

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.

At the Door of the Year.

The Corridors of time
Are full of doors—the portals of closed years;
We enter them no more, though bitter tears
Beat hard against them, and we hear the chime
Of lost dreams, dirge like, in behind their ring
At memory's opening.
But one door stands ajar—
The New Year's; while a golden chain of days
Holds it half shut. The eager foot delays
That presses to its threshold's mighty bar;
And fears that shrink, and hopes that shout aloud,
Around it wait and crowd.
It shuts back the unknown.
And dare we truly welcome one more year,
Who down the past a mocking laughter hear
From idle aims like wandering breezes blown;
We whose large aspirations dimmed and shrank,
Till the year's scroll was blank?
We pause beside this door.
Thy year, O God, how shall we enter in?
How shall we thence Thy hidden treasures win?
Shall we return in beggary, as before,
When Thou art near at hand with infinite wealth,
Wisdom, and heavenly health?
The footsteps of a child
Sound close beside us. Listen! He will speak,
His birthday bells have hardly rung a week;
Yet has He trod the world's press undefiled,
'Come with me!'—hear Him through His smiling say,
'Behold, I am the Way!'
Against the door his face
Shines as the sun, His touch is a command,
The years unfold before His baby hand;
The beauty of His presence fills all space,
'Enter through Me,' he saith, 'nor wander more,
For lo! I am the Door.'
And all doors openeth He,
The new born Christ, the Lord of the New Year,
The threshold of our locked hearts standeth near;
And while he gives us back love's rusted key,
Our Father on us with His eyes has smiled
Even as a little child.

ANON.

The Unity of Churches.

A movement is in action to bring about the union of two of the larger religious bodies outside the churches who are under episcopal government.

The prime mover in this significant effort is "an able minister of the New Testament," who is not attached, officially, to either of the organizations whose union is mooted.

Were the Presbyterian and Methodist Churches to become one the united body would number over one-third of the entire Christian population, being 1,602,668 according to the census of 1891, out of 3,799,556. If we take out the Roman Catholics there are left 1,809,091; so that the union which is proposed would absorb and amalgamate over 88 per cent. of the Protestants of this Dominion.

There are now about 1500 Roman Catholic clergy: the new organization would have 2700. That is, under the Roman Catholic system it requires only 1500 clergy to minister to two millions of members, which is one priest to every 1333 laymen, while the united Presbyterians and Methodists would have 2700 ministers for 1,600,000 members, or a clergyman for every 592 lay people.

This looks as though the sheep of those folds required more than double the number of shepherds to tend, feed and keep them out of the wilderness than the flocks pastured by Roman Catholic priests require. When we consider the zeal, the devotion to pastoral work of all kinds, which so nobly characterize the Catholic clergy, and the fidelity of their flocks, we cannot accept as an explanation of this diversity any theory which implies that Protestants are shepherded more watchfully than their religious opponents.

Indeed, taking them head for head, we venture to say that the 1333 Roman Catholics get more personal attention from their one pastor than the 592 Presbyterian and Methodist people do from their minister. These figures indeed have, we submit, only one explanation, which is that there is an enormous, costly and wholly inexcusable waste of energy and money in the existing system of working as independent and rival churches, two bodies that are as nearly identical in character as the Presbyterian and Methodist churches.

We may include in this generalization several other denominations, such as the Baptist and Congregationalists. We doubt much whether a dozen laymen could be found in this city who could state what the differences are between these bodies, and the grounds for them, with sufficient precision to find acceptance, if judged by theological and historical experts. We are quite certain that not one member of these churches, clerical or lay, could formulate an argument to justify their rivalry or disunion to those who regard the spiritual interests of the Christian flock and the higher work of the churches as of infinitely more importance than questions as to the methods of appointing shepherds, fixing their official status and dividing their spheres of work in the fold.

The main theological difference be-

tween the Presbyterians and the Methodists was at one time a battle-ground upon which fierce conflicts were fought without the slightest advantage to either, but to the scandal of both. "What they fought each other for" few know and fewer care. Those who are well read in the controversy between what are vulgarly called "Calvinism" and "Arminianism," terms almost now obsolete and highly unscientific, know that these systems run into each other, but the interlacing is shrouded by a metaphysical fog, so dense as to be utterly beyond the power of the human intellect to penetrate beyond the outer layer of darkness where these systems are seen to mingle.

For two bodies of Christians to be arrayed in hostile camps when nothing of moment parts them but nebulous metaphysics, a mere cloud of words, which neither fully comprehend, is a reproach to Christendom. The reconciliation of "Free Will" with "Divine Sovereignty and Fore Knowledge" is a problem which, as men cannot affect, they would do well to leave where they have to leave other theological mysteries, and devote their energies to those duties which are indisputable, and which alone justify the very existence of a Christian church.

Religion, in its Scriptural sense, the religion of Christ, following, was never so dead in England as it was when controversialists about church government and theological metaphysics were at it "hammer and tongs."

If some men's notions are correct, St. Paul when "talking straight" to Felix and his paramour would have reasoned not about "righteousness, temperance and judgment," but would have treated that worthy to a disquisition about "Free will," "Final perseverance," and other hair-splitting performances. He might have "trembled" as we do at other tight-rope exhibitions, but he would have never offered to see the Apostle again, just as laymen to-day avoid being worried and mystified by such verbal subtleties.

No! the times are practical; life is for all of us a battle; we sheep want leading into green pastures; butting our heads together stops the growth of wool and mutton, of which we have too little. We want our churches for consolation, for comfort, for wise guidance in life, and duty. We laymen demand also that our church organizations shall not waste our substance in rivalries that foment strife amongst those who would rejoice to live in "unity, peace and concord." Let then the Presbyterians and Methodists unite, set an example by lifting the reproach of Christian disunion, then will the church "bring forth her increase, and God, even our own God, will give us His blessing."—*Toronto World*.

"I see not a stop before me
As I tread on another year;
But the past is still in God's keeping,
The future His mercy shall clear,
And what looks dark in the distance
May brighten as I draw near.

"O restful, blissful ignorance!
'Tis blessed not to know;
It holds me in those Mighty Arms
Which will not let me go,
And hushes my soul to rest
On the bosom that loves me so."

Music in Worship.

The worship of God is two-fold in its element. It is, firstly, a devout attending to, and reception of, messages from God. It is, secondly, the devout expression to God of the purposes and feelings most appropriate to our moral and spiritual condition. In portions of the service God speaks to us. In other portions we speak to God. God speaks to the people in the reading of the Scriptures; in the sermon; in certain didactic psalms and hymns; and in the benedictions.

The people reply to God in prayers, hymns and psalms; and sometimes by aid of reverential music, with inaudible confessions and thanksgiving most acceptable to God and blessed in their effects upon the worshippers.

It would be possible for all the services of worship to be musically rendered, both the communications from God and the returning confessions, thanksgivings and adorations to Him.

In practice, however, large portions of the services of worship are spoken and not sung.

This covers the whole ground. There is nothing more, so far as the purpose of this article is concerned, to be mentioned or thought of. When God is not, in some way, speaking authoritatively to the people, they, without musical aid, are speaking to Him.

From these simple and indisputable facts it is easy to infer that any element in the music which does not aid the worshippers in receiving divine truth, or in expressing appropriate emotions and resolutions to God, is out of place and hurtful. For instance, any musical performance, however excellent, for the mere sake of itself, is an unwelcome intrusion—unwelcome, that is, to the devout and unworldly. Whatever, in music, does not aid in worship, should be resisted and thrust out.

No soloist or choir should be allowed to sing anything which is not either a message from God or a message to God. No organist should be allowed to introduce a single note of unhallowed, unworshipful tendency.

How far church music has wandered from its proper sphere all the readers of this article are too well aware.

Not a few church organists destroy or at least injure the effects of sermons and prayers by boisterous, roaring postludes.

An eminent clergyman who had long suffered sorely from organ preludes and postludes, once complained to the writer by the use of the following quotation: "A sower went forth to sow; then cometh the organist and snatcheth away that which was sown."

The reader is invited to ponder this question: Should not the organist who seizes the opportunity of the postludes to air his vanity upon the full organ, without regard to worship or the feeling of the people, be promptly discharged?

In the Madison Square Presbyterian Church, in New York, some years ago, Henry Gratten Guinness had preached a powerful and impressive discourse, which obviously produced a deep effect upon the crowded congregation. The organist followed the benediction with a stormy, irreverential scramble of sounds. The noble and sensible

preacher thundered, "Stop that organ," and the ungodly rattle ceased.

Church choirs should be instructed that churches are not the places for mere musical performances, aside from the uses of worship. A vain vocal exploit in church worship is as much out of place as a Gatling gun in Paradise, and, to devout worshippers, utterly unwelcome and abominable.—C. C. KIMBALL, in *Musical Herald*.

The Coming Year.

I stand on the shore, as the waning Year
Floats into the dim and silent Past,
I think of the battles of Hope and Fear
Which over its day-dreams their shadows cast.
My heart fondly asks, though the tongue is mute,
What shall the coming year bring me?
Shall its buds of hope yield golden fruits?
Shall it prove but a leafless, blasted tree?
A wordless voice answers soft and low:
"From the seeds that thou hast sown each bygone day,
The flowers or thorns of life shall grow,
That shall sadden or gladden thy future way."

How much easier it is to recognize our responsibility for action in our sphere of duty, than it is to realize our dependence upon God for guidance and support in all our duty-doing! Even in a convocation of Christian ministers in an important ecclesiastical crisis, more members will be promptly on hand at the voting hour than at the hour of devotional exercises which opens the session for the day; as if the members were readier to see God's need of them than to feel their need of God. Nor is this a new thing under the sun. President Ashbel Green, of Princeton College, who was for a number of years one of the chaplains of the United States Congress, bears testimony to the same state of things a century ago. "About one-third of the members in Congress, in each house," he says, "were commonly present at prayers. On one occasion, I expressed to a member, who was a professor of religion, and with whom I was well acquainted, the feeling of regret I experienced that the attendance on prayers was not of a greater number. 'Will you,' said he in reply, 'tell me, on your veracity, whether our attendance is not as good as that of the members of your (Presbyterian) General Assembly, or Synod, at your constituting prayer in the morning?' I was completely confounded with this interrogation; for, on recollection, I was convinced that our ecclesiastical bodies were not more numerous attended at the opening prayer than was the fact in Congress of the United States; and this I had to admit to the member to whom I had expressed my regret at the beginning of the conversation on the subject." The former days were no better than these, in this thing, any more than in any other thing; but whenever and wherever this state of things is found to exist, it supplies proof that men do not give the first place in their thoughts to the need of God's help in their service of God.—*Sunday School Times*.

Contributions.

A Reverie.

PETER ANDERSON.

At times when we are far away from home In some strange city—on some lonely shore— Quick as a flash the consciousness will come, That we have seen it all, long—long—be ore; We turn some corner of the busy street, And every tree that lines the level way, The buildings, that our startled glances greet, Down to the bounding waters of the bay, Revive some picture of this very scene, Stamped on our souls, though never seen before, We feel that with us it has ever been, And with us will remain forevermore; And to our hearts there comes a happy glow, Though homeless strangers in a foreign land, As if some loving friend of long ago Had spoken, and had grasped us by the hand.

Or rambling in some forest, old and still, Far under bright and sunny Southern skies, Where vines go wandering at "their own sweet will," By thousands, through the trees that round us rise, And trailing Spanish moss, from every limb Hangs out its heavy folds of silvery gray; And some deep bayou through the forest dim Goes winding, ever, on its devious way.

We turn some angle of the lazy stream, And every curve along the lonely shore, Waters and woods and skies, all blending seem Into a picture, seen so long before, That a strange terror turns our pulses cold, A touch of mysteries in our spirits hid, An awful sense of being very old, Older than Egypt's oldest pyramid.

But the weird feeling soon fades—far away— And we are young again—as other men— A boon companion of the balmy day, And nature is a bosom friend again; And still we feel that some immense mistake Lies hid in all the things that surest seem, That in such moments we almost awake, And that our waking lives are but a dream,

That when the final call to us shall come, That sets our blind and baffled spirits free, The death we dread will be but going home Where all the good we longed for here, shall be; Where we shall recognize all that we see, All that we vain would learn, find that we know, Where we shall gain, and gain eternally All that we love, and seem to lose below.

Hepworth, Ont.

Christmas Thoughts.

Christmas time has come again, bringing joyous, happy re-unions of loved ones to many a home. In many other homes "There's a minor in the carol, and shadow in the light, And a spray of cypress twining with the holly-wreath to-night." There are many homes to which the loved ones will never more return. With what peculiar sweetness those tender words of the loving Saviour come home to aching hearts: "I go to prepare a place for you, where I am there ye may be also;" and so we feel assured our loved ones who have fallen asleep in Jesus are safely cared for by the One that conquered death. The blessedness of this sweet assurance came home to me very forcibly to day as I looked

on the face of a silent sleeper. In the presence of death one seems to realize more fully the folly of spending our time on those things that end with this mortal life. For many of us the message may come before another Christmas anniversary, and how could the messenger find us better than working and watching for the Master?

Let us specially remember those who have shown their devotion to the Master to such an extent that they have given up home and friends, and have gone afar to tell the story of Jesus and His love. May we not prove unmindful of those at our doors who need our aid and sympathy. The time is so short in which we can work we should be very diligent in redeeming the time. Our Father never forgets us. He knows all about the difficulties of the way for each one of us. He will bring every faithful child safe home at last. I will close with the words of greeting that came to me from a dear sister from afar, "Wishing you a happy Christmas and a useful New Year."

B. S.

The New Year.

Again has dawned the glad New Year With all its mirth and happy cheer, We bid the Old a kind good night, And greet the New with faces bright.

And since we'er spared to see this day, Oh may we all with fervor pray, Father, for all the good we see O teach us how to worship Thee.

Help us to live more in Thy fear Than we have done in the Old Year, Help us by kindness still to prove The nobleness of Christian love.

For aught we know this day may be The last New Year we'er may see, O Father keep us in the way That leads to heaven and endless day.

E. C.

The Commission vs. Denominationalism.

IX.

T. B. KNOWLES.

That the exalted Son of God invested the gospel, as first proclaimed by His apostles, with His own divine and unchangeable authority; and, that neither he nor they gave to anyone permission to alter, add to or take from what is taught therein, as necessary to faith and practice, cannot be denied. Nor can it be shown from the Scriptures that the apostles left the right to any successors to change in any way what they taught; and practised. No man, set of men, or ecclesiastical power may assume therefore to be their successors, or change the terms of forgiveness, or substitute new tests of fellowship and conditions of membership in the church. The apostles, through their own teachings, are their own successors. This was plainly assured them by Christ, when He said to them, "And lo, I am with you always, even unto the end of the world." With the same assurance He closes the book of divine revelation with the warning: "If any man shall add unto them, God shall add unto him the plagues which are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book." These words are the "Cherubim and flaming sword" placed here to protect the way of life contained in the sublime truths and divinely appointed conditions of salvation, from the touch and defilement of the traditions of men. Archbishop Whately has well said: "Successors in the apostolic office, the apostles have none. As witnesses of the resurrection, as dispensers of miraculous gifts, as inspired oracles of divine revelation, they have no successors. But as members, as ministers, as govern-

ors of Christian communities, their successors are the regularly admitted members, the lawfully ordained ministers, the regular and recognized governors of a regularly subsisting Christian church, especially of a church which, conforming in fundamentals . . . to gospel principles, claims and exercises no rights beyond those which have the clear sanction of our Great Master, as being essentially implied in the very character of a community." (Ital. mine.) Now, denominationalism does not "conform in fundamentals . . . to gospel principles," but, "claims and exercises rights beyond those which have the clear sanction of our Great Master;" its teachings and practices are plainly outside of the true succession; out of tune with the apostolic teaching and practice, and most surely tend to detract from the regnant authority of Jesus Christ. For, "he that heareth you, heareth me," said Christ. "And he that rejecteth you, rejecteth me." He will brook no tampering with his word. The commission to the apostles: "Go . . . preach the gospel to the whole creation. He that believeth and is immersed shall be saved," means precisely what it says, that, and nothing more nor less; and our King will suffer no change to be made by man, or any alteration of the law of induction into His kingdom, thus tersely announced by himself; and the same is true of every duty taught and act of obedience required in the gospel. Yet, denominationalism certainly has worked many changes that contrast widely with the pure, simple gospel of Pentecost. It has not only split the one body into sects, and turned unity into discord, contrary to the prayer of Jesus, "That they may all be one," but it has assumed the right to change the institutions of the gospel to suit the opinions and conveniences of men.

The Catholic church first led the way, and Protestantism has followed in her steps. See this frankly acknowledged in the Douay Bible, with Haydock's notes, in the following style: "Baptized.—The word baptism signifies a washing, particularly when it is done by immersion, or by dipping or plunging a thing under water, which was formerly the ordinary way of administering the sacrament of baptism. But the church, which cannot change the least article of the Christian faith, is not tied up in matters of discipline and ceremonies. Not only the Catholic church, but also the pretended Reformed churches have altered this primitive custom in giving the sacrament of baptism, and now allow of baptism by pouring or sprinkling water upon the person baptized." And when we let such leading men as John Calvin, and Dean Stanley, and the various standards of the churches, speak for themselves on this question, we find that the bold charge thus made against "the pretended Reformed churches," is only too true. Thus, Calvin, while freely admitting that, "The word baptize signifies to immerse," and that "It is certain that the rite of immersion was observed by the ancient church;" and again, in his notes on John iii., says: "It may be inferred that baptism was administered by John and Christ, by plunging the whole body under water. Here we perceive how baptism was administered among the ancients, for they immersed the whole body in water." And after thus acknowledging that immersion was the baptism of the ancient church, yet he says: "But whether the person who is baptized be wholly immersed, and whether thrice or once, or whether water be only poured or sprinkled upon him, is of no importance. Churches ought to be left at liberty in this respect, to act according to the difference of countries." (Institutes, ch. 15.) Again he says: "The church did grant liberty

to herself since the beginning, to change the rites somewhat, excepting the substance." To the same effect is the language of the learned Dean Stanley, in his essay on baptism. He says: "We now pass to the changes in the form itself. For the first thirteen centuries, the almost universal practice was that of which we read in the New Testament, and which is the very meaning of the word 'baptized'—that those who were baptized were plunged, submerged, immersed into the water. That practice is still, as we have seen, continued in Eastern churches." . . . "Even in the Church of England it is still observed in theory. The rubric in the public baptism of infants enjoins that, unless for special causes, they are to be dipped, not sprinkled." . . . "With the few exceptions just mentioned, the whole of the Western churches have now substituted for the ancient bath the ceremony of letting fall a few drops of water on the face." . . . "Not by any decree of council or parliament, but by the general sentiment of Christian liberty, this remarkable change was effected. Beginning in the thirteenth century, it has gradually driven the ancient Catholic usage out of the whole of Europe." . . . "Baptism by sprinkling was rejected by the whole ancient church (except in the rare cases of death-beds, or extreme necessity) as no baptism at all." . . . "And on philological grounds it is quite correct, to translate 'John the Baptist,' by 'John the Immerser.'" And now, what position does the learned Dean take, with respect to this striking innovation? Here is his weak apology: "The practice of immersion, though peculiarly suitable to the Southern and Eastern countries, for which it was designed, was not found reasonable in the countries of the North and West." . . . "It is a striking example of the triumph of common sense and convenience over the bondage of form and custom." "Bondage of form;" indeed! Immersion; "that of which we read in the New Testament, and which is the very meaning of the word 'baptize,' and in which also the church at first followed, no doubt," says the Dean. "The examples of the apostles and of their Masters." To follow then, the positive command of Christ, is to yield to "the bondage of form," and to substitute a mere human invention, for a divine command is "a striking example of the triumph of common sense and convenience!" Let it be marked that this is the highest authority for the change from immersion to sprinkling, that Dean Stanley has produced! And, who can do any better? Doubtless, the Dean intends to stand by the creed of his church, which says, "The church hath power to decree rites or ceremonies," and that, "It is not necessary that traditions and ceremonies be in all places one, or utterly like; for at all times they have been diverse, and may be changed according to the diversity of countries, times and men's manners, so that nothing be ordained against God's word." And again, "Every particular or national church hath authority to ordain, change and abolish, ceremonies or rites of the church ordained only by man's authority, so that all things be done to edifying." Immersion was never "ordained only by man's authority," however, and can never be changed or abolished by man's authority. The language of the Discipline is as follows: "Every particular church may ordain, change or abolish, rites and ceremonies, so that all things may be done to edification." The Quakers or Friends, hold and teach as follows: "There are two ceremonies in use among most professors of the Christian name—water baptism and what is termed the Lord's Supper. The first of these is generally esteemed the essential means of

initiation into the church of Christ; and the latter of maintaining communion with him. We hold . . . that the baptism with water, administered by his forerunner, John, belonged, as the latter confessed, to an inferior dispensation, John iii. 30. With respect to the other rite, we believe that communion between Christ and His church is not maintained by that nor any other external performance, but only by a real participation of His divine nature (1 Peter, ii. 4), through faith; that this is the supper alluded to in the Revelation (Rev. iii. 20)." The practice of the Friends clearly shows the meaning of the language here quoted. They reject both baptism and the Lord's supper because, as they say, "That where the substance is attained, it is unnecessary to attend to the shadow, which doth not confer grace," etc. (Ency. R. R. 995). Surely, here is still a more "striking example of the triumph of common sense and convenience over the bondage of form and custom!" Just allow human "convenience" to be the rule, and every divine command and duty required by the gospel, may be swept out of existence without even an apology.

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Washington Letter.

BY MORGAN MARTIN RENNER, ARCHITECT.

On the first Sunday in December, Brother G. W. Muckley, Cor. Sec. of the Board of Church Extension Fund of the General Christian Missionary, filled the pulpit of Vermont Avenue Christian Church. In the morning during the meeting, \$1,035.00 was raised by subscriptions. His address is 62 Water Works building, Kansas City, Mo.

The State Evangelist of Maryland, Delaware and D. C. reports 38 additions to the Jerusalem Church, Harford Co. The new Rockville Maryland house of worship is going up rapidly.

Mrs. Eugene Byrnes is to be the organist at Garfield Chapel this ensuing year. Miss Alice Stier, daughter of Elder Stier, occupied that chair last year. This happy transformation happened in the auditorium of the Vermont Avenue Church, Fredk. D. Power, pastor of that church, officiating. Thursday, November 17th, 1892, after retiring from the Sunday School Hall of that church we had the pleasure of witnessing this event after struggling through an immense crowd who were alighting from a myriad of carriages and coupes. It was almost impossible to get in the church, the galleries, aisles and porches were so crowded, and the lawns and walks strewn with people out to the broad side walk on the avenue.

There have been twelve received at Vermont Avenue by immersion and by letter; one immersed last Sunday evening who received the right hand of fellowship last Thursday evening; this is since the convention month. Since the convention ten new members have been added to the Ninth Street Christian Church, Washington, cor. 9th and D streets, N. E.; this is a new church, but the house, although a new one, is entirely inadequate to the demands of the congregation. No special announcements dare be made, and social meetings have to be indulged in on the quiet, for they have had to turn people away for over a year. There is no trouble for the Disciples to get a hearing in Washington. Bro. E. B. Bagby could fill two church houses at Ninth street if he had them. Their plans will soon have to be laid for a large building; they need \$50,000.00 at once for this purpose. The Disciples have come to Washington City to stay; these are not wealthy people in this church, but of the highly respectable order, and of refined character. Mrs. Caroline Larmann, 1405 S. St., N. W., a teacher in the Capital High School, is a Disciple from Detroit, Mich. The C. E. meetings seem to be growing in numbers and in power. Eighty have been added to the Vermont Avenue Church during the year ending in October, four have died and nineteen have been dismissed by letter, leaving a membership of 580. Over \$6,000 has been raised for all purposes during the past year. Professor J. Fraise Richard of No. 111 D st., N. W., Washington, of the highest order of discipleship and modern education, is to take charge of the principal Bible class in the adult department of the Sunday school. W. H. Shell is superintendent of the adult department. They make this department a speciality for Bible study, and are thereby greatly increasing their standard of education and scholarship, and maturity as disciples of Christ.

Ample arrangements were made at the recent convention for the entertainment of two hundred delegates and visitors at the church. The tables were well supplied and served, and the people of Vermont Avenue and Ninth Street Churches have decided that if their

people grow in the grace of hospitality as they have done in the past few years, they can safely invite the General Convention to Washington. It is likely they could take care of it even now, and we hope to see it come to Washington in 1895.

The October report of Vermont Avenue Christian Sunday school gave the enrollment at 300; average attendance 161, and 15 conversions. The Band of Hope reported 333 on the pledge roll, and the Christian Endeavor Society reports a membership of 64. At the last business meeting, resolutions were passed extending to the pastor, Fredk. D. Power, a call for three years from January 1st, 1893. Missionaries Mr. and Mrs. Garst of Japan, and Miss Mary Graybiel of India, formerly of Buffalo, N. Y., were visitors at the Maryland, Delaware and D. C. convention.

The Fifteenth Annual Convention of the Christian Missionary Society of Maryland, Delaware and D. C., which was held in Vermont Avenue Church, reports 480 accessions of the various churches, which is no small success. Their present membership is 2885; the amount raised for missions—foreign, state, home and local—is \$3,714; the sum raised for all purposes aggregates about \$23,000. The leading churches with their present membership are: Avondale, 61; Baltimore, First, 547; Baltimore, Second (colored), 145; Baltimore, Third, 218; Beaver Creek, 200; Boonsboro, 16; Chestnut Grove, (colored), 45; Downsville, 78; Hagerstown, First, 234; Hagerstown, S. cond (colored), 22; Haytstown, 34; Jerusalem, 116; Millsville, Delaware, 46; Newark, Del. and New London P. A., no report; Vermont Avenue, Washington, D. C., 573; Bethel, Har. Co., not given; 9th Street, Wash., 343; Olivet, Md., 112; Redland, 31; Rockville, 60. Total number of churches, 21, amount raised, \$20,141.78; Women's societies reported within 10 churches, 17 societies; eight C. W. B. M., with 540 members; Ladies' Aids, 4, with 190 members; Mission Bands, 2, with 50 members; Temperance Unions, 1, with 70 members; \$1,403.53 raised for all purposes; 55 copies of *Things* are taken.

Sunday schools report the following schools, enrollment and number of conversions, from scholars, respectively: Baltimore, First, 305 and 11 conversions; Baltimore, Second, 65, and 3 conversions; Baltimore, Third, 232 and 30 conversions; Beaver Creek, 78 and 4 conversions; Boonsboro, 60 and 10 conversions; Chestnut Grove, 64 and 10 conversions; Downsville, 156 and conversions not given; Hagerstown, 181 and 4 conversions; Haytstown, 40 and 4 conversions; Jerusalem, 89 and 1 conversion; Ninth Street Church, 302 and 56 conversions; Vermont Avenue Church, 300 and 32 conversions; Bethel, Md., 95, no conversions; S. W. Washington Mission, 214, no conversions as yet. The S. W. Washington Mission S. S. was only eighteen weeks old at the time of the convention. Miss Shock's infant class from the mission visited the convention.

The report of the Y. P. S. C. E. gives 551 active, 95 associate, and 18 honorary members, 661 members in all who have contributed \$3982 towards building a church in Salt Lake City, had \$44.42 left in their treasuries, have scattered blessings all around and have won twenty souls to Christ since they met a year ago.

A Christian Endeavor Union of the Christian churches of Maryland, Delaware and D. C. was organized with Frank W. Schofield, of Baltimore, as President; G. W. Pratt, 9th st., Washington, is Secretary; Percy S. Foster is President of the District of Columbia

Union of Christian Endeavor. His address is 976 F st., Washington, D. C.

The officers of the Vermont Avenue Christian Church can be reached by addressing their Corresponding Secretary, Mr. Fulton Harris, 1409 N. Y. Avenue, Washington, D. C., who is chairman of the good literature committee of the Y. P. S. C. E. as well. Vermont Avenue Church, through their Christian Endeavor Society, has also appointed him regular agent for the CANADIAN EVANGELIST, and this important address will hereafter appear in the list of agents printed in the EVANGELIST. Ninth Street Church has promised to appoint a similar agent for the CANADIAN EVANGELIST to work among their people, and will do so as soon as they can re-elect their Y. P. S. C. E. officers for the coming year. I propose to arrange for regular correspondents for the EVANGELIST here, and one of them to be general for Md. and D. C. Vermont Avenue has recently organized its good literature committee, and has organized a juvenile Y. P. S. C. E. since the convention. Mr. E. G. Siggers, 306 F street, Washington, D. C., is President. I trust that all the sisters and all the brothers reading this will pray for the people who are deprived of the truth, owing to the want of house-room at Ninth Street Church, N. W., Washington, D. C., for this proves to be a very serious matter.

The following is my letter from Bro. B. B. Tyler, pastor of the First Christian Church, New York City, introducing me to Bro. F. D. Power, pastor of Vermont Avenue Christian Church, Washington, D. C.

New York, June 24th, 1892.
MY DEAR BRO. POWER:

This will introduce Bro. M. M. Renner, a Disciple of Christ, good and true. He is pure gold. Besides being a Disciple of our Lord, he is an architect of ability. He had charge of the great Plaza Hotel in this city, Fifth avenue and 59th street, during its re-erection. He is an ardent Christian Endeavorer also. Receive him as a brother beloved of the Lord. Yours in Christ.

B. B. TYLER.

For Young or Old.

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

Hard Knocks for the Liquor Traffic.

T. L. FOWLER.

A large congregation attended the services held in the Christian Church, corner of Dundas and Elizabeth streets, last evening, when the pastor, Rev. T. L. Fowler, preached on the subject of "Temperance." The reverend gentleman said: I make no apology for addressing you on the subject of temperance. It is a live question in which, I am glad to say, a large proportion of the people are more or less interested. It is a subject not extraneous to the gospel, necessitating a Christian marrying it to his religion. The true disciple of Christ is pledged to give his energies as far as he is able in earnest support of everything helpful to his fellows and honoring to God. The Word of God is for all men, all nations and for all ages, and is a living protest against intemperance and every other evil. By it "the man of God is perfect, thoroughly furnished unto every good work." The gospel is not a code of arbitrary enactments, but the embodiment of the loftest principles, which will overthrow every evil and eventuate

in the highest and purest life. "It is nowhere stated in the Bible," we are sometimes told, "that we should restrict the traffic in intoxicating liquors." The same might be said of polygamy and slavery, which were once as closely woven into the fabric of social and national affairs as is the liquor traffic to-day, yet they have been overthrown—not without a struggle, however; and where is the intelligent man in all the realm who has the temerity to say that the overthrow was not due to the gospel? And where is the man whose opinion is worth a straw that will not say, bless God for the overthrow. The same thing will also be said of the suppression of the traffic in intoxicating liquors. The opposition which we meet is natural. No great reform was ever effected without it. Many advocates in every great moral and social reform could say with Paul, "We have suffered the loss of all things" for our advocacy of what we believed to be right. Our neighboring nation furnishes us with an illustration in having to wade through a sea of blood in the suppression of a system less cruel, ungodly and demoralizing than is the liquor traffic. Yes, we say less demoralizing. While the one is the forcible subjection of the body in service to another, the other is the voluntary extinction of reason. The gospel is an aggressive system. It has thundered at the gates of despotism until it has dethroned a tyrant. It has declared the universal brotherhood of mankind until it has abolished slavery. It has been the successful champion of the rights of woman, who is man's equal in intellect and physical endurance and his superior in moral power. Its mission is one of love. The Messenger of the Covenant so declared. He came to relieve the oppressed, to lift up the fallen, "to seek and save the lost." Every battle which has been fought and every victory won has been in the highest and best interest of mankind. The battle against the liquor traffic is now raging. It is a battle of right against wrong, of righteousness against sin, of the people of God marshaled under the conquering Prince of Heaven against those who are fighting in the ranks of the conquered prince of this world. The victory will be ours, for God and right are upon our side. The cause is a just one. The evil against which we wage war is beyond the power of words to describe. The classics tell us of a lake called Avernus. This lake is located in the desolate crater of an extinct volcano. From its foul depths exudes a gas which, with infernal power, fills the atmosphere above and around the lake with poison so deadly that any bird, from the king eagle to the silver-throated nightingale, attempting to cross it, is stupefied and cast down to the dark waters of death. There is a lake of sensuality and folly, of sin and crime, lying near our habitations whose fatal vapors impregnate the atmosphere which our children breathe and poison all who come near its dangerous brink. No verdure clothes its borders, no sunshine lights its surface where all is "blackness and darkness and tempest." The young, the beautiful, the noble, the strong, are stupefied by its narcotic power. Not with the old, the impure, the foul, the stingy—not with these alone is it supplied, but among its helpless victims are numbered young men of intellect and culture, of large soul and generous nature—men whose untrammelled genius would add glory to the race, dignity to the nation and honor to posterity.

Our attitude towards such an evil should be decided—an evil whose roots strike down deep into the vital soil of the nation and whose bitter fruits hang

in profusion upon every bough. The particular feature of the temperance question before us at the present time is one of restriction. It is this. Shall we close the saloons and bars of this city at 7 o'clock every night in the week? How shall we answer this question? It is more difficult, I admit, for some to answer this affirmatively than it is for others. With many of us there is but one consideration, and that is, *Is it right? Is it in the interests of our homes?* With many others there is another consideration. It is one of private interests. This has a wonderful effect upon any question with the average person. It is difficult for some to rise above it. Christian people even have sadly failed just here. It was the consideration of private interests that justified slavery and gave us in the United States the Church North and the Church South, and that now weakens the hands and paralyzes the tongues of many otherwise good men. It is becoming of us, especially in things which affect the public welfare, to rise above personal interests and act from the highest motives. It is sometimes asked, "What would be the attitude of Christ to this traffic were He upon the earth?" Christ is in heaven, but He speaks in His Word and tells us that "He loves righteousness and hates iniquity." We know, then, that He hates this iniquitous traffic with a perfect hatred. We know the attitude of Him, who, when upon earth, was the friend of the poor and outcast and downtrodden, towards a traffic that pauperizes multitudes, ruins the homes and demoralizes the life. "If you," then, "know these things, happy are you if you do them." The converse of this is also true. The servant who knew and did not shall be beaten, and that is what will happen to every man who casts a negative vote on the early closing movement. He will certainly be beaten. Have the people a right to restrict the traffic in this way; is a question sometimes asked. If they have not, who have? The proper question is this: Have we the right to license anybody to engage in this traffic? We certainly have not. We have the power to do so, but we have the power to do many things that are wrong. The States had the power to hold millions of human beings in slavery and to dispose of them as common chattels, but the people decided it was not right and accordingly deprived them, not of their rights, but of the ungodly use they made of their power. The Government of our country have the power to license the sale of intoxicating drinks. This no one denies; but it is a prostitution of power for which we will have to answer before the tribunal of heaven. There is no power on earth nor under the earth can make this business right, for it is wholly wrong. To close the saloon is, then, to stop a wrong and secure the rights of many innocent wives and children.

The liquor dealers talk loudly about their rights. Let it be known that they have no rights as far as their traffic is concerned. It is licenses they have—Simply licenses to do wrong.—*London Advertiser.*

WANTED I I I

AGENTS to sell our choice and hardy

Nursery - Stock

We have many new, special varieties, both in fruits and ornamentals, to offer, which are controlled only by us. We pay commission or salary. Write to us at once for terms and secure choice of territory.

MAY BROTHERS, Nurserymen,
Rochester, N. Y.

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HAMILTON, JAN. 1, 1893.

1893.

The beginning of another year reminds us of the prayer, "So teach us to number our days that we may apply our hearts unto wisdom." As years go by the littleness of time and the greatness of eternity become more and more apparent, and the importance of giving heed to the things that are unseen and eternal, rather than to those things that are seen and temporal, is more deeply impressed upon the mind.

At the opening of the new year, perhaps, most people indulge in a little retrospect, and at the same time look, or try to look, into the future. Retrospect to imperfect beings cannot be wholly agreeable: prospect cannot be entirely without anxiety. But the Christian need not be unduly depressed by the one or the other.

"The past is still in God's keeping, The future his mercy shall clear." As he enters upon another year the Christian may sing:

"So on I go, not knowing— I would not if I might— I'd rather go in the dark with God Than go alone in the light; I'd rather walk by faith with Him Than go alone by sight."

The Toronto World on Union.

It is a gratifying sign of the times that leading city dailies are discussing Christian union. On page one we give an interesting article from the Toronto World. It speaks for itself.

What the World says about the "enormous, costly and wholly inexcusable waste of energy and money in the existing system of working as independent and rival churches, two bodies that are as nearly identical in character as the Presbyterian and Methodist Churches," is a way of looking at denominationalism that will soon become very common. Denominationalism is an expensive and wasteful system. It is conspicuously so in villages and small towns and in country districts. If people will not see that denominationalism is sinful because it is contrary to the plain teaching of the New Testament, perhaps there is some gain if financial considerations lead them to enquire how so much waste of energy and money may be avoided.

"Theological metaphysics" will figure more or less in Christendom until the end come. But what needs to be learned is this, that differences over "theological metaphysics" should not be held as bars to church work and fellowship. What is required is that those who believe in Jesus Christ and love Him should study the question of church fellowship as set forth in the New Testament, and endeavor to unite upon the basis taught by the Saviour and His Apostles. The motto should be, "Nothing shall be required as a test of fellowship or as a condition of

church membership, but what is found in the New Testament, either in expressed command or approved precedent." The great difficulty is that men have added to or taken from the terms of membership appointed by the Master, and so instead of churches of Christ, have constituted human societies.

Our Omnibus.

If you get an extra copy of this EVANGELIST, please hand it to a friend and ask him to subscribe.

At the time of going to press we are not able to say who has won the International Dictionary.

Here is a sentence from a private letter which is striking and suggestive: "I not only want to be ready when He calls, but I want to be with Him while I'm here."

Thou must be true thyself If thou the truth wouldst teach; Thy soul must overflow if thou Another's soul wouldst reach. It needs the overflow of heart To give the lips full speech.

CRYSTAL WEDDING.—The occasion of the "crystal wedding" of Bro. Robt. Royce, of Rockwood, was seized upon by a number of friends to show their regard for him by going to his house unannounced, bearing appropriate gifts.

The temperance sermon preached in the Disciples church on Sunday evening last, by Rev. E. B. Barnes, was an eloquent, practical and faithful one, and no honest minded man could fail to be influenced by it.—West Durham News.

SILVER WEDDING—Nov. 26 was the twenty-fifth anniversary of the marriage of Bro. M. McKinnon, of Erin. A large number of friends and neighbors gathered at his house that day to congratulate him and his wife upon the happy event.

We ask the attention of our readers to the question of Negro Evangelization, as presented by Bro. C. C. Smith, of Massillon, Ohio. Those who can help that work will be helping a good cause. We are glad our brethren in the States have taken hold of it.

The Second Baptist Church, Rochester, has added a gymnasium to its other attractions. Reading rooms are also to be furnished for the entertainment of the young of both sexes. By this means it is hoped to countervail the drawing power of the theatre and saloon.—Hamilton Times.

PRESENTATION.—Bro. P. Baker and wife, of Everton, were recently the recipients of a pleasant surprise. Bro. E. Tolton and wife, called upon them, and in behalf of the church at Everton presented them with a purse of \$40.00. Bro. Baker now wears a visible reminder of the gift in the shape of a fur coat.

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

The last EVANGELIST would inform our readers that owing to ill health, Bro. Sheppard was not able to be present at the opening services at Grand Valley. We regret to learn that he had to withdraw his appointment for the December meeting at West Lorne. The brethren will be

very sorry to hear that his complaint is of so obstinate a nature that he does not expect to be able to fill his appointments for some time. Those who have been expecting answers in the "Critic's Corner" will understand the reason of the delay.

We have received a card with this inscription. "Mr. and Mrs. R. B. Jamieson request your presence at the marriage of their daughter, L. May to Mr. George A Campbell, Tuesday evening, Dec. 20, 1892, at five o'clock p. m., 1315 26th Street, Des. Moines, Iowa." Sixteen years ago George attended a school taught by the editor. He was then in the Second Book, now he is a graduate of Drake University, has made his mark as a preacher, and is married to a good wife. Take courage; boys sixteen years is not long, looking backward. We extend our hearty congratulations to Bro. George.

A JAPANESE POSTAL CARD.

Dear Bro. Munro I have no long letter to write you at this time, but a short one and simply to tell you of the safe arrival of new workers, among whom is your gentle countrywoman, Miss Mary Riach. We appreciate indeed this gift of the Canadian brethren, and would that churches in a hundred other localities could see the blessedness of sending a representative into the dark places beyond, to lift amidst the benighted cross of the Lord of life and light. Bro. Stevens, of the last band of workers, was a college mate of mine. What a happy privilege it was to see his face away out here in the East. His wife, as our sister Oldham, is from my own State. Kentucky has the most representatives in our mission—five. I feel gratified to know this of the once "dark and bloody ground." We are all as well as usual, and bless God for His love and care.

Fraternally, E. SNODGRASS. Tokyo, Japan, Dec. 7, 1892.

Kind Words.

"Please find enclosed \$1 for my subscription to the CANADIAN EVANGELIST for another year. I am very much pleased with the paper."

"I find it is impossible to renew my subscription at this time, but as soon as the Lord enables me to do so I will not forget the EVANGELIST, for I believe in a church paper in every home. So please stop the paper for the present."

So writes an aged brother. But we won't stop his paper. With his leave we shall put him on the complimentary list.

"I enclose a post office order for the paper till May 15, 1892. I am hard up for money, but would not like to give up the EVANGELIST."

"I enclose you two dollars to pay arrears on my subscription to your valuable paper, and renewal of same. Please excuse my neglect in not attending to this before now. Quite excusable, brother.

"Please find enclosed \$1 for EVANGELIST. It is always welcome at our home."

Here is what one of our agents says: "You seem to think that it is kindness on my part to ask people to subscribe for the CANADIAN EVANGELIST. I esteem it a privilege, besides feeling that I am well repaid for the effort. I prize your paper very much; I would not like to be without it. It is the first paper opened when the papers come in. It is the only means whereby our work can be kept before the people; and if they do not know anything about it, they will have no interest in it. I only wish it were a weekly."

It would be difficult to carry on the EVANGELIST without the cheerful assistance of our agents.

In ordering goods or in making inquiries concerning anything advertised in this paper, you will oblige the publisher as well as the advertiser by stating that you saw the advertisement in THE CANADIAN EVANGELIST.

Church News.

GEORGETOWN.—On Friday evening, Dec. 23, the Disciples held their Sunday School entertainment. There was a very good attendance notwithstanding the coldness of the evening. Mr. John Munro, B. A., occupied the chair, and the children took part very creditably. At the close of the pleasing programme the children were made happy by each receiving a suitable present.—Georgetown Herald.

STUBENVILLE, OHIO.—I have been preaching for the church at Stubenville, Ohio, every Lord's day since Sept. 25. The church seems to be prospering nicely. Five have been added to their membership since my labors began. Two by letter, the others by baptism, two of whom were formerly Methodists and the other English Church. I like Bethany College very much and am pleased to know that it is gaining ground. The students seem to be studious and anxious to do well. Fraternaly, W. G. CHARLTON.

HAMILTON.—The Disciples' Sunday School (corner Ca heart and Wilson streets) held its annual social last evening (Dec. 22nd). Tea was served in basement from 7 to 8 to the children and their friends. A prettily decorated Christmas tree adorned the platform up-stairs. It was laden with presents for the children. Among the presents were three Bibles given to the scholars who brought in the largest number of new scholars during the year. The programme of singing and recitations was short and well rendered.—Hamilton Times.

BLENHEIM.—Our Christmas Sunday School entertainment came off on the evening of the 22nd Dec. The children all seemed delighted, so, of course it was a success. Besides home talent, the Dick family from the Creek Road gave us music, and Bro. Bulgin of Ridgetown a short speech. An interesting item not on the programme was the presentation of a dressing-case to Sister Mary Campbell, and a handkerchief-case to Bro. Stewart, given to them by the young people as tokens of their appreciation. COM.

Opening of the New Church in Grand Valley.

Lord's Day, Dec. 11, was a day of special interest to the church in Grand Valley. As early as 10 a.m. there was an unwonted stir in the streets and by 10:30 the new meeting house was crowded with worshippers.

The building is a substantial one of red brick with stone foundation, artistic in appearance and well seated. It has a good platform, baptistry and dressing rooms. It has a commodious basement for Sunday-school purposes, is heated with a furnace, and is indeed in every respect a handsome and convenient house, reflecting great credit on the congregation and especially on the Building Committee, composed of Brethren Tough, Marshall and Dixon, to whose care and labor the church will owe a debt of gratitude. Bro. Lediard preached to crowded houses in the morning and afternoon, Bro. Woolner, the preacher of this congregation conducting the opening exercises in the morning, and Bro. Tough, the elder of the congregation, doing the same in the afternoon. The morning sermon was an able and impressive one from the text, "The tabernacle of God is with men." At 2:30 there was a meeting for the breaking of bread, at which Bro. Woolner presided. Then followed a song service, after which Bro. Lediard again spoke on "The Old Path," to

which profound attention was given. It was an exhortation to return to old paths in principles, in preaching, in practice, and above all in spirit.

In the evening Bro. Baker preached an excellent sermon to a house crowded almost to suffocation, while Bro. Lediard held an overflow meeting in the Presbyterian Church, kindly placed at our disposal. The day's services will long be remembered by all who participated in them. Visiting brethren were present from Erin, Marsville, Mimosa, Everton, Arthur and Orangeville. The collections were liberal at each service, Bro. Lediard making the appeal for offerings in a manner worthy of imitation by all who are called on to perform this important duty. There was no unseemly begging, no appealing to doubtful motives, but a frank presentation of the facts and an exhortation to all to do their duty in the matter and to do it "as to the Lord" and "as the Lord had prospered them."

On Monday night a platform meeting was held at which the resident ministers took part. "The importance of the Word of God" was the theme of all the addresses and the key note was struck not by a Disciple, but by a Methodist minister—Mr. Berry, of Marsville. Bro. Ballah followed by a helpful address on the same subject, as did also Mr. Hill, of the Methodist Church and Mr. Crozier of the Presbyterian, and Bro. Woolner closed the meeting with an earnest call to increased faithfulness and activity. I must not forget Bro. Lediard's five minute talk on the "Consecration of the Money Power to the Service of Christ."

Amongst specially pleasing incidents was the presentation of a handsome pulpit Bible to the congregation by Bro. David Kilgour, of Arthur, who helped us greatly in the service of song. The service of song, too, was a specially pleasing feature and much credit is due to the young people for their work, in this direction.

Great regret was felt at the absence of Bro. Sheppard, who was to have preached on Lord's Day morning, and lectured on chemistry on Tuesday night. A letter was read in the morning from Mrs. Sheppard telling us of his serious illness and special prayer was offered for his recovery to health.

Bro. Lediard's lecture, "Ten Rules for Bible Study," took the place of the lecture on chemistry. There was a full house and for an hour and a half he held the close attention of all the hearers on a subject not generally supposed to be an interesting one. So closed the opening services in Grand Valley. Bro. Lediard will continue with us over next Lord's Day.—S. W.

Minnedosa.

A NEW DEPARTURE.

A new idea was taken up by the church in Minnedosa. As this is an age of conventions we thought we would have a miniature convention on Nov. 24. Here is the programme:

- 1—Devotional Exercises.
2—Report on Sunday-school work. Herb. Darroch.
3—Paper on Sunday-school work. Arthur Darroch. Discussion.
4—Report on woman's work. Aggie Darroch.
5—Paper on woman's work. Mrs. Armitage.
6—Address on woman's work. Mrs. Lister. Discussion.
7—Report on Y. P. S. C. E. J. B. Lister.
8—Paper on the work of Young People. Fred. Burgess. Discussion.
9—Paper on Church Music. Geo. Young. Discussion.
10—Report on Church work. Wm. Young.
11—Paper on Church Work. E. J. Darroch. Discussion.

- 7—Address. Mr. Armitage.
- 8—Other business.
- 9—Appointment of next meeting, conventional.

All the departments of the church work were under consideration, but not altogether in the order above. Three or four were hindered from attending.

The Sunday-school report was good, showing an average of 21 from the start and an average of 25 for the current year; the highest enrollment was 45 and the lowest 14. More than \$120 has been gathered in and expended on school work since the commencement two years ago.

Bro. Arthur Darroch, superintendent, gave a good address on Sunday-school work. Helpful suggestions were given by others.

Sister Aggie Darroch gave an encouraging report of the work of the sisters. A band of five women have raised \$12 for Provincial work and \$23.35 for home work. The sisters undertook to buy paint for the house if the brethren would do the painting. This has been accomplished.

After the evening's work the writer had to remark "behind the curtains," that he could now depend on someone to take his pulpit in an emergency.

The sisters have been talking of imitating Dorcas and handle the needle for the needs of the poor. This will require more than purpose. "This woman was full of good works and almsdeeds which she did."

The report of the Y.P.S.C.E. went to show the completion of a course of Bible study—A. S. Johnson's N. T. C.—and also as having followed the regular lessons of the Y.P.S.C.E. These lessons were carried forward on Tuesday and Thursday evenings. They have, too, by their own efforts, a C. E. library.

Bro. Burgess followed with helpful hints on the work of young men.

A very excellent paper was given by Bro. Geo. Young on Church Music. Here are some of the hints:

"No forms of music in the Bible; they are our own." (Why sing?)

"Music was taught in the schools of the prophets." "Plain hymn tunes are best." "Keep in the range of the practical." "Do not go beyond the ability of the people." "There should be both choir and congregational singing." "Secular music appeals to the senses; sacred music is worship." "Members of congregations should labor to fit themselves for this service, and not offer to God what costs them nothing." "Music is the language of the heart."

The writer followed with remarks upon the past history of the church in contending for truth. That this was right, but that at no time were Work and Worship taking a front place as in the present age. We need to work with all our strength and worship with all our being the God of our spirits and the God and Father of our Lord Jesus Christ.

This meeting, reviewing and considering the place and power of the church, was found profitable. It was recommended that it occur oftener than yearly. It was decided to have the next meeting at the close of the first Sunday-school quarter of 1893.

Some business matters were talked over and the Y.P.S.C.E. undertook the incidental expenses of the church.

Very truly, J. B. LISTER.

As our stock dealers have made a mistake, we are in receipt of a shipment of good at less than half price. Your Christmas order, if given to us, will be lower than our very moderate prices have ever been before, and we will still have the same profits. Opposite Post Office. Fred. Lyonde, High Class Photographer. Gold Medal at Toronto, 1892.

Co-operation Notes

CONTRIBUTIONS.

S. S. Glencairn.....	\$15 00
Ch. West Lorne and Eagle....	4 75
W. G. Charlton.....	5 00
Annie Sunter.....	1 00
GEO. MUNRO, Cor.-Sec.	

Negro Evangelization.

The manual prepared by C. C. Smith, and sent out to our pastors by our Board of Negro Education and Evangelization should call forth fresh interest in that important department of our missionary work. We are just beginning to awake to its importance. Its claims should be pressed upon the attention of every church, and a liberal offering made on the second Lord's day in January. This manual will greatly aid the pastors in doing this. It gives an account of our two schools for the colored people, a brief statement of what other religious bodies are doing, and contains statistics intended to show the needs of the field. Its statistics would be more valuable if they were, on some points, more recent. Comparisons based upon statistics fifteen or twenty years old (as on page 9, for instance) may not hold good today. But the needs of the field, the Negro's desire for an education, his generous response to the labor which has been bestowed upon him, and the urgent demand which patriotism, and philanthropy and the gospel make upon us are strikingly set forth. Let the manual be read, and let the offering be made by all the churches.

J. Z. TYLER.

Euclid Ave. Christian Church
Cleveland, O., Dec. 16, 1892.

I wish to call the attention of your readers to the very just criticism of J. Z. Tyler on the manual for the Board of Negro Education and Evangelization. He says, "Its statistics would be more valuable if they were, on some points, more recent." Nothing could be truer than that. All statistics which could be taken directly from the census reports are taken from the reports of 1890. I wrote to the secretaries of the different "Boards" for comparative tables from the census of 1890. But as far as I was able to learn, not any such tables had been compiled. So in some cases I was compelled to make comparisons, in order to show the growth from 1870 to 1880 in place of from 1880 to 1890,—as I had not the time to make these tables myself. I thought as the field was so new to us, such statistics, even though a little stale, would be valuable.

As you will notice all church statistics were taken from the latest reports; I took the whole range of literature on the subject for 1892, and skimmed what I considered the cream.

I think at the close of 1893 we will be able to compile very much later statistics on the whole subject.

C. C. SMITH,
Cor. Sec., B. N. E. E.

A Dangerous Cold.

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

Photographs for Sale.

Many having expressed a desire to possess photographs of Sister Mary Rioch, we have decided to procure a quantity of them and offer them for

sale at 25 cents each. The different members of our Board (the O. C. W. B. M.) will keep a supply, so that those living near them may obtain copies conveniently. The names and addresses of the Board are given here: Mrs. W. B. Malcolm, 89 Church st., Toronto; Mrs. S. M. Brown, Warton; Mrs. F. McClurg, Ivan; Mrs. G. Munro, Hamilton; Miss Bella Sinclair, Ilenheim; Miss Annie Kilgour, Guelph; Miss Jennie Fleming, Kilsyth. Mrs. James Lediard, Owen Sound, will also have a number of the pictures for sale.

As the photographs are being prepared in Hamilton, those who can not get one from a member of the Board without writing a letter, had better send to Mrs. Geo. Munro, 85 Wellington St. North, Hamilton.

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

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

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

Obituaries.

McMILLAN—On Monday, Dec. 12, at the age of 76 years, Sister McMillan, beloved wife of Elder Hugh McMillan, of the Erin Center Church, passed peacefully away after much suffering, endured with great patience. Our aged sister and her husband were baptized by Elder James Black, 52 years ago. During all these years they have not only maintained exemplary Christian lives, but have been actively engaged in earnest labor for the upbuilding of the Lord's work in this part of His vineyard. As an elder of the Erin Center Church, a position that has been filled well and long by Bro. McMillan, he has ever had an earnest helper in our sister, whose counsel was wise and whose kindness of heart won the love of all who knew her. Our pioneer preachers such as Elders Black, Anderson, Kilgour and Lister, and all others who have visited and labored in Erin since, could speak, as well as the writer, of the kindness and hospitality ever shown by Sister McMillan and of her interest and zeal in the Lord's work and in the Lord's way as taught in His blessed Book, her constant guide. A faithful Christian life thus lived must be an inspiration to others. Life's labor well and faithfully done, she was ready to "depart and be with Christ, which is far better." (Phil. 1, 23.) The following is from the *Guelph Mercury*:

"Another of the old and much respected settlers of Erin, Mrs. Hugh McMillan, passed away on Monday. She had been in infirm health for a long period, so that her death was not altogether unexpected. The deceased was born at Campbellton, Argyllshire, Scotland, in 1816, and came to Canada with her father, the late John McLean, in 1830. The family found their way to the Township of Erin and her father settled on lot 21, 9th concession, adjoining the lot which was to be her future home. She was then 13 years of age. On the 8th of March, 1838, she was married to Mr. Hugh McMillan. The young couple took up their residence on lot 22, 9th concession, and here during the long period since their marriage, they worked hand in hand, facing and overcoming the many difficulties incident to the early settlers; cleared a large farm of 200 acres, made

for themselves a comfortable home and reared a large and thriving family of 12 children. Mrs. McMillan was a faithful and devoted helpmeet to her husband, an affectionate mother and an obliging friend and neighbor. She was always noted for her hospitality and no one ever went from her door without being well cared for and hospitably entertained.

She leaves behind her her venerable husband and the following family.—Daniel, Charles and Joseph, in Erin, John, in the County of Bruce; Archibald, at West Toronto Junction, and Hugh, of Guelph; Barbara, at home; Mrs. L. D. Currie, Erin; Mrs. Allingham, Mosboro, and Mrs. McWilliams, Puslinch." R. W. BALLAN.

MACINTYRE—At Gowan Brae, Oban, Scotland, on the 16th Nov., Barbara Livingstone, widow of Hugh MacIntyre, aged 81 years.

Bro. Wm. Abbott, of Eramosa, died at Everton, Dec. 22. He was a great sufferer for the last two years. We expect a suitable obituary for next number.

Marriage.

PAGE-LEIGH—At King, Ont., by P. Baker, of Everton, John J. R. Page, of Concord, to Hallie B. Leigh, of King.

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Bro. Woolner informs us that the special meetings at Grand Valley closed Dec. 20, and that during the meetings two persons were baptized.

A Complicated Case.

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

CHRISTMAS PRESENT.

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RUPTURED

PERSONS



Read this letter from another Toronto Citizen.

To J. Y. Egan, Trust Manufacturer, Etc., 26 West Queen Street, Toronto, Ontario.

DEAR SIR,—I have been ruptured about thirty-three years. My sufferings among that time have been intense and can only be appreciated by those similarly conditioned. My business as carpenter and joiner (as all know) demands considerable muscular exertion, frequently have I been compelled to quit work, although at the time wearing Trusses made by the best prominent makers. I could not stand erect, and often had to lie down to ease my sufferings. All the Trusses I have worn have been either temporary or permanent. I have been one long round of misery and mental anxiety, loss of time and physical torture. About six months ago, thank God, I heard of your great success in the treatment of Rupture cases. The appliance you adjusted gave me, I can well remember, a feeling of support hard to describe before experienced by me, and has continued to the present day. I am now comparatively a new man. Previous to this I could not stoop to tie my shoe, no matter what Trust I had on, if I got all Toronto, without my rupture coming out. To add to the difficulty I have suffered with a violent cough for years, but in the face of all this your grand appliance has held me secure all the time while doing the hardest work. Only two days ago I carried a bundle of green shingles up on a two-story building and not a "budge." I never could or dare attempt such a thing before without danger of my life. To crown all, I have worn and continue to wear your appliance with great comfort, for all of which I feel deeply indebted to your skillful treatment.

Very truly yours,
136 Terranlay St., Toronto. DONALD MCKINNA.

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

A Question and its Solution.

In looking over the subject for discussion in our young men's prayer meeting, suggested by our good brother, I cannot do else than believe that every believer in the Lord Jesus Christ is the very best solution of this very difficult problem. "How can we best reach the young?" is, in my opinion, settled as soon as all feel the burden of unsaved souls heavily upon them, as evidenced by their interest in and the responsibility felt in carrying out the great commission, "Go ye into all the world, and preach the Gospel to every creature."

Doing this as we should, making our life in all things conform to the truth, practising what we preach, we have God's promise that His word shall not return unto Him void, and that our labors shall not be in vain in the Lord. But not one promise gives us a stated time to look for the fruit of our labors. It is here that many worthy people are in looking for the fruit before God's good time, hastening as it were his work, fretting, it may be, that so little apparently is accomplished, forgetting the countless lessons of faithful continuance in well doing, one sowing and another reaping. A striking example occurs to me now; an old minister in Scotland, preached and wept and prayed. The fruit of his labors for a year was seen in the accession of a boy to the church. The faithful minister was discouraged, but in after years the boy was Robert Moffat, and the man who gained Robert Moffat for the church gained a world. Or think again of Judson in far off Burmah, a minister for years with no in-gathering, but when the harvest did come, glorious and grand was it beyond all expectations.

Many such examples have we in history, as well as cheering promises in the word to strengthen and quicken us into new life. Therefore, with a patient hope and sublime faith in the promises of God, let us use well the talents He has given us. Paul may plant, Apollos water, but God giveth the increase.

CAPT. JAS. WIGHT.

Bowmanville.

GUELPH.—Our Christian Endeavor Society was organized Nov. 5th, 1891, by our former pastor, Bro. J. K. Hester, with eight active and three associate members. At present, we have enrolled nineteen active and three associate members, having doubled our numbers during the year. Two associate members have united with the church and become active members. We have lost, by removals, five active and one associate, also one active member by death. Our membership is still increasing, and one of the most gratifying and encouraging features of the Society is the earnestness with which the members engage in the work, largely due to the untiring efforts of our present pastor, Bro. Geo. Fowler, who is a very enthusiastic worker. Our meetings have been exceedingly interesting from the first, and are still improving. Results of the Society's labors are seen in the church and Sunday School. Our Social Committee makes it a point to welcome all strangers who come to the church, introduce them to the members and invite them to come again. Our Sunday School Committee have succeeded in getting a number of new scholars for the Sunday School; and they visit the absent scholars. These two committees are among the best we have together with the Prayer-meeting, Look-out and Sick or Calling committees. When we look back one year and remember how some of our members were afraid to hear their own voices in a prayer meeting, and now they are

actively engaged in all departments of church work, we indeed have great reason to rejoice. Our prayer meetings are held Sunday evening after church service. Many who come to the church remain to our meetings. We would recommend the Y. P. S. C. E. to any pastor who is getting discouraged and wants a revival among the younger members of his congregation, as the pledge is one of the means to make young people realize their responsibility to the Master.

After careful and prayerful consideration, we formed our Mission Band into a Junior Endeavor Society on the 19th inst., as it was thought we could do more and better work in the future. The following were the officers elected: Honorary Superintendent Geo. Fowler; Superintendent, Hannah E. McDougall, Assistant Supt., J. P. Reed; President, Nellie Reed; Vice-President, John Walker; Secretary, May Clendennan; Treasurer, Edith Kilgour. This society starts out with bright prospects of success, as great interest is shown on the part of the members.

Anyone desiring information about Junior Endeavor work should write to C. J. Atkinson, Provincial Superintendent of Junior C. E. work, 57 Alexander street, Toronto.

J. P. REED, Cor. Sec'y.

London.

On Wednesday evening, the 14 inst., the Y. P. S. C. E. of the Elizabeth St. Christian Church, London, invited the members of the church and congregation to a social gathering held in the lecture room of the church. On a black board, hung on the wall, were inscribed the words, "For one is your Master, even Christ, and ye are all brethren." Refreshments were served and good musical selections rendered by some of the young people. After a few kind words by Bro. T. L. Fowler, the highly esteemed pastor of the church, Bro. Chas. Kapleton, on behalf of the church, moved that a hearty vote of thanks be tendered to the young people for their entertainment, which was carried unanimously. Bro. J. J. Smallman, President of the Society, responded in a neat speech, in which he explained that the object of the social was to enable the members of the church and congregation to become better acquainted with each other. He briefly sketched the progress of the Society since its inception in February last. Pointing to the inscription on the black board, he said that, in his opinion, such gatherings did much to promote that spirit of love and cordiality that should characterize all true disciples of our Lord Jesus Christ. After a closing prayer the company dispersed, having spent a most profitable and enjoyable evening. F. MACDONALD, Sec.

Aching Pains Removed.

GENTLEMEN,—I cannot but praise B.B.B., for it has revived me wonderfully. I was completely run down, had aching pains in my shoulders, a tired feeling in my limbs, low spirits, in fact I was in misery. Being recommended to try B.B.B. I did so, and with the use of only one bottle I am today strong and healthy. I prize it highly. MRS. B. TUCKER, Toronto.

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

Children's Work.

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

Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Acts ii. 38.

A Happy New Year to all the readers of the Children's Column! If our happiness depends upon our activity for the good of others, there need be no lack for any of us, for there is no scarcity of work to be done, especially at this time of the year. One of the most pleasing and encouraging signs of the times is the growth and spread of a benevolent spirit in the different departments of church work, and even outside the church. At the beginning of the winter, the public schools of St. Paul, Minnesota, were asked for contributions for the poor of the city; and after the three days which it took to convey the food, clothing, etc., to the place named, there was found to be enough to supply the pressing needs of all the poor in the city for the winter. Another instance of the kind is at present interesting the city of Berlin, Ont. The idea (originating with one or two ladies, I believe) for providing all the poor people in Berlin with a Christmas present of what they most need, has spread through the whole city, until it is the one theme of interest at least among the benevolent part of the community. A wave of consideration for others is passing over the land, and bringing in its train, not only a mitigation of want and distress wherever it reaches, but a broadening out of lives who never tried the blessedness of doing good before, and cheering the hearts of those who have tried it under less favorable circumstances. To all such the New Year cannot help being a happy one, and reminds one of the chorus of a quaint little song:

"Oh I don't you know that giving is just the best of living, When every body thinks of all their friends; If kindness all kept doing, Each others' good pursuing, 'T would bring a Christmas time that never ends."

I was very glad to hear from the "Willing Workers," Cecil St., Toronto. They are holding their meetings regularly once a month, and keeping their interest alive in our mission work. I hope to hear from them again soon.

A new band has been organized in London, with twenty-five names on the roll. I hope to have a full report in time for the next EVANGELIST. In the meanwhile we bid them welcome to our ranks.

An interesting meeting which I had the pleasure of attending was held in the Methodist Church, Owen Sound, last week. Its object was to say farewell to Dr. Retta Gifford, who is about leaving Ontario for China, as Medical Missionary. It reminded me of a similar scene at the annual meeting when we parted with Miss Rioch, our own missionary to Japan. Miss Gifford is clever in her profession, kind and unassuming in her manner, attractive in appearance, and what is best of all is a consecrated Christian girl. She will prove a valuable reinforcement to the mission to which she is going, and will leave Owen Sound with the best wishes and prayers of all interested in Foreign Mission work. She is to stay in Shanghai for the first year to study the language, and then goes on to a mission station, 800 miles from any other. It is a hopeful feature of foreign mission work when our young

people consecrate themselves to the Master's service while they have youth, health and talents to give. May God's blessing be with them all. J. E. L.

Trotfoot and Lightfoot.

CHRISTMAS.

Christmas. 'The birthday of Christ. It is fitting that it should be, of all days in the year, Children's Day.

Can we ever cease to wonder that He, whose are the worlds, for he made them, should have been a helpless infant dependent for life upon the care of a woman? Blessed indeed, do all generations call her, highly favored of the Lord. The Messiah did not consider His home in heaven with the blessed, sinless spirits dwelling there nor equality with God to be "a prize," compared to the living as one of us, in order to show us in a human, manly life, all that is perfect and of value in the eyes of His Father and ours.

Is not Christmas Eve as delightful as Christmas Day? Trotfoot and Lightfoot found it so. They did not know what lovely things Santa Claus had in store for them. They might even see him in his fur coat with his long, white beard and his jolly red face. To see his sleigh full of toys and the "eight tiny rein-deer," what fun that would be!

They privately resolved to stay wide awake all night long, and watch for him. It was snowing so hard he would certainly be able to take out his sleigh.

Sleep was too much for them, however, and Santa came and went without being seen. He must have got in at a window for there was no open fire-place, and a stove pipe is rather cramped quarters for a stout old gentleman. What do you think he left piled up between the two cribs? First of all a sleigh, painted brilliant red with the name in gold, "Snow Bird;" then on top of the sleigh, "Chatterbox" and a bound volume of "St. Nicholas;" on the top of that two pairs of skates, oh joy! and on top of that a metallophone in a box with two tiny mallets to strike the music out of the little metal keys.

Before it was light, two little white robed, bare-footed youngsters, pranced around, whispering energetically with joyous little whispered laughs, until Trotfoot couldn't contain it another second; he laughed loud and long with glee and Lightfoot joined. They then flew to their parents.

"Mama, Papa, Santa's been here, he came while we were asleep. I didn't mean to go to sleep, but I did, and he's brought just what we wanted"—there was a merry duet.

Everything was examined, the sleigh was put up when the faint daylight showed its best, and two pairs of cold little feet were warmed by loving hands. Wonders hadn't ceased. When it was time to dress to go to Grandma's for dinner, where do you think Santa Clause had hidden some more things? Why in the end of the dark closet, to be sure. What was it? A new dress and jacket for Lightfoot, and a pretty red hood with a border of soft grey fur, and for Trotfoot a new suit, a warm cap and an overcoat with a cape. Santa Claus knows best what to get for little folks.

How jolly it was at Grandma's. All Papa's brothers and sisters were there with their children, such a lot; there were twenty-two people to eat dinner. All had their presents with them, dolls, books, puzzles, so many things to look at. The children were turned into a large room by themselves, where they rioted to their heart's content.

As it grew dark they gathered around the organ and sang "Hark, the Herald Angels Sing," and "When Shepherds Watched their Flocks by Night,"



IT RESTS THE BACK Most women know all about the misery of wash-day. To many it means Backache, Sore Hands, Hard Rubbing over a steaming tub, and long hours. This falls to the lot of those who use poor, cheap, and injurious soaps.



This Soap does away with Hard Rubbing, Tired Backs, Hot Steam, and Sore Hands. It brings comfort to millions of homes, and will do so to yours if you will use it.

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and other good old carols. They drove home over the moonlit snow to the merry jingle of the sleigh bells, and Christmas was over for another year. I hope that every one who reads these pages will have the true joy of this festival of love, and that it may last through every day of the coming year, and may "God bless us, every one."

AGNES.

Schiffmann's Asthma Cure

Is used by inhalation, thus reaching the seat of the disease direct. Its action is immediate and certain. No waiting for results. Ask any druggist or address, Dr. R. Schiffmann, St Paul, Minn., for a free trial package.

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Foreign Missions.

Contributions.

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Facts About the Foreign Society

The Annual Report shows that 1,338 churches and 1,468 Sunday-schools made offerings for Foreign Missions. The year previous 976 churches and 1,511 Sunday-schools aided in the work. There has been a small decrease in the number of Sunday-schools contributing, but an increase of 362 churches. The Sunday-schools gave \$21,907.09. This is a gain of \$495.80 over the year before.

The Endeavor Societies contributed \$1,329 86. During the year 193 societies responded to the appeals of the Society for help. Many more gave through the churches. Their names do not appear, but they are interested and at work. More and more the plan of paying two cents a week is being adopted. This promises large results.

The net income for the year was \$70,320.84. The bequests amounted to only \$1,751. The total resources for the year were \$78,129.55. The expenditures aggregate \$75,981.74. The balance in hand when the year closed was \$2,147.81. The Society has no reserves upon which it can draw to meet any deficit. The expense of administration amounts to seven per cent. of the funds handled.

The following recommendations were made by the Nashville Convention:

Concerning China—That at least one additional family be sent to Nankin and one young lady and two young men be sent to reinforce the missionaries in this field. That homes be provided for the families in Chu Cheo and Luhoh, and that buildings be provided at the earliest practicable moment for a girls' boarding school and an orphanage.

The Committee on India urged that two lady medical missionaries be employed, one for Hurda and one for Mungeli; that five American missionaries (men) and forty native evangelists and one zenana worker be added to the forces now at work; that \$3,000 be granted for a bungalow for the women in Hurda; \$1,000 each for two orphanages, one at Bilaspur and one in Hurda; \$600 for the girls' school building at Hurda, and \$200 each for permanent furniture in the bungalows at Hurda, Bilaspur and Mungeli.

The report on Turkey recommended that an American missionary be sent at once to this field to act as superintendent of all the missions in that country.

Respecting Japan it was recommended that suitable buildings be provided for the work already begun, and that the missionaries on the field be reinforced as rapidly as suitable men and women (and especially men) may be found for the work and money secured to send them.

The Convention urged that earnest efforts be made to enlarge the work of the Society. It was felt that every sentiment of loyalty to the work we have undertaken and to the great Head of the Church in whose name we would march to the conquest of the world, demands immediate and continuous enlargement of means and effort to this great end, and that such enlargement is the life and inspiration of the work, and is from every standpoint both necessary and desirable. The Executive Committee was asked to continue the apportionment system on such equitable basis as it deems wisest and best. The amounts asked for are as follows: Alabama, \$150; Arizona, 15; Arkansas, 400; California, 1,678,

Canada, 1,600; Colorado, 500; Connecticut, 200; Delaware, 25; District of Columbia, 550; England, 50; Florida, 250; Georgia, 500; Idaho, 15; Illinois, 10,500; Indiana, 10,500; Indian Territory, 25; Iowa, 4,500; Kansas, 3,000; Kentucky, 10,500; Louisiana, 100; Maine, 60; Maryland, 700; Massachusetts, 650; Michigan, 1,200; Minnesota, 550; Mississippi, 200; Missouri, 10,500; Montana, 200; Nebraska, 1,500; New Jersey, 35; New Mexico, 30; New York, 2,850; North Carolina, 300; North Dakota, 30; Ohio, 11,000; Oklahoma, 50; Oregon, 275; Pennsylvania, 5,250; Rhode Island, 20; South Carolina, 100; South Dakota, 100; Tennessee, 1,500; Texas, 1,500; Utah, 40; Vermont, 120; Virginia, 2,250; Washington, 400; West Virginia, 1,000; Wisconsin, 200; Wyoming, 20.

The Society will need \$100,000 this year. There can be no substantial advance unless this amount is received. The gain last year, aside from bequests, was the largest in the history of the Society. The most encouraging feature of the annual report is the fact that there was a gain of nearly 40 per cent. in the number of churches contributing to the work. There is still room for gain. It is confidently expected that the present year will see another great gain in this direction. Earnest efforts will be made to increase the number of Sunday-schools and Endeavor Societies contributing to the treasury of the Society. No pains will be spared to increase the number of contributors and to enlarge their contributions. The income ought to increase by leaps and bounds till it is commensurate with our numbers and resources. There are signs of promise all around the sky. The Scriptures assure us of ultimate and universal triumph. If we sow bountifully we shall reap also bountifully. God is speaking to us as never before bidding us go forward.

Let it not be forgotten that the year began with only \$2,147.81 in the treasury. The expenditures exceed \$6,000 a month. The Society has no funds except such as are entrusted to it. The Executive Committee has no Aladdin's lamp or any other magical method of making money. The Lord has given His silver and His gold to His children to be used for the furtherance of His gospel. There are hundreds who could contribute \$100 each; there are a hundred thousand who could give \$10 each. It is earnestly requested that very man, with whom the Lord has dealt bountifully, shall respond to His call and pour their offerings in a mighty stream into the treasury until there shall be enough for every need.

A. McLEAN, Cor. Sec.

A MONO MILLS MIRACLE

A Tale That Reads Like a Novel.

THE STORY OF GEORGE HEWITT—HELPLESS FOR THIRTY YEARS—AT LAST FINDS RELIEF IN A SIMPLE WAY—THE STORY CORROBORATED BY RELIABLE WITNESSES.

Orangeville Post.
For several months The Post, in common with many other journals of Ontario, has been publishing accounts of miraculous cures in various parts of Canada and the United States. We must confess, however, that we have paid little or no attention to these reported miracles and probably our indifference would have continued to the end had it not been for a little incident that occurred in our office when Washburn's circus was in Orangeville a few weeks ago. Mr. Stewart Mason, a respectable young farmer of Albion township called at our office on business on that occasion, and as he was leaving we happened to ask him—a course generally pursued by the newspaper man in search of news—if there was anything new in his vicinity. He

replied that there was nothing very startling and followed this up by asking us if we had heard of the wonderful cure of a man named Hewitt at Mono Mills. We confessed ignorance and then Mr. Mason said that from what he had heard it was undoubtedly another miraculous cure through the agency of Dr. Williams' famous Pink Pills. We had become so thoroughly imbued with the idea that the various details of miracles in other parts were only a new and catching fad in the booming of patent medicines that we must admit Mr. Mason's intimation of a genuine local cure at once excited our interest. We took a note of the name and quietly made up our mind to investigate the matter at our earliest convenience. We came to the conclusion that there must be something in it, for Mr. Mason, a respectable and reliable young farmer, would not for a moment be suspected of equivocating on a matter in which he had any interest, much less in one which did not concern him. A few days ago The Post dispatched a representative to Mono Mills to make a full investigation of the alleged cure of George Hewitt. He first called upon Mr. John Aldous, proprietor of the Commercial Hotel, and after a few usual preliminaries asked him if he knew a man named Hewitt in the village. "Is that the old man who wasn't able to move a short time ago, and is now getting all right so fast?" queried Mr. Aldous. The reporter nodded assent and in less time than it takes to tell it the quilldriver and the obliging Mr. Aldous were on their way to the neat and comfortable home of Mr. Samuel Benson, with whom it was learned Mr. Hewitt resided. The Benson home is in the eastern suburb of the village and upon the reporter and Mr. Aldous calling they were courteously received by the busy housewife, who was not too busy, however, to spare time to tell The Post all about her interesting boarder and his miraculous cure. Mr. Benson was not at home and The Post at once suspected that a gentleman of between 50 and 60 years, who occupied a chair in a corner of the cosy room, was no other than the famous George Hewitt. The surmise proved correct. Mr. Hewitt shook hands with the scribe, remarking as he did so, "I could not have taken hold of your hand a few months ago." When the object of the visit was announced, Mr. Hewitt, who is an intelligent, well educated man, began to dilate in glowing terms on the wonderful change that had come over him. "Shall I tell you the whole story?" asked he of the reporter, and upon the latter intimating his desire to hear all, Mr. Hewitt gave him the following narrative:

MR. HEWITT'S WONDERFUL STORY.

"In old Ireland, thirty years ago, I was scaling a stone wall one day when I fell backward and had my spine injured so seriously that a short time afterwards I became completely disabled. The fatal effects of the fall were gradually, but only too rapidly felt and looking back on a stretch of time extending five years over a quarter of a century, there is little more in the prospect than a picture of pain and gloom and suffering. About twenty-eight years ago I came to Canada and am known around the country here for miles. Until twelve years ago I could sit on a chair when placed upon it and manage to move myself around a little. Then even that comfort was suddenly taken away from me. One day I was unintentionally thrown off the chair and the second fall may be said to have done all but end my life. There was not a ray of hope for me—not a sign of a break in the dark clouds. Ever since then my pitiable condition is known to every one in these parts. All power to use either arms or hands, legs or feet, completely left me. I could be propped upright in a chair, but something had to be put in front of me to keep me from falling forward. Usually a chair like this," and as Mr. Hewitt spoke he lifted and drew forward a chair which was near him, "was placed in front of me and on this I would rest my arms. Not only was all power left my limbs, but every feeling likewise. Why, you could run a needle right into my flesh and I would not know what you were doing unless I saw the act. A myriad of flies might light and revel on me but I would be in happy ignorance of the fact. When I was laid in bed I could not get up or move unaided if I was given all creation. The only part of

my system in which any strength seemed to remain was my neck, but at last even my head fell forward on my breast and I was indeed a pitiable looking sight. My voice, formerly as clear and ringing as it is to-day, seemed to go like the strength and feeling from the rest of me and sometimes I would scarcely be able to make or self understood. I know you hear me with incredulity, for you can scarcely believe that the helpless and hopeless invalid I have described is the man who now sits before you cheery, vigorous and hopeful. On the legs, which a short time ago were helpless and seemed useless, I can now walk with a little assistance, being able last evening to go to my room with my arm on Mrs. Benson's shoulder. Why, man, a few months ago I could not do that on the promise of inheriting the kingdom of heaven." Here Mr. Hewitt stamped both feet on the floor with much vigor and enthusiasm. "In those days," he resumed, "if I ever wrote anything it was by placing the handle of the pen between my teeth and getting through with the work in that way. Don't ask me if I tried the best doctor. I spent a fortune, thousands of dollars, in trying to get cured. I consulted physician after physician and paid some of them high fees for their services. They all failed, hopelessly and utterly failed to give me the slightest relief. You can put that down in big black letters. Of course you have heard what has wrought this wonderful change in me. I read in The Post and other papers of the miraculous cures effected by Dr. Williams' Pink Pills, but I never dreamed that there was even a glimmer of hope for me through the use of this much advertised remedy. Miracles might be worked on every side of me, but there was no chance for me. I was like the doomed leper, a hopeless outcast, a being whose sufferings and disabilities would end only with the period of earthly existence. One day I picked up the paper and read the Stratoga miracle—that case where Mr. Quant was so miraculously restored by the Pink Pills, and at once concluded to try the amazing cure on myself. There must be some chance for me, I thought, when a man who was as helpless as Mr. Quant got such relief. I had no money, but I sent for Mr. W. J. Mills, our popular and kind hearted general merchant and postmaster and he procured me a supply of the Pink Pills, and these I immediately commenced using with the joyful result I have described. My voice is fully restored, my head is upright once more, my chest (once so shrunk and hollow) is rapidly filling up, I am quickly securing the use of my legs and arms, and can feel the slightest touch on any part of me. Is there not a miracle here, indeed, and would I not be a base ingrate if I refused to sound the praises of Dr. Williams' Pink Pills? Even if I get no better than I am now I shall be forever grateful for what has been done for me. But I have great hope that the cure will go on until I am completely restored. I drove down to the village last 15th of July. It was in April I commenced using the pills and the friends who saw me could scarcely believe their eyes. It was like the appearance of a spectre or an apparition. Oh, I tell you sir," said the grateful man with enthusiasm, "it is my full intention to write a pamphlet on all that I have gone through, on all that has been done for me, and you may be sure that the chief prominence will be given to Dr. Williams' Pink Pills. They are a boon which cannot possibly be too widely known."

THE STORY CORROBORATED.

The reporter could scarcely believe that Mr. Hewitt's voice, now so silvery and resonant, was ever the squeaky, feeble and indistinct organ of speech he had indicated and the scribe questioned Mrs. Benson on this point. She said that every word Mr. Hewitt had related was literally true, and that on the question of the restoration of his voice she was corroborated by Mr. Aldous and other respectable witnesses whom the reporter met in the village later in the day. Mr. Aldous said he was not surprised at the hesitancy of people about believing the wonderful cure. He did not think that he himself could credit it if he had not been an eye witness of the whole affair. He had known Mr. Hewitt for years, knew that his former utter helplessness was as he had described, and either he had to say it was not Mr. Hewitt who sat before him or to admit the miraculous

escape. "These pills," said Mr. Aldous, "are certainly a wonderful remedy."

The reporter shook hands with Mrs. Benson and the cheerful Mr. Hewitt, and started forth into the street a doubting Thomas no longer, first promising to transmit to the Dr. Williams' Medicine Co. Mr. Hewitt's lavish expressions of thanks for what their wonderful Pink Pills had done for him. "Here we are," thought the scribe, "in the cold and practical nineteenth century, but here's something right here in this little village of Mono Mills mightily closely bordering on the miraculous all the same."

After leaving the Benson home the reporter sought out Postmaster Mills, whom he found equally eloquent in his praise of the wonderful Pink Pills. "They're certainly a great remedy," said he, "and anyone that doubts this has only to be told about George Hewitt's case. I suppose you have heard the whole story and there's no use in my wearying you. The pills have undoubtedly worked the amazing change that is to be noted in Hewitt's condition. It was I first sent for the pills for him and I can certify to the striking change." The reporter further learned that the Pink Pills were kept for sale by Mr. Mills and that the demand for them was large and increasing. The representative of The Post conversed with many other citizens of Mono Mills regarding Mr. Hewitt's case and found all agreed on the question of his former condition, his restoration and the remedy. Everyone in and around the village, in fact, appeared to know all about the cure and Pink Pills seem to be a household word in that section. On The Post's return to Orangeville, Mr. Richard Allen, ex-warden of Dufferin County, dropped into our office. The ex-warden resides about three miles from Mono Mills and was asked if he had heard anything about what Dr. Williams' Pink Pills had done for Mr. Hewitt. He had heard all about the case and was unhesitating in expressing the opinion that this was a striking instance of great results following the use of the pills. "I'm not much of a believer in wonderful cures I read about," said the ex-warden, "but I have known Hewitt for years and this change in him is certainly astounding." The Post was surprised to hear that Dr. Williams' Pink Pills were extensively used in this section, but after the Hewitt narrative it was not surprised to hear of great beneficial results following the use of the great remedy. We are disposed to conclude from what some parties told us that the base imitation business is already entered upon by unprincipled persons, and the public will do well to see that the Pink Pills they purchase have all the marks of genuineness advertised by the Dr. Williams' Medicine Company.

Dr. Williams' Pink Pills are not a patent medicine in the sense in which that term is usually understood, but a scientific preparation. They contain in a condensed form all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions and the tired feeling resulting from nervous prostration; all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for the troubles peculiar to the females, such as suppressions, irregularities and all forms of weakness. They build up the blood and restore the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature.

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

List of Agents.

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

The Montreal Witness.

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Quite commonly we say that every act has a result for good or for evil. Perhaps not so commonly do we think that in every act good and evil are alike concerned. If we speak for the right, we speak against the wrong; if we speak for the wrong, we speak against the right. But while a positive position for one involves as positive a position against the other, yet the same rule does not hold when our position toward one or the other is merely negative or indifferent. Thus, one may speak lightly of right without opposing, if, indeed, he does not actually encourage, the cause of wrong. But one cannot speak lightly of wrong without indirectly harming the cause of right. One cannot be really and wholly right without being seriously, earnestly, and actively right. The moment you are willing to trifle either with the right or with the wrong, that moment you are wrong.—Sunday School Times.

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