

The Canadian Evangelist.

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

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The Canadian Evangelist

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

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

A New Year's Song.

Now dawn again the glad New Year,
The golden bells are ringing;
While high above, sound pure and clear,
Angelic voices singing:
The dying Year has bowed its head,
In Winter's midnight hoary;
But New Year's light shall overspread
The world with floods of glory.

Thanks be to God whose hand divine
Through all the desert leads us;
Who makes our path with light to shine,
In pastures green who feeds us;
Goodness and mercy follow on
Our footsteps kindly guiding,
Till we shall all be praising
With Him in peace abiding.

Die with the old year, vice and sin,
Darkness and dire oppression;
And with the new year enter in
All good to take possession.
Come love and blessing, joy and peace,
Come righteousness eternal,
Come the glad hour when sin shall cease
In blessedness supernal.

Thanks be to God this blessed day,
For mercies new each morn'ing;
For comforts given, tears wiped away,
And hopes of glories dawning,
And so our New Year's song we sing,
And tell our thankful story,
Till God's great New Year shall begin
In everlasting glory.

—H. L. H. in *Boston Christian*.

Infant Dedication.

We have noticed in two or three directions lately a tendency on the part of Baptists to so far concede to the Pædobaptist position as to perform a public ceremony of Infant Dedication or Consecration—a sort of "infant baptism" without the "baptism." As far as we understand the matter it is not proposed to use any water, but, as the Pædobaptists apply only a few drops, the absence of this insignificant part of the performance should not displease them. Perhaps our Baptist brethren, on the principle of fair exchange, hope that in response to their acceptance of infant dedication, their friends will accept believers' baptism! The latest case before us is the newspaper report of the annual meeting of the Queensland Baptist Association. The *Courier* says: "The Rev. W. Whale moved, 'That it be an instruction to the incoming committee to prepare a form of service for the dedication of infants.' In support of this he spoke of the custom of German friends, and the practice of Dr. Glover, of Bristol, and finally referred to the passages of the Bible where Christ

blessed the children, and pointed out the good results of dedication in this manner. Bro. Whale is an able and eloquent man, but with all his influence he was not able to persuade his hearers that Christ ever instituted any such ordinance. He contended that it was an institution of the Saviour, but all in vain. The discussion, we are told, waxed very hot, and at length Mr Whale was obliged to withdraw his motion." To us it appears that if the mere fact of a thing having been done by Christ makes it an "institution" of the Church, Mr Whale will need to propose the addition of several other instructions to the incoming committee. They should certainly be "instructed to prepare a form of service" for the washing of disciples' feet, as this was not only practised by Jesus, but the apostles were actually told to do it. Again, Jesus rode upon an ass, and, if Mr. Whale's contention is right, the Salvationists near Adelaide, who, some time ago, in a procession followed his example in this "institution," were to be commended after all. That Christian parents should bring their infants before Christ in prayer is very right and natural, but the brother who can find in the incident of Christ blessing the children a scriptural authority for taking his infant to a minister to be "dedicated" by "a form of service"

is in error. *Australian Christian Pioneer*.

Mortality Swallowed up of Life.

Every earthly good that the love of Christ constrains any one to give up is for that one just so much mortality swallowed up of and transmuted into real life—even the life everlasting. This is no subtle philosophy, but can be demonstrated by appeal to personal experience. Paul knew how it was. He had given up the glory and all the self-righteous hopes of Judaism in order to accept shame and persecution with Christ, but, with the love of Christ constraining him, he was far happier as a devoted Christian than he ever could have been as a self-righteous Pharisee. So it is with all. There is no luxury that is to be compared with the luxury of doing good; no joy equal to the joy of loving our lives in the service of God and our fellow men. Self seeking is self destruction—loving self sacrifice is self saving. To live a life of loving self sacrifice for Jesus Christ is to triumph over death, and to have mortality swallowed up of life. He who so lives, not only as he looks backward to the resurrection of Christ, not only as he looks forward to his own resurrection, but in this present life, and even when dying, by the indwelling power and joy of an endless life, can exclaim, "Oh death, where is thy sting? Oh grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ." Death and resurrection are linked together when we die unto sin, in order to live unto righteousness. Death and resurrection are linked together when, by deeds of self-sacrifice, stepping on our own dead selves, we rise to higher things. Death and resurrection are linked together in our daily lives when we are actuated by the spirit of Christ

dwelling in us; for He who raised up Christ from the dead shall also quicken our mortal bodies by His Spirit that dwelleth in us, and our mortality will be swallowed up of life.—*Presbyterian Messenger*.

The March of the Years.

One by one, one by one,
The years march past, till the march is done;
The old years die to the solemn knell,
And a merry peal from the changing bell
Ushers the others, one by one,
Till the march of the years shall at last be done.

Bright and glad, dark and sad,
Are the years that come in mystery clad;
Their faces are hidden, and none can see
If merry or sorrowful each will be,
Bright and sad, dark and glad,
Have been the years that we all have had.

Fair and subtle under the sun
Something from us each year has won.
Has it given us treasures? Day by day
It has stolen something we prized away;
We meet with fears, and count with tears
The buried hopes of the long-past years.

Is it so? And yet let us not forget
How fairly the sun has risen and set;
Each year has brought us some sunny hours,
With a wealth of song and a crown of flowers,
Its gifts have been ere it passed away.

We hail the new that has come in view;
Work comes with it, and pleasure too;
And even though it may bring some pain,
Each passing year is a thing of gain;
We greet with song the days that throng!
Do they bring us trouble? 'Twill make us strong.
With smiles of hope, and not with tears,
We meet our friends in the glad new years;
God is with them, and, as they come,
They bear us nearer our restful home,
And one by one with some treasure won
They come to our hearts till they are all gone.

—MARIANNE FARNINGHAM.

Two Songs.

FRANCES E. WILLARD.

One summer evening, not long since, tens of thousands were gathered in the White City by the great lake and greater prairies, and from the wide heavens of the west the shining stars spoke to all hearts of immortality. Bands of music played the national airs of different lands, and were applauded according to the nationality of those who listened; but at last another and more tender strain melted upon the air. It was that song worthy to be called the national hymn of the immortals, and native to the intuitions of every heart, "Nearer, my God, to thee." Until now the people had only listened, but now, as by a heavenly impulse, that mighty throng broke forth into this anthem of man's holiest hope and aspiration. Till now they had been patriots of their respective earthly countries, but now they became citizens who sought a better country "that is, a heavenly."

"Nearer, my God, to thee" is the universal hymn, the chorus that rings out at this hour in every nation, while

"We hear with groans and travail cries
The world confess its sins."
The incense fires that belt the earth
are but the waving torches of the singers; man's deep tones, woman's aspiring note, and childhood's fresh young voice unite in every zone to sing, "Nearer, my God, to thee." Oh, may we each and all learn to breathe out these holy strains, not with our lips alone, but in our lives.

It is said that when darkness settles on the Adriatic Sea, and fishermen are far from land, their wives and daughters, just before putting out the lights in their humble cottages, go down by the shore, and in their clear, sweet voices sing the first lines of the "Ave Maria." They then listen eagerly, and across the sea are borne to them the deep tones of those they love, singing the strains that follow, "Ora pro nobis," and thus each knows that with the other all is well.

I often think that from the home life of the nation, from its mothers and sisters, daughters and sweethearts, there sound through the darkness of this transition age the tender notes of a dearer song, whose burden is being taken up and echoed back to us from those far out amid the billows of temptations, and its sacred words are, "Home, sweet home." God grant that deeper and stronger may grow that heavenly chorus from men's and women's lips and lives.—*Golden Rule*.

Sin of Extravagance.

There are more ways of being extravagant than by spending money. Extravagance in speech is a common fault among young girls. Something is seen, and when it is described later on it would scarcely be recognized by any other looker on. Extravagant words have been used, the situation has been made dramatic, and what was an ordinary, every-day occurrence is, by your extravagant language, made to seem something of great importance. After a while this habit grows upon you, and your friends laughingly say, "If you want to be amused, listen to Florence; if you want the absolute truth of the affair ask somebody else."

Extravagance in dress very often means improper dressing—over dressing. Possibly you kept the greater part of your money and with it bought a fine silk frock, only fitted for evening or visiting wear, and yet, after it has seen a little service, you are forced to go to business in it. What you ought to have done was to get a smart looking woollen gown, and then it would, when the time came for it to be used for every-day wear, be quite proper. Think, if you are among the butterflies, whether you are not extravagant in urging those who love you best to give you pieces of jewelry which they really cannot afford, and which are utterly unsuited to the life you live. Many a business man can trace his downfall to the diamond earrings for which wife or daughter begged so hard. And then a woman is seldom satisfied with just one bit of prettiness. So, my dear girl, unless you know your father can afford it, do not even hint to him that you would like a bracelet, or a locket, or a brooch, but make yourself look as charming as possible in the simplest

way, and then if dark days should ever come you will have nothing to blame yourself for.—*RUTH ASHMORE*.

What It Has Done.

The best literature of thirty centuries is to be found in the Bible. Warriors have fought for it; martyrs have died for it. The sacred books of the Christian, the Mohammedan, and the works of the philosophers have stolen its brightest gems. It fired the eloquence of an Akiba and a Chrysostom, "upon whose lips the bees settled and left their honey there." It suggested the divine poems of Halevi, Racine and Milton. It awoke the intrepid genius of Maimonide, Spinoza and Mendelssohn. It inspired the picture of Raphael, the sculptures of Angelo, the music of Mendelssohn, Meyerbeer, Handel. This Book has destroyed tyrannies. It was this Book that led the Pilgrim Fathers to found the American Republic, and it will yet inspire men to strike for the freedom and the recognition of personal rights. It has been the pioneer on the road of civilization. It has kindled a love for right, duty and pure conduct. It has cheered the masses toiling for bread. It has brought hope and light and comfort into the homes of the afflicted. It inspired Montefiore, Howard and Fry to devote their lives to suffering humanity, and Kebley and Cooper and Hirsch and Girard to provide for the wants of the poor. When Solon and Justinian will be forgotten, Moses and Ezekiel will be influential for good. When the oratory of Demosthenes and Cicero will fail to touch a sympathetic chord in the human breast, the eloquence of Isaiah and the pastoral poetry of Amos will move the heart and subdue it to goodness. When the philosophies of Aristotle and Plato will be no more read, the Psalms of David will still be joyously sung, and the rule of life will be Solomon's advice: "Reverence to God and keep his commands."—*Ex.*

The Church Paper.

The church paper has a value that is too little appreciated. What the members of a church need to make them intelligent and loyal in the support of their denominational enterprises and institutions is information as to the progress and needs of the work. One who is thoroughly acquainted with the conditions and requirements of the church's activities may not always be a liberal supporter of these activities. Because of a defective early training, or of peculiar social conditions, he may refrain from meeting just obligations. But certain it is that the one who lacks a fair knowledge of the church and the agencies which it employs to promote its work cannot have a broad-minded, generous interest in what is going on. He must know in order that he feel and do. The mission of the church paper is to give this helpful knowledge.—*The Religious Telescope*.

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

A Hymn for the New Year.

I see not a step before me,
God hangs a mist o'er mine eyes,
And on each step in my forward course
He makes new scenes arise;

I see not a step before me,
As I tread on another year;
But the past is still in God's keeping,
The future his mercy shall clear;

For perhaps the dreaded future
Is less bitter than I think;
The Lord may sweeten the waters
Before I stoop to drink,

It may be that he has waiting,
For the coming of my feet,
Some gift of such rare blessedness,
Some joy so strangely sweet

Oh, restful, blissful ignorance!
It is blessed not to know;
It keeps me still in the arms of God,
Which will not let me go;

So I go onward, not knowing;
I would not if I might;
I would rather walk in the dark with God
Than walk alone in the light;

Cullings from Exchanges.

THE INFLUENCE OF THE VOICE.—It is soberly stated that in Switzerland a milkmaid or milkman gets better wages if he has a good voice, because the shrewd Swiss know that a cow will yield much more milk if soothed with a pleasant song during the process of milking.

A writer, under the pseudonym of Pan-Aryan, in the Review of Reviews has an optimistic article entitled "On the Threshold of Universal Peace." He believes with the Mayor of Antwerp, who said, in welcoming the late Peace Congress to that city, "Peace is in the hearts of all men in civilized countries," and calls attention to five propositions that have been put forth recently, "not by obscure enthusiasts, but by practical men of world-wide fame."

The Chicago and Alton railroad company has issued an order prohibiting its employees from using any intoxicating drinks while they are on duty, and from visiting gambling resorts. It is a highly commendable thing for the company to do, whether viewed from the standpoint of the railroad company's interest, or the employees' or the public's.

follow the example set by the Alton company. Concerning toppers as railroad men, one of our city dailies well says: "There is no place on a railroad for toppers. They ought to go elsewhere and get some work which involves no responsibility and where their misconduct can endanger neither life nor property. Let them dig ditches and clean streets. But with their tremulous hands and shattered nerves they cannot be trusted by any railroad officer who wants his road to have a record of freedom from accidents."

THE FIGHT FOR THE SCHOOLS.—It has been a long time since London was so stirred over an election as over the one just held for the members of the London School Board. Intense excitement was early manifested, for it was very clear that both parties were unusually in earnest, and the issues were so momentous. Over half a million children were concerned, and the aim—avowed and disguised at the same time, for the Moderates, or Deggleites, were very shifty—of the one party involved starved schools, medieval texts, theological definitions and an extension of the State establishment of religion. The Progressive standard was raised for good education, liberty of conscience and the use of the Bible in Board Schools without creeds and priests to interpret it.

A COMING AGE OF DOCTRINES.—The Rev. John Watson, of Liverpool, recently delivered an address at the Presbyterian College, London, on "The Coming Revival of Dogma," which was very striking and suggestive. The main thought was that the age of destructive criticism was passing away, and that there were signs it should give place to an age when doctrine would be enthroned in higher esteem. Referring to the past, he spoke of the first age of mystical experience; then the age of dogma; then that of scholasticism, followed by that of criticism. He said, "We have been born into the age of criticism, and have been baptised into its spirit."

UPPER CANADA COLLEGE.—The eulogies poured out on Upper Canada College last night are possibly well deserved, but the thought is prompted

that the brains and energy of the graduates had as much to do with their future success at the discipline and teaching of the school. When the high schools and colleges shall have been in existence as long as Upper Canada College, many of them will have as brilliant honor rolls as has that old institution, if, indeed, several of them have not already quite as good a showing. The objection to the Upper Canada College is that it is a class institution kept up as a Government school. It is doing the same work as the high schools, and not doing it so well. It is not prosperous, it has made heavy drafts on the Provincial purse and it is rivalling successful Government schools. If the admirers of the College wish to continue its existence they should maintain it as a private institution.—Toronto Star.

DEATH OF SIR JOHN THOMPSON.—This sad event, which we were able only to chronicle in the briefest terms last week, has evoked expressions of sorrow and sympathy from all parties, not only in the Dominion, but in the Mother Country. Making due allowance for the generous impulse which prompts, in the presence of death, to forget the faults and recall the virtues of the dead, it has yet been made abundantly evident that the departed Premier stood very high in the estimation of political opponents, as well as political friends, throughout the Dominion. Nay, as not unfrequently happens with men of noble character, his political opponents are found to have been, in some instances, his warm personal friends. For our own part, having followed pretty closely Sir John's public life since his entry into the Dominion Government, we deem it scarcely too much to say that from the date of such entrance, and more particularly from the time when he became, by the force of circumstances, the virtual, as afterwards the actual, leader of the Government, Canadian politics were raised to a higher plane. Though we have not always been able to approve of the stand which Sir John felt himself constrained to take in the debates touching the scandal investigations of the past few years, and have in a few cases felt bound to express our conviction that he had failed, in some measure, to raise above the exigencies or prejudices of party, we are glad to be able to join in the almost unanimous expression of respect for his genuine integrity of character, as well as in admiration of his great ability. No matter which party holds the reins of Government during the next decade, we believe that it will be a period comparatively free from corruption in public life, and that for the changed state of political and public feeling, which gives promise of such reform, a large share of the credit is due to the much-lamented statesman whose mortal remains are now being brought across the Atlantic in one of the swiftest warships of the Imperial navy.—The Week.

Now is the Time.

The benefit to be derived from a good medicine in early spring is undoubted, but many people neglect taking any until the approach of warmer weather, when they wilt like a tender flower in the hot sun. Something must be done to purify the blood, overcome that tired feeling and give necessary strength. Vacation is earnestly longed for, but many weeks, perhaps months, must elapse, before rest can be indulged in. To impart strength and to give a feeling of health and vigor throughout the system, there is nothing equal to Hod's Sarsaparilla. It seems perfectly adapted to overcome that prostration caused by change of season, climate or life, and while it tones and sustains the system it purifies and renovates the blood.

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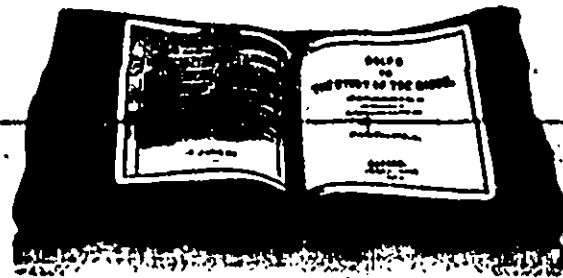
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SPECIMEN OF TYPE.

46 Jacob sendeth Benjamin. GENESIS, 43. Joseph entertaineth his brethren. CHAPTER XLIII. And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay and make ready; for these men shall dine with me at noon. And the man did as Joseph bade; and the man brought the men into Joseph's house. And the men were afraid, because they were brought into Joseph's house.



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Children's Work.

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

TOKIO, Oct. 28th, 1894.

DEAR CHILDREN—I suppose you are all back to school again working hard, after having had a most delightful time during the holidays.

The other day a Japanese friend of ours took us to see the Tokio Blind and Dumb School. The buildings are situated on a beautiful hill not very far from our home. We had often heard of the school before and had seen some of the work done by the pupils, but had not till this time the opportunity to go and see for ourselves.

This school was founded by Christian men. Before Christianity came to Japan no one ever dreamed or heard of such a school. Now, however, they have not only schools for blind and dumb, but also hospitals for the sick and asylums for the insane.

As the school is in a foreign building we did not think it would be necessary to take off our boots, but we were mistaken. We were just concluding our good-bay to the principal, when in came the janitor with slippers not one size smaller than No. 12, I am sure.

In the first place we were shown into the department for the dumb. The first class we visited was receiving a writing lesson. The teacher would write a character (Chinese) on the board, tell them in their language of signs what it was, and they would write it.

The industrial department consists of wood carving, painting, sewing and knitting. In the wood carving they seemed to be specially skillful. A goodly number were taking up this branch of industry, and seemed very happy in their work.

Then next we came to the rooms set apart for the blind. As we entered one room the aged, blind teacher had just concluded a lesson to his pupils on the "Koto." This is a large stringed instrument, a little like our harp, only the strings are stretched across a board about nine feet by one and one-half feet.

The teacher bowed to the pupils as an indication that the lesson was finished, and they bowed to him in return. Then two of them took him by the hands, raised him and they all filed down stairs, chatting and laughing as they went.

Should be used in attempting to cure that very disagreeable disease, catarrh. As catarrh originates in impurities in the blood, local applications can do no permanent good. The common sense method of treatment is to purify the blood, and for this purpose there is no preparation superior to Hood's Sarsaparilla.

took their seats with almost as much assurance as if they could see. The teacher led the singing with a violin. They followed very accurately for Japanese, who, for the most part, are anything but good singers.

After this we were shewn the raised maps, calculators, books, etc., with which they are brought through the usual course of the common schools.

Music, knitting and massage (you must ask your mothers what that last word means) seemed to be the only industries taught. By the way, this last mentioned art is known and practiced by almost every blind person in the country. From dark till about ten o'clock at night you hear at any time on the street the shrill little whistle of some blind person, which tells you that he will give you a massage for two hours for five or six cents.

After buying some of the things the pupils of both departments had made, and receiving some samples of their reading books, which I will send you, we said our good-byes and went home, well pleased with our morning outing.

But I had almost forgotten to tell you the most amusing part of the whole thing. The principal put us under the care of one of the dumb pupils to conduct us through the buildings. He was an exceptionally bright, clever young man. He talked by means of his slate and pencil, which he carried about with him, but whenever possible he spoke by signs, which he saw amused us very much and was much less tedious.

It delighted him exceedingly when he saw we understood; his face fairly shone and he giggled all over his face. He did not know we had learned the first year we were here to be expert ourselves in talking by signs. He could say the word watakushi (I), and he was so proud when he could point to anything and tell us he had written or painted it.

Now I am afraid I have disappointed you in not writing about the war, but you know you can read about it in your papers at home far better than I could tell you.

The little ones in the charity school are working hard to earn the pretty books made by the Willing Workers of Bowmanville and the New Testaments sent by those of Everton. They always like to hear of the little girls and boys at home, and were so proud when I sent some specimens of their writing home to you.

Your loving missionary in Japan, MARY M. RIOCH.

Common Sense

Should be used in attempting to cure that very disagreeable disease, catarrh. As catarrh originates in impurities in the blood, local applications can do no permanent good. The common sense method of treatment is to purify the blood, and for this purpose there is no preparation superior to Hood's Sarsaparilla.

Hood's Pills cure constipation by restoring peristaltic action to the alimentary canal.

The Sunday School.

Sunday School Committee of the Co-operation of Disciples of Christ—Jas. Lediard, Chairman, Owen Sound; George Fowler, Guelph; Miss L. Picher, London. All matter intended for publication in this department should be sent to Jas. Lediard, Owen Sound, Ont.

The Disciples' Sunday-school entertainment went off well last night. The children acquitted themselves well in songs recitations and dialogues. Solos by Misses Riach and Standish, and a duet by Misses A. and E. Tolton, were features of the programme. A treat of candies, nuts and oranges was distributed to the scholars at the close.—Hamilton Times.

St. Thomas.

DEAR BRO. MUNRO: Encouraged by reports from other schools, though they are all too few, it might be well to stir up your pure minds by way of remembrance, by recording some of our encouragements and successes, as well as some of the means used to obtain them.

Before starting, let me say to ambitious schools, and I hope they are all such, you will have to look out for your aurels when the reports are read at our next annual convention.

Our school, as might others, may be termed the pulse of the church, the Y. P. S. C. E. the blood, and we have a good, full current of it which is carrying on its bosom the flower of the school into the church, and assisting materially in developing the same into "the fullness and stature of the perfect man in Christ Jesus."

Among the means used to gather in the children, or rather to locate them has been a canvass of the city to find out how many were not in school and their place of residence, which was fully done by the S. S. Association of the city. This was followed by a visit from the ladies of the church, the officers of the school and, last but not least, by our pastor, Bro. Cunningham. We have not stopped or drawn the line at any particular age, but gather them in from three years and less up, finding that if parents allow the little ones to come they will soon develop an interest themselves, on the principle, I suppose, that "where your treasure is there will your heart be also."

Another source of encouragement is a consecrated corps of teachers who realize that God has committed a trust to their care, and appreciate it.

Now, as to teaching and helps. We use the International Lessons because we can obtain a greater help for less money through our publishing house literature than could be obtained any other way known to us, and while we aim to get all we can out of the lesson itself, yet growing out of it may be a lesson, precept, truth or command that may be emphasized for particular purposes. To illustrate from last Lord's day lesson, "The Seed is the Word of God." In agriculture certain seed is adapted to certain ground. A good husbandman would not sow wheat on ground not fitted to produce it. "To us is the word of this salvation sent." We are therefore sowers. What part of the Word of God would you sow in the following ground? :

One who has never thought seriously of Christ. One who believes in Jesus as the Christ, but has not obeyed. One who tries to obey and serve him.

These questions might be multiplied but will serve to explain what I mean. A lesson made use of in this way, particularly if the questions be given to be answered the following Sunday, will stimulate an interest that is surprising.

I have probably gone beyond my space, and will therefore stop by saying that our school has increased in interest, doubled in numbers in one year,

and we fully believe God is pleased to make use of it for the furtherance of the knowledge of His dear Son.

R. N. PRICE.

December 19th, 1894.

Sunday-School Literature.

Want of space shut out the following in the last issue. It is by Bro. Cowden, and is clipped from the Teachers' Mentor, of 1876, an excellent paper and one that did good service in its day:

"But our professional Sunday School writers, feeling that the important matter is to get their books read, have, we think, committed a radical error. Instead of having regard for the healthy culture of the reading propensity, and seeking to educate the taste of the child for sound reading, such as would cultivate the intellect, quicken reason, excite thought, strengthen the judgment, and subordinate the imagination and passions to a well-disciplined mind, the only proper aim of the true educator, they have sought rather to know what the children will read, and to adapt their style to please and stimulate a corrupt and perverted taste. Hence our library shelves are burdened with exciting religious romances, fictitious biographies of equally fictitious children, unnatural prodigies in religious and moral character, all of which tend to distorted and false conceptions of real life and its true duties. This describes in great part the reading matter with which our Sunday School libraries are flooding the community, and the hurtful results are manifest in neglected Bibles, disdained religious works of solid, sound merit, general ignorance of religious truth, feebleness of mind and incapacity to follow a train of thought, diseased imagination and inflamed passions, a morbid craving after excitement, giving to the current religion of the age an unnatural, feverish, spasmodic, erratic character, so hostile, so paralyzing to true Christianity.

Against such libraries we are determined to enter our most solemn protest. But it is asked, where is the remedy? We are inclined to believe that it will eventually be found that Sunday School papers, under the management of a live editor, abounding in short, religious articles, prose and poetry, historical incidents, facts from natural history, adventures from real life, interspersed with appropriate anecdote and illustration, will furnish the best method of cultivating and utilizing the reading habits of children. Instead of our present children's libraries, we would substitute adult libraries, arranged with reference to the intellectual wants of the adult portion both of the Sunday-school and the church. We would stock the shelves with the best reading matter available in all departments of literature. General religious works, commentaries, encyclopedias and books of reference, religious and profane history, ancient and modern biographies, scientific works, books on natural history, a few well-selected standard works of fiction, moral, ethical, poetical works, indeed, all kinds of useful reading matter essential to produce religious, intelligent, well-informed, cultured men and women. Such libraries ought to be established in every church, and the money wasted in procuring annual instalments of worthless fiction with which to corrupt the reading habits of our children, judiciously invested year by year in standard works, would in a few years build up in each church just such reading institutions, and we believe exert an influence in favor of general intelligence and correct habits of reading and thinking, highly salutary to the progress of true religion and sound morality."

An excellent suggestion comes to me from the Editor, Bro. Munro. Let the librarians and brethren generally please help us in this matter. Here it is: "I have thought that it might be profitable if you would call for the names, publishers and prices of books that have been carefully read by our people and suitable for the different grades of our Sunday-school pupils." Let librarians send us a list of books already in use that have been found of real value, and let the brethren at large send us a list of books they think would be useful to our young people.

J. LEDIARD.

K. D. C. cures sick headache.

His Dyspepsia Cured.



MR. GEO. READ.

DEAR SIR,— I write you to say that for some time I had been suffering from acute indigestion or dyspepsia, and of course felt very great inconvenience from same in my general business. I thereupon decided to try Burdock Blood Bitters, and after taking two bottles I found I was quite another man, for

B. B. B. CURED ME.

I have also used it for my wife and family, and have found it the best thing they can take, and from past experience I have every pleasure in strongly recommending B. B. B. to all my friends. I write you because I think that it should be generally known what B. B. B. can accomplish in cases of indigestion.

GEORGE READ, Sherbrooke, Que.

Need of an Advanced Movement.

The forces are at their post of duty upon foreign soil waging war against a heathen foe. They are true soldiers of the cross. They neither murmur nor complain on account of the fierce contest in which they are engaged. Every man and every woman will continue in the conflict as long as they can, as long as the churches furnish necessary food and raiment.

If a retreat is necessary, it will be no fault of theirs. They are willing to live on short rations, but if the commissary is entirely exhausted what can they do but beat a retreat?

We are on a retreat at home. Last year during October and November we received \$4,242.34; this year, for the same months, we received only \$2,972.03, or \$1,270.31 less than last year. At this rate we would fall short more than \$7000 for the year. Shall we retreat? We ought to go forward. We must make an advance movement. These figures carry their own lesson. Let every friend of this cause come to the rescue.

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

World-Wide Evangelism.

For nearly nineteen centuries the vast majority of the populations of the globe have waited in vain for the gospel of redemption which was committed to the Christian Church. It is said most truthfully by the late Earl of Shaftesbury, that "the gospel might have been proclaimed to all nations a dozen times over if the Christian Church had been faithful to her trust." It is appalling to think that sixty generations of the unevangelized heathen world have perished in darkness since our Lord established and commissioned His Church as a living and aggressive force in the world. And of all the generations ours is the most guilty in proportion to its greater opportunities. We call upon all who love the Lord Jesus Christ to pray with all earnestness that the closing years of our century may be years of special harvest. In some mission fields it is already demonstrated that by the Spirit of God thousands may be gathered where there have only been hundreds or scores. Let us "ask great things of God and expect great things from God."

No age has compared with the present in the facility with which the populations of distant countries can be reached; or in the personal safety under which Christ's ambassadors may prosecute their work; or in the approachableness and cordiality of the people; nor in the materials ready at hand to convey the message of salvation in an unknown tongue. The heart of India, Africa, and China are more rapidly reached than was the centre of our own continent a hundred years ago. A whole century of preparation has established the principles, furnished the appliances, and perfected the organization for a movement enlisting the whole Church of Christ.

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

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In ordering change of address, be sure to give the old post office as well as the new.

HAMILTON, JAN. 1, 1895.

1895.

"A Happy New Year to you." "The same to you, and many of them." So greetings are exchanged as we enter another year. So we express our interest in one another. So we declare our ideal of living here below. "A Happy New Year" is what we all would like; a happy year is what none of us have ever had. And yet the most of us hope that somehow the next year will be better—happier than the last. And it may be if we will. For whether we shall be happy or otherwise depends upon ourselves—depends upon whether we shall live according to God or according to man. We cannot determine all the varying circumstances in which we may find ourselves during 1895. But with the grace of God, which He is always ready to supply us with bountifully, we may conduct ourselves so as to be happy after a godly fashion. Judging, perhaps by our own experience, we might say this is impossible. But we should rather judge by what the word of the Lord declares to be possible. We remember the promise, "Grace to help in time of need." And the Lord, in the Sermon on the Mount, points out the way of true happiness—blessedness. Let us daily ponder His words, and strive to adjust our lives to His teaching. This is the way to have "A Happy New Year."

"A Federal Court."

A METHODIST PROPOSAL.

At a late General Conference of the Methodist church, held in London, action was taken with regard to the formation of a federal court that might, among other things, prevent a clashing of denominational interests in the different parts of the country. As reported in the *Surdian*, this is the form the action took:

"The committee further recommended, with regard to Rev. Mr. Courtice's motion for a federal court of appeal, (1) 'That it is desirable to establish a federal court, composed of representatives of the negotiating churches; (2) that this court should have no power over matters of creed or discipline, or over matters affecting the independence of the churches negotiating; (3) that the General Conference appoint the Methodist section of the court, to be composed of three sections of five members each, each section to have power independently of the others, to consult and act with the representatives of the other churches in the district assigned to it; the whole court to be called by the officials of the central action, on call of a majority of the members of all three sections.'

"Further, the report suggested that notice of this be sent to the Presbyterian General Assembly, to the Baptist Missionary Society, and to the Congregational Society."

THE BAPTIST RESPONSE

was given by the retiring President at the Baptist Convention held in St. Thomas. We quote from the *Canadian Baptist*' report:

Much has been said, much is being said upon the subject of organic union

between the different evangelical bodies of the Christian Church. Our friends of the Methodist denomination, in their Quadrennial Conference just held in the city of London, passed a strong resolution looking in this direction. We may, during this Convention, be waited on by delegates from this great Christian body, in reference to this matter. At any rate, we are safe in saying we shall be called upon to define our position concerning the organic union of the different denominations of the Church, in a way we have not hitherto done. Now, why cannot we Canadian Baptists fall into line? Is it because we are less in sympathy with Christ's prayer that His people might be visibly one, than are the other bodies of evangelical Christians? "Why," to quote the words of Dr. Ashmore, "Why should we remain 'the speckled bird of the flock?' The sore toe of the body corporate?" Are we lacking in charity for our brethren of other denominations? Do we deny to them the Christian courtesy they have a right to expect from us? By no means. We are not one whit behind any of them in desiring that Christ's prayer for unity may be realized. None lament more than we, ourselves, the divisions which to-day exist among the people of God. Our brethren of the other denominations we love; we rejoice in all the good they have been able to accomplish, and we will come as near to them as the principles which bind us to the headship of Christ will allow. We arrogate to ourselves no spiritual superiority. At the same time, let it be known that we do not hold the position we occupy among the other denominations because we love notoriety, but because loyalty to what we understand and believe to be the teaching of Christ compels us to be distinct. We are open to conviction, and it seems to us that it ought to be an easy matter for our brethren, who are crying out so lustily for organic union, to put us right if we are in error; to show us that a sacramental or creedal basis of church membership should be substituted for regeneration by the Spirit; that baptism is the sprinkling of unconscious infants, and not the immersion of believers in Jesus; that a human prelate should take the place of Christ's primacy; that the independency of the local Church should be changed into one of dependency upon Conference, Synod or Convention. To show us, I repeat, that we are in error upon these points will do much to prepare the way for us to join in the present agitation for a visible union of the different bodies of Christians. But, until convinced that we are in error, we shall be compelled to retain our present denominational distinction. To us these are principles so divine, so fundamental to New Testament Christianity, that we dare not compromise them. Nay, we believe that instead of compromising them, we exist to proclaim them. Upon us is laid the responsibility of proclaiming truths and principles concerning which other denominations are silent. Denominationally, as personally, we need to make our calling and our election sure. This can only be done by recognizing and meeting the needs of the hour.

We sympathize strongly with the Baptist position as thus set forth, though, of course, we would not state the case altogether as they do. Nor do we like the way in which Baptists appear to assume that they have a monopoly of New Testament loyalty, and ignore others who have, to say the least, an equal right with them to be called New Testament churches.

It would be great folly for those who hold to the immersion of believers as the only Scriptural baptism to enter into any combination with Pædobaptists that would even in a small degree hinder them from proclaiming the truth.

A Prohibition Party Wanted.

The time is ripe for the formation of a Prohibition party in Ontario, if not in the Dominion. There are many Prohibitionists in both of the old parties, easily enough to elect a Prohibition Legislature if they would all work together. And they might all work together now. There is really no question of principle dividing the Grits and Tories in Provincial politics. The old

issues are dead. Both parties now stand on the same footing with regard to the Separate Schools. In fact, we may say that so far as the old parties are concerned the only issue is, which will give the Province the most economical government. Both parties are agreed that the affairs of Ontario should be managed with a view to efficiency and economy. Now, therefore, is the time for Reform and Conservative prohibitionists to unite for the accomplishment of a great object which they have in common.

What is needed is the formation of a regular political party, under capable leadership, without regard to old party affiliations. The platform would only require two planks—

(1) Efficient and economical administration of the affairs of the Province.

(2) The abolition of the legalized liquor traffic at as early a date as possible; in the meantime the rigid enforcement of the Crooks Act, and the passing of needed amendments to the same.

It would do Ontario good to be appealed to on such a platform.

Foolish Talk.

"If our dear dead Premier could now speak he would say that the only true religion is found here, in the bosom of Holy Mother Church, and that all others are only frauds and shams."

Those are words reported to have been used by a Catholic priest in Quebec. It is only natural that the Roman Catholics should take great satisfaction out of the fact that Sir John Thompson, though brought up a Methodist, became a Catholic. But it is rather presumptuous for the priest to tell us what Sir John would say if he could speak to us now. Such talk is foolish.

"A Presbyterian minister in Montreal declares that Sir John Thompson was hounded to death by those who condemned him for becoming a Roman Catholic."

Such talk is also foolish. It is likewise absurd. If Sir John Thompson had had no greater worry than that occasioned by criticisms of his change of faith, he would likely be living to-day.

Omnibus.

Please note that Bro. T. L. Fowler's address is 48 Shannon St., Toronto.

Remember the special collection for the work of the O. C. W. B. M., Jan. 6th.

PIONEER PICTURES.—Our friends who have sent for the premium picture will receive them as soon as we can get another supply.

We are glad to hear that Bro. Robt. Stewart, who has been quite ill for some weeks in Lexington, Ky., was able to sit up for awhile on Christmas day.

The reports that come to us indicate that the Bible Premium will be very popular. We aim to offer as premiums something good and useful. We should like to send out a large number of the Bibles as presents for eight new subscribers.

How do you vote, brother, and you too, sister, if you have a vote? For good, clean men? Or do you suffer yourself to be the tool of unclean, or self-seeking men? The wise man said, "When the righteous are in authority the people rejoice; but when the wicked beareth rule, the people mourn." Christians should seek to put the righteous only into authority.

What Our Friends Are Saying.

"I have quite a number of new subscribers promised, and those in arrears have promised to pay up in a short time. I think your new premium will

bring a large number of new subscribers. Two or three already say they want the Bible."

"Yes, Brother, I think your Bible premium is a good one. Would say EVANGELIST of Dec. 15th is received, and is brimful of interesting matter. I regret that there are so many Disciples that we cannot get to take the paper. The excuses they offer are so frivolous. I assure you, so far as my experience goes, it is not the active members who refuse."

"I was pleased to receive the premium picture early in July. It is a splendid picture of those pioneer preachers, and will no doubt be valued very highly by many on account of the good those good men have done. My prayer is that their places may be well filled by the present generation. The EVANGELIST is of great value to us, as there is no congregation of Disciples here, and they do not teach the whole truth in the other churches. There is so much they leave out that is of great importance in the teachings of God's Word."

"We were delighted with 'Pioneer Pictures.' Many thanks. I was acquainted with them all. The picture, therefore, put me in mind of days that are gone."

"I plead guilty to being several months in arrears for the EVANGELIST—since June, I think. Am sorry, indeed, to know I'm not the only delinquent. If they all feel as uncomfortable over the matter as I do I hope they'll try the only plan that suggests itself to soothe my troubled conscience, viz.: Send you \$2.00—one for the current year and one for the year next ensuing."

"Please find enclosed \$2.00 for the EVANGELIST, as we are in arrears 28 months, perhaps longer, you will know. Thank you for past favors. It is a good paper. We can't do without it. I am pleased to get the Endeavor lessons in it."

"Thanks for the picture. We are delighted with it. We have it framed."

"Enclosed please find \$2.00 for the paper. I am sorry we have got in arrears this year. We shall try to be more punctual in the future. Our Dakota home would be lonely without the EVANGELIST. I hope I am not too late for the picture. I was acquainted with all of those pioneers except Mr. Sinclair."

Church News.

GEORGETOWN.—Rev. Mr. Stephens presided at an interesting evening in the Disciples' church in this place. The readings, recitations and music by the children were highly creditable, and Mr. Stephens gave a suitable recitation that pleased the audience. Rev. P. Baker, of Everton, gave an interesting address on prohibition, in which he stated some telling facts and gave the children some sound advice. The evening was a profitable one for young and old.—*Georgetown Herald*.

HAMILTON.—One addition here, Dec. 16th.

ERIN.—Additions at Erin Centre since last report, 4; at Erin Village, 4. Large meetings yesterday, Dec. 24. B.

INTERNATIONAL BRIDGE, Dec. 12th, 1894.—One more confession and baptism since last report. Brethren, pray for us, as there is much to be done in this place.

W. C. McD.

TONAWANDA, N. Y., Dec. 20th.—Dr. Sinclair and I have been holding meetings at Gratwick, two miles north of the North Side Christian Church here, and we are having excellent success. About 16 have made the good confession, and many more are ready to come. The Sunday school has run up to 110 pupils.

E. EVANS

MUSKOKA MATTERS.—On account of winter weather, bad roads, and sickness, the meetings in Macauley are closed for the winter seasons. The Brunel people got up a social tea and donation party for my benefit, which was quite successful. Sister Williard was at the head of the affair. A Bro. Clarke, of the Christian connection, lives in Huntsville now, and has cast in his lot with us. Our meetings here of late have been quite interesting. Times are hard here this winter. Bro. Wm. Palmer has left here to spend some time with friends in Waterford. In Brunel, a Christmas celebration, consisting of a tea, programme, and a tree, is to be held on Christmas eve in the Township Hall.

Temptation, affliction, poverty, do not always bring us nearer to God. There are many that are made more stubborn and rebellious by these; but the gospel aims at the purifying the heart; and when the heart is pure, then all things are pure.

W. M. C.

ST. THOMAS, Dec. 12th.—Since my last report, 20 have made the good confession, and have been baptized. The seating capacity of our church is being taxed. The interest in the meetings is increasing each succeeding week. Bro. Cunningham has infused fresh zeal into our ranks. The membership is all working, and as the old year wanes our faith grows stronger, our hopes higher as we realize more fully that the gospel of Christ is still the power of God unto salvation.

W. W. C.

TORONTO JUNCTION, Dec. 24th.—There were three confessions here, Dec. 16th, and two last evening.

H. T. LAW.

BOWMANVILLE.—Ex-Gov. Chase, of Indiana, preached in Bowmanville, Sunday, Dec. 9th, and lectured there on the following Monday and Tuesday evenings.

INTERNATIONAL BRIDGE.—Two confessions and baptisms since last report. The above were two bright-boys from the Junior Endeavor Society, and we trust that it may not be long until others "step over the line," as one little Junior puts it. God bless the boys and girls who are taking their stand so early in life on the Lord's side. Our Junior Endeavor Society, which was organized last July with five members, has grown through the earnest efforts of the officers (Miss House deserving special mention), until at present the membership numbers fifty-three. The Society's meetings, while increasing in numbers, have also increased in interest and attention. This work among the young is a great work, and we ought to pray that those who have this task may have wisdom to guide the tender feet aright into the way of life that leads to the eternal city. At the last business meeting of the Juniors the writer was very much surprised on being presented with a beautifully bound copy of the Bible (International Teachers' Edition). We will often remember them while studying the precious truths contained in the Book of Books.

W. C. McD.

TORONTO, Cecil St.—During the past year the Lord has prospered our

work, and we feel encouraged and strengthened. We have had drawbacks and difficulties to overcome, and feel grateful to God for His mercy and goodness to us. We have held two protracted meetings during the year, the first conducted by Bro. Moffett, and the other by our pastor, Bro. Lhamon. Both were spiritual and numerical benefits to the church.

Bro. Lhamon came to us in May last, and has proved himself an efficient leader. Under his direction we are planning greater things for the Master. All departments of the work are flourishing and working towards the advancement of the Master's Kingdom. Before Bro. Lhamon came we had united with us, by baptism, 14, and by letter, 8. Since Bro. Lhamon became our pastor there were 20 by baptism, and 18 by letter and commendation. A summary is as follows: During the year, by baptism, 34 " " " " letter, etc. 26 Total 60 Dismissed by letter 3 " death 1 Net increase 56 5 others have been baptized.

Our Sunday-school has also increased in attendance and interest since Bro. Lhamon came. Each Sunday we take up an offering for missions, home and foreign; half the offering being devoted to each.

On Dec. 21, we held our annual Christmas Tree for the children, and devoted part of the time to a missionary concert. The concert and tree were both successful; thanks to the hearty co-operation of our Sunday-school workers. Brethren, pray for the work in Toronto that the Master's cause may grow. J. L. L.

ROWMANVILLE, Dec. 26th, 1894.—On last Lord's Day night, we had one confession—a gentleman who has heard the gospel preached for thirty years or more. He is probably 60 years of age. He will be immersed Thursday night. R. A. B.

Owen Sound Sunday School Christmas Gathering.

Our Christmas gathering was the most successful one we have ever held. Our school has been making steady progress for some months past, and so the number of children was larger than ever before. As to the programme, it was good enough to be copied, and so I give it:

At six o'clock the children in all their places; then came a plentiful supply of refreshments, provided by the church members; then a Christmas tree with nothing on it. Now commenced a short programme of songs and readings, and then the decorating of the tree began. It quickly put forth its fruits. They were the "Fruits of the Spirit," Love, Joy, Peace, etc., each class sending up a large printed card and fastening it to the tree as the class recited in concert some suitable scripture selection. Now were laid at the foot of the tree the children's gifts, for they gave this year and received nothing, and the gifts were gifts for the poor, and what an array of good things! Dolls, books and pictures, and balls for children, garments, and gloves, and groceries, flour and apples, and I know not what besides. These were all put in suitable parcels, and what with giving and distributing, if ever a Sunday-school had a good time, it was the Owen Sound Sunday-school. "It is more blessed to give than to receive," is a passage better understood by our children to-day than ever. The at-

K. D. C. will give strength to the weak.

tendance on the Lord's day following the entertainment was the largest we have had in our history. We tried this plan two years ago and found it a success then, and we strongly recommend it to others who are contemplating a Christmas treat for their Sunday-school. J. LEDIARD.

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.

The enterprise of the publishers of THE YOUTH'S COMPANION, Boston, Mass., has steadily advanced the paper year by year keeping it always in the front rank of the best periodicals. It fills to-day, as no other publication; the popular demand for a practical family paper, one that is equally valued and enjoyed by old and young, and free from all objectionable features.

The best writers of all lands are engaged to write for its columns. Among the famous contributors for the volume for 1895 are two daughters of Queen Victoria; Mr. Gladstone, the most eminent living statesman, who has for the third time written an article expressly for THE COMPANION; Sir Edwin Arnold, W. Clark Russell, Chas. Dickens, Frank R. Stockton, J. T. Trowbridge, Mark Twain, Cy Wainman, the famous locomotive engineer, and more than a hundred other writers who are known the world over.

THE COMPANION appeals to all, whether in the home, in professional or business life, to the educator and laborer in every department of work. Its sound, practical editorials deal frankly, fairly and concisely with the questions of the day. Every utterance may be accepted without reserve. Full prospectus and specimen copies sent free on application.

New subscribers will receive THE COMPANION free to 1895 if they subscribe at once, sending \$1.75, the year's subscription price. It comes every week, finely illustrated.

Creation, a tract of 26 pages, is a report of a lecture by Bro. J. L. Goodburn, delivered before the Entomological Society of London, Ontario. Bro. Goodburn is a young man, but has given much time to the study of geology and kindred sciences. This tract is written in choice language and not too freely interspersed with technical terms understood only by the initiated. The author is consistent in his limitations of the conclusions of geological research, and very happy in his efforts to reconcile science with the Bible. Some may not agree altogether with him regarding the chronological order of the Mosaic account of creation, nor think his criticism of Hugh Miller well taken. Those interested in this subject would be pleased and profited by a perusal of this tract. T. L. FOWLER.

A NEW VOLUME.—With the first number in January, LITTELL'S LIVING AGE enters upon its two hundred and fourth volume. The field of periodical literature, especially in England, is continually broadening, and including more and more the work of the foremost authors in all branches of literature and science. Presenting, in compact and convenient form, all that is most valuable of this work, THE LIVING AGE becomes more and more a necessity to the American reader, for, by its aid alone, he can conveniently as well as economically keep well abreast with the literary and scientific progress of the age and with the work of the ablest living writers.

The opening issues of the new year will contain, with others, valuable and timely articles in science, politics, biography, theology and general literature, from the pens of Prince Kropotkin, the Duke of Argyll (Bacon and Huxley), Max Muller, the Marquis of Salisbury, Lord Hobhouse (The Position of the House of Lords), Edmund Gosse, Lord Ebury (Conversations with Napoleon at Elba), Sidney Low (If the House of Commons were Abolished?), Patchett Martin, W. M. Conway, and other leading writers; together with papers of interest by M. Rees Davies, Stephen Gwynn, etc., etc.; in fiction, the choicest short stories by the best authors.

For a magazine which gives an amount of reading matter unapproached in quantity, and unsurpassed in quality by any other periodical, the subscription price (\$3.00 a year) is cheap, while by taking advantage of the generous club-rates much better terms may be obtained, for the publishers offer to send any one of the American \$4.00 monthlies with the LIVING AGE for one year for only \$10.50, thus furnishing to the subscriber at small cost the cream of both home and foreign literature. The publishers also offer to send to all new subscribers for the year 1895, the thirteen weekly issues for the last quarter of 1894, forming an octavo volume of 824 pages, gratis.

LITTELL & Co., Boston, are the publishers.

Alluding to the recent swindling of a clergyman who went to buy "green goods," the Hartford Courant aptly remarks: "Figure it down fine, and between the bunco man who tells counterfeit money for good, and the sneak who buys it to unload on innocent people, the buncoer is better than the buncoed. The first swindler cheats one rogue. The rogue plans to cheat honest folk. Off with his clerical garb! Yes, take from him his ministerial half-rate pass on the Erie road." Honest men do not go to buy "green goods." If those who go to rob get robbed they have no claim on public sympathy.—Hamilton Times.

Dr. F. W. Gansauls, the great Chicago preacher, in an interview reported by the Advance, gives this good advice: "If I could speak a word to the men who are younger than myself in the ministry, I would say to those who are at present in pastorates which do not require all their time, that the most sad of the questions which have been put to me is that one which you have sent on this list of questions, namely, 'What do you read?' For the answer is, with what the ministry of to-day asks at our hands, it is almost impossible, after one has come to the pastorate of a large church and has entered into the organization of all its forces to read anything at all. I would say to those who have pastorates where they have opportunity to read and study, this—For the sake of your future and those whom you can influence by and by, cease writing to the pastors of the cities asking them for a larger field. Do not for one moment think that any field is too small for you if you have opportunity in that field for study, investigation, and, which is most valuable of all, meditation and writing. I am drawing upon the past with an almost wholesale freedom and rapidity."

Pleasant as Syrup.

Mr. Douglas Ford, Toronto, Ont., states that Milburn's Cod Liver Oil Emulsion with Wild Cherry Bark is free from objectionable taste, being almost as pleasant as syrup, while for coughs and colds it gives complete satisfaction, acting promptly even in obstinate cases.

The Decline of Quakerism.

Most people cherish kindly feelings towards the Quakers. They have many good qualities. It will be generally admitted that many of the Friends have been noble men and women, distinguished for their honesty, benevolence and truthfulness, and yet the Friends are steadily declining in both Europe and America. It is not difficult to discover the cause of this want of progress. In an age of intense action, earnest Christian work and missionary extension, a denomination of quietists who make a virtue of being non-aggressive, cannot expect to increase. They do not recognize the requirements of these modern times, and they have been greatly weakened by divisions, which have generally been caused by unduly magnifying the importance of comparatively small things.

An article in The Outlook, by Mr. Eugene Camp, who is himself a Quaker, gives a very interesting inner view of the condition of the Society of Friends and of the causes that prevent their increase. We learn from Mr. Camp that "New England and New York Yearly Meetings contain fewer members than they did in 1860. Philadelphia Orthodox Yearly Meeting is not one-half as large as it was thirty years ago, while the Hicksite Yearly Meeting only a little less slowly declines. Scores of meeting houses throughout New England, New York, New Jersey, Pennsylvania, Delaware and Maryland, built a half century ago to accommodate large congregations, now house a handful of people once a week, or perhaps once a fortnight, while the long rows of horse sheds, reminders of other and more prosperous days, stand unused."

Though the Quakers have a reputation for being lovers of peace, yet quarrels that cause divisions into hostile sections have been a chief cause of their weakness. Mr. Camp says: "It is a lamentable fact that there are no fewer than four Societies of Friends in America, not to mention further imminent divisions, each of which strenuously denies to all others a right to the name of Friend, and there is one Yearly Meeting, affiliating with none of these four distinct societies, that holds itself wholly aloof from all other Friends, even as individuals, neither growing itself nor helping any other organized branch of Quakerism to do so." There is no tendency towards union.

This writer corresponded with the clerk of the Philadelphia Orthodox Yearly Meeting, to find out the cause of the decay of that branch. He quotes as follows from an address issued by them: "We regard the attempts to introduce into some of our meetings for worship the practice of reading the Scriptures and the singing of hymns as a departure from the spiritual worship always highly prized by our Society, and we mourn over the blindness of some, calling themselves Friends, who have substituted active labors of an outward nature." Mr. Camp concludes his article with the following pertinent comment on the foregoing extraordinary extract: "Thus, in the United States, in the year 1894, a body of Christians officially denounce their fellow Christians for reading God's Word in public, and for the offence of asking sinners to come to Christ, and the body that thus spends its time in writing such denunciations is abandoning its meeting houses, because there are no Friends to occupy them."—Christian Guardian.

"I do not wonder that Rome is troubled. Her temporal power gone; her political influence in the counsels of the nations a thing of the past; the education of the childhood of the church in the hands of the State; the right to solemnize marriage accorded

to the civil magistrate; and the people demanding the privilege to read the Holy Scriptures without note or comment, all indicate that the Pope is but the ghost of Cæsar, and the Roman paganism a fading from the visions of the world as pagan Rome bowed to the heralds of the Cross."—BISHOP J. P. NEWMAN.

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THE BURNING QUESTION IN HIGHER CRITICISM.

By THEODORE E. SWINBURK, Professor-elect of Eccelesiastical Theology in Chicago Seminary. "One of the first books of the year, if not of the decade," says The Lutheran Church Review. "Greatly needed," says Dr. W. H. Green. "It is the best book on the orthodox side; an all-around survey, scientific, and fascinating to read." "It is accurate," says The Sunday School Times. "fresh, striking, concise, and few books give so much for so small a sum." The Occident says: "It ought to be in the hands of our pastors and elders throughout the church." Price, 51, postpaid. Address, ALDUS CO., Publishers, Lebanon, Pa.

Woman's Work.

O. C. W. B. M.

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

From the Treasurer.

It might be well for the sister from Lobo, who contributed a few thoughts for this column last issue, to know that the money lying in our treasury belongs to the Foreign work, indeed with very little exception, has been contributed by the sisters of the Maritime Provinces, the Children's Mission Bands, and individual sisters and brothers for that special work, and could not be used for the support of weak churches at home.

J.

Resolutions of Sympathy.

We, the members of the Ladies' Auxiliary of the Church of Christ at Winger, desire to place on record our sincere appreciation of the sterling qualities of the late lamented Annie M. Swayze, who, though not directly affiliated with our auxiliary, has often met with us, and we can truly testify that she was ever found willing to assist in any good work, either of benevolence or for the church, which we as Christian women might contemplate doing, and we also wish to extend our heartfelt sympathies to the bereaved family in this their great affliction, realizing full well that words are weak and human consolation of little worth in the face of such a sorrow, in view of which we can only commend them to God, who alone is able to bind up the broken hearted.

Signed: MRS. E. FORRESTER, Pres.
MRS. E. ZAVITZ, Vice Pres.
SARAH WELLS, Sec.
MATILDA THOMPSON, Treas.

The foregoing resolutions express something of the esteem merited by the departed sister, who was a good wife, a fond mother, and a most obliging neighbor and friend. Moreover, this death has a sad significance to us, inasmuch as the deceased had taken an active interest in our new church building, and hers being the first funeral in the new edifice.

It is also worthy of note that on the day of dedication (some five weeks before) she was among the few who felt constrained to add to their already generous subscription. Neither shall we soon forget that about the last work her hands performed was in helping prepare for our Thanksgiving service, which, however, she was not permitted to attend, as she was taken suddenly ill that same evening, and after lingering some days, succumbed at last to heart failure on the morning of Sunday, Dec. 2nd, leaving her husband, Bro. Daniel Swayze, with five young children, to mourn her untimely departure.

The funeral sermon was preached by the Rev. S. R. Knechtel, of the Evangelical church, and the people who were crowded in every part of the house, listened attentively to his able and logical discourse.

MRS. WM. ANGLE.

Dec. 10th, 1894.

Auxiliary Programme for Jan., 1895.

SUBJECT—"China."
Singing—"The World for Christ."
New Hymn and Tune Book No. 712.
Scripture Readings—Matt. xxviii, 18, 19, 20; Mark xvi, 15, 16; Acts xvii, 22 to 28.

Prayer.

Singing—"There's Much We Can Do." Hymn and Tune Book No. 734.
Reading Minutes.
Report of Committees.

Readings on the subject.
Special prayers for blessings on China, not forgetting our little boy Wang.

Collection.
Singing—"Workers at Home."
Hymn and Tune Book No. 750.

Prayer.

Doxology.

Sisters, let us pray that the result of this cruel war between China and Japan may bring order out of confusion, so that ignorance and superstition may flee away as the mists before the morning sun. When we think of the many instances of direct answers to prayer as related to us by Bro. Meigs when he was here, how one vantage ground after another was obtained that the missionaries might get a start in that benighted land; it savoured almost of the miraculous. It was to them, and should be to us, a proof that God was blessing their efforts in obeying that part of the commission, "Go." Go where? Into all the world. China is included in that. Might it not help us to see our duty more clearly if we think about the work, not as Chinese or Americans, but as being done in God's world, inhabited by a people as described by Paul when he stood on Mars' Hill addressing those cultured and haughty Greeks, that the unknown God whom they ignorantly worshipped had made of one blood all nations. We, too, must fully realize this before we can honestly say this is our motto, "Christ for the world and the world for Christ." Let our ideas of missions lengthen and broaden until they reach from our nearest neighbor to the remotest part of the habitable globe. Let us feel that we ought to have some such a spirit as is told of Mrs. Morris, the light-house keeper's mother, who had to go to live at the sand-bar on the sea coast to take charge of her son's motherless child. Visitors were admitted twice a week to go up and view the lamp, no one being allowed to touch it; and her son, suffering from pains in his limbs, the old lady would go up those thirty-two steps many times a day, and often as she came down found others waiting to ascend. The thought came to her one day while reading her Bible and mourning over the fact that she was debarred from church privileges and the power to work for the spread of the kingdom, as she had done in days gone by, that she would put a box on the wall and ask the visitors to put the money they offered her into the box, as she, being in the Government service, up to this time had had to refuse their gifts. She told the young lady secretary of the Missionary Society to whom she gave the contents of the box that she never felt tired now climbing the stairs, for she was working for the Master. It could be said of her, "She hath done what she could." And oh, sisters, may it be said of us that we, too, have done what we could to bring about that glorious state of things when all nations shall bow in adoration of the one true God, and also confess that Jesus is the Christ to the glory of God the Father, and that we, by our words, thoughts and deeds, may hasten the time when the banner of primitive Christianity may be unfurled in every city, town and hamlet, not only in China, but in every part of God's world, so that it can be said they do know Him from the least unto the greatest.

E. L.

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Young People's Work.

FOR CHRIST AND THE CHURCH

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

St. Thomas,

The St. Thomas Union of C. E. held their last union meeting in the Church of Christ. Every seat was filled and chairs had been placed in the aisles. Interesting papers were read on "Good Citizenship," by Mr. Bryan and Miss Kerr. Mr. Upton gave a practical paper on "How may we preach Christ," and Mr. Millard spoke on the "Benefits of union meetings." The Executive of the Union decided to recommend that each society in the union set apart one meeting in December for the further consideration of good citizenship. It is also the intention of the union to agitate for the early closing of all business places on Saturday night.

"Christian Endeavor societies would be better preserved as schools for spiritual culture and training in personal service to Christ."—J. Z. TYLER.

This has the right ring. To fall short of this is to lose sight of the primary object of the Endeavor movement. While it is right and proper that both old and young should be taught their duty in systematic giving, or might we not more properly say distributing, still, to fill in the gap between the Sunday-school and the church in doing evangelistic work in building up characters should be the first great object of each society.

Bro. Cowherd's budget is always interesting and inspiring, and while the society at International Bridge has a most competent corresponding secretary, they must be a live organization. Their last move in preparing one of their number as a missionary for work in Africa is commendable.

Shall we not have a report from every society in Ontario. We are all interested in each other's struggles and triumphs. Let us share our joys and sorrows with others.

We have a suggestion to make for Endeavor day, February 2, 1895, but will leave it for the next issue.

W. W. C.

C. E. Prayer-Meeting Notes.

GEO. FOWLSR.

Jan. 6.—The week of prayer. What shall it mean to us?—II Chron. vi. 18-21, 29-33; vii. 1-3.

I have prepared a few notes on the following topic: How can we, as a C. E. Society, assist in special services?

1. By prayer, the study of the Scriptures, and consistent living, revive the Endeavor Society.

2. Know when the meeting is to begin, and set apart a special time for prayer for its success.

3. Talk among yourselves and with others about the coming services.

4. Attend the regular prayer meeting and pray for it there.

5. Be unusually active in all lines of church work.

6. Appoint a special Visiting Committee to act with the regular one.

7. When the meeting to which we have been looking forward begins, be present to do just what the pastor or evangelist requests.

8. Be present to assist in the singing. It would be well to practice a number of good invitation hymns.

9. Welcome every stranger and visitor.

10. If necessary print and distribute invitations.

11. Above all, endeavor in God's strength to live the Christ life.

Use K. D. C. Pills for chronic constipation.

It is a great privilege to win souls. Be earnest, salvation's the prize; Be patient, the cross you may bear; Be holy, be gentle, be wise, Be constant, be faithful in prayer.
Jan. 13.—Soul hunger and soul food.
—Ps. 84, 1-12.

Man never exerts himself to gain possession of that which he does not desire. This desire is the mainspring of action. "God has made man a creature of desires, and constituted the material world in which he lives with qualities and powers available for the gratification of those desires." The lack of desire in man to labor and provide for himself makes him a worthless vagabond tramp.

The quality of man's desire determines his character.

Man is so created that he hungers. God has provided food to satisfy his wants; but this outward physical man of bone and muscle is but a small part of the real man. While food appeases his hunger, and the sparkling water from the fountain quenches his thirst, they do not satisfy the wants of the soul. God has supplied our physical necessities, and He will meet all longings of the human soul. Man does not reach out after God in vain. He does not need to seek Him in darkness.

The things of this world not meeting man's higher nature, for man does not live by bread alone, he looks beyond this mundane sphere for something to still the tempest that rages within. God in Christ Jesus answers to every call, responds to every appeal, satisfies every longing, speaks peace to the troubled breast, soothes the aching heart, and floods the whole soul with the sunshine of love divine.

Man has been slow in learning that the world cannot produce food for the soul. He has searched continents and explored seas in the vain hope of finding the elixir of life. He has drained many a cup to its dregs only to find it poison. He has with trembling, expectant hands unfolded many a beautiful bud that promised life for death, light for darkness, peace for unrest, and joy for sorrow, only to find and feel the sting of the deadly asp.

Soul hunger is satisfied only by soul food, and he who seeks shall find. We must seek God through Jesus Christ, the Saviour of the world. We have not far to go, nor long to seek. We need not tremble because of dangers that threaten us, nor fear for foes that may lurk along our pathway. Open the Word of God and study it. "Let him that is athirst come." "Who-soever will let him come." "He that believeth and is baptized shall be saved."

We must desire Christ if we would find Him precious to our souls. Isaiah says, "Ho, every one that thirsteth come ye to the waters."

Christ has laid it down as an eternal principle that they who "hunger and thirst after righteousness shall be filled."

David, when banished from the city, longed for the temple service where he could meet and worship his God.

Do we love to meet with God's people in prayer and worship? Do we take delight in reading His word and meditating upon the great truths of God?

"A day in Thy courts is better than a thousand. I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness."—Ps. 84, 10.

Jan. 20.—A Christian's problems and perplexities.—I Kings iv. 29-34; Luke xl. 3, ii. 46-47.

Many problems, in all ages, have presented themselves for solution. These questions that have thrown themselves before man for his contemplation have occupied the minds of the wisest and challenged the mightiest intellects of



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so much about Hood's Sarsaparilla, I determined to try it, and got a half-dozen bottles, four of which entirely cured him." Mrs. G. A. LARK, Oshawa, Ontario.

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every generation to solve them. Thus was developed the schools of philosophy, ancient and modern.

Many of the weightiest problems, those that related to the highest interests of humanity, and that riveted the attention of the giant intellects of a former day, have been solved, not by man's wisdom or power, but by infinite knowledge.

The first sentence of revelation dispels the mists of ignorance and solves one of the greatest of the great problems that perplexed mankind. The darkness that enshrouded many of these questions, that confused and distracted man, has been dispersed by the light of Omniscience.

Solomon, the affluent and powerful king of Israel, was only able to flood with light the subjects he handled by the gift of wisdom divine.

Jesus when but twelve years of age puzzled the wise teachers of Jerusalem with his questions, and astonished them with his knowledge. That same Jesus, "the only begotten of the Father, full of grace and truth," has illuminated with heavenly wisdom the darkest problems that ever were presented to man for solution. Death itself has been robbed of its terrors, and the grave has been made to radiate with hope. Mystery has given place to clearness, and man, relieved of great burdens, is able to lift up his head and catch glimpses of that Heavenly Canaan towards which God's children are journeying.

As disciples of Christ, what problems have we that perplex us? Nothing that in any way is essential to salvation is hard to understand or difficult of solution. The Bible, "when placed in the light of a common sense and scientific exegesis, yields no equivocal answer to the question, What must I do to be saved?" The word of God is equally clear concerning the question which comes to every Christian, What must I do to be saved?

Many things that trouble some of God's people, as the nature and the form of angels, Adam's fall, original sin, Cain's wife, and other subjects of like import, may well be tabled for consideration in heaven.

We must not let little troubles and petty annoyances worry us. Endeavor to drink deeper draughts from God's fountain.

O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Everything to God in prayer.

Obituaries.

SINCLAIR.—The sad and unexpected news came by telegraph to Mr. Carnes...

The deceased was 72 years of age, and had been a member of the Christian church over forty-five years.

The remains were followed to their last earthly resting place by a large concourse of friends, Elder Carnes officiating.

BROWN.—Died in Ridgeway, Oct. 16th, 1894, Sister Hattie Brown, aged 42 years.

R. M. A.

MUNRO.—Died in the township of Aldborough, Nov. 28th, 1894, Sister Flora Munro, aged 82 years and 3 months.

R. M. AINSWORTH.

W. P. PROWER.—Previous to last August it was plainly noticeable that Bro. W. P. Prower was declining in health.

sinking, and becoming alarmed, Sister Prower demanded a consultation, and he was quite willing till the physician was named, a leading homoeopathist of the city...

Brother Prower was laid to rest in our beautiful cemetery by the side of his parents and little daughter, not quite fifty years of age.

R. A. BURRIS.

K. D. C. will cause your food to nourish you.

Dr. Evans' Open Letter.

CAREFULLY INVESTIGATED BY THE CANADA FARMERS' SUN.

Miss Koester and Her Parents endorse the Statements Contained in the Open Letter—The Doctor's Action in Making the Facts Public Fully Justified.

From the Farmers' Sun.

In an open letter published in the Canada Farmers' Sun of Sept. 19, over the signature of Dr. Evans, of Elmwood, attention was called to the remarkable case of Miss Christina Koester, of North Brant, who was attacked by the doctor in March, 1893, when suffering from inflammation of the left lung...

The publication of the doctor's statement, of which the above is a condensation, created considerable interest, especially when it was rumored that Dr. Evans was likely to be disciplined by the Medical Council for his action in certifying to the efficacy of an advertised remedy.

An interview with Christina Koester, her father and mother, was held at the nonescent of the township of North Brant. Mrs. Koester is a well developed, healthy looking girl of eighteen years of age.

Tado Koester, father of Christina, said that the statement, as published in Dr. Evans' open letter as to his daughter's recovery, was correct. She was first taken sick about the 15th of March, 1893, of inflammation of the left lung, and after treatment by Dr. Evans, seemed to recover after about two weeks, but again relapsed with the apparently hopeless conditions described in the letter.

Mrs. Koester concurred with her husband's statements throughout, and was emphatic in testifying to Christina's reduced and weakly condition at the crisis of the disease and the completeness of her recovery.

In view of the corroboration by Miss Koester and her parents of the statements made in Dr. Evans' letter, all doubts in the matter must be set at rest, and the doctor's action in giving the facts of this remarkable case to the public is fully justified.

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A Plea for Prohibition.

"Oh yes, of course, prohibition! How heartily tired I get of that word. Any one would think that intoxicating drink was the only evil under the sun, and alcohol another name for Satan himself. These rabid temperance people will neither think nor talk of any other subject, nor work in any other direction, and all the time there stands a whole mountain range of enormities, of which they take no notice."

How many are there of these same temperance workers, who have never heard some such tirade as the above? And yet there is neither truth nor poetry in it. But suppose we take it for granted just now for the sake of argument. We will also take something else for granted, by your leave, and imagine that we have actually won a prohibitory law on a solid foundation, well supported and defended. This will be a stretch of the imagination, which may "in wonder die away," but we will try.

In the first place, this prohibitory law will of necessity sweep away the mountain of intemperance. This will follow as a matter of course, and will leave us free to deal with the other enormities.

Secondly, we will apply this powerful weapon to the Church of Christ, and see its effects. Take out from the professing church the use and abuse of strong drink, and not only that, but the financial interests involved in its manufacture and sale, then take away from its victims the shame and disgrace and the bitter heartaches which follow in its wake, and mark the result. Instead of a thirst for strong drink fill their hearts with a "hungering and thirsting after righteousness;" "The oil of joy for mourning and the garment of praise for the spirit of heaviness." Now imagine the Church, purged entirely from this sin and its attendant hindrance, at work on this Divinely appointed task of winning the world of Christ. We should rejoice in the conversion of a 1000 where we now see ten.

Thirdly, let us imagine this prohibitory law applied to our political life. Take away the use, manufacture and sale of intoxicating drink, and all the interests of which it is the centre, and supply its place with all the laws and enactments which will best promote "the righteousness which exalteth a nation," and we have made a big stride in national purity and prosperity.

Fourthly, we will apply this same law to the vexed question of capital versus labor—and a most perplexing question

it is. By this means we will take away the temptation from the laboring man, shall leave him his brain unclouded his blood unpoisoned, and leave in his pocket his hard earned wages for legitimate purposes. Then on the side of the capitalist take away the right to make, sell and license that which is a thousand times worse than wanted, and supply in its place a respect for, and attendance to, the golden rule, and we shall find speedily that "the rock ahead" is honey-combed from centre to circumference, and its danger greatly reduced. Then it would be well to turn nine-tenths of the \$400,000,000, more or less, spent annually in our fair Dominion into channels by which work can be supplied to the unemployed, and then peace and plenty will reign where compulsory idleness and consequent poverty now hold sway. The other tenth should be used in counteracting the fearful effects of opium, rum, etc., in foreign lands.

Lastly, let us look at the effects this law would have on the social evils of the day, now hanging like a dark, threatening cloud over our head. Bring against it the labors of a purified, strengthened church, the wise laws of temperance statesmen, the clean brains of sober men and women, with enlightened intellects and quickened consciences, and we shall have done more to restore our Dominion to original purity than could be done by any one other act, except the coming of Christ Himself.—J. E. L. in Owens Sound Sun.

The New Year.

Beneath the moonlight and the snow Lies dead my latest year; The winter winds are wailing low Its dirges in my ear.

I grieve not with the moaning wind, As if a loss befell; Before me, even as behind, God is, and all is well!

His light shines on me from above, His low voice speaks within; The patience of immortal love, Outwearing mortal sin.

Not mindless of the growing years Of care and loss and pain, My eyes are wet with thankful tears For blessings which remain.

—Whittier.

One of our brethren and a Baptist preacher were holding meetings in the same town, and each had a candidate for baptism. Each without the knowledge of the other appointed the same place and almost the same hour for baptizing—our man a little the earlier. The Disciple was on hand, baptized his candidate, and was about leaving the water when a lady approached and expressed a wish to be baptized. She confessed her faith in Christ and was solemnly buried beneath the yielding wave, but before she could get away the Baptist preacher arrived, and discovering that it was his convert who had been baptized, said it didn't count at all, and took her again into the water, baptizing her this time upon a "profession of her faith." etc.—Texas Christian Courier.

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