aim is to have an orderly school, will have it, for he will plan and pray and work to get it, and turning his energies to this point he will soon find a way to reduce chaos to order. It is worth an effort, and the school and the superintendent will be the stronger and better therefor.

A teacher whose definite purpose is to teach will not consider himself a successful teacher until the pupil learns what he has imparted. Teaching is

not simply telling before a class what you know of the lesson, it is imparting these facts, it is pressing them home on the scholar till he knows them. There is a sense in which a lesson is never taught till it is learned.

A teacher whose definite purpose is to lead the scholar to a knowledge of Bible truth will be sure to study well his own Bible. He will be clear as to its facts. He will be well informed as to its doctrines and principles, and his connections of truth and duty will be well matured. His study will be painstaking and thorough, he will not come before his class poorly prepared, but will have the word of Christ dwelling richly in him.

The teacher whose definite aim is to lead the scholar to Jesus Christ will so teach as to reach the conscience and heart. Clearness of teaching will go side by side with gentleness and patience and love: he will not only present the truth, he will also seek to apply the truth.

The teacher with a definite purpose will also pay marked attention to his own life. His manners, voice, words, acts, comparisons are all the subject of note and comment, by his class. If he is a dandy they will see it sooner than any one else. If he is loud voiced and careless in his general conversation they will make a note of it. If his habits are not good, if his companions are doubtful, his influence will be injurious to the young minds under his teaching and his success seriously interfered with.

Let the definite aim of each one be to do the work we have undertaken in the best way possible to us, then we may confidently work for a blessing.

Our Owen Sound Sunday-school is steadily improving in attendance—sixty-nine being last Sunday's attendance—and for some months past it has been above sixty. We are just beginning a meeting in which we hope to see a number of our scholars decide for Christ.

J. LEDIARD.

Woman's Work.

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

O. C. W. B. M. Day.

At our recent convention, it was decided to ask the churches to take a collection in aid of our work on the first Lord's Day in January.

It is not expected that the entire collection of that day be given to this work, but only such part as is enclosed in the envelopes provided for the purpose. A number of those not connected with auxiliaries, and who are interested in the work undertaken by us, are thus afforded an opportunity of contributing.

The liberality of individuals has, to a great extent, made it possible for the work to be carried on.

Our obligations for the present year are heavy. In joining the Co-operation, we decided to assist to the extent of three hundred dollars in the Home Mission work.

The Foreign work also was enlarged this year.

It is earnestly hoped that those to whom envelopes are sent will see that they are distributed, and will preachers kindly announce the collection the two Sundays immediately preceding the above date.

L. V. RIOCH, Cor. Sec.

K. D. C. Pills tone and regulate the liver.

Ontario Christian Woman's Board of Missions.

CONTRIBUTIONS SINCE LAST REPORT.

| | |
|--------------------------------|--------|
| Auxiliary at St. Thomas, . . . | \$8 00 |
| " " Walkerton, . . . | 5 00 |
| " " Hamilton, . . . | 3 22 |
| " " Erin Village, . . . | 4 45 |
| " " Lobo, . . . | 3 00 |
| " " Collingwood, . . . | 2 50 |

Foreign Missions.

| | |
|---|--------|
| Miss Bella Brown, Iona, . . . | 5 00 |
| Miss L. V. Riach, Hamilton, . . . | 5 00 |
| Mrs. S. J. Hall, Bowmanville, . . . | 1 00 |
| Mrs. H. W. Durke, Bowmanville, . . . | 1 00 |
| Mrs. John Hamilton, Almonte, . . . | 2 00 |
| A Sister, Burgoyne, . . . | 1 00 |
| Two Sisters, . . . | 10 00 |
| Auxiliary at Selkirk, . . . | 5 00 |
| The Children's Mission Bands of Ontario, and Milton, Nova Scotia, . . . | 150 00 |

ABSTRACT STATEMENT OF RECEIPTS AND PAYMENTS FOR THE HALF YEAR ENDING NOV. 21, 1894.

Receipts.

| | |
|---|----------|
| Balance from last year, . . . | \$668 83 |
| Amount collected from all sources during the half year, . . . | 445 56 |

Total, . . . \$1,114 39

Payments.

| | |
|---|----------|
| Japan Mission, . . . | \$401 00 |
| The Co-operation of Disciples of Christ of Ontario, for Bible School, . . . | 300 00 |
| Corresponding Secretary's postage acct., for 1893-'94, . . . | 3 45 |
| Caretaker Presb'n Church, Hillsburg, . . . | 1 50 |

705 95

Balance on hand, . . . \$408 44

JENNIE FLEMING, Treasurer.

Kilsyth, Nov. 21, 1894.

A word of praise is due the Children's Mission Bands, of Ontario, and Milton, Nova Scotia, for their yearly contribution of one hundred and fifty dollars, to the salary of our missionary in Japan: During the short period she has been in the field, this noble band of workers have contributed six hundred and thirty dollars to her support, besides sustaining and educating a Chinese boy, and other missionary work. God bless the children and their leaders.

J. F.

Under date of Oct. 25, Sister Riach writes from Tokio to a friend, as follows:

"I had just posted my last when we were shaken out of our equilibrium by another great earthquake. We escaped all right as far as bodily injury was concerned, but our nerves were dreadfully shaken. Miss Oldham was on the street, and she said the ground reminded her of the deck on board ship. The house creaked, settling down in its place in a minute or two. As it was after dark, the danger was far more great, owing to the liability of lamps falling over. We happened to have four lit, and in our haste to put them out really did not feel the 'quake' as much as we might have done. The water in the rivers rose two feet, and many houses were torn to pieces. A good many were hurt, but nobody killed. Yesterday we received word from Akita, the northern part of the island, that they had a terrible earthquake. There were 240 people killed and many wounded. One village was set on fire and entirely destroyed, 70 persons being killed. So we are having exciting times."

On the Inside.

As a remedy for internal use Haggard's Yellow Oil is wonderful in its curative power. One or two doses cure Hoarseness and Sore Throat, Asthma, Bronchitis and Swelled Tonsils are quickly relieved. For Quinsy, Colds, etc., it is the best remedy.

Use K. D. C. for indiscretions of diet.

Children's Work.

LONDON, Nov. 7th, 1894.

DEAR MRS. LEDIARD,—It is my duty as the secretary of the Mission Band to write and inform you how our band is getting on. About the first thing that I have to tell you is, that we were called together on the 14th July, by our leader, Miss Pitcher, in order to organize a Mission Band. We succeeded in obtaining about thirty members, of which number about twenty pay all their dues. The first meeting we had was on the 21st of July, when we elected Ida Stewart, president; Mabel Ware, vice-president; Bertha Rosser, organist; Maud Storey, secretary.

Four committees were organized, namely:

Visiting Committee, Dolly Ellis, Etta Connor and Willie Fowler. The duty of this committee is to visit all the members who are absent and to invite them to come to the next meeting.

Musical Committee, Pearl Smith; May Russel and Harry Brown, the duty of which is to select a number of hymns they wish to be sung at the next meeting, and hand the numbers to the organist. Solos, etc., for the members are also selected by this committee.

Enrollment Committee, May Barnes and Frank Jackson. Their duty is to see if they can get any new members for the next meeting.

Programme Committee, Minnie Robertson, Jessie Smallman. Their duty is to find any little mission fact, motto or promise or recitation and hand them to other members of the Band to say them at the next meeting.

Our meeting is carried on strictly by parliamentary rules. When any person moves that we have, for instance, a concert, he rises to his feet and addresses the President as Madam President. This prevents any disorder.

We held a concert in our church on October 1st, by which we obtained \$9.05. We had quite a large crowd, and the concert was conducted just as nicely as any concert ever was. I must now conclude with my kind love, as I think I have nothing more to say.

Your friend,
 MAUD STOREY, Sec.

A report from one of our bands is beginning to feel like a novelty. I wish it could be less of that nature, but that lies in your own hands. I should enjoy hearing from you all soon.

On the evening of Thanksgiving day, the "Golden Links," Owen Sound, gave a Thanksgiving entertainment. The weather was pleasant, and, as it was a holiday, the church was well filled with an appreciative audience. The children were all disposed to do their best, and looked their best, and as care had been taken to have the whole programme in harmony, and all the time and work had been bestowed upon its preparation which was possible, it proved a success. An exceedingly interesting part of the proceedings was the taking up of a thank-offering collection, which amounted to \$10. As the financial side of our work is causing me some anxiety this year, lest we prove to be unable to meet our pledges, it was a decided comfort to my mind to have this band up to the mark. What is more, we earned every cent of it by steady, hard toil for weeks beforehand. We have now to start preparations for Christmas, and, after that, the sewing circle will again begin operations, and we hope to be able this year to double the amount of money raised by us last year.

J. E. L.

Married.

NETTLE-WHATMORE.—At International Bridge, Ont., Nov. 13th, 1894, by Rev. Mr. Smith (Episcopal), at his residence, John E. Nettle to Maggie Whatmore.

Literary Notes.

THE CANADIAN ALMANAC FOR 1895.—This is the forty-eighth annual issue of this work, and we may say it is more vigorous and attractive than ever. The publishers have secured an article from Dr. J. G. Bourinot on Canadian Parliamentary Procedure. The doctor, who is a world-wide authority on such matters, describes in plain language the work of a session, and tells us how our laws are made. The series of articles on the Defences of Canada will be found interesting. They comprise H. M. Regular Forces in Canada; H. M. Ships on our Coasts; The Royal Military College; The Defences of Esquimaux, and the Fisheries Protection Service. The statistical and directory portion of the Almanac will be found complete, accurate and up to date. The CANADIAN ALMANAC may be obtained from all booksellers, or from the publishers. Price, in paper covers, 20 cents; in cloth covers, 30 cents.

THE COPP, CLARK CO., Ltd., Publishers, Toronto.

TO THE DISCIPLES IN CANADA.

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A MONTHLY MAGAZINE.

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

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

C. E. Prayer-Meeting Notes.

GEO. FOWLER.

Dec. 9.—Helps and hindrances to a Christian life.—Luke viii. 4-15.

The Christian life is one of activity. There is no place for the idler. The work to be accomplished by Christ's disciples is great. Battles are to be fought and victories won. We are waging an incessant warfare against powerful and insidious foes; we require assistance. Our arms must be strengthened and our hearts encouraged as we are bound down in the mighty conflict, stripped of our armor and carried away into bondage.

Some of the hindrances to the Christian life are:

1. The demands of self. It is an easy thing to gratify the desires of the heart. It is the temptation that our Saviour resisted, "Command these stones to be made bread." Self is to be subordinated to a higher law. We are not to live by bread alone. Christ's service demands sacrifice. We must bear our cross.

2. The glamour, the glitter, the riches, the pleasures and the allurements of the world hinder the development of the Christ life. The spirit of the world runs counter to God's will. We are to live the life in this world amidst scenes of iniquity. We do not expect to be taken bodily away to another sphere to make preparation for our future life; and to endeavor to run away from the temptations of the world by hiding in convents and leading hermit lives is cowardly. In the present age we need to be strongly fortified against the plausible arguments and bold pretensions of the world. The demands of fashion, the pride of life, the division of the Church into classes or castes are leading many away from Christ. The church, the mission of which is the faithful proclamation of the truth, is being converted into a social club for the entertainment of a class.

3. Our cares and our indifference hinder the development of the Christ life. Heb. ii. 1-3.

4. A fourth hindrance is our environment. Many have not Christian homes. They are subject to severe temptation. It is a mighty struggle for them to rise above the things of this world.

That mighty obstacles are to be overcome, many difficulties to be surmounted and hindrances to be removed as we journey Zionward, no one attempts to deny. Alone, unaided, we would be wrecked in the fierce storms which we would encounter; but there are helps as well as hindrances:

1. We have one to assist us who is greater than all that are against us. Christ has promised to be with us. Matt. xxviii. 20. As our Saviour overcame all difficulties, withstood all temptation, and came forth from all conflicts victorious, so we in His strength meet the foe and sweep forward to a triumphant victory.

2. We have the Holy Spirit to dwell in our hearts as a comforter. Acts ii. 38.

3. What would we do without the Word? When Christ was tempted He hurled at Satan the Word. We ought to know how to wield the sword of the Spirit. Let us while young store our minds with the precious word of God, which is so powerful.—Ps. cxix. 105; xix. 7; Rom. i. 16; Heb. iv. 12.

4. Another important help to the Christian is the privilege of approaching God in prayer. A careful study of the gospels reveals that the great source of

Christ's strength was prayer. If the Divine man needed to frequently spend hours, and sometimes all night, in prayer, how much more are we in need of availing ourselves of this means of grace?

5. A fifth assistance to the Christian is the church with all her Sunday and mid-week services. Heb. x. 25.

We should never go forth without our whole armour on, and then let Satan rage, we will conquer in the name of Him who always conquered.

6. One of the most valuable aids in the overcoming of opposition in the Christian life is the privilege that we have of co-operating with God in carrying on His work on earth. 2 Cor. vi. 1.

Dec. 16.—Different ways of rejecting Christ.—Mark xv. 6-14; Heb. iv. 6.

That men reject Christ is a mystery. To think that we harden our hearts to the appeals of Divine love, veil our eyes to that scene on Calvary, and close our ears to the proffered offers of eternal life is beyond human comprehension. What can be the cause? What leads men to reject the Saviour? In what ways do we reject Christ?

1. We reject Him by refusing to accept His word as authoritative, by disobeying his commands. Christ is supreme. He is Lord of Lords and King of Kings. God has spoken unto us by His Son. The Book of Inspiration is closed. If we add to or subtract from His word, we are rejecting him as supreme. Disobedience is and has been the cause of the downfall of nations and individuals. If we disobey the commands of Christ we reject Him who commanded.

2. We reject Him by denying His divinity. The divinity of Christ is the fundamental truth of the Christian system.

3. Many reject Christ by neglecting to accept Him. We have more to fear from indifference than from open hostility. The besetting sin of this age is not so much open and wilful opposition to the Lord as indifference. Everywhere we find those who are not concerned about their eternal welfare. Some think that because they are not engaged in open warfare against Jesus, they are for Him. "He that is not with us is against us," said Christ. Why do we allow indifference to hold us in its power? Do we not realize the terrible consequences of rejecting Christ. "How shall we escape if we neglect so great salvation." Associate members, why do you refuse to submit yourself to the Lord? "The wages of sin is death."

4. A fourth way of rejecting Christ is to yield yourselves and move to the dominion of sin. "He that continues faithful to the end shall be saved." Would you receive a crown of everlasting life, you must not faint by the wayside, but press onward from conversion to death. Heaven's gates are closed against those who stop short of the end.

Fellow traveller from the cradle to the grave, are you rejecting Christ? If so, stop in your course and consider well your position. Would you be partakers with those who crucified the Lord? Would you be numbered with those who are arrayed against the loving Jesus and in league with the enemy of God and man? "Turn ye, turn ye, from your evil ways; for why will ye die?" "How shall we escape if we neglect so great salvation."

On the Platform.

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

Christian Endeavor.

The following extract from J. Z. Tyler's report on "Christian Endeavor" is sensible and timely:—

It will be a mistake, however, if we come to look upon our societies as merely agencies to bring money into our treasury. These societies would better be preserved as schools for spiritual culture and training in personal service to Christ. [Applause.] Money is not our greatest need. We need a higher type of Christians, a more thorough and intelligent consecration to Christ. We need to be so possessed by the very Word of our Master that we will repeat His life of serving and giving. Let the production of this type of character be the chief aim of every Christian Endeavor society among the Disciples of Christ.

Children's Work.

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

On 'Change.

BY AGNES.

It was a blowy day in March, so cold the sun could see his face reflected in the ice. The nostrils pinched and the lungs smarted with the cold wind. Up and down a short street, through which hurried busy men, a tiny boy struggled. The wind was so strong his sturdy little legs could hardly make headway. His face was as scarlet as his muffler and his mittens. One little fist was tightly shut in its mitten as if holding something there.

Four great banks fronted on this street, with rooms for lawyers' offices above them. The little lad wanted to get into one of the banks, but was afraid of the great doors, at men hurrying through clanged them after them. He saw another door at the side of one of the banks that seemed less dangerous. A good natured newsboy opened it for him, and in he went. Before him, a great, broad stair, with a rubber mat on each stair, wound up. That was the way to the offices above, but he did not know that.

Up he toiled, both feet on a step, panting, for the wind had taken his breath. At the first floor he came to he walked along the passage to a frosted glass door with "Bain, Morris & McNeal" painted on it in blackletters. Here he met a fresh difficulty, he could only touch the knob of the door.

Inside, it was warm as summer. The clerks, industriously reading and writing in stylishly ragged office coats, did not notice for a long time the attempts some one was making to open the door. Finally, a big, kind hearted fellow, wondering at the persistent creak at the door, looked up, then leaned over a desk and opened the door. An atom of humanity drifted in. The student looked down puzzled and amused as the child struggled with his mitten. He was still more amused when the little fellow threw a copper upon the desk and piped out, "Please, change it," then putting his hands upon the desk he tried to bring his eyes high enough to see over.

The young man picked up the copper, looked at it as it lay on his broad palm, then walked around the long desk and picked up the youngster.

"What on earth have you got there, Wilson?" asked one of the students.

"A client," answered Wilson, and they all laughed.

Wilson seated his client on his knee. "So you want this money changed," he said gravely. "What is your name?"

"Frank Stokes," answered the child readily, his eyes half closing in merry smile as he caught the gay twinkle in Wilson's.

"Frank Stokes, eh? And who sent you out to get your copper changed?"

"I wanted two, but fozzer only dave me one, he said pi'raps I tould det it changed."

"Who is your father?"

"He—oh—he. We live in the down'tairs of the Nashnal buildin'."

"Oh, I see, he is the caretaker of the National building, is he?"

"Yes, he keeps the furnace doin', an' does fings," said Frank importantly.

"What do you want with the change?"

"If I touldn't det it changed I was doin' to buy Maimie, my little sister, a tandy ball, and if I get it changed I'll buy her a rooster."

"A rooster! What kind of a rooster?"

"Oh, the Dado dirl at the terner sells 'em. They've dot real fozzers in their tails, an' you tan blow in 'em."

"And it is all for Maimie, not for yourself?"

"Oh, no—I don't need tandy, nor roosters, nor fings. It's all for Maimie. Maimie ought to be bigge'n me, but she aint, she fell down on the 'tone 'tairs an' hurted her back. Now she lays on the sofy when she aint layin' in bed."

"Can she play with you?" asked Wilson, with a different glister in his brown eyes.

"Oh, yes, she knows heaps of plays. Fozzer fixed a board on two chairs, an' we play on that. I hunt for business tards in the halls when fazzer's sweepin'."

"Does she like picture books?"

"You bet; if I had money I'd buy her one," said the youthful financier.

But she dot two now, an' a doll, an' a paste board boiz for it to sleep in."

"Do you go to kind'ergarten?"

"No, dot to look after Maimie. Muzzer has the baby."

Frank fidgeted a little.

"Dess I better go now. Maimie 'll wonder if I dot it changed. Will you change it?"

The young man put his hand in his pocket and drew out a bright five cent bit.

"How will that do?" he asked.

"Oh, that's silver: fozzer never dives me only coppers." His eyes shone. His honest, determined little face was alive with glee.

Mr. Wilson gravely handed over the five cents and pocketed the copper, then he set the boy on the floor, and put on his cap and overcoat.

"You must allow me the pleasure of seeing you and your rooster safe home this windy day," he said smiling.

Frank clutched his five cents so tightly he could hardly pull his mitten on over his fist, then he arched out with his new friend.

They found the Italian girl at the corner, blue and miserable with the cold, and very glad to sell a rooster.

Mr. Wilson stood by, greatly amused at the little fellow's earnest examination of the roosters. The wind had rather demoralized their tails. The selection was made, and the five cent bit handed up without a backward look. Mr. Wilson wrapped it carefully in his handkerchief and put it in a big pocket for safe carriage.

They turned on a street gay with shops. Mr. Wilson entered one, and lifted Frank to a seat. Frank thought Christmas must have come again, there were so many things. When they went out, there was a beautiful, large picture book and a gaily painted ball in the pocket with the rooster.

They reached the National building, and Frank led the way to a side entrance. Down stairs they went, and along a passage to a door on which Frank pounded. A tender faced woman, with a baby in her arms, opened it.

"Oh, Frankie, my little son, I was afraid you were lost."

"Tourse I wasn't," said Frank with



Mr. J. W. Dykeman, St. George, New Brunswick.

After the Grip

No Strength, No Ambition

Hood's Sarsaparilla Gave Perfect Health.

The following letter is from a well-known merchant tailor of St. George, N. B.: "C. I. Hood & Co., Lowell, Mass.: 'Gentlemen—I am glad to say that Hood's Sarsaparilla and Hood's Pills have done me a great deal of good. I had a severe attack of the grip in the winter, and after getting over the fever I did not seem to gather strength, and had no ambition. Hood's Sarsaparilla proved to be just what I needed. The results were very satisfactory, and I recommend this medicine to all who are afflicted with rheumatism or other

Hood's Sarsaparilla Cures

ailments caused by poison and poor blood. I always keep Hood's Sarsaparilla in my house and use it when I need a tonic. We also keep Hood's Pills on hand and think highly of them.' J. W. DYKEMAN, St. George, New Brunswick. Hood's Pills are purely vegetable, and do not purge, pain or gripe. Sold by all druggists.

mannish scorn. "This is the gentleman that changed my topper."

Mr. Wilson stood, cap in hand, and explained politely, but Mrs. Stokes was shocked and mortified.

Frank hurried his friend in to see Maimie.

"Maimie, Maimie, here's a gentleman. He changed the topper, and I got you a rooster."

Mr. Wilson produced the rooster, and the child's sickly face grew radiant. Then the ball and book were brought out and offered to the child's mother with a boyish blush and stammer.

Mrs. Stokes took them gracefully and gratefully.

"It takes so much for doctors and instruments and medicines for her," she said, "that we have very little left for her amusements, and her father and I can't bear to send her away from us."

Frank never asked to have his money changed again, but that was not Mr. Wilson's last visit.

Nine and Six.

A queer little boy who had been to school, And was up to all sorts of tricks, Discovered that 9, when upside down, Would pass for the figure six.

So, when asked his age by a good old dame,

The comical youngster said, "I'm 9 when I stand on my feet like this,

But 6 when I stand on my head!"

The Pains of Rheumatism

According to the best authorities, originate in a morbid condition of the blood. Lactic acid, caused by the decomposition of the gelatinous and albuminous tissues, circulates with the blood and attacks the fibrous tissues, particularly in the joints, and thus causes the local manifestations of the disease. The back and shoulders are the parts usually affected by rheumatism, and the joints at the knees, ankles, hips and wrists are also sometimes attacked. Thousands of people have found in Hood's Sarsaparilla a positive and permanent cure for rheumatism. It has had remarkable success in curing the most severe cases. The secret of its success lies in the fact that it attacks at once the cause of the disease by neutralizing the lactic acid and purifying the blood, as well as strengthening every function of the body.

Pure blood is absolutely necessary in order to enjoy perfect health. Hood's Sarsaparilla purifies the blood and strengthens the system.

Foreign Missions.

The Foreign Society.

During the past missionary year the Foreign Christian Missionary Society received 947 personal contributions; that is, 947 persons made gifts not included in what was given through the churches Sunday-schools, and Endeavor Societies. These personal gifts amounted to \$14,928.90, an average of \$14.81 each. The gifts ranged all the way from ten cents to \$691.66 each. The year closed with only seven hundred dollars in the treasury. The monthly payments verge \$6000. From the convention in October till March the receipts do not amount to more than one-third as much as the current expenses. The Society must either borrow money or allow the workers to go unpaid. With no securities which it can use as collateral, the ability to borrow money is limited. The workers ought not to be left unpaid. They must pay what they owe, or be discredited in the sight of the heathen. If the friends of the Society will come to the rescue, there will be no lack of funds. There are thousands of Disciples who have it in their power to contribute liberally to support the cause of world-wide evangelization.

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

Official News from the Foreign Society.

The Executive Committee met in the Mission Room, Cincinnati, November 9, 1894. The devotional exercises were conducted by L. E. Brown.

FINANCES.—The receipts for the month amounted to \$1571.11; the expenditures to \$5159.31. Usually after the Annual Convention the receipts do not amount to more than one-third as much as the expenses. As the society has no reserves upon which it can draw, and no securities upon which it can borrow money, this falling off in the receipts is a serious matter. The expenses are constantly increasing. The friends of the work ought to bear this steadfastly in mind. Those that can help now would do well to send in their offerings.

NOTES OF GENERAL INTEREST.—

JAPAN.—Miss Johnson writes: "My native helper and myself start Monday to visit our churches in Akita, Sendai, and Shonai. There has been no work done there among the women for over three years. We need money badly for evangelistic work. Miss Wirick has given fifty yen to pay for this trip. This is given from her salary, she having no special funds sent her."—Miss Oldham writes: "We are glad to tell you that two women in this neighborhood made the good confession, and were baptized last Sunday. One of them went to church with her baby in her arms, and remarked afterwards, 'My baby was born three years ago to day, and to-day I, too, was born into a new life.' These women have been attending Miss Ritch's meetings in her charity school building, and it has given us as well as them great pleasure to see them cast aside their idolatry and superstition and acknowledge their faith in the only true and living God and in Jesus as their Saviour." Concerning the war, she says: "What effect the war will have on our mission work in the two fields we can not yet tell. Great distress is felt here already on account of the high price of rice. Times are getting harder every day. The jiriksha men feel the pressure more than any other class. Many who formerly walked, now walk, and these poor men are thrown out of employment, and have besides higher prices to pay for the necessities of life."

ate having splendid meetings in Shanghai just now. Our Lord's day services for Christians, the Bible class, prayer-meetings, and evangelistic meetings are all well attended, and the interest expressed by all present is a cause for much thankfulness. Last service we had the pleasure of receiving by baptism an old enquirer named Li. For four years he has been attending the evangelistic services, and at last, after many curious experiences, he has come out boldly on the Lord's side. Our little street chapel is altogether inadequate for our purpose, and we shall rejoice when we have our own church building. He adds, respecting the war and its effects: "I am sorry to say that the war threatens to interfere seriously with our out-station work. It is impossible for me to go just now to Tsungming. All the approaches to Shanghai and the Yangtze River are blocked with more than six hundred torpedoes which seem to be laid indiscriminately in every direction. Already several Tsungming and coastboats have been blown to pieces by coming in contact with them, and numbers of lives have been lost. The populace also along the Yangtze Valley are becoming very threatening in their attitude toward foreigners, and even toward their own officials, and the situation is becoming so serious that, at some of the outposts, the advisability of sending the women and children to Shanghai is being discussed."

India.—There has been more sickness this year than usual. G. I. Wharton writes: "Sickness was never so general. A Presbyterian missionary told me that he had lost thirteen missionaries by death and furlough on account of sickness this year."—Dr. Durand writes: "Two more conversions among my patients. One is a leper, and the other is an ordinary patient. I believe we are in the dawning of great success. The Hospital will be finished in a few days more. Everything is ready to begin on the Leper Asylum buildings, except that the plans are not quite decided upon. There are about fifty patients a day at the dispensary. The work is more encouraging from a spiritual standpoint than ever before." Dr. Durand brought his wife home, in hope of saving her from dying of consumption. Her physicians urged her immediate return to America. The Doctor expects to sail from New York on the 27th of this month.

THE MARCH OFFERING.—The secretaries are preparing for this event. They are seeking to secure a larger number of contributing churches, and to secure more generous offerings from those now contributing. The time has come for a long stride in advance. The present missions must be strengthened. More workers must be sent into the field. More money must be used in these missions. Buildings and other equipment are needed. The Convention recommended that we enter Africa. A competent man is ready and waiting orders to pioneer that field and seek a good base of operations. It is time for every church to begin to prepare for the March offering. Plans should be formed, money should be collected and laid by in store, so that when the time comes the offerings may be worthy of this the greatest of all divine and human enterprises. Every church and every member ought to have fellowship in the work of sending the gospel into all the world and to every creature. The watchword for the year is "Enlargement."

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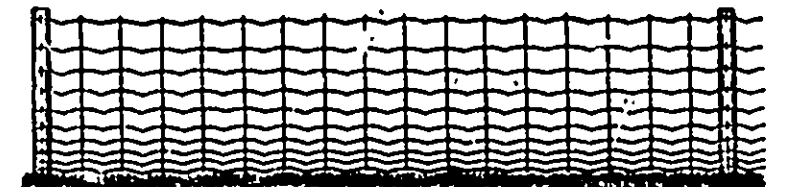
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Farmers, please call and examine this fence at Jas. Drayley's wrought iron works, Nos. 58 and 60 King William St., or at 58 1/2 King William St., where you can see the fence in the different stages of manufacture and be convinced of its merits. You can save 50 per cent. on posts, as only one-half (1/2) the posts used in ordinary fencing are required. This fence is guaranteed to turn stock with posts from 16 to 20 feet apart. LAND & CO. (LAND'S PATENT), 58 1/2 King Wm. St., Hamilton, Ont. P. S.—Any person desiring any further information, please send for circulars and Testimonials. (Please mention this paper in answering advertisement.)

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