

# The Canadian Evangelist.

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

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## The Canadian Evangelist

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

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

### The Great Commission.

J. J. HALEY.

#### MARK'S RECORD OF THE COMMISSION.

Reads thus:—"Go into all the world and preach the gospel to every creature: He that believeth and is baptized shall be saved, and he that believeth not shall be condemned." (xvi: 15-16).

We have here seven items:

1. Preaching the gospel, which signifies to make known the good news.
2. The extent of the divine philanthropy—the field of operation, "all the world."
3. The subjects of proclamation specified, "every creature."
4. Faith—acceptance of testimony.
5. Baptism—obedience to authority.
6. Salvation or remission of sins—enjoyment of blessing.
7. Condemnation—the result of unbelief.

#### MATTHEW'S RECORD OF THE COMMISSION.

"All authority is given unto me in heaven and in earth, go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and lo I am with you all the days, even unto the end of the age." (xxviii: 18-20).

An analysis of this sublime document gives us the following results:

1. The enunciation of the supreme authority of Christ in heaven and on earth.
2. Teaching, equivalent to preaching the gospel in Mark.
3. The subject of gospel grace—"all nations."
4. Making disciples by teaching, in which is implied the preliminary instruction involved in the presentation of the first principles of the gospel.
5. Baptizing those who have been taught or made disciples.
6. Teaching the baptized disciples to observe all the commandments of Christ.
7. The promise of Christ to be with His followers all the days until the consummation of the present age.

#### LUKE'S VERSION OF THE SAME DOCUMENT.

"Thus it is written and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all

nations, beginning at Jerusalem. (xxiv. 46-47).

This record has fewer items, but comprehends explicitly, or by implication, all the points contained in the others:

1. The death, burial and resurrection of Christ—the facts of the gospel.
2. Repentance, in which faith is implied, as an unbeliever of the gospel can not repent.
3. Remission of sins, same as "shall be saved," in Mark.
4. The sphere of action—"all nations."
5. The beginning place—"Jerusalem."

The three versions of the one commission when combined—as they must be to get a full statement of the truth in detail—give us seven fundamental points, which severally constitute the gospel as it is presented to us in the pages of the New Testament. Before proceeding to arrange these items in their divinely given order, it may contribute to clearness of apprehension to present two erroneous methods of arrangement, as truth stands out in greater prominence when seen in contrast with error.

#### THE PÆDOBAPTIST METHOD.

The paedobaptist world arrange the seven items of the commission in this order:

1. Baptism.
2. Preaching.
3. Faith.
4. Repentance.
5. Remission of sins or salvation.
6. Teaching disciples.
7. Condemnation of unbelievers.

That there is more than one unauthorized transposition here may be easily seen by comparison with the original document.

#### THE BAPTIST METHOD.

- Thus:
1. Preaching.
  2. Repentance.
  3. Faith.
  4. Salvation or remission.
  5. Baptism.
  6. Instruction of disciples.
  7. Condemnation of unbelievers.

Paedobaptists transpose Mark's commission by placing baptism before preaching the gospel and the production of faith, and the Baptists transpose it by placing "shall be saved" between faith and baptism, where it was not placed by the Saviour. Their transpositions of the other versions are equally palpable and not unfrequently mutilation takes the place of transposition. Here is

#### THE SCRIPTURAL METHOD.

1. Preaching (Mark).
2. Believing (Mark).
3. Repenting (Luke).
4. Baptizing (Matt. and Mark).
5. Remission of sins or salvation (Luke and Mark).
6. Teaching (Matt.).
7. Condemnation (Mark).

Let the reader carefully compare these items with the passages referred to and if he is not satisfied that this enumeration is correct as to the order of the arrangement, we will just carry him forward to the Acts of the Apostles, where the commission is exemplified under the ministry of the Holy

Spirit, and will thus make assurance doubly sure. Ten days after the commission was given to the apostles Peter preached the first sermon under it, beginning at Jerusalem, on the first Pentecost after the resurrection of Christ. A record of this sermon and its results are found in the second chapter of Acts. Without consuming space in a detailed account of the circumstances and the sermon, the following is a faithful synopsis of the outline thoughts of Peter's discourse on that eventful occasion:

1. Preaching the gospel, including the proclamation of the death, burial, resurrection and exaltation of Christ. (Ver. 22-36. Mark and Luke.)
2. His hearers are convinced of the truth of what he asserts, believe the divine testimony he submits, and confess their faith in the earnest inquiry, "Men and brethren, what shall we do?" (Ver. 37. Mark.)
3. They are commanded to repent. (Ver. 38. Luke.)
4. They are commanded to be baptized. (Ver. 38. Matt. and Mark.)
5. They were promised on the preceding conditions, the remission of sins. (Ver. 38. Luke and Mark.)
6. They were promised the gift of the Holy Spirit. (Ver. 39.)
7. Those who received the apostle's word and were baptized were immediately received into church fellowship, where they were taught by the apostles to observe all that Christ commanded. (Ver. 41-42. Matt.)

With what marvellous accuracy does the inspired preacher reproduce all the facts and conditions of the Great Commission under which his Master had sent him forth to preach! There is no transposition or mutilation, no limping, halting or hesitating, no cowardly abridgement of his Master's will to court favor or to gain popularity at the expense of truth. No! Enlightened and energized by the Holy Spirit, he hewed to the line and gave every condition with faultless precision as they were given in the authoritative, document under which he had gone forth to preach the glad tidings of great joy to the peoples on the earth. It was the same in every apostolic sermon and in every case of conversion recorded in the Acts—the Commission was carried out to the letter. The reader with the clue now in his possession, may proceed to examine the whole book as the Commission exemplified, and he will find an honest comparison in every single case will bring out the same results. When the Campbells and others reached this stage of their investigation they were thunderstruck, their conceptions of the plan of salvation were completely revolutionized, the popular gospel of "only believe and you have the blessing" quickly evaporated into the thin air of a false theology, and they went forth with the enthusiasm of a new joy to preach to men a new gospel, and yet it was the oldest in the world.—Disciple.

"What makes you so happy, Tom?"  
"Happy! Why, I makes Jim glad, and then I gets glad myself."

"You cannot draw a man closer to Christ than you are yourself!"

## The Way Temperance Works.

The *Nation*, reporting an experiment in prohibition that has been tried in Cambridge, Mass., the last year or two, states the following facts:

Prior to the election a thorough investigation into the results of prohibition was instituted. The physicians, employers of labor, owners of tenement houses and those having to do with the poor, were seen and asked for their personal observation; and the information obtained in these interviews was printed and mailed to every voter. The reports generally showed a very remarkable change in the condition of the poorer classes. Physicians noted improvements in the homes; more and better clothing for the children and better food on the tables; the wives of laboring men were anxious for a continuance of "no license." Employers reported better work done in the shops with more promptness and regularity in attendance, especially after pay days. Landlords found greater promptness in the payments of rents and less trouble with tenants. \* \* \* The investigations of last fall showed still greater improvement among the poor. Coal dealers reported sales of coal by the quarter ton where they formerly sold by the basket. A baker in the worst section of the city reported a large increase in the sales of milk. Dealers in furniture on the installment plan found an increase of trade and prompt payment of installments. Employers reported continued improvement among their men. The poor, especially the Irish, showed their appreciation of prohibition by voting for it in large numbers; in one voting precinct of working men a vote of 96 for no license in 1885 has risen to one of 265 in 1888. The captains of police report less than 40 places under suspicion for the illegal sale of liquor, and a freedom from disturbance both in the streets and houses of the city.

No other reform would do so much to improve the material condition of society as the abolition of drunkenness and drinking. It is impossible to conceive what a bound forward our civilization would make, provided the thousands of millions of dollars now expended for drink could be saved for the legitimate purposes of human life. Let the reader note particularly what is said about the larger quantity of necessities bought by the poor people of Cambridge after this reform had been effected. It is really pathetic to stand at a city market and see the drablets in which the very poor buy their supplies. Small purchases mean high prices. This is one of the ways in which the destruction of the poor is their poverty. The step from a basket full of coal to a quarter of a ton, for thousands of men is an immense stride.—Exchange.

Joy, like the honeysuckle, may blossom as sweetly on a trellis of wood as on a trellis of gold.

Folded hands are not necessarily resigned ones. The patience which really smiles on grief usually stands or walks, or even runs.—RUSKIN.

Whoever fears God fears to sit at ease.—MRS. BROWNING.

One of the most hopeful features in the fight against the insidious power of liquor, is the fact that almost if not all the labour members of Parliament are on the side of sobriety, and vote for empowering the people with a veto over the issue and renewal of licenses in whatever locality the people care to exercise it. The most important of trades unions and friendly societies are also not now afraid of showing leanings towards temperance and sobriety. There is much sympathy, for instance, on the part of the members of trades unions and societies in the agitation against holding these meetings on premises licensed to sell intoxicating drinks; and there is no doubt that that step on the part of the worker means the recognition that the interests of the publican are not his interests.

The statistical report of the Treasury Department shows that the consumption of liquors in the United States for the fiscal year ending June 30, 1892, was, in round numbers, as follows:—98,000,000 gallons of distilled liquors, 28,500,000 gallons of wines, 987,500,000 gallons of malt liquors—1,114,000,000 gallons of all kinds. If we reckon the malt liquors at five cents per half-pint glass, retail, the cost of malt liquors, which are mostly used by the working people, would be \$790,000,000. This sum would buy, in round numbers, \$132,000,000 barrels of flour at \$6 each—more than the whole crop of wheat for that year; or, 158,000,000 tons of coal at \$5 each—equal to the entire output of coal; or, 79,000,000 suits of clothes at \$10 each; or, 225,000,000 pairs of shoes at \$3.50 each. Or, if this money were equally divided among these articles it would buy 33,000,000 barrels of flour, 39,500,000 tons of coal, 19,750,000 suits of clothes, 56,250,000 pairs of shoes. And if these articles were equally distributed among 10,000,000 families of workingmen there would be for each family: 3 3/10 barrels of flour at \$6, 3 95/100 tons of coal at \$5, about two suits of clothes at \$10, and 5 1/2 pairs of shoes at \$3.50. What a vast improvement would result in the physical comfort of the families of the workingmen if the money now spent for beer and ale were used for food, clothing and fuel. This estimate has reference to physical comfort only; but there is also a moral aspect which every man who cares for his fellow-man cannot fail to be deeply interested in.—The Independent.

A clear proof of the divine origin of Scripture is afforded by its portrait of the perfect man. Jesus is sinless in thought, and word, and deed; his enemies are unable to find a fault in him, either of excess or defect. Nowhere else in the world have we such another portrait of man—it would be superfluous to say that nowhere have we such another man. Jesus is unique; he is original, with peculiarities all his own, but without any divergence from the straight line of rectitude. He is not a recluse, whose character would have few relationships, and therefore few tests; but one living in the fierce light of a king among men, coming into relation with the world in a thousand ways.—SPURGEON.

"Much More."

E. SHEPPARD.

God's care for us is shown in word and deed, Our wants supplied from his exhaustless store; Through life and death He'll always safely lead, His help is all-sufficient and "much more."

The Saviour thus made known God's wondrous love, That though we are evil and weak and poor; Our goodly gifts parental kindness prove, God's gifts to us are better and "much more."

While yet in sin the Saviour for us died, To open wide for all the Gospel door; That by His blood we might be justified, For grace is all-sufficient and "much more."

As enemies we stood aloof from God, And in our hearts malignant malice bore; Now we're reconciled by Christ's precious blood, His life will surely save us and "much more."

For if by one man's sin death reigned by one, It is through one the condemnation's o'er; Thus by God's power a glorious triumph's won, Death's fall is swallowed up in life "much more."

Oh, for God's wise and philanthropic plan! Let ev'ry heart in gratitude adore; Though sin abounded in the heart of man, Supernal grace abounded too "much more."

Walkerton. \*Matt. vii. 11, and Rom. v.

Unscriptural Hymns.

It is generally conceded that a "poet's license" be allowed those who write verse; a license for flights of the imagination and extravagant exaggeration; but, surely, in the composition of hymns, which are intended for public worship, scriptural truth ought to be strictly adhered to.

We probably have in use hymns as scriptural as any religious body of worshippers, and yet there are a few exceptions:

That very popular verse called the Doxology is questionable with regard to the ascription of praise to the "Holy Ghost," and is apologetically inserted in our collection. We cannot be too careful in all our writings and discourses not to speculate or even attempt to reason on the persons of the Godhead. The only safe and reverential course is to accept the Bible terms and follow the examples of the inspired writers. The name of the Father, Son and Holy Spirit, are as mysterious as they are grand in regard to their nature and union. Yet the personal work of each is revealed, and, by that revelation, we can be safely guided; it is presumption to go beyond this. Thus we are assured that the Holy Spirit inspired the prophets and apostles, and descended in the shape of a dove upon the Saviour at His baptism; but, if we are right, there is not a single instance of prayer or praise addressed to the Holy Spirit in the whole of the Bible.

It is a long time since I read the debate between Alex. Campbell and Rice, but, if I remember right, one proposition was upon this subject, and that Rice could not bring a single scripture for the worship of the Holy Spirit.

There is a mistake in hymn No. 280: "Dark was the night and cold the ground." Now, as this touching hymn is concerning our Saviour's agony in

the garden, it was not "dark," but in the full-moon of the paschal hours.

We have also in hymn No. 261, and the last verse, the following words: "I am resolved to try." The resolution for an experiment in the face of the Saviour's words, "whosoever cometh to me, I will in no wise cast out."

Also of a similar character in hymn 632: "Pass me not, O gentle Saviour!" as if he did or ever will pass, unheeded, any believing penitent!

But these few examples are enough for the present; all I wish to enjoin is a conscientious and scriptural way of carrying out the injunctions to sing with the spirit and with the understanding. E. SHEPPARD.

Literary Notes.

TO PUBLISHERS—All books, tracts, pamphlets, magazines, etc., intended for notice or review in this department must be addressed to the Editor of THE CANADIAN EVANGELIST, 85 Wellington Street North, Hamilton, Ont.

A GREAT OFFER.—The Globe, of Toronto, is offering great inducements with their weekly for 1894. To all subscribers who forward them \$1 by the end of December next they will send The Weekly Globe for 1894, and, in addition, present them with a copy of "Hints for the Million," published by Messrs. Rand, McNally & Co, the celebrated publishers of Chicago and New York.

This work is an invaluable book of reference and handy for the household, being a compendium of thousands of new and valuable recipes and suggestions on hygiene, medicine, business affairs, travelling, the workshop, laboratory, house, kitchen, garden, stable, etc. The regular selling price is 35c; it is worth \$1.

Useful to an inquisitive and economical housekeeper.—New York Sun.

A book which will be found useful by everybody.—Boston Traveller.

A very useful thing for a handy person.—New Orleans Picayune.

The "Hints" are comprehensive enough and the wonder is they are not called a "Household Encyclopedia."—Cincinnati Commercial Gazette.

More useful information could not well be crowded in the same space.—San Francisco Bulletin.

No well regulated household should be without a copy of "Hints for the Million."—Spirit of the Times.

In a wonderfully compact form a vast amount of information.—Manchester Union.

The book will be forwarded free of postage. The offer is a most liberal one and should secure a large increase in the circulation of that old established and excellent newspaper.

THE TREASURY OF RELIGIOUS THOUGHT closes the year with an excellent number. Its literary table is spread for all and on it will be found an abundance and variety of timely food, amply sufficient for a feast of reason and a flow of soul. Dr. Christian, of Louisville, is honored with the first place. His portrait, sermon, sketch of life and view of church are given. The sermon by Prof. Anthony, of Cobb Divinity School, should be carefully read. Driftwood, by Rev. C. H. Ricketts, is a capital sermon for young people. Suitable thoughts for Christmas are given by Revs. M. M. McLeod and E. E. Burroughs; and Rev. John McNeill, Dr. Duryea and Dr. Downing give excellent Sermonic Thoughts. Dr. John Hall supplies an excellent paper on the line of Higher Criticism. Dr. E. M. Deems discusses the Influence of Christianity on the Physical Life of Mankind, and Rev. E. E. Hatch, The Church and the Farmer. The Catecombs of Early Rome is pleasantly

treated by Miss E. Hull, late of Wellesley College. Reconciliation to God is furnished by Rev. W. W. Taylor. Persia is described as a Mission Field. Dr. Kitchen describes the Eastern Handmill. Thoughts for family life are many and seasonable. The Sunday School Lessons are ably treated by Dr. Moment. Current Religious and Secular Thoughts are amply handled. Beautiful Thoughts and Illustrative Thoughts are generously supplied. New Books and Periodicals receive attention, and the editorials supply friendly criticisms on some preachers. Don't Jingle. Don't Emphasize Prepositions. Don't Read the Scriptures Negligently. Don't look Severe. Don't Mislocate the Scene. The number is an excellent one throughout.

Yearly, \$2.50. Clergymen, \$2.00. Single copies 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

THE CANADIAN MAGAZINE in its December, or Christmas number, fully bears out the high character of this periodical, which has already attained in literary quality and interest, a position rivalling any magazine on the continent. The fiction is excellent and well illustrated; the articles are fresh and of great variety; the poetry is equal to that of any magazine in the world. Ogilvie's famous trip "Down the Yukon and up the Mackenzie" furnishes a most entertaining and well illustrated story of travel and exploration. Rev. H. H. Gowen's "Salmon Fishing and Canning on the Fraser," is another illustrated article of much interest. J. L. Hughes tells charmingly of "An Hour With Oliver Wendell Holmes." W. H. Blake in "Humors of Bench and Bar," writes one of the best of recent contributions in fun. Lieut. Col. O'Brien writes thoughtfully on "Our Militia," and J. S. Ewart, Q.C., vigorously, in reply to his critics on the Manitoba School Question. J. Castell Hopkins, in "Lord and Lady Aberdeen," contributes a timely article. "At the World's Fair," by J. A. Radford and "W. T. Stead on Telegraphy," make interesting reading. H. Beaupre, of Montreal, gives an excellent Christmas story of French Canadian life, and Miss Freeland another of Ontarioan flavor; the former beautifully illustrated; while A. H. Morrison, in "A Christmas Tragedy," produces a well illustrated, comic tale. Bliss Carmen's "The Ships of St. John," and Moncton's "Kootenay," are among the striking poetical contributions.

Altogether the magazine scores a distinct success. It is published by the Ontario Publishing Co., Ltd., Toronto, \$2.50 per annum. As a Christmas gift to a friend, the magazine for one year would be one of the very best of the season's remembrancers.

STANDARD ECLECTIC COMMENTARY on the International Sunday school Lessons for 1894, comprising original and selected notes; explanatory, illustrative, practical, prepared by E. B. Wakefield, A. M., Professor of Biblical Theology, Hiram College; Geographical Notes, by J. W. McGarvey, A. M., Professor of Sacred History, College of the Bible; embellished with maps, diagrams, chronological charts, tables, etc., etc. Cincinnati, Ohio, The Standard Pub. Co., 16 20 E. Ninth street. Price \$1. This commentary has an established reputation and needs no recommendation to those who have used it in former years. The volume for 1894 has a number of new features—the interwoven text instead of the two versions in parallel columns; a pronouncing vocabulary of the proper names in the lessons for the year, and the illustrations are better and more numerous than in former volumes. Children like Stocum's Emulsion, 35c.

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TESTIMONIALS. REV. J. L. MAURTY, Methodist Minister, Morrisburg, Ont., writes: "Your Germicide Inhaler has radically cured my daughter of a bad case of Chronic Catarrh. She has had no return of the disease for seven months." MR. JOHN A. McNAIR, Schaw, Ont., writes: "The Inhaler you sent has radically cured me. It is worth ten times your charge." MR. DOUGLAS, Conductor, St. Ontario Street, Toronto, writes: "It just took two months for your remedy to cure me of Catarrh. I had the disease for several years and tried many doctors without avail. The Inhaler is pleasant to use and I can confidently recommend it to all sufferers." MR. T. QUINN, P.O. Department, Toronto, writes: "The Inhaler cured both myself and my son of Chronic Catarrh. The one my next door neighbor procured has worked wonders too."

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M. J. Fanning on Hard Times:

THE LIQUOR TRAFFIC, HE THINKS, ALMOST WHOLLY TO BLAME.

Michael J. Fanning, the Michigan prohibition orator who was here a month or so ago, is in the city again. On Saturday night he spoke on prohibition and the labor question to a large gathering at the R. T. of T. Hall, and yesterday afternoon he addressed probably 1,000 people at the Grand Opera House.

In his opening remarks Mr. Williams asked the electors present to vote for whom they pleased for mayor or aldermen, but to vote solid for prohibition. The only solution of the social problem, he believed, was the abolition of the liquor traffic.

Mr. Fanning's subject was "Hard Times; The Cause and Cure." In opening he referred to the singular coincidence that a railway engineer was chairman, a railway conductor had officiated at prayer and an ex-railroad engineer was the speaker of the meeting. He said: "I will not, in the short time at my disposal, try to deal with the whole question of hard times, and I do not know enough if I had the time. I am going to deal with it from my standpoint, and if it commends itself to you I ask you to adopt my conclusions; if not, retain your own."

In Potter County, Pa., there had not been a liquor store in existence for twenty years. For the past five years the jail has been empty, but for the presence of the jailer, the greater part of the time. Topeka, Kansas, he referred to as having a similar state of things. In a prohibition county of Illinois the taxes were, he said, 33 per cent. less than in any other county in the state.

Referring to the labor and temperance question in Scotland, he said: "I have a grudge against the Scotch; my wife is Scotch." He quoted Scotch papers to show that in prohibition counties there were no hard times. In 1,475 prohibition parishes in England, as far back as 1869, the happiest state of things existed. At a recent date a declaration was published in English

newspapers, signed by John Burns, M. P., and about 140 other labor leaders, declaring that the liquor traffic was the cause of the weakness and degradation of the poor. So it was everywhere, he said. Where prohibition was enforced hard times did not trouble the people. In the other places, where liquor shops abound, poverty, degradation and crime also abound.

In Canada, he said, in 1892, the duties collected amounted to \$20,550,581, the liquor bill being \$37,000,000, or for every dollar paid in duties \$1.75 was spent in liquor. In 1893 the total railroad expenses of Canada amounted to \$36,000,000, or over a million dollars less than the drink bill. The expenses of government were \$36,765,000, or less than the amount spent for liquor, while the amount of the interest on the public debt was \$9,763,000, or about quarter of the liquor bill. In the United States the liquor bill for the year amounted to \$1,484,000,000. Mr. Fanning figured that amount out by taking the statistical statement of the amount of liquor consumed, dividing each gallon into 63 drinks and figuring the cost on a basis of 10 cents a drink. He argued that while the money spent in drink is not lost to the country it is lost to commerce, that it is taken from the businesses that help the people and put into one that degrades and impoverishes. The business, he held, hurt commerce by keeping down wages, and he asserted that any man who honestly studied the labor question must become a prohibitionist. The commercial prosperity of a nation, he said, does not depend upon the wealth of its people, but upon the purchasing power of the masses, and the purchasing power of the masses depends upon desire and means to purchase, and these things depend on wages. The liquor traffic keeps down wages by furnishing cheaper grades of wages. The convict labor question had been a great problem in the United States, he said, and the judges and magistrates agreed that 75 per cent. of people in the prisons got there through drink. Take away drink, he argued, and you will leave so few men in prison that their competition with free labor would never be felt. The liquor traffic reduced employers into the ranks, prevented men from rising from the ranks, and prevented old men from retiring. Assuming that two-thirds of the money spent in liquor in the United States was spent by wage earners—men who earned wages either by work of hand or head—the amount would annually superannuate 10,000 old men at \$300 a year each. The liquor traffic, he argued, brings women and children into competition with men. Where the proportion of women and children employed increases wages decrease, and where the proportion of women and children decrease wages increase. Take the young men who through liquor are walking about the streets loafing, and put liquor out of their reach; then put them into the places held by women and children; send the women to their homes to make them bright and cheerful and send the children to school, and wages will go up with a boom. Some, he said, would ask what would be done with the people who are employed in the liquor traffic? If prohibition were introduced, he said, the capital that is employed in the liquor traffic would go into other channels of industry, and in no matter what other channel it was diverted into it would furnish more labor than it does in the liquor business. In proportion to the capital invested the liquor business employs four men for fifteen employed in other branches of manufacture, he said; therefore if the workingmen wanted the wheels of industry to hum more briskly than ever they would vote for prohibition.—Hamilton Times.

Children like Slocum's Emulsion, 35c.

The Sunday School.

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

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

Libraries for Muskoka.

Our good brother, W. M. Crewson, writes from Huntsville that three of our Sunday schools in Muskoka would be greatly helped if some of our larger schools would send up a supply of books and papers for the use of the scholars in these Sunday schools. Now, this is a splendid opportunity for some of our superintendents and teachers to show their generosity and for some of our Christian Endeavor Endeavorers to show their activity by sending a Christmas box of books and papers that would gladden the hearts of the scholars and encourage their teachers.

I dare say there are many books in our Sunday school libraries that have been read by nearly all the scholars, others that are well worn but could be improved by the use of some cotton and mullage in willing hands, so that a presentable gift might be made to these Sunday schools that are not so well supplied as are some of ours. A good bundle of papers, some for both the young and the old, might be sent along. Will not some of our workers take this matter up and see what they can do for these dear brethren and sisters up north. I will be pleased to send the addresses to any who will send a box, prepaid, whether it be large or small.

New Sunday Schools.

Eighteen hundred and ninety-three has seen two new Sunday schools organized in connection with our work in Ontario. One at Harwich, last spring, of which very encouraging reports have been already made in the CANADIAN EVANGELIST, and another at Glencoe recently with five classes and thirty-five scholars. A good beginning, indeed. Bro. Alex. McMillan is superintendent, which means that the new Sunday school will be a live one. They take the Y. P. Standard, Pure Words and Buds of Hope. School meets at 2.45 p.m., just before church service. All success to these new Sunday schools.

J. A. AIKIN.

The Need of Care in the Selection of Sunday School Teachers.

I want this time to say a few words to the church at large and to the Sunday school superintendent in particular as to the importance of a careful selection of teachers for the work of the Sunday school. I class the church with the superintendent because I believe that both ought to be not only interested in this matter, but that together all appointments to the teaching staff ought to be made, for the work is, first of all, the work of the church and certainly of sufficient importance to call for the greatest care.

Now, unfortunately, in many cases both church and superintendent are satisfied if a teacher is found for every class, and are ready to receive with thankfulness all who offer their services, and sometimes the superintendent himself knows next to nothing of what is taught, and of course the church knows even less. Is it any wonder, then, that there are occasional complaints as to the character of that which is taught, or that nothing is well taught. Such a loose method can only bring forth evil fruit and ought not to be tolerated in any church or

school where we desire to have only good work done.

In our public schools the parents are far from willing to have their children taught by unendorsed teachers. In secular business men question before making choice of a foreman or book-keeper. An engineer undergoes a searching examination before he gets control of an engine, and this commends itself to all thoughtful persons. The last few days the papers have given us the record of disastrous wrecks on the road of a well known American railway, the reason given is put in one sentence—"unqualified engineers." So in the Sunday schools there are incompetent teachers and evil results following.

Teachers whose minds were poorly stored with scripture knowledge; teachers with a dim perception of the plan of salvation; teachers whose blunders are apparent to the class they teach; teachers too indolent to prepare a lesson and too careless to see the evil results which must follow such slipshod work.

It is no unusual thing to see a whole class sitting idly before a teacher who, in fifteen minutes has emptied himself of all he knows of that lesson and is waiting anxiously for the superintendent's bell to ring to bring to a close the most tedious hour in the week, who for the life of him does not know what to do with himself or the class. He has not exhausted the lesson, but he has exhausted both himself and the class. Illustrations might be multiplied and this made into a long article did I only call up and record what I have seen in various Sunday schools.

Now, such things ought not to be. The children are too precious; the knowledge of divine truth too important. Incompetent teachers must not be entrusted with so great a work. We do not want the worldly minded or dead professor or the frivolous youth entrusted with the solemn work of making the earliest religious impressions on the minds of our children.

As a remedy, let the candidates for the position of teachers be carefully examined by someone appointed by the church (say the superintendent) as to their faith in Christ Jesus and His Word, their knowledge of the Bible and the salvation of souls. Let their life and character be approved and their appointment have the direct sanction of the church. Indeed, I see no reason why the setting apart of a teacher for the Sunday school should not be made as important and solemn an event as the setting apart of a minister of the Word or a missionary for the foreign field. We want men and women of power and piety, of knowledge and consecration for this work. Let us raise the standard and call our best into this field.

J. LEDIARD.

Quotations for our Negro Work.

According to the Christian Educator for October, 1893, the M. E. church has in the last 28 years, for the establishment and maintenance of schools, for the support of ministers, for the erection of churches, for the aid of young men studying for the ministry, for literature, given \$6,200,000 as its part toward the education and evangelization of the Negroes in the South. Yet their secretaries say, "At no time in the history of our educational work in the South, was there greater need than now for earnest efforts on the part of presiding elders and pastors, in raising money for this cause." Also, "the schools have opened for the scholastic year of 1893-4 with increased attendance over any previous year. The 'hard times cannot quench the thirst for knowledge among the poor colored and white people in the South.'"

From the same paper we glean the following:—"The Roman Catholics are making a tremendous effort to capture the Negroes of the South. They have at present 115 schools, with 8,200 scholars. They report 80,000 colored communicants in the Diocese of New Orleans." Seventy Catholic sisters have consecrated themselves before God's altar for the sin laden and ignorant of Christ in ebony.

What Protestantism does not do for the Negro, the Roman Catholic church will. The Negro is Protestant by instinct; but he is so much in need of help that he will receive it from any friendly hand. Should the Roman Catholic church come to control the vote of the Negro in the South as it does the foreign vote in the North, our American Pope can dictate who shall be President of the United States.

Who would not be glad to think that he would be included in the following petition:—

"A young Negro boy lay very ill with a fever. He was a Christian, and thought he was soon to leave the earth, but he was not afraid. His sister sat by his side. 'Wot yer gwine ter do, Denny, when yer gets to heben?' she asked. 'De first ting I does,' he replied, 'is ter find Massa Jesus, and say ter him, Massa Jesus, if yer got any blessin's what yer do'n know whar to gib 'em, jes shower 'em down on dem people in de North wot sent us de teachers ter tell us de way ter get ter heben.' Who can believe that Jesus would refuse that request?"

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## THE Canadian Evangelist

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HAMILTON, DEC. 15, 1893.

### Our Paper For 1894.

This paper has many friends. If it had not, it would have died long ago. This paper needs its friends and needs them now. But it does not ask much from its friends; only that they should pay up promptly for it in advance. It would be almost unalloyed pleasure conducting the EVANGELIST if the subscribers would all, as many of them do, pay in advance. A large number put it off until sometimes the year is gone, or two years, or three years, or four years, or more. Why not stop the paper to such people? We want the money they owe us first, and moreover, they do not want the paper stopped; they intend to pay for it, and in process of time they usually do pay for it. But what about the printer's bills in the meantime? That is what our careless friends do not consider. THE CANADIAN EVANGELIST is not a money making institution; it is conducted for the good of the cause and a large amount of labor is put upon every issue of it by the editor. It is grateful, very grateful, to receive praise from those whose good opinion is valued, and we receive as much praise as is good for us; but praise does not pay the printer; it takes dollars to do that.

Now, we have a proposition to make to our friends and it is in part suggested to us by what some of our brethren and sisters have already recently done. It is this: We ask every one of our present subscribers to add one to our list of paid up yearly subscribers, either by inducing someone else to become a subscriber or by sending the paper for a year to a friend.

Some friends lately have of their own good will directed us to apply money they sent towards paying for the EVANGELIST for others, not only for one, but for two or three. Are there not many of the warm friends of the paper who would like to see it in easy circumstances, who could devote one dollar a year in this way? We do not ask for a gift. But we say, if you think the paper is doing good, help it by increasing the number of its readers.

If our list were twice its present length our readers would speedily find the paper improved; if it were four times its present length, they would not know it in a little while. We will not add words here; our meaning is plain. Will not our friends take up the suggestion? Add one paid-up yearly subscriber to our list. It need not mean much labor or much sacrifice to you; if generally adopted it would mean a very great deal for the paper. Let us hear from many of you, friends, and before Jan. 1st, 1894, if possible.

### A North-West Slanderer.

DISCIPLE CHARITY. — THE CANADIAN EVANGELIST, the organ of the Disciples, has found itself in a marvellously liberal mood of late—so much so that it is now its deliberate thought that "the pious unimmersed will not be lost eternally." Well! Well! We breathe

more freely after that. It is about the same amount of charity that the Roman Catholic indulged in when he said that a good Protestant would be saved, but only because of his dense ignorance. Both Catholic and Disciple are agreed, however, that the certainties of salvation hang upon ecclesiastical ceremonies and sacerdotal functions. No wonder that the intelligent Baptist craves to be differentiated from the Disciple in the public mind.—*North-West Baptist.*

The above is an illustration of the malignant spirit that characterizes the editor of the *North-West Baptist*—Alexander Grant, to wit—whenever the Disciples are concerned. Mr. Grant knows that it is grossly slanderous to assert that Disciples agree that the certainties of salvation hang upon "ecclesiastical ceremonies and sacerdotal functions." The Disciples are always willing to have the certainty of salvation hang upon the Word of the Lord, and they do not find it necessary, in order to support a theory, as Mr. Grant does, to explain away the plain declarations of the Lord Jesus and His inspired apostles with reference to salvation. One scripture this Disciple would commend to Mr. Grant, is Rev. xxii. 15—"Without are the dogs \* \* \* and every one that loveth and maketh a lie," and begs to inform him further that the Apostle Paul, in I. Cor., v. 11, places a railer in very bad company. We have had evidence for a number of years that Mr. Grant loves to make lies about the Disciples. Alexander Grant appears to be a bigot of the first water—an insufferable egotist, as every bigot is. What a contrast! what a contrast between him and the courteous, scholarly Christian gentleman who ministers to the James Street Baptist Church, Hamilton. Intelligent and self-respecting Disciples will give Alexander Grant a wide berth.

### The P. P. A.

The letters P. P. A. are becoming every day more familiar to our eyes in the press, secular and religious, and to our ears as we go about the streets. It is not difficult to discover what they stand for—Protestant Protective Association—but so far it has been difficult, if not impossible, to secure an authorized statement of its principles. We have been on the lookout for something that would be acknowledged by the leaders of the Association, but up to date we are still searching. If any of our readers can give us any certain light on the subject we shall be obliged.

If such an association as the P. P. A. is commonly reported to be is really needed in this country, we have arrived at a very serious state of things. If Protestantism in Canada is in such a bad case that in order to save it it requires a secret society which proposes to introduce weapons we fondly hoped had been forever laid aside in Protestant lands, it is an open question with us whether Protestantism in Canada is worth saving. If Protestantism cannot hold its own in the open field, with an open Bible, there is something the matter with Protestantism.

It is alleged, and with apparently good reason, that the P. P. A. proposes for one thing that no Roman Catholic should be elected to any civil office whatever. If this allegation is correct, no intelligent Protestant, and most assuredly no well instructed Disciple can look upon it otherwise than with detestation. And we feel confident that none but ignorant Protestants can honestly believe that such a method would really further Protestantism or hinder Roman Catholicism.

We have no sort of sympathy with the peculiar tenets of the Church of Rome, nor have we any desire that that church should dominate the politics of

Canada; but we are sure that the most effectual way to combat the tenets and hinder their spread is by enlightening the minds of the people, and not by taking away the rights of our Roman Catholic fellow citizens; and if the Roman Catholics be found attempting to rule the country by casting a solid vote, meet such an issue in a fair and free and open political battle on the platform, in the press and at the ballot box, and the most stupid Catholic will discover the folly of a "solid vote" on religious lines.

We are very anxious that none of our brethren should give any countenance to such a society as the P. P. A. is said to be. We are a people that stand for liberty, for free discussion, for an open Bible, an untrammelled press, for tolerance; let none of us be counted among the friends of darkness and oppression.

### "The Wife of Fairbank."

Some time ago a friend sent us a copy of a book bearing the title, "The Wife of Fairbank on Kirks and Ministers," with the request that we would review it in the EVANGELIST. As it would take some time and considerable space to do so, even after the book was read, the "review" has waited with other things unto this present. And now we cannot afford the space to say in one paper all that the book suggests that we think might be profitable.

The author of the book is the Rev. D. McNaughton, M. A., of North Knapton, Ont., if we mistake not, a retired Presbyterian minister. We have met Mr. McNaughton a number of times, and we are all the more interested in his book on that account, and it is an interesting book. It is a "story." Its theme is Church Government and Doctrine, and its aim to promote Christian Unity. The "oracle" of the book is a clever Scotch woman, who gives pointers to the ministers of all denominations and lays down the law generally. The book is so hard on the Presbyterian system of settling ministers and of managing general church business, that one might fancy it was written as an attack upon that Church, albeit the author dedicates it to the same. One receives the impression that Presbyterian ministers and courts must be a hard lot, if this book gives anything like a fair representation of them. But perhaps the author just felt that he could be a little harder on his "ain folk" than on others. The style of the book is pleasant, its spirit good, even refers to the Disciples in a respectful way, but does not give them the attention they deserve when Christian Unity is the theme. *M. J. M.*

### Our Premium.

The Christy knives are evidently going to be popular with our friends, judging from the way the orders are coming in. We would like our friends generally to have the advantage of this special offer of the EVANGELIST and the Christy knives both for \$1.50. It is a great snap; but remember we CAN NOT CONTINUE THIS OFFER AFTER JAN. 1ST, 1894. We give our friends fair warning.

We hope many of our friends are working for a free set of the Christy knives by getting three new subscribers to the EVANGELIST. We have heard from some already who are doing so and have succeeded. It is an easy way to get something valuable and useful.

Don't physic and physic to cure indigestion. K. D. C. is not a physic. It cleanses and strengthens the stomach without weakening and destroying the tissues. Try K. D. C.

### Notes.

In speaking of the late Charles F. Deems, *The Independent* says: "He proved that it was not necessary to be accredited to a denomination in order to have influence and to do good. He was perhaps more welcome everywhere because he belonged to no body that was smaller than the Universal Church of Christ." If that was a good thing for Dr. Deems, it would be a good thing for all the rest of us. But what is it to "belong" to the Universal Church of Christ? Paul says that there goes along with this "one body, one faith and one baptism." We suspect *The Independent* would stand ready to club any one who should insist upon the latter—*Standard.*

Yes, and a good many other papers would watch the clothes of the *Independent* while it was wielding the club. Nevertheless, we prefer to say what Paul says, if we do get a "clubbing."

On Friday evening, Dec. 8th, Principal Grant, of Kingston, delivered a lecture in Toronto on the Parliament of Religions held at Chicago during the World's Fair. Dr. Grant attended that gathering and read a paper on the fundamental principles of the Reformation. He said "It had cut him to the heart to have to confess that no Protestant church had ever been faithful to the fundamental principles of the Reformation." He might have gone further back and said that none of them had been faithful to the first principles of the Gospel of Christ. The fundamental principles of the Reformation are well enough in their way, but we should be more concerned to know that we preach the gospel as the apostles preached it. And why talk so much about the reformation of the 16th century? Why not go right back to the first century and adjust our doctrine, our practices and our spirit to that? It simplifies matters very much, too.

### Our Omnibus.

We are sorry to learn that Bro. Jas. Beatty, of Toronto, has been lying seriously ill for eight weeks at his old home in Omagh.

We sent out many "gentle reminders" in last number. And not without good effect already. But we hope that all in arrears will settle very soon.

Notwithstanding our notice in two papers we still receive orders for "On the Rock." Sorry we cannot oblige our friends, but we have not a single copy left.

In the Nov. 15th EVANGELIST, under the heading contributions for Foreign Missions, there was an error: instead of "O. C. W. B. M. \$400," it should have read, "C. W. B. M., Ontario and Maritime Province, \$400."

THE DISCIPLES OF CHRIST meet at 203 Bleury street, at 3 o'clock, p.m., every Lord's Day, to Break Bread.—*Montreal Daily Witness.*

That reminds us of Acts xx. 7. We are glad to see the above notice and trust the number of the Disciples may multiply greatly in Montreal.

We know that our older brethren and sisters, especially, will have their hearts stirred by the reading of Bro. E. Sheppard's letter in another column. It really is not fit that he should work, at least by compulsion, this winter. We take the liberty of saying without his suggestion or approbation, that there is a way of helping him, other than that of giving him remunerative work.

*The Toronto Globe* is showing enterprise and public spirit in sending two of its staff—one a prohibitionist,

the other an anti prohibitionist—to investigate the workings of prohibition in Iowa and Kansas. Their letters are written in a very fair spirit, and in our judgment prove, that a prohibitory liquor law can be enforced where the people want it enforced. We hope Ontario will say with a loud voice that she wishes it enforced.

Our selected matter is largely on the temperance question this issue with a view to help on the vote for prohibition January 1st. We think we have some very good pieces on the subject. But it is easy to find them: the more one looks into the prohibition question the more arguments he finds in favor of it. It will be a happy day for Canada when the legalized liquor traffic is abolished. Let us cast a good honest ballot against it on the first day of 1894.

### Church News.

EVERTON.—Two confessions and baptisms here since last report.

P. B.

COLLINGWOOD, Nov 10th, 1893.—One added to the church last Lord's day by confession and baptism.

C. SINCLAIR.

ERIN.—Bro. Baker continued the Hillsburg meetings for one week with a good hearing and interest. Two more confessions.

Two additions in Erin Village since last report.

R. W. B.

LONDON, Dec. 11, '93.—Never in my experience have I seen so much sickness at one time as at the present. There is sickness in nearly every family in the church, yet the interest in the work continues good. One addition last evening.

T. L. FOWLER.

ALDBORO, Dec. 8, '93.—Kindly note in next EVANGELIST that the Annual December Meeting of the brethren in Aldborough will take place on Sunday, 30th inst. Bro. T. L. Fowler, of London, will be with us as speaker, if possible.

Yours truly,

J. A. MCK.

ACTON, Dec. 13th.—A friend in a private letter says: "You will be pleased to hear that we had organized a C. E. Society before Mr. Stewart left here. Mary C. Masales, Pres.; Lewis D. Orr, Vice-Pres.; Bella Hill, Sec., and Aggie Tovell, Treas. It is one of the promising features of the Acton church. We are much pleased with our new pastor, Mr. Stephens."

INTERNATIONAL BRIDGE, Dec. 6, '93.—The work here is doing nicely; audiences good at all meetings. Baptized one young lady yesterday. This makes six since I came here in June. We have made no special effort; that is, with special meetings, etc. The church took up the collection for home missions. I don't know what it amounted to.

R. BENTLY RAY.

ORANGEVILLE, Dec. 7th, '93.—Bro. R. Moffett has been with us since Sunday, Nov. 26th. He began the work that day by holding three meetings. A good number of brethren came in from Grand Valley and Marsville; both these churches kindly closed their own houses for the day. Bro. S. Woolner assisted Bro. Moffett that day. We met during the series in the town hall, our own hall being too small to accommodate a great number. The audiences were not as large as we desired, but the weather through most of the first week and on the first day of the second week was very stormy, and prevented many



from coming out. Those who came never failed to hear a sermon full of sound, scriptural truth, that set forth Jesus as Lord and Saviour. There were seven in all who made the good confession, all of whom were baptized this evening in the Baptist church, which was kindly loaned us by the Baptist people. Bro. Ballah, of Hillsburg, came up and baptized the candidates.

J. A. AIKIN.

Letter From Bro. Sheppard.

The church at Wes. Lorne and Eagle find it necessary to co-operate with the Rodney church in engaging a preacher, which involves so much driving that I cannot at present undertake the work there; still, as I am quite able to preach again, I would like to be employed, if only for a short time, by any congregation needing the services of a preacher if it would not need much exposure during the winter months.

I have now been nearly six months out of employment and consequently without remuneration, and I trust that the brethren, taking into consideration my work and sacrifices of former years, will not leave me without useful and remunerative employment.

E. SHEPPARD  
Walkerton, Dec. 7th.

Co-operation Notes

CONTRIBUTIONS.

- Mrs. D. McGill..... \$ 5 00
Mrs. Stevenson..... 1 00
C. Sinclair..... 5 00
Mrs. C. Sinclair..... 5 00

NOVEMBER COLLECTION.

- Church, Wainfleet..... \$ 3 00
" London..... 13 50
" Aurora..... 10 00

Bro. Aikin's report elsewhere will testify that Bro. Moffett had a profitable meeting in Orangeville. He is now in Guelph, where he will continue until Christmas, when he will go home to Cleveland for a few days. On January 7th he expects to begin a series of meetings at Aylmer, where he has been wanted for some months. It is not yet arranged to what point he will go from Aylmer.

Those who have not yet paid their subscriptions to the Home Mission Fund this year are requested to do so at their earliest convenience.

Geo. Munro, Cor. Sec.

Obituaries.

MARTIN—At the family residence, near Acton, on Nov. 28th, 1893, John Percival Martin, aged one year, eight months, eighteen days. The afflicted parents, Bro. and Sister Martin, feel keenly their loss, but manifest their faith in Christ, believing that of such is the kingdom of heaven. P. BAKER.

ROBERTSON.—Upon the 1st inst. we were called upon to attend the funeral of Sister Robertson, of the Stayner Church, who died on the 29th ult., after about four hours illness. For many years she has been a devoted Christian, and, notwithstanding, the call was sudden, she was prepared to meet it—"as to depart and be with Christ is far better." She leaves a husband, who has been the principal speaker in that church for years past, and twelve children, all but two of whom are members of the church, to mourn her sudden death. But they "sorrow not as others who have no hope." May the God of all comfort bless and keep them to the end.

C. SINCLAIR.

Collingwood, Dec. 12, 1893.

Slocum's Emulsion has no equal, 35c.

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

The Committee on Young People's Societies of the Co-operation of Disciples of Christ in Ontario: W. W. Coulter, Chairman; Reuben Butchart, A. Johnston. Everything intended for insertion in this column should be sent to W. W. Coulter, St. Thomas, Ont.

Ere another issue of this paper comes to hand the plebiscite vote will be over and our city and county councillors will be elected. We should at this time commend to the serious consideration of every Endeavorer and church member the following extract from Ex-President Morris' address at the Provincial C. E. Convention at St. Catharines: "Politics should be an important part of every man's Christianity; and when it comes to marking our ballot for pure administration, we should not shrink our responsibility. We are all too ready to leave public affairs in the hands of men who are interested in the continuance of the saloon. Municipal politics go hand in hand. For several years I have given considerable attention to elections; and what has always amazed me more than anything else has been the utter indifference shown by many who loudly protested that temperance and Christianity should control our government. Christian men who pray loudly and fervently between elections, 'Thy kingdom come,' when election day comes round, and they have a chance to help answer their own prayers, are sometimes, I am sorry to say, not to be found. As a result of the lukewarmness of Christian people, nine out of ten candidates, though they may be true and upright men, do not wish to be known as temperance candidates. They know from experience that if they were brought out or endorsed by the church or by a temperance organization, it would mean their defeat. This question, Christian Endeavorers, we might profitably consider at this time: Ought we in any case vote for men who are ungodly and scoffers at religion? Should we not demand that every candidate must be a Christian, and his life above reproach? If men whom we can endorse do offer themselves as candidates, we should support them loyally. Surely if ever men should rally for the sake of temperance and righteousness, it is next January. And yet I will venture to say without fear of contradiction, that scores of voters who profess to be Christians will on polling day be far away from home pleasure seeking, or if at home will be too indifferent to go to the polling booth to deposit their ballots. Christian Endeavorers, let us lift our voices against this state of indifference."

The Christian Endeavorers of St. Thomas have undertaken to raise sufficient funds to carry on the plebiscite campaign. I would urge on all Endeavorers to be true to the interests of their fellowmen, true to yourselves and true to your Master, shoulder the great responsibility that rests upon you in this plebiscite campaign; tire not in the good work, and in due season you shall reap if you faint not. Work for victory and pray God that your efforts may be crowned with success on January 1st, 1894.

W. W. C.

C. E. Notes.

Geo. Fowler, Guelph.

Dec. 24.—Christmas Service. What can we give to Christ? Matt. ii: 11; Psalm xl: 6-8.

Christmas time is a season of joy and pleasure to all the civilized world. It belongs pre-eminently to the children. For weeks how eagerly do the children look forward to the "eve before Christmas," and for weeks afterward it is the subject of conversation.

At this season of the year, when we are giving and receiving gifts, let us keep before us God's great gift to the world. Let us impress this upon the minds and hearts of the children. God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life.

"This was truly an infinite gift—the richest, grandest gift ever made in God's universe. It was a Christmas gift to the world and a gift of such transcendent worth and sacredness as to immortalize the day and associate it with man's redemption and Christ's love and sacrifice through all eternity. No less a gift would avail. No angel or archangel would have sufficed. The one sacrifice demanded was the Eternal Son in the bosom of the Father; and it was made—freely made—and the angelic hosts were sent down to announce it on the first Christmas morning."—HOMILIE REVIEW.

In view of this great gift to us, what can we give to Christ? We should give Him ourselves. This implies much. Our will is brought into subjection to God's will. We are to give Him our service—an undivided service. Think of the complete obedience of Christ to God! "I delight to do Thy will, O, my God; yea, Thy law is within my heart." Our Saviour became "obedient, even unto death yea, the death of the cross." What Christ approves of in us is not an imposing performance of ritualistic worship, but the prompt, willing obedience of a loving heart. "To obey is better than sacrifice." Christianity does not consist in giving assent to certain dogmas, but a personal service to a living, personal Saviour. Christ laid great emphasis on obedience. "Not every one that says, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." "Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother."

The giving of self also implies the giving of our substance. Everything is the Lord's. We "have been bought with a price." When the wise men came from the east to see Him who was born King of the Jews, they brought unto him the very best that their land produced. "When they saw the young child they fell down and worshipped Him and opening their treasures they offered unto Him gifts of gold and frankincense and myrrh." The Jews were commanded to give the best of their substance to God. We would fall down and worship, but we would withhold the best of our substance. Let us give the best to the Lord. Let us remember the poor and the needy at this merry season of the year, and learn that "it is more blessed to give than to receive."

"Ring out, ye crystal spheres! Once bless our human ears,

If ye have power to touch our senses; And let your silver chime Move in melodious time, And let the bass of heaven's deep organ blow, And with your ninefold harmony Make up full consort to th' angelic symphony."—MILTON.

"When marshalled on the nightly plain The glittering host bestud the sky, One star alone of all the train Can fix the sinner's wandering eye. Hark! hark! to God the chorus breaks From every host, from every gem; But one alone the Saviour speaks, It is the star of Bethlehem."—WHITE.

"In all the ages since then the world has needed only one thing—love. It was the need of yesterday, it is the need of to-day, it will be the need of to-morrow. The Star of Bethlehem has in it

the music that soothes every savage and every sensual heart."—JOHNSON.

Dec. 31.—The Close of the Year. What God hath done. What He will do. Ps. cxv: 11-18; lxxv: 23-24.

The close of the old year is always a time for serious, sober reflection. Our years are not so many, even if we are granted man's allotted time, that we can afford to let them pass without endeavoring to learn some lessons that will make the future years more useful.

What has been our history during the past year? We all have records that even if they are not of much interest to others, are of the utmost importance to us in view of eternity. There are those of you who have given yourselves to Christ during the year of '93. That is an historic event in your life if you continue faithful unto the end—in event whose value cannot be estimated; eternity alone can reveal to us the importance of seeking salvation and accepting from God the gift of eternal life.

What attainments have we made in our Christian life? How much have we "grown in grace and in the knowledge of our Lord and Saviour, Jesus Christ?" As C. E.'s have we been loyal to our master? How many souls have we led to Christ? It is one thing to ask ourselves what we have done for Christ; but it is a far different thing to ask what his God done for us?

We may find little to say in answering the first question, but volumes might be written in answer to the second. What has God done for us during the past year? It is impossible to enumerate all the blessings received.

When Joshua was about to die he "called for all Israel and for their elders," and after emphasizing all things God had done for them, that "you know in all your hearts and in all your souls that not one thing hath failed of all the good things which the Lord your God spake concerning you," (Joshua xxiii: 14.), he exhorts them to serve Him faithfully in the future. Is not the same true to-day? Has not God been faithful to us in all His promises? "He has been mindful of us." He has given us life and a measure of health and strength. He has blessed us in all our endeavors for good. He has filled our hearts with love and our souls with peace. We have had plenty and to spare. Our prayers He has heard and answered, giving us "above what we were able to think of." If we have had some trials or afflictions, the Lord has been with us, "a very present help in time of trouble." In the words of the Psalmist we can say, "For the Lord God is a sun and shield, the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." Ps. lxxxiv: 11. What God will do for us is answered by what He has done for us. The past is a pledge of the future. He is unchangeable, immortal, eternal. "The same yesterday, to-day and forever." He will crown every effort put forth in His name with success. We have the promise of Him into whose hands were given all power and authority, "and lo, I am with you alway, even unto the end of the world."

"The years—how they have passed! They are gone as clouds go on a summer day. They came, they grew, they rolled full-orbed, they waned, they died and their story is told. Years that wrought upon us in thought and deed with the power and force of eternity—years whose marks we shall carry forever—were dissolved like the dew and their work is finished."—H. W. BEECHER.

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

Married.

HUNTER-HALLAM—At Everton, by P. Baker, Nov. 22nd, 1893, Enoch Barker Hunter, of Wiatton, to Sarah Jane Hallam, of Ospringe.

KING-WATERS—In Hamilton, Dec. 13th, 1893, by Geo. Munro, Richard J. King, of East Luther, to Margaret A. Waters, of Artemisia.

B. B. B. Stood the Test.

I tried every known remedy I could think of for rheumatism, without giving me any relief, until I tried Burdock Blood Purifiers, which remedy I can highly recommend to all afflicted as I was.

HENRY SMITH, Milverton, Ont.

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## Woman's Work.

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

O. C. W. B. M.

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

### Programme for January Meeting of Auxiliaries.

Topic—Preparation for work.

Opening hymn, No. 734.

Prayer by the leader.

Scripture reading—Col. iii. 1-17.

Hymn No. 689.

Recitation of appropriate texts by each sister in succession or roll call response.

Recording Secretary's report.

Corresponding Secretary's report.

Hymn No. 730.

Remarks, essays, or selections bearing on the subject by several sisters, interspersed by one or more stanzas of appropriate hymns unannounced.

Three or four sentence prayers.

A few minutes voluntary discussion on ways and means.

Collection of dues.

Closing hymn, No. 719.

Mizpah in concert.

Our success in any work we undertake in this life depends largely upon the preparation we make, and that preparation entails earnest thought and earnest desire coupled with a willing mind. Did the farmer bring no thought to bear upon his line of work, he might be hitching on to the reaper when he needed the seed drill. Did he not desire a good crop, he might sow the seed upon the uncultivated soil and serenely fold his arms in blissful ignorance of the result; had he not a willing mind to perform the necessary work, he would have no returns.

And this will also apply to our work for Christ and the church. If we will give one half hour every day to meditation and prayer, with our minds concentrated upon the needs of perishing humanity, and the cause of our Master, many opportunities for consecrated service will suggest themselves; and if in our weakness we hardly know how to proceed lest we hinder where we desire to help, then we may rely upon the promise given in James 1-5. I firmly believe that if we put ourselves in a receptive attitude toward our Heavenly Father (asking in faith—nothing wavering), He will give us liberally of that wisdom which cometh from above and is no where else attainable, and which many of us can testify is a great help in preparing for work.

In regard to our auxiliary meeting being made interesting, and instructive, and well attended, I wish to emphasize the great need of earnest thought. Why, if every sister would think each day as much about how to help along the church work, auxiliary, mission band, or whatever line she is undertaking, as she is obliged to do in preparing the meals for the family, how well every department of work might be provided for. We don't think enough about the Lord's work.

We have found it a good plan to appoint different leaders each month in our auxiliary, the president naming the leader for the following month at the close of the meeting. The meetings are made much more entertaining if some or all of the sisters have been thinking about them during the intervening weeks, and an item on missionary work in a paper or book catches the eye, and is cut out or copied, to be read at the next meeting. Sometimes a private letter contains something very helpful, and an extract from it. Then if some one sister has more selections

than she cares to read herself she may quietly hand them to one or more of the more retiring sisters with a whispered wish that she read it for the rest to enjoy.

If the leader feels herself incompetent to prepare an essay or remarks on the topic, she may ask some one else to do so, making sure that there be at least one or two short essays and plenty of selections. This can easily be done if the leader will only think about it, as I said before, and speak to each one privately beforehand. Changing the leaders every month divides up the work and responsibility.

To prevent formality, and also to cultivate a sense of responsibility and helpfulness, it is wise for each sister to try and catch the spirit of the speaker or reader and be ready to sing, unannounced, a stanza of some familiar hymn suggested by what has been said, and all join heartily in.

But above all let there be a willing mind and a prayerful spirit. Let love for God and humanity prompt our every action and inspire our every thought, and "be not weary in well-doing, for in due season ye shall reap if ye faint not."

MRS. W. M. ANGLE.

Wainfleet, Dec. 4, 1893.

This December day is cold and bleak, for the air is thick with falling snow, which the wind, as if in playful mood, is busily forming into long white waves where it has "sea-room" to do so; and where its freedom of action is interfered with by buildings, or fence, or shrub, it creates such various and fantastic shapes that any one with a sprightly imagination could easily read their design, and thereby weave a pretty tale of fairy love. I wish that the sisters who, like the singing birds fled from our northern winter to the land of sunshine and ever-blooming flowers, would send us a word or two through the EVANGELIST, giving us a glimpse of summer-land to brighten our winter skies.

We sing of a land of pure delight,  
Where saints immortal reign.

But I always like to linger over these lines:—

"There everlasting spring abides,  
And never-withering flowers."

We are drawing nearer it every day. Some of us may not have long to wait. Will we pass through the "covered way that opens into light"—the beautiful light of God? Wherefore, seeing we look for such things,—things that ravish the heart even to think of them, let us be diligent in the work that our Master—the King of that fair country—has given us to do until He comes to call us home.

I have lately been reading some of Norman Macleod's delightful character sketches. They have a peculiar charm because of their setting with his own pure, beautiful thoughts and poetic fancies. Speaking of a sunset in the Highlands, he says: "The whole western sky became full of glory, with golden islands sleeping on a sea in which it might seem a thousand rainbows had been dissolved, while the beauty of the landscape was a very gospel of glory to God in the highest, on earth peace, and good-will to man." Here and there, all through them, we come upon bits descriptive of scenery or of character that hold us in the spell of that magic beauty, for we cannot choose but pause by his side upon the rugged edge of some overhanging cliff in the Western Highlands, and see with his eyes the "wonderful vastness of the far stretching landscapes of hills beyond hills in endless ridges mingling afar with upper sky." A feeling of solemn joy, as if we stood in God's presence, steals over us

as we still gaze with him upon "the sweep of the rocky corries, the sombre coloring of the mountains, the shifting mists and clouds that hang over its dark precipice or drink in the awful silence of the untrodden valleys." But, leaving all that, and coming down to the plain of every-day-life, I met with this saying: "Of all gifts bestowed on us from above, that of helping human beings to become better and happier is the greatest." And I was constrained to pause again, and linger over the thought. Is that a rare gift or privilege, bestowed only upon a favored few? The words are simple and commonplace enough—"helping human beings to become better and happier."

After all, wasn't it to do just that, that Christ came from heaven to earth? And how can we be at all like Him without helping some one to be better and happier. We cannot even wear a cheerful face, or speak kindly and encouraging words, or cultivate a patient, forbearing spirit, without making those of our own households better and happier. In short, it seems to me to be an impossible thing for any human being to have in them the mind that was Christ Jesus without causing all who come within their influence to be better and happier, just in proportion to the fulness of that mind or spirit which they possess. Prof. Drummond says: "To have lived with Christ, must have made one like Christ." And so indeed it did. Then, by very simple reasoning, we conclude that to live with one who is like Christ, who is filled with His spirit, and reflects as a mirror His character, will, in degree, cause us to grow into His image, and therefore to become better and happier. Perhaps it was something like this that the Master meant when He said, "Ye are the light of the world."

I found many beautiful thoughts in reading Norman Macleod that did me good, and it occurred to me that they might do some one else good; but I feel that I must not encroach too much upon the space that is due to others, and so will leave them for another issue.

It is our privilege, beloved, to realize more and more as the days go by that

"Companionship with Jesus,  
Makes life divinely sweet."

S. M. BROWN.

### Letter From Texas.

DEAR READERS OF CANADIAN EVANGELIST—

Perhaps we have never before so eagerly scanned the pages of the EVANGELIST for home news. Many of you will readily understand the reason—those who have been far from home. How often our thoughts wander back, and we pray that our Father will tenderly care for His own beloved, and lead them on to greater victories in His name. You will be glad to know that in this sunny southern clime we have those near and dear to us; to know that as each Lord's day comes round we have the privilege of sitting at His table with those that love to "do this in remembrance of me." As we think of those at home and in far off lands who also remember the Saviour's dying love, we realize the Christian need never feel far from home, but should ever bear in mind that wherever the Master leadeth there His work is to be found; and as "the King's business requireth haste," we should be striving to send the glad tidings everywhere.

It seems difficult to realize in this warm climate that Christmas is so very near. It is a rarity to see snow here. Usually the thermometer ranges from 70° to 80° in the day time, thus making outdoor life very pleasant while

the sun shines. And now in conclusion, I wish you all "a happy Christmas and very useful New Year."

BELLA SINCLAIR.

Bertram, Texas, Dec. 5, 1893.

### Children's Work.

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

#### Bound for Fairyland.

Two little maidens went hand in hand,  
Trudging and toiling to fairyland;  
They lost their way in a tangled dell  
And came at last to a wishing well.

What did they wish for? They wished  
for home,  
But gave their hand to a merry gnome,  
Who led them to a fairy bower,  
And there they slept in a lily flower.

Through fairy morrows each reigned a queen  
In jewelled crown and a robe of green,  
But in the arbor where roses peep  
Their kind nurse found them—they'd gone to sleep.

#### Jimmie State, and the Little Bird's Prophecy.

BY AGNES.

CHAPTER V.

So Jimmie and James b came fast friends. The feeling of restraint between them vanished after their talk about the accident.

In the course of one of their conversations Jimmie confided his intention to be a rich man some day to James. He said, "Yes, since I mean to be a rich man, your father is the only real rich man I know beside Mr. Anderson. Mr. Anderson is quite rich, you know, but both of them know such a lot," and Jimmie sighed.

"Well, can't you learn too?" queried James.

"That's it, you see. I've begun to try to get rich. Figgerin' I like, but books, grammar 'n sich do seem such fool sense to me. Do you like 'em? I guess you know a lot."

"I don't know as much as I had a chance to learn by a long shot."

"Well, I'm bound I'll learn, but I'd rather snit wood any day. You and your father talk different to us. It don't sound rough, somehow. Mrs. Anderson, now; she talks pretty, but your father's words come so nice and smooth."

"He is used to making speeches and—oh, well, haranguing a court is his business, you know."

"Yes, I s'pose so. I s'pose he got his learnin' before he begun to earn money?"

"Yes, father went through college and took his degree before he began really to study law. I believe he was twenty-five when he passed his final exam," said James.

"Whittaker! Was he that old? Was he all them year learnin'?" Jimmie looked despairing. "I'm ten past now, and when I have to multiply quarts of berries 'n sich, and make it come to dollars and cents I get so scared for fear I'll get it wrong 'n cheat Mrs. Anderson or the folks that deal with her, my heart bangs like a hammer."

James laughed. "I'll bet anything they will look out for that. You need not be afraid for the customers, Jim."

"I'll watch out for Mrs. Anderson, though," Jimmie hardly liked the judgment James passed on Mrs. Anderson's customers, but he had recollections of times when people had tried to do him out of a few cents that were in reality nothing to them except as they showed their sharpness at bargaining.

"Tell you what," said Jimmie, thinking of these people, "there's some folks I'd like to turn loose 'n make



UNLOCKS ALL THE CLOSED SECRETIONS OF THE BOWELS, KIDNEYS AND LIVER, CARRYING OFF GRADUALLY, WITHOUT WEAKENING THE SYSTEM, ALL IMPURITIES AND FOUL HUMORS. AT THE SAME TIME CORRECTING ACIDITY OF THE STOMACH, CURING BILIOUSNESS, DYSPEPSIA, HEADACHES, DIZZINESS, HEARTBURN, CONSTIPATION, RHEUMATISM, DROPSY, SKIN DISEASES, JAUNDICE, SALT RHEUM, ERYSIPELAS, SCROFULA, FLUTTERING OF THE HEART, NERVOUSNESS, AND GENERAL DEBILITY. THESE AND ALL SIMILAR COMPLAINTS QUICKLY YIELD TO THE CURATIVE INFLUENCE OF BURDOCK BLOOD BITTERS.

them raise their own grub, just to see if they wouldn't get to think it was worth payin' for. There's Mrs. Close in town there, she wouldn't buy my lettuce—it was crisp and fresh—because she said she could get three bunches for five cents at the butcher's, 'n I wouldn't sell a leaf over two bunches for five cents; the butcher's stuff was all willy. And there's old Mrs. Miserly; she won't never buy a pound of butter without grumbling at the price. One day I up 'n sez to her, sez I, 'tell you what, Mrs. Miserly, if you had to milk the cows, 'n skim the cream, 'n scald 'n salt the churn 'n butter bowl, 'n churn the butter, 'n work it, 'n then send it five miles into town, I'll bet you wouldn't take a cent less than a dollar a pound? I said that to her. Mrs. Anderson said I was sassy, but she laughed in her eyes; I could see through her specs."

James did not confine his laughter to his eyes; he shouted with boyish merriment. "Did you really say that to that properly named old skinflint? Good for you, Jim. I couldn't have done it myself, but I'm glad some other fellow could. Father has had some experience with that individual; she used to come to the house—." Here Mrs. Anderson interrupted this rather too personal conversation.

"Come, Jimmie, here is James' tea tray all ready. Get out the little table."

AGNES.

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**Foreign Missions.**

**From the Foreign Field.**

**A TRAVELLER'S CONFESSION.**

"As remarks disparaging foreign mission work are often published by the daily press, the wide publication of the following fact is but common justice. Mrs. Isabella Bird Bishop, whose writings, especially her two volumes on Unbeaten Tracks in Japan, have interested a multitude of readers, has recently spoken of her change of views in regard to the missionary work, of which she has seen so much. She has not merely passed through, but has lived in several lands where missionary work has been carried on, and has seen all sides of it, and her testimony is as clear as it is gratifying. She says: 'I am a convert to missions through seeing missions and the need of them. Some years ago I took no interest whatever in the condition of the heathen. I had heard much ridicule cast upon Christian missions and perhaps had imbibed some of the unhallowed spirit. But the missionaries, by their lives and character and by the work they are doing wherever I have seen them, have produced in my mind such a change and such an enthusiasm, I might almost say, in favor of Christian missions, that I cannot go anywhere without speaking about them and trying to influence others in their favor who may be as indifferent as I was before I went among heathen countries.'"

The increase in membership in heathen lands is thirty times greater than at home in proportion to the number of ministers employed.

There are 100 millions who are dying in utter despair without Christ and without hope, at the rate of 100,000 a day.

Dr. R. N. Cust said: "The missionary appears to me to be the highest type of human excellence in the nineteenth century, and his profession to be the noblest. He has the enterprise of the merchant without the narrow desire for gain; the dauntlessness of the soldier without the necessity of shedding blood; the zeal of the geographical explorer, but for a higher motive than science."

Christ says to every lost sinner, "Come." To every redeemed sinner, "Go."

Mary Moffatt, the wife of the great Robt. Moffatt, writing to her parents from South Africa, says: "You can hardly conceive how I feel when I sit in the house of God, surrounded by the natives; though my situation may be despicable and mean indeed, in the eyes of the world, I feel I have an honor conferred upon me which the highest of the kings of the earth could not have done me; and add to this, seeing my dear husband panting for the salvation of the people with unabated ardor, firmly resolving to direct every talent which God has given him to their good and His glory, I am happy. Remarkably happy, though the present place of my habitation is a single vestry room, with a mud wall and a mud floor. It is true our sorrows and cares we must have, and in a degree have them now, from existing circumstances at the station; but is it not our happiness to suffer in this cause?"

The whole world is now open for the reception of the gospel, and yet 100,000 are going to the grave every day without God and without hope. Think of this.

Is there not work enough at home? Is often asked. Enough for what? To justify us in disobeying Christ? There is work at home. But "This ought ye to have done and not to have left the other undone." "If I were asked," said Dr. Samuel Miller, "how a church, however small or poor, would be most likely to rise and grow, I would say with confidence, let it begin in good earnest to pray and exert itself for sending the gospel to the benighted and perishing."

Will you not take time to think of this great work? In the exciting time before the second battle of Bull Run, Stonewall Jackson took time to write this letter from Lexington:

Dear Pastor,—I remember that this is the day for the collection for foreign missions. Please find enclosed my check. T. J. JACKSON.

While vast continents are shrouded in almost utter darkness and hundreds of millions suffer the horrors of heathenism, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign mission field.

According to the census report we have 7,246 churches in the United States. Of this number 1,214 gave to foreign missions last year, or about one in six. Last year 1,515 Sunday schools and 183 Endeavor societies helped this work. The year before 1,338 churches, 1,466 Sunday schools and 198 Endeavor societies made contributions.

The people in heathen countries live in wretched homes; they suffer daily for sufficient and suitable food; they wear the scantiest and meanest of clothing; millions have no clothing at all. They have no books nor furniture to brighten their lowly dwellings; mud walls, earth floors, thatch or reeds or straw make up all the beauty and comfort which they associate with the name of home. They are oppressed. They are in constant fear and dread. They have no hope, are filled with no joy, and no better day is to dawn for them unless we send them the gospel of hope and joy.

In one province in China there are to-day 50 churches, self supporting, self taught in the word of God, growing constantly into greater usefulness and more intelligent faith, and all of them came into being Christians from the simple telling of the story of the life of Jesus as it was cast into the popular speech and taught to a single Chinaman by the missionary. They have their own preachers; pay their own expenses, and keep gathering more and more of their heathen neighbors into the household of Christian faith. At stated times the missionary visits and confirms them all in faith and duty, and when he has finished his circuit and returned to his home he finds that he has baptized fifty, seventy, five, or a hundred in the course of his visitation.

Daniel March, in his splendid book, "Morning Light in Many Lands," says: I visited the rock temples of Elora in India. Two miles length of mountain side facing the north had been cut at intervals into the most elaborate cave sanctuaries for heathen worship. One of them is more than three times as large as the largest Protestant church in America, and it is all cut out of the solid stone. There were altars and shrines and sacred retreats for priests and pilgrims, images of monkeys and serpents and gods. And they were all of one piece cut out of the solid rock. That one temple

must have cost enough to endow a dozen colleges, to build a hundred churches, to educate a thousand men in all the arts and sciences of the world. And yet it was deserted, and so were all the rest that the workmen of some far distant age had sunk into the face of the mountain. The altars and shrines and idols were without worshippers, save when some strolling company of howling and crazy pilgrims came from afar to make the caverns echo for an hour with their wild cries. Nobody is cutting out such temples in the rock in India or anywhere else at this day. There is no probability that such mighty monuments to superstition will ever be raised there or anywhere else in the world again."

F. M. RAINS,  
Financial Secretary.

**Seven Years of Suffering.**

**THE PECULIAR EXPERIENCE OF A HAMILTON MAN.**

Neuralgia made his life Miserable—Many Remedies were Tried in Vain—At Last Relief Came—How He Obtained It.

A member of the staff of THE CANADIAN EVANGELIST in conversation recently with Mr. Robert Hetherington, who lives at No. 32 Railway Avenue, Hamilton, found him very outspoken in his admissions as to the benefit he had derived from the use of Dr. Williams' Pink Pills, and anxious that their good qualities should be made widely known. He is so thankful for the good he received from them that he says he considers it his duty to let others know what Pink Pills have done for him. Mr. Hetherington was a severe sufferer from neuralgia for about seven years. It bothered him very much in the head, arms and legs, and the pain was often so excessive, and the soreness so great that he could scarcely walk. He tried, as a matter of course, to find relief, and in doing so tried many so-called remedies, but none of them were of any benefit to him. In August last his attention was called to Dr. Williams' Pink Pills, and he determined to give them a trial, and procuring a supply began their use. In about two weeks he found himself much relieved and found the pains disappearing, and after using Pink Pills for a few weeks longer every vestige of the pain had disappeared, and he was as well as ever. Mr. Hetherington has refrained from making any public statement before, for the reason that he wished to be convinced that his cure was complete, and he is now satisfied upon this point. In reply to a question Mr. Hetherington said he was satisfied that his present condition is due entirely to the use of Pink Pills. Before beginning them he had discontinued other medicines, and when he found them helping him had continued their use until he felt that he was fully cured. He further remarked that he now felt like a new man. "Formerly," said he, "when I got up in the morning I was so stiff and tired that I could hardly walk, while now I get up feeling fresh and ready to go to work. I have not felt any of the pains since last September, and I wouldn't again suffer for one day the pains I formerly endured for the price of twenty boxes of the pills."

Mr. Hetherington is not the only member of the family who has experienced the beneficial results of Pink Pills. One of his daughters, a grown-up young woman, was quite ill for a month or six weeks, and after a course of Pink Pills is again fully restored to health.

Mr. George Parke (Successor to John A. Barr & Co.), corner of McNab and York Sts., was seen and enquiry made as to the sale of the Pink Pills. Mr. Parke says that they have a very large sale in Hamilton, their wonderful merit having been made especially prominent in this city, and he hears many good words spoken of them by his customers, and has no hesitation in recommending them.

Dr. Williams' Pink Pills have a remarkable efficacy in curing diseases arising from an impoverished condition of the blood, or from an impairment of the nervous system such as loss of appetite, depression of spirits, anaemia, chlorosis or green sickness, general muscular weakness, dizziness, loss of

memory, locomotor ataxia, paralysis, sciatica, rheumatism, St. Vitus' dance, the after effects of la grippe, scrofula, chronic erysipelas, etc. They are also a specific for the troubles peculiar to the female system, correcting irregularities, suppressions and all forms of female weakness, building anew the blood and restoring the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of any nature. These pills are not a purgative medicine. They contain only life-giving properties, and nothing that could injure the most delicate system.

Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper (printed in red ink.) Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. Ask your dealers for Dr. Williams' Pink

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

**From the Far North.**

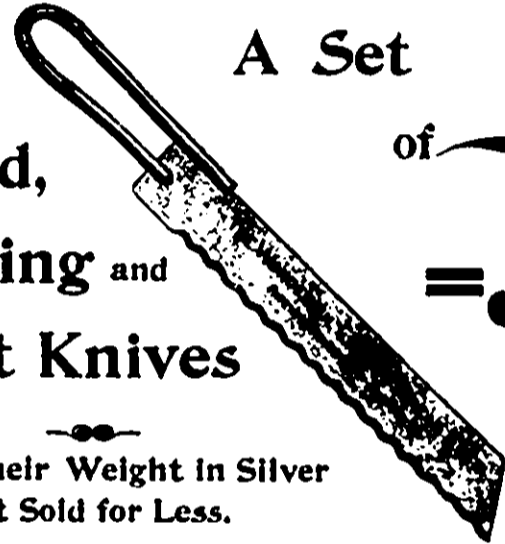
In northern climates people are very subject to colds, but the natural remedy is also produced in the same climate. Dr. Wood's Norway Pine Syrup cures coughs, colds, hoarseness, asthma, bronchitis, and all throat and lung troubles. Price, 25c. and 50c.

He who has neither friend nor enemy is without talents, power or energy.

**A BOON FOR THE LADIES.**

Those Wonderful **CHRISTY KNIVES**

A Set of **=3=**  
Bread, Carving and Fruit Knives



Worth their Weight in Silver but Sold for Less.

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

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

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

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

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

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

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

- This is our offer:—
1. Any one sending us ONE new subscription to the EVANGELIST, and \$1.50, will receive a set of the Christy Knives by mail, all charges paid.
  2. Any one sending two new subscriptions to the EVANGELIST, and \$2.25, will receive a set of the Christy Knives, all charges paid.
  3. Any one sending THREE new subscriptions to the EVANGELIST, and \$3.00, will receive a set of the Christy Knives free, all charges paid.
  4. Any subscriber, new or old, who will send us \$1.50, will receive a set of the Christy Knives, and be credited with one year's subscription on the EVANGELIST list.

This offer will hold good until January 1st, 1894, and no longer.

We hope to send out many sets of these knives, and we are confident that none who get them will be disappointed. Now, friends, let us hear from you soon and often.

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The main question in this plebiscite campaign is, does prohibition prohibit? Nobody defends the evils of the liquor traffic. Everybody—well nearly everybody—admits that something ought to be done. The question is—what? Now, we submit that though it could be made clear that prohibitory laws have partially or even wholly failed in Kansas and Iowa, it would not by any means follow that a similar law would fail in Ontario. Why not agree that easy divorces and lynching must prevail in Ontario because they prevail in some States of the Union.—Canada Presbyterian.

In a vigorous and startling article which appeared some time since from the pen of Margaret E. Stewart, in the Herald and Prebster, occurs the following burning passage:—"A few years ago, in a lonely hut in Central Africa, a worn-out man died upon his knees, praying in the fervor of a consecrated, loyal soul, 'Oh, let Thy kingdom come!' He had opened, he thought, the great dark continent to the onward march of Christian civilization and the 'light of God's truth. Christendom shou.ed for joy, and the procession started across the sea. Watch it. One missionary, 70,000 gallons of rum; one missionary, 70,000 gallons more of rum; another missionary, another 70,000; and so on and on it goes, rum and missionaries, missionaries and rum. Thus we touch the great Congo state. Watch again. One convert to Christ, a hundred drunkards; one more, a hundred more. The missionary's heart grows sick, it cries out, 'Oh, Christians at home, for the love of Christ, stop the rum!' But, as the climate does its exhaustive work, and one by one the brave workers sink beneath the burning sun, hearts at home are discouraged, and the next ship goes only with rum—without the missionary. Under the madness of intoxicating liquors sent from Massachusetts two hundred of those people (of Congo) slaughtered each other in a single day. Again, we are told of a single gallon of this drink causing a fight in which fifty were killed. Judas sold his Lord for seventeen dollars, but America hurries fifty souls to the bar of God for ninety cents."

Down With High Prices For Electric Belts. \$1.55, \$2.65, \$3.70; former prices \$5, \$7 \$10. Quality remains the same—16 different styles; dry battery antacid belt—mild or strong current. Less than half the price of any other company and more home testimonials than all the rest together. Full list free. Mention this paper. W. T. BAER & CO. Windsor, Ont.

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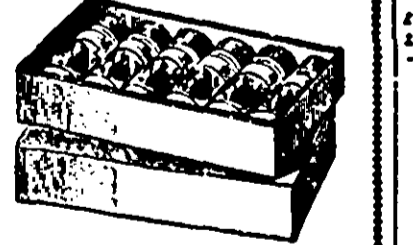
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