

The Canadian Evangelist.

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

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THE Canadian Evangelist

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

Roman Catholic Differences.

To the Archbishop of New York, the Rev. Dr. Michael Corrigan, the Protestants in the United States are indebted for revelations of differences existing between the two wings or schools of thought of the Roman Catholic Church in this country. Under Archbishops Hughes and McCloskey what transpired within the church was never given to the public; there might be differences, but not a syllable was breathed to the outside world. But now we have changed all that: Dr. Corrigan seems to have quite a penchant for newspaper reporters and newspaper publicity; certainly it was not until the New York papers published full accounts of interviews with the Bishop of New York that we were officially informed that he was opposed to Bishop Ireland's Faribault plan, and that his interpretation of the Pope's decision—in which the Pope's approval of Bishop Ireland's plan was turned into presumptive disapproval—was given to the world through the newspaper press. Now we find the Archbishop charged with writing a disrespectful letter to the Pope, which, however, he denies.

The two parties or wings in the Roman Church consist of those who would "Americanize" the church in this country, and those who would make it purely and distinctively Roman. Of these former are Cardinal Gibbons and Archbishop Ireland, of Minnesota. Of the latter, are Archbishop Corrigan, and the Bishops in agreement with him. As to Cardinal Gibbons and Bishop Ireland, these gentlemen, and those in agreement with them, would antagonize the public school sentiment of the country just as little as possible. Hence the formulating of the Faribault plan, and its approval by those distinguished prelates. These gentlemen see very clearly that the American people are devotedly attached to the public school system as one of the most important safeguards of American institutions, and its maintenance as one of the most important duties of American citizens, and that the great body of voters will strongly resist and deeply resent any attempt to create a rivalry with the public schools, and in particular any attempt to divert from the public school fund moneys for the sup-

port of private and sectarian schools. Such an attempt can not be made without creating bitterness and bad blood, as Bishop Ireland perceives, and without exciting a general *culturkampf*, which the Roman Catholic Church in the United States can not afford to bring on. The Pope wisely sided with Bishop Ireland, and the Archbishop of New York is left somewhat disconsolate.

Whether Archbishop Corrigan was guilty of writing a disrespectful note to the Pope we do not know; but the probability is that he wrote what was not wholly acceptable. In *The Tribune* Dr. Corrigan is reported as saying, "The trouble is that I am too Roman, and not sufficiently American." We imagine this is true. We have only to say in conclusion that the Roman Curia will be wise in conforming its attitude to the Roman Church in this country to the spirit of our institutions. It has done this in the past, and it will be well to pursue this course in the future; and that it will do this is foreshadowed in the announcement that Archbishop Ireland will be made a Cardinal. The Roman Church has everything to lose and nothing to gain by antagonizing the American spirit after Archbishop Corrigan's methods; and just this we believe it will not do.

We may add that all the Roman Catholic Archbishops of the United States will meet in this city in October for a conference upon the school question, as instructed to do by the Pope, the present difference forecasts a contest which involves much to Roman Catholic interests. The whole parochial school question is one of these, and the future course and measure of usefulness of the new Roman Catholic University at Washington is another. Indeed, the latter has already been attacked as a home of liberalism and almost of heresy. There are stout fighters on both sides, and the issues are vital to each and to the influence of the Roman Catholic Church in the United States.—*Christian at Work.*

Never Give Up.

Never sit down and confess yourself beaten. If there are difficulties in the way, struggle with them like a man. Use all your resources, put forth all your strength, and "never say die." The case may seem hopeless, but there is generally a way out somehow. Are you bound and fettered by hurtful habits? Do not despair. You can't do much to help yourself, it is true, but there is One who never fails to strengthen the young man when he makes an honest attempt to overcome temptation and master every evil passion. "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." That is the experience of thousands of fellows who have felt their feet slipping, who have begun to sink in the quicksands of sin, and have reached out a hand to accept the loving help of the strong and gentle Christ. While He lives and loves, no man need ever give up.

"The bad thing about a little sin is that it won't stay little."

At Last.

PETER ANDERSON.

Alas for life, so hard and brief,
For ties so quickly broken;
Our sweetest songs all left unsung,
And our best thoughts unspoken,
For souls held fast by chance—or fate,
In many a cramped horizon,
And cursed by an environment
Where every breath is poison.

Swift whirling years, that bear us on,
And ever toiling find us;
In what unbending bands of steel
Your daily duties bind us;
We have no time for kindly words,
For loving looks, to bless us;
No time at all for tender tones,
For foolish, fond caresses.

Too busy and too wise, so long,
For such romantic folly—
That all desire for it has fled;
Forever from us wholly,
Still time for harsh and bitter words;
For needless looks of scorning,
To close each day of toil with these,
And curse anew each morning.

Should this brief life indeed be all,
And blank oblivion bound it;
Why should we into curses change
The blessings that surround it?
Why blight with hate the little day
That unto us is given;
And throw so recklessly away,
Our one bright glimpse of heaven?

And is it all? O, there are days
When life lies dark before us,
When all the life beyond the grave
Is only idle dreaming,
Without a shred of solid proof,
Behind its shadowy seeming.

If we but knew—O, God of love,
Have pity on our blindness,
And give us an abiding faith
In thy eternal kindness—
A faith that holds when 'Thou art hid,
Firmly, as when we face Thee;
A trust that fails not, falters not,
Where we can never trace Thee.

O, loving trust in love divine,
No time nor change shall alter;
That on the last confines of earth
Shall never halt nor falter;
Bridge for us all, at last—at last,
Death's deep and dismal river;
And lead us to the land where life
And Love shall last for ever.

Hepworth Journal.

Did God Make Alcohol?

A minister speaks of alcohol as something which God has made, and which is therefore good, and some intelligent people seem to admit the premise laid down. But has God made alcohol? No. When God made the world there was not a drop of alcohol in it. No tree furnishes that kind of sap; no cow gives that kind of milk; no beast, bird, fish, plant or mineral, affords alcohol. How is alcohol produced? Much as poison is produced in a dead body. A man may be perfectly healthy to day; he dies; one week hence every portion of his body is so poisonous that the knife used in dissecting the dead body is as poisonous as the fang of a rattlesnake. Many a man has lost his life simply from a scratch or slight wound inflicted by a knife that had been used in the dissecting room.

No living thing contains alcohol, but when wheat, rye, corn, potatoes, grapes, apples and other fruits begin to decay or rot, then alcohol is developed in the process of breaking down and destroying these things. But alcohol does not

then exist by itself; it flies off into the air and is gone; but men, in the exercise of "the wisdom which is from beneath, which is earthly, sensual and *demoniacal*," have contrived a way of taking these decaying substances that are thus made poisonous, and putting them over a fire, by the heat of which the alcohol is turned to vapor. This vapor passes upward from the still, and turned down through a long worm or coiled pipe, which passes through a tub of cold water, thus condensing the vapor into drops, which drizzle out in a little stream of alcohol at the bottom. But this alcohol if exposed to the air would immediately evaporate, and fly away. It must be caught in a *close vessel*, and then *tightly corked*, or else it would quickly vanish into the air.

This is the truth about alcohol. The Lord never made it; it was not created; and it does not grow; it never was found in nature. It is only developed in decay, and only the perverse ingenuity of man, distilling, condensing, and *imprisoning* it, enables him to provide himself with this deadly and devilish poison, which fills his soul with wickedness, his mind with madness, his body with disease, and his home with misery, want, and woe. Do not talk about alcohol being a creature of God. The world was thousands of years old before any man knew how to collect and imprison this deadly substance. God made man upright, he has sought out many inventions, and alcohol is one of the worst of all the inventions which the devil has helped man to contrive.—*The Safeguard.*

The Light of the World.

What physical light is, in its essential nature, we do not know. Two theories have been advanced, the corpuscular and the wave, and which is the correct one is not certain, or whether either is. About all that we can say as to the nature of physical light is that it is that which renders objects visible to the eye.

The term light, in its figurative sense, is the analogue of truth. Hence, Paul says, "Whatsoever doth make *manifest* is light." As physical light renders objects *manifest*, that is, clear, visible to the natural eye; so truth, which is intellectual and spiritual light, makes *manifest* to the understanding and heart of men, spiritual things.

But we can not have light without a *source*; and, accordingly, God is revealed as the primal source of all light—physical, intellectual and spiritual. "God is light," says the Apostle John, "and in him is no darkness at all" (1 John i. 5). At creation's dawn he said, "Let there be light, and there was light" (Gen. i. 3).

But as God sheds abroad physical light from centers called suns; so likewise his only begotten Son—"the Son of his love"—is the center and immediate source of all moral and spiritual light.

Said Jesus of himself, "I am the light of the world." Again, said John of him, "There was the true light, even the light which lighteth every man, coming into the world." He is "the effulgence of his (the Father's) glory, and the very image of his substance."

And hence it is that we see the Father in the Son. "He that hath seen me," said Jesus, "hath seen the Father." Again, "I and my Father are one." And thus it is that Jesus is "the light of life."

But not only is it true that God is light, and that Jesus Christ, the Son, is the Light of Life, and the light of the world; it is also true that *Christians are the light of the world*. Said Jesus to his disciples, "Ye are the light of the world."

Every child of God is a light-bearer, and shines as a light in the world. "Do all things without murmuring and disputing," said the Apostle Paul to the Christians at Philippi, "that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Again, "Ye are all the children of light, and the children of the day; we are not of the night nor of darkness."

Thus it is, that in opposition to the kingdom of darkness that is in the world, is the kingdom of light—the kingdom of truth. The one is the kingdom of sin and error and death, the other of righteousness and truth and life.

The conflict between light and darkness must continue until the former shall be triumphant. For the King of Truth, who is the Light of Life, must reign until all enemies are put under his feet.

Now his followers, the children of light, must aid him in the conflict and triumph with him in two ways, namely:

1. By *Christian living*, that is, by reproducing the life of the Christ in the world. To the extent that they do this, are they truly "the children of light, and the children of the day." To the extent that error and sin are factors in their lives is the light that is in them obscured; and their light-bearing qualities diminished. In view of this truth the Lord said to his disciples, "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." This every Christian should be luminous with the light of truth—the truth as it is in Jesus.

2. By "holding forth the word of life." They must preach "the word of the truth of the Gospel." By so doing the light is shed abroad to the dark places of earth. There is no duty devolving upon Christians to day, apart from walking in the light themselves, that is so imperative as to obey the command, "Go ye into all the world and preach the Gospel to the whole creation."

The final outcome of the conflict between light and darkness on the part of the children of light will be their entrance into the city of light where "they need not the sun, neither the moon, to shine upon it; for the glory of God will lighten it, and the lamp thereof is the Lamb" (Rev. xxi. 23).—*Christian Oracle.*

"People who really love God are bound to make it known in some way."

"The earnestness of life is the only passport to the satisfaction of life."

"Heaven's windows are always open to those who are fully trusting."

Contributions.

The Commission vs. Denominationalism.

VI.
T. B. KNOWLES.

As we pursue the study of the Commission, we find no truth more clearly and constantly affirmed by Christ and his Apostles, than in the language of Paul, "That Christ died for our sins, according to the Scriptures" (1 Cor. xv. 3). Let us, then, consider the fact of the atonement, the one foundation truth of our hope and rejoicing in God, according to Paul, for, "We also rejoice in God through our Lord Jesus Christ, through whom we have now received the redemption" (Romans v. 11).

Jesus emphasizes this sublime truth in the commission in the statement, "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations" (Luke xxiv. 47). Hence, Jesus affirms that the Scriptures declare the necessity of his sufferings and death for more redemption. And the voice of the prophets give unmistakable testimony respecting the necessity and purpose of his sacrifice. Listen to Isaiah:

"He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him: and with his stripes we are healed." "The Lord hath laid on him the iniquity of us all." "For the transgression of my people was he stricken."

"When thou shalt make his soul an offering for sin." "And he shall bear their iniquities." "He bore the sin of many," etc. In harmony with this testimony, the angel said to Joseph, "It is he that shall save his people from their sins" (Matt. i. 21), and John declared him to be "the Lamb of God that taketh away the sin of the world" (John i. 29).

Jesus said of himself, "I lay down my life for the sheep" (ch. x. 11, 15). Again, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. xx. 28). So vital to our redemption, therefore, did the Lord consider this truth, that he gave the institution of the Lord's Supper, to proclaim for all time, "This is my blood of the covenant, which is shed for many unto remission of sins" (Matt. xxvi. 28).

And the testimony of the Holy Spirit through the apostles, everywhere, is to the same effect, as follows: "Him did God exalt, with his right hand, to be a prince and a Saviour, for to give repentance to Israel, and remission of sins" (Acts v. 31). "Feed the church of the Lord, which he purchased with his own blood" (ch. xv. 28). In whom we have our redemption through his blood, the forgiveness of our trespasses" (Eph. i. 7).

"Even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odour of a sweet smell" (ch. v. 2). "Who gave himself a ransom for all" (1 Tim. ii. 6). "Who gave himself for us, that he might redeem us from all iniquities" (Titus ii. 14).

"When he had made purification of sins, sat down on the right hand of the Majesty on high" (Heb. i. 7). "Who needeth not daily, like those high priests to offer up sacrifices, first for his own sins, and then for the sins of the people, for thus he did once for all, when he offered up himself" (ch. vii. 27). "How much more shall the blood of Christ, who through the eternal Spirit offered himself, without blemish, unto God, cleanse your conscience," etc. (ch. ix. 14). "But he, when he had offered one sacrifice for sins forever, sat down on the right hand of God" (ch.

x. 12). "By which will we have been sanctified through the offering of the body of Jesus Christ once for all" (v. 10). "But through his own blood, entered in once for all into the holy place, having obtained eternal redemption" (ch. ix. 12). "But now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself" (v. 26). "So Christ also, having been once offered to bear the sins of many," etc., (v. 28). "Ye were redeemed . . . with precious blood, as of a Lamb without blemish and without spot, even the blood of Christ" (1 Peter, i. 18, 19). "Who his own self bare our sins in his body upon the tree" (ch. ii. 24). "Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God" (ch. iii. 18). "In whom we have our redemption, the forgiveness of our sins" (Col. i. 14).

"And the blood of Jesus, his Son, cleanseth us from all sin" (1 John, i. 7). "And apart from shedding of blood there is no remission" (Heb. ix. 22). These, I may say, are but a few of the many clear, positive portions of Scripture which show the reasons why "The Christ should suffer." But this most sacred truth, this only foundation for the hope of salvation from sin and death, so graciously given to our lost race, has not escaped the assaults of humanisms?

The Ency. R. K. (Art. Socinianism), says, "Their doctrine respecting the atonement is, that God requires no consideration or condition of pardon, but the repentance of the offender, and that, consequently, the death of Christ was no real sacrifice for sin." "They assert that the only objects of his mission were to teach the efficacy of repentance, without any proper atonement for sin as a means of restoring us to the Divine favor" (ital. mine). And Mr. Dewey says: "Two leading views of the sacrifice of Christ divide the Christian world. The one regards it as an expedient, the other as a manifestation. According to the first view, the sacrifice is usually represented either as the suffering of a penalty, or as the payment of a debt, or as the satisfaction of a law. It is something that either turns God's favor towards us, or makes it proper for him to show favor. It is some new element, or some new expedient introduced into the divine government, without which it is impossible to obtain forgiveness. The other view regards the suffering of Christ as simply a manifestation. It is not a purchase or procurement, but a manifestation of God's love and pity and willingness to forgive." "Now the view of manifestation is the one which we adopt." Again, "They (the orthodox) still proceed, it is true, upon the presumption that this manifestation was intrinsically necessary, that sin could not have been forgiven without it; that the authority of God's law could not have been otherwise upheld. I certainly cannot take this view of the subject" (ital. mine) (Dewey's works, vol. iii., p. 78, 79). And Mr. Dewey, no doubt, speaks the sentiments of the Unitarian body generally on this question of the atonement, and as are expressed in the Ency. of Relig. Knowledge, as referred to above.

2. The regnant authority of Jesus the Christ is a truth most plainly taught in the commission. Our Lord, conscious of the fulfillment of the prophecy that "The government shall be upon his shoulders" (Isa. ix. 6), announces, "All authority hath been given unto me in heaven and on earth." And in the exercise of his regal power, therefore, commanded his ambassadors to "make disciples of all the nations," and pronounced condemnation upon all who should reject his authority, and refuse to be his subjects. In the immediate prospect of his death, resur-

rection, ascension and coronation" at the right hand of God," he answered Pilate, "Thou sayest it, for I am a King" (John xviii. 37). The government of the kingdom of heaven is an absolute monarchy. There is no limit to the king's power. The "all authority" claimed by Jesus embraces this absolute kingly authority. It cannot fall below this. It is certain, therefore, that Christ claimed to possess the government of the kingdom of heaven when he thus commissioned his disciples. But it is also certain that no one who is simply heir to the throne, possesses all the authority that belongs to that throne. This Jesus positively did claim. He was not, then, simply the heir to the throne, but possessor of it. But further, if Jesus of Nazareth is not king now, with all authority, the time will never come when he can be, for the time will never come when he will possess greater authority, than he now has, for he now has "all," and cannot have more than this. In this sense, namely, of supreme owner and ruler of the kingdom of heaven, the Holy Spirit declared through the apostles, "That God hath made him both Lord and Christ" (Acts ii. 36), and in proof of this he quotes and applies the prophecy of David as then fulfilled, "Yet have I set my king upon my holy hill of Zion," for he thus applies the language of the prophet in which this declaration is found (Psalm ii.), to Christ and his church (Acts iv. 25-28), and with this, as to point of time, again the prophecy of Daniel (ii. 44), "In the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed." "The days of those kings" were the latter days of the Roman Empire, as is shown from the fact that the kingdom of God, represented by "the stone cut out of the mountain without hand," "smote the image upon his feet" (v. 34), yet "it broke in pieces," and would "consume all these kingdoms" (v. 44), represented by "the iron, the brass, the clay, the silver and the gold" (v. 45). Now, it is simply a matter of history that the great Western Empire came to an end, fell to rise no more, in 476 A. D., when Romulus Augustus, its last emperor, fell, and Odoacer became king of Italy. And as early as 305 A. D., Constantine, a professed Christian, sat upon the throne of the Roman Empire.

The fact that the kingdom of Jesus Christ, set up in the days of the Caesars, did overthrow the great politico-pagan institution of universal empire, which took its rise in the golden reign of the Babylonish king, and continued till 476 A. D., is plainly a matter of history.

Another important fact must be mentioned here, namely, that Jesus committed to his own ambassador, Peter, the opening of his kingdom. Said Christ, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. xvi. 19). Now, if Christ's kingdom was not established during the apostolic ministry, it was not opened by the apostle to whom alone was given the right to open it, and the kingdom is yet locked up. Nor is there any promise that it ever will be opened. The truth is, that Peter used the keys committed to him and opened the kingdom to both the Jews and the Gentile world. And in doing so he was careful to announce the supreme regal power of Jesus to both. Unto the Jews he said: "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified;" and to the Gentiles he declared that "He is Lord of all" (Acts ii. 36 and x. 36).

In proof of this fact also, he appealed to the utterances of David, who, "being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne, he foreseeing this spake of the resurrection of the Christ" (Acts ii. 30-36). And some thirty or more years after Peter had declared that Jesus was both ruler and possessor of the kingdom, Paul wrote to the church of Colosse as follows: "Giving thanks unto the father, . . . who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love," etc. (ch. i. 12, 13). The kingdom of Jesus was a fact, then, when Paul wrote, A. D. 64, and John writing thirty years later, considered himself also in the kingdom at that writing, for he wrote, "I, John, your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus" (Rev. i. 9). He also states that "Jesus Christ, who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth, . . . made us a kingdom, priests unto his God and father" (Rev. i. 5, 6). We notice once more the application which the apostle makes of David's prophecy, with respect to Christ (Heb. 1st ch.). After quoting David, "Thou art my son, this day have I begotten thee," he shows that the prophecy, in point of time, refers to the resurrection and ascension of Christ, for it was "when he again bringeth the first-born into the world" that he saith, "and let all the angels of God worship him," and "Thy throne, O God, is forever and ever, and the sceptre of righteousness is the sceptre of thy kingdom." "God, thy God, hath anointed thee . . . above thy fellows"—Melchizedek, Aaron, Moses and David.

In harmony with this application of David's language to the reign of Jesus Christ, during the present age, the same apostle in his letter to the Corinthian Church, says of "Christ, the first-fruits of the resurrection," "He must reign, till he hath put all his enemies under his feet," and that this will take place "at his coming," and "Then cometh the end, when he shall deliver up the kingdom to God, even the Father" (1 Cor. xv. 20, 23, 25). Clear it is, then, that when the Christ comes again, it will not be to enter upon his reign, to take his kingdom, but to deliver it up to the Father.

But all this was declared by Christ himself to his apostles, in the 25th of Matthew: "He shall come in his glory," and he shall "sit on the throne of his glory." "Then shall the king say unto them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," etc. Again, it was declared by the prophet, "And he shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne" (Zech. vi. 13), and the apostle says that Jesus has "become a high priest forever after the order of Melchizedek," who was "king of Salem, priest of God most high" (Heb. vi. 20, vii. 1). He is, therefore, both king and priest upon his throne. He is our "Great high priest who has passed through the heavens, Jesus, the son of God;" "a high priest who sat down on the right hand of the throne of the Majesty in the heavens," etc. He is "Far above all rule, and authority, and power and dominion, and every name that is named, not only in this world, but also in that which is to come;" and he (the Father) "put all things in subject under his feet, and gave him to be head over all things to the Church, which is his body, the fulness of him that filleth all in all" (Eph. i. 20-23). All this was done "when he raised him from the dead and made him to sit at

his right hand in the heavenly places" Now, it is well known that the fact of Christ's present reign and present existence of his kingdom is stoutly denied by some of his professed followers. Let the following utterances suffice as a sample of much that might be given on the side of the opposition, to this sublime truth, that, "Him did God exalt with his right hand to be a prince ("leader, founder") and Saviour" (Acts v. 31). I quote from J. B. Cook's "Review" of Dr. Wayland's sermon, "The Apostolic Ministry." He says: "The suffering Messiah has been, the king must yet be." Again, "Yet the number and clearness of the prophecies concerning the actual (referring to the future) reign and kingdom of Messiah, are to those which foretell his sufferings, about as ten to one." "If there be such a golden age . . . then it must transpire in the manner and by the agency of Messiah in his second advent." "The apostolic ministry, therefore, preached the 'kingdom of God'; they proclaimed the gospel as the good news or joyful message that an heavenly kingdom will come . . . of this kingdom, the first advent of Messiah is the earnest." "He," Dr. Wayland, "assume the reign or kingdom to have already come, and that we only labor to extend it." "If so, he overlooks the Lord's prayer, 'Thy kingdom come;' he overlooks the oft repeated prophecies and parables, which place the kingdom at and after his return" (ital. mine). "The great salvation, the restitution, the kingdom, depend on the second intervention of Messiah, as the atonement did on the first" . . . "He will be a great king, reigning in righteousness" (ital. mine). "Then all the prerogatives of sovereignty are his; he will take to himself his great power, and reign . . . in the kingdom of God." "So it is certain that there can be no divine kingdom to bless the world till the king, Messiah, comes." "Each evangelist, each sermon and epistle of the apostolic ministry, speaks of the Christ, or his coming as king."

"The apostles place the next age and not this, in subjection to Jesus (Heb. ii. 5, 8). Then he locates the new covenant with Israel and Judah" (pp. 5, 6, 10, 11, 17, 20, 43, 44, 62, 70). One quotation more from another work, "The Sanctuary of the Bible," must suffice. This writer, speaking of the judgment, says: "The Son of God is no longer needed as a great high priest. He therefore ceases from the office forever, and becomes a king for the deliverance and glorification of his people." I wish to lay before the reader the teachings of the divine commission in clear contrast with denominational opinion. In the case before us, the attempt is made (charity presumes unwittingly), to rob the Lord Jesus Christ of his glory and supreme royal authority, as now the possessor and ruler of his kingdom. Let the reader judge of the applicability of the prophet's language, "Will a man rob God: yet ye rob me."

Monthly Prizes for Boys and Girls.

The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 16, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers: 1st, \$10; and, \$6; 3rd, \$3; 4th, \$1; 5th to 14th, a Handsome Book, and a pretty picture to those who send no less than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 43 Scott St., Toronto, not later than 29th of each month, and mark "Competition"; also give full name, address, age, and number of wrappers. Winners' names will be published in The Toronto Mail on 1st Saturday in each month.

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Children's Work.

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

DEAR CHILDREN,—I wonder if you are all remembering that our missionary to Japan will be leaving very soon now. We should be thinking about her very much and praying for her very often. We must not forget how hard it will be for her to leave home and friends and go off into a far away strange land. We cannot form an idea what it will be like, but we all know that it will be very hard at first. Will all the bands make a point of remembering Miss Rioch in your meetings during this month? She is to leave Cincinnati the first week in October in company of a party of missionaries who are going to Japan from the States. This will be so much more pleasant and safe for her than going out alone. It would be interesting to get your geographies, and study the route she will take. Start at Hamilton, from there to Cincinnati and on to San Francisco by train. From there by steamer to Yokohama, and then to Tokyo, her future home. I forget whether I told you that we must try and raise \$150 this year towards keeping our missionary in Japan. Three months of the year are gone, the holidays are all over, and now you will be ready to set to work in real earnest. I shall be looking for some reports soon; as yet I have received one from the Warton Cheerful Givers, who always report regularly. J. E. I.

A Boy's Mission Band.

AN ADDRESS BY MISS LOTTIE STARK AT THE UNION MEETINGS, TORONTO.

So much has been written, intended as suggestive, for Mission Band Workers, that it would seem as if useful information where well nigh exhausted. And yet as long as the crying need of "something new" exists and Band Workers from experience learn to meet that need, so long with fresh ideas, new modes of work, and better plans for carrying them out, suggest themselves to be acted upon with more or less success according to the individual needs of differently conducted Bands. Experience is everything in this branch of work, as has been proven in our own Band. As president of a Boys' Band it must be of the boys, and our own work with them, that I must confine myself if the few hints I may be able to give are to be from experience.

I believe that a Boys' Mission Band is an institution generally held in fearful respect by young lady workers. If you enter on your work in that spirit, the writer can heartily sympathize with you. Brotherless, knowing nothing of the traits of these young lords of creation, it was with considerable apprehension that I heard of my appointment to the vice-presidency of a Boys' Band. I had enjoyed work for some time with the girls and the change was not a welcome one. Now after five years' work in our band let me say to the credit of a few of those dreadful boys, that the step taken in fear and trembling has never been regretted, never; nay, I glory in it, and am thankful to my Master for the privilege of working among those bright, energetic young souls, and there is nothing I am prouder, gladder of to-day, than the fact that I am President of a Boys' Mission Band. You will pardon this personal reference for the sake of the many who ask how I manage "those boys," and to whom I would give all the encouragement I can to perseverance; keep on! for in due time ye shall surely reap.

Our band at Bloor street started

some eight years ago with boys and girls together, Saturday afternoons, and one of the first things we found was that we must separate boys from girls. We found we could have two bands each as large as the united, more easily managed and readier for work. We started meeting fortnightly, but at the children's request changed to weekly; which plan we have followed for years with the greatest success. Nothing would induce us to meet less often. Of course it is harder for the leaders but it pays, the children take more interest and come more regularly. Perhaps one of the most important lessons our leaders have learnt is, that the more work the children do the better will be the band. Of the four meetings held during the month, one belongs entirely to the boys. This is named "Boys' Night," and is in their estimation the best. During the week the boys come to my home for practising music, recitations, readings and dialogues, all strictly missionary. The treasurer's and secretary's reports have been seen to and we are ready for an enjoyable evening. We open, of course, with spiritual exercises, and in all these the children must take part. Sometimes after a heartily sung hymn we each repeat a verse, or together a familiar psalm, concluding with the Lord's prayer in concert. If you are sitting beside me I am sure you will notice two boys who sit very straight and important, looking as if something were weighing heavily on their youthful minds. Allow me to introduce you to my treasurer and secretary, who have reports to read presently. These reports I am proud of. The secretary's contains a synopsis of the month's work. Notes what subject was taken up each night, which was the most orderly and best attended meeting, and regretfully alludes to any boy who has been sent out for misdemeanour during the month.

The treasurer's report gives the sum total collection for the month, that for each night and the average, and then compares with it the corresponding month's collection for the preceding year, that we may see in how far we have progressed; for of course we must do better each year.

And now we are ready for our programme. The leader will have made it out carefully and interestingly.

As a rule we have a kindly attentive and appreciative audience, and the applause is ever hearty for any effort however feeble. The little men especially are loudly applauded, and often encored. Some may question the wisdom of such a proceeding, querying if it be wise to sacrifice an evening of instruction to one of pleasure and questionable good. But we maintain that apart from pleasing we instruct the children. I have found again and again that a touching reading or recitation has done more to impress a simple truth on some little heart, than a whole evening's discourse on my part. For instance on one particular "Boys' Night," there was to be a recitation on "Giving" by a small lad. He had practised it studiously and he said it well. A few minutes before opening he came to me looking so troubled that I said, "Why, what's the matter, little man; you are not afraid of your piece are you? I am sure you will say it nicely." "It's not that, Miss Stark," was the doleful reply, "I forgot and spent my five cents in candy and how can I get up and tell the other fellows they shouldn't spend pennies on candy and bats and balls?" With an end in view I persuaded him to say it. The piece concluded with a short soliloquy on the many, many pennies spent for self, the very few for Jesus and I was not wrong in surmising for it the seri-

ous griefed rendering the repentant little fellow gave.

Now a word about our officers. We have all we can. At present our staff consists of treasurer, corresponding and recording secretaries and a chairman of a lookout committee. We can as a rule depend on our officers for helpful attention. If we think they are shrinking their responsibility, this notice is given out: The officers of band will please remain after meeting to consult on business matters. And then, as with equal partners in the work, we ask them what they think of this or that scheme. Moralize on the behaviour of the boys, ask them to sit among some unruly members and help us keep order. Give a word of praise to the secretaries, talk figures to the treasurer, get out last year's book and compare '91 with '92's collections, gravely shake our heads over deficits and be boisterously happy over increased collections. And we do this often; try to never let them forget that it is *their* band, we want to run things to please them and if they are not satisfied, it is their business to come and tell us.

On one occasion when the order for some time had not been up to the mark, I thought it wise to give them a pretty sharp speech, the substance of which was that I was sensible of the honor conferred in electing me as their president. That as *their* president I was going to do my best to make theirs the best band in the Dominion of Canada, but I could not do this without their help. Of late things had not been as they should; something was wrong; either they or I were not doing our duty. If the evil lay at my door I was only too willing to try and remedy it. If they thought best I would give up the presidency, hard as that sacrifice would be. For once those boys were speechless, but when they did find their tongues it was to acknowledge the fault was theirs, and to make promises for the future, so well kept that we had ideal meetings for some time. We try to do everything in a businesslike manner. Our officers are always elected by ballot, minutes approved and signed, if correct (woe betide the secretary if they are not) reports adopted and filled. The boys enjoy this and we find it most helpful in keeping order. Of one of my officers I have purposely omitted speaking until now, that I might give him more attention. The chairman of the Lookout Committee—a helpful innovation to our band. Have you a large roll and but little time to look out absentees? then get a lookout committee with a good chairman. I simply chat with the latter, supply them with pad, postals and absentees to look out. If he is too busy to make a personal call I bid him write a postal. When I instructed our chairman to sign himself chairman of the lookout committee, he halted on one foot and said something about the other fellows laughing. But I looked incredulous and asked him how else they would know who he was or on what authority he wrote? and finally convinced of his responsible position he left me to be a pattern of propriety in band for the next three weeks. Then, alas, the novelty wore off and I had to put my thinking cap on, or rather drawing it down closer, for a band leader must never leave it off, and sent him as nice a letter as I could, asking him if he would kindly help his president in some matter, and concluded with "I want to thank you for your helpful attention, your president appreciates it." That leaven is still working. A few weeks ago his mother told me he said he was going to be a missionary. God grant he may! Our boys know how terribly disappointed we would be if none of them become such. It is referred to often,

looked for, prayed for. Some weeks ago I had the pleasure of listening with the boys to a busy city missionary, formerly a member of our band. How good it was to hear her tell of her call to the work and of how much the instruction she had received in the band had influenced her to give herself to God for foreign missions. How interested the children were and how heartily they promised to pray for her. Just here let me urge the plan of having mission-wise friends come to speak to the band. We try to have some one at least once a quarter. One can always find friends willing and pleased to help in this way, and it makes such a pleasant and instructive change. Have you two bands in your church, and do your boys' leaders speak to the girls occasionally, and *vice versa*? I have spent some very pleasant hours in girls' bands, and the boys always listen attentively to an officer from girls' hands. They all seem to feel she is "taking notes" and show off amusingly. The plan of our month's work is as follows: 1st meeting, Boys' Night. 2nd, Home Missions. 3rd, Biography. 4th Foreign Boys' Night. I have already referred to Home Missions. "By Canoe and Dog Train," Letters from our Missionaries, The Visitor, and other Home Missionary papers, are my helps for this evening. The boys never tire of hearing of the Indians and "Canoe and Dog Train" they knew by heart. Then we are indebted to several missionaries for letters direct to the boys and full of interesting home mission news. Several of these letters are extracts from the Visitor. A map and a blackboard with the names of the missionaries written thereon, together with their stations, will provide an interesting programme. Children always enjoy repeating things in concert and the lesson on the board so studied will not prove as tedious as might be supposed. Especially if you run your roll on the plan suggested by Mrs. McKay in April's "Link," then they will be interested in hearing all they can of the station or missionary for whom they answer. If any leader does not know to what I refer, let me advise her to get a copy and look it up, or, better still, if the "Link" does not come to her home, subscribe to it. I cannot see how any leader can run a band without the "Link" and "Visitor." In fact the more papers you can subscribe to the better. The writer will gladly give addresses of several excellent ones she takes and is indebted to for much helpful matter. City Missions also came under this head. Get in touch with some branch of this interesting work. I wish I had time to tell you of a never-to-be-forgotten Christmas tree we gave to some 70 of Miss How's city arabs three years ago and of an entertainment our boys purpose giving her boys.

Biography.—There is abundance of material for this interesting subject. What could be more thrilling, more inspiring to noble deeds than the story of Judson's or Paton's work for Christ. Don't attempt to read it; study it till you are master of it, till you can stand up and for 20 or 25 minutes hold those children spell-bound with the story of what God wrought through His servants. Talk of it being hard to interest boys! My experience is that they form a more appreciative audience than girls, that if they don't listen it's *my* fault not *theirs*. Put your own soul into it; feel, see, what you say. Laugh heartily over the amusing bits and let the boys laugh, and don't be ashamed to let them see how the touching parts go to your heart. Hard work? Yes! and responsibility so heavy that at times it *does* seem more than one can bear, but is that not when we are trying to bear the yoke alone? It means study! Three, four, five or

six hours hard work for one half-hour's talk! But you will not regret it. The more you study your subject, the more attentive your audience and the better you will speak.

Foreign.—Here again there is no lack of material, or will be none when a history of our Telugu Mission is written. Of course our own mission will have the first attention, and to those who are not familiar with "Children of India" and "Band Lessons on India" (the latter advertised in this "Link") let me recommend them. "Children of India," "Children of China," "Children of Africa," leaders will find a boon; every bit of them can be utilized. Perhaps that query, "How I manage those boys" is still unanswered satisfactorily. Well, first there *must* be sympathy between manager and managed. Do they understand that you *love* the work? Love every one of those boys and want to help them make their band a success. Let them feel your interest, your confidence, even your dependence on them and they will respond. Better they should feel that you depended on them, than they on you. At the same time let it be clearly understood that as president, they are in subjection to you. Not because some one in the church asked you to fill that post, but because they elected you to the position and by so doing indicated their willingness to be led and advised by you. Study the boys individually, find out what they can do and try to make use of every one of them at some time, in some way. You may not have time to go and visit them. Then go to meeting *early*; it is so helpful to be alone with your Father in His house for a few minutes before your young braves come in with a whoop and a cheery salutation. Now try to be a boy for five minutes, be bright, talk, show pictures seek advice at their hands, counsel or praise them, in short, *be, do* what you see takes. Is there anything more restless than a boy? I trow not, and if we can by some means keep them still, we may feel proud of our achievement. They will listen like mice during your talk; but the preliminary exercises, these must be made interesting. Certainly let the children take part in them as far as possible. Never let them think they are of no consequence, to be hurried over in any fashion, or you will lose your officers sure. A month ago my secretary gave me notice and I had to write him a letter addressed "Secretary of the W. W. M. B.," explaining my dependence on his minutes for reports, to make him see the error of his ways. How much I owe to my pen; how many converts made by a postal with Secretary, Treasurer or Chairman of W. W. M. B. thereon. It works like magic, a safe cure for inattention, listlessness and a thousand other ills that bands are heir to.

But the bad boy, the incorrigible, I know him! Well, first put him to work; if that doesn't do, send him home; if he doesn't feel the disgrace, pass a law (which we have found helpful) that any boy sent out of band for two consecutive meetings shall not be allowed to return till he has promised to be orderly and attentive for the future. Then in our band if the boy is sent out he is excommunicated from the picnic with which we close, the prospect of which we find helpful in keeping up the attendance during warm weather, when our doors is so attractive. It need cost you nothing, this picnic. We had a grand time last year at Rosedale woods.

Finally, sisters, let us be strong in the Lord and go on. This is a grand work we are engaged in. Do we realize our opportunities? If we send one missionary out of our band, think what it means! 100, 1000 jewels for His crown! Let us look at our boys and girls and see in them laborers for the field. Look for it! work for it! pray for it! pray! pray! not only on band days but every day. Let there be a continual cry going up to God for these mission bands. One has said, "The hand that rocks the cradle rules the world." Who shall gainsay the fact that band workers shall be a powerful factor in the evangelization of the world? for through them shall go out men and women from Jerusalem to the ends of the world. Then band workers let us be up and doing with a brave heart, a thankful heart, to the work whereto God has called us.—Canadian Missionary Link.

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HAMILTON, SEPT. 15, 1892.

We are reluctantly compelled to hold over the "Critic's Corner," and also Trotfoot and Lightfoot "At School." The editor also gives place to contributors and Church news.

We have received a telegram to-day (Sept. 13th), conveying the very painful intelligence that the wife of Duncan Sinclair, M.D., of Tonawanda, N. Y., died this morning at ten o'clock.

Mr. James Kilgour, who for many years faithfully and acceptably fulfilled pastoral duties among the Disciples of Christ both in Guelph and through the Province, attained the eightieth anniversary of his birth on Saturday, and on Thursday the event was marked by a family reunion. His sons, J. W. Kilgour, Guelph; D. S. Kilgour, Arthur; and P. T. Kilgour, Cincinnati, and several of their wives, were present; also his daughters, Miss Annie, at home, and Miss Martha, Training School for Nurses, Toronto General Hospital, together with a number of his grandchildren. The event was an unusual and enjoyable one, and the many friends of Mr. Kilgour in Guelph and throughout the connection of the Disciples of Christ in the Province, will be glad to know that Mr. Kilgour is in good health and bids fair to live among his children for some years yet.—*Guelph Mercury.*

We heartily join in congratulations to our venerable Bro. Kilgour. We are sure that the reading of the above paragraph will give great pleasure to his many brethren and sisters who in different parts of the Province knew him as a preacher—mighty in the Scriptures and fervent in spirit.

Our Omnibus.

NOTICE.—All contributions for the Winnipeg work should be sent to A. H. Finch, Portage la Prairie, Man.

Some people have a habit of skipping long articles. Now we want to suggest again that no one skip Bro. Knowles' articles.

The vacation number of the *Bethany Collegian* contains a good picture of President McDiarmid, together with a biographical sketch of him.

The sweetest delight heaven's music can bring, Will come from the voices you taught how to sing.—*Independent.*

Bro. Jas. Lediard is at liberty to hold one or two special meetings this fall. Churches desiring his help are requested to write to him as early as possible. His address is Owen Sound.

THE NANNAN HOSPITAL FUND.

We have no contributions to report this time, for a wonder. Twelve more one dollar gifts will close this little fund. Will you give one dollar to this good work?

The long article on "A Boys' Mission Band" is published by Sister Lediard's special request, leaders of

Mission Bands will read it with satisfaction and find many useful suggestions in it.

Did you read the descriptive poem by Bro. Peter Anderson in last number? If not, look up your paper and read it now. We are pleased to insert another poem from the same writer among our selections in this paper.

The *Apostolic Guide* has good taste, as witness its publication of the first chapter of the history of Trotfoot and Lightfoot in a recent issue of that paper. When the history of these twins is completed, it should be published in book form.

Bro. J. Munro, of Toronto, Ont., made us a short visit, and on Sunday morning of the 7th, preached a good sermon from the text "Come unto Me all ye that labor," etc., etc. We enjoyed his visit very much, and we expect he will be with us during the Annual.—*St. John Christian.*

Rev. D. H. Stewart, for the past two years and a half, pastor of the Disciple Church here, farewelled last Sunday evening. By his energy and faithfulness to the work in which he was engaged. Mr. Stewart did good work in Blenheim, and we have no doubt but the same abilities, when more highly trained, will make him a leading figure in future years.—*Blenheim News.*

From the *Christian Standard* we learn of the death of J. H. Edwards at Mechanicsburg, Illinois, on August 19. He has been stationed there for four years. Edwards was well known among our people in the West, and highly esteemed as a Christian preacher. He was also a frequent contributor to our religious papers. His name is most familiar to our readers in connection with the book, "Our Orthodoxy in Civil Courts," which he edited.—*Guide.*

Did you find a notice in your EVANGELIST notifying you that your subscription expired at a certain time? If so, have you sent in your renewal? Many of our friends have done so; many more have not as yet. We shall expect to hear from a large number before October first. One dollar to each subscriber is not much; but many subscribers in arrears is a serious matter to the publisher. Let us have your renewals, friends.

SEEING IS BELIEVING.—If you wish to be convinced who is doing the best Photographic work in the city of Hamilton, see the work turned out by Frederick Lyonde, the high class Photographer, opposite Post Office, Hamilton. We make any kind of Portrait work in first class style at moderate prices. If you cannot call to see our samples ask any person who has been Photographed by us. Remember we say any one Telephone 185.

We have pleasure in making mention, at Miss Mary Rioch's request, of the kindness of Mr. R. M. Wanzer of this city. Sister Rioch requires to take with her to Japan a cooking outfit. She discovered that a Wanzer lamp and appurtenances would be most suitable. When Mr. Wanzer was called upon with a view to the purchase of these articles, he not only sold her a lamp and cooker at greatly reduced rates, but also presented her with another lamp and sundry cooking utensils. When the cost of a Wanzer lamp and attachments is considered, Mr. Wanzer's generosity will be the better understood.

Admitting that he could not give proper credit, our brother's defence still has weak places in it. I did not judge from appearances. I judged from facts, and one of the facts is that

he published those two items in his paper without credit, and it does not matter whether he got them directly from the *Youth's Advocate* or not, he certainly was aware that they were not his own productions. It is a matter of taste whether we use the word "boldly" in the premises or some other word; the fact remains he appropriated another man's property to his own use.—*Gospel Advocate.*

We should really like to oblige the brother of the *Advocate's* "Miscellany" by admitting that we pilfered a couple of items from the *Youth's Advocate*, but we cannot honestly do so. We may have inserted two items from that paper without credit, but if so we are certain that their position in our paper, if nothing else, would prevent our readers from thinking that we published them as our own. The best papers on our exchange list, including the *Gospel Advocate*, sometimes insert not only epigrams, but long articles without giving credit, but their position shows them to be selections.

Pleasant Reception.

MISS RIOCH KINDLY REMEMBERED BEFORE GOING TO JAPAN.

There was a very pleasant company at the house of Mr. Albert Tolton, 102 Merrick street, last evening. The occasion was a reception tendered by the Disciples of Christ, of this city to one of their number, Miss Mary M. Rioch, of 225 Maria street, who is soon to go out to Japan as a missionary. A purse was presented, together with an address, which was signed by Elders Anderson and Wheeler and Misses Jones and Harding, on behalf of the church. Miss S. Coen read the address and Miss P. Wheeler presented the purse. Mr. David Rioch replied for his sister, and remarks were made by the elders of the church, by Mr. Munro, the minister, and also by the brother of the latter, Mr. John Munro, B. A., of Toronto University. Refreshments were served, and the proceedings were interspersed with vocal and instrumental music. Miss Rioch expects to sail from San Francisco about October 15th. She will carry with her the good wishes not only of her own church, but also of her many friends in this city.—*Hamilton Times.*

A copy of the address referred to above is given herewith:

TO MISS MARY M. RIOCH:

DEAR SISTER IN CHRIST.—We have learned with mingled joy and sorrow that the Ontario Christian Women's Board of Missions have accepted you as their missionary to Japan, and that you are soon to depart for that distant land. We are glad because another devoted Christian lady is to be added to the mission forces in heathen lands; sorry because we shall be deprived of the pleasure of your society, and the advantage of your assistance in building up the cause of Christ in this city.

We admire your courage, respect your zeal, and honor your devotion to the cause of our blessed Master.

We feel assured that your success as an instructor of the young both in the public school and in the Sunday school ensures for you, with the blessing of God, an honorable and a useful career in the new sphere you are about to enter.

We are happy to know that you have already won for yourself a warm place in the hearts of the sisters who have undertaken your support; and we are confident that your amiable disposition, efficient labors and consecrated life will secure for you the approval and the affection of all with whom you may be associated in "your work of faith and labor of love."

We ask you to accept this purse as a small token of our Christian love, and we beg to assure you that we shall follow you to Japan with our heart's interest and earnest prayers.

Signed on behalf of the congregation of Disciples of Christ in Hamilton, this eighth day of September, 1892.

A. ANDERSON.
RACHAEL HARDING
R. W. WHEELER.
A. E. JONES.

We cannot digest adversity if we do not relish it.—*Barrow.*

Church News.

ROBNEY.—The meeting house at this place has been repaired recently.

LONDON, Sept. 10.—Last Lord's day evening two—a man and wife—were baptized in the name of the Lord Jesus. T. L. FOWER.

WIARION.—Bro Amos Tovell has closed his labors at Wiarton. He will probably attend Toronto University next session.

TORONTO, Cecil St.—Bro. Lediard, Bro. Merritt and Bro. George Fowler have each preached in Cecil St. Church since Bro Conner's departure.

TORONTO, Cecil St.—Bro. Merritt of Toronto Junction, preached for us on Sept. 4. The attendance and interest were good. On Sept. 11, Bro. Geo. Fowler from Guelph, preached twice to large audiences. He spoke at the C. E. meeting and took the young people by storm, with his words of encouragement and his enthusiastic manner. Bros. Ray and McMillan were also present and spoke, Bro. McMillan explaining the nature and extent of the Welland work which is under the care of the young people for this year. We notice that a number of our young people from the Province are in the city, attending colleges or seeking employment. We extend to these and others who contemplate coming to our city, the heartiest of invitations to attend all our meetings, and to help and encourage us maintain the cause of Christ in this great city. I.

ST. THOMAS, Aug. 31.—Bro. Parsons gave us an excellent lecture. It was a pleasure to meet him once more. T. B. KNOWLES.

WEST LAKE.—Bro. P. L. Weeks of Toronto, informs us that Bro. P. McArthur has been spending a few Sundays with the Church at West Lake, and that Bro. A. C. Gray was to be there Sept. 11th, and continue meetings over the 18th.

HAMILTON, Sep. 12.—Bro. Fred. Warrer has returned to the College of the Bible, Lexington, Ky., and Bro. David Rioch left yesterday for Butler University, Irvington, Indiana. Bro. Anderson is home after his summer tour and is feeling very well.

RAINHAM, Sept. 5.—Kindly inform your readers that I prea h my farewell sermons next Lord's day. After which I shall return to Woodstock College. I shall be glad to preach for any Church, near a railway station, needing a speaker on Lord's days. The audiences here continue to be large and attentive. My address will be Woodstock until further notice. J. D. MOORE.

DORCHESTER.—I have about finished my holidays, having preached to the brethren in Dorchester four Lord's day evenings, to full houses and very attentive audiences. I leave for Bethany next week to pursue a course of study there. W. G. CHARLTON.
Everton, Sept. 6th, '92.

GEORGETOWN, Sept. 12.—Bro. L. L. Carpenter, of Wabash, Indiana, will be with us (D. V.) on the first Lord's Day in October next, and dedicate our house of worship. He will remain over Monday and will deliver a lecture on Monday evening. Title of lecture, "Our Boys." The privilege of changing this lecture is reserved, however. The brethren here extend a cordial invitation to any and all who may find it in their hearts to be present on that occasion, and hope to see a large turn

out, that we may spend an enjoyable and profitable time together.

C. MCK.

BIENHEIM, Sept. 9.—Our special meetings closed on Sunday, Aug. 28. Three made the good confession. The church has been greatly strengthened and refreshed. Bro. D. H. Stewart preached his farewell sermon on Sunday evening, Aug. 28. He intends going to Drake University, Des Moines, Iowa. Bro. Gray remained with us until Sept. 4th. We expect to have Bro. John Munro with us for three Lord's days. COM.

MOSA.—The writer commenced his labors with the church in Mosa on June 12. Since that time things have been moving along steadily without any marked change. Some time ago it was thought well to make some attempt to establish the cause in Glencoe, a town of about one thousand inhabitants, from which the Mosa church is six miles distant. We have about eight or nine members in the town and vicinity, and they are very earnest in the desire to make the start. They have the offer of a church property formerly owned by the Methodists, at much less than one-third of the original cost, and will buy it if the money can be raised. The Mosa church promises half of the writer's time to Glencoe, the calculation being that there should be one meeting in each place every Sunday. Just now we are hoping and praying for success in the attempt to make the start.

A. McMILLAN.

Muskoka Mission.

W. M. C.

Crops in Muskoka are better this season than usual—hope the farmers among us will not forget to sow the good seed, as the Lord enables them to do, and so reap a bountiful harvest for the heavenly kingdom.

Bro J. C. Seely is slowly recovering. We have missed his help this year.

Just heard of the accidental death of Sister Thayer, in Toronto; I think a member of the Sherwood congregation. Two sisters and a brother, besides other friends of hers are members in Brunel. A Sister Cocks, of Brunel, is nearing the river's brink. A noble and precious life is wearing away. Cancer is the cause.

Preaching in two places in Brunel, at Bro. Crooks' and the Township Hall. Things are very quiet there.

Our Sunday School in Huntsville is doing well among the little ones. Bro. Palmer is superintendent. Our meetings not so well.

We have excellent meetings in Macauley at both places. There was a little trouble there, but I trust it is dying out. The brethren are in earnest there. Bro. Palmer took a trip to Ridout lately, holding a meeting with his old friends on Lord's day, Aug. 28.

We had a visit from Bro. Boyd, of Boston, who preached in our meeting house in Huntsville once. The audience was large.

I received from the church in Pickering through Bro. John Tripp, the sum of \$10, and \$5 from an unknown friend; unknown to me, but known to the Master, and I suppose to Bro. Tripp. Also \$2 from a sister at Komoka. I have not obtained permission to publish her name.

The Lord will remember those who remember Him. Sunday School papers from various places.

Huntsville Temperance Camp meeting this summer was almost a failure. Huntsville, Sept. 9th, 1892.

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.

Manitoba Column.

Look Here About Winnipeg!

DEAR EVANGELIST:

Brethren have written to me making inquiry about the letters going out from this Province relative to the work begun in Winnipeg.

An objection has been urged that the appeal to the board was made with the understanding that when it consented to give \$250, the balance (with the gift from the F. C. M. S.) could be raised in the field. This is correct. It was stated in that way. But the information upon which the estimates were made has proved to be of the wrong nature. It is fact after the common acceptance of the term—it was stated to us who gathered data that thirty disciples were enrolled in the city. We met some disciples anxious for the work to begin, some were out of the city, visiting, or on business. It is possible also that this thirty might include families. However that may be, it was put before the brethren just as it was received, "thirty disciples enrolled." Now Bro McKee finds that only a few will identify themselves with the work. Yet they are of the right stamp and are doing all they can. It is a fact, too, that others who had never known our plea until the prospecting was done, thought and spoke favorably of the work proposed, and we cannot but believe that these will yet unite in the work. At present, then, there is this hard face of facts that the work has to be laid from the foundation, and we must have some substantial assurance in addition to what is already subscribed. There is no place in the city suitable for meetings; a church house must be built. Bro. McKee has made a strong appeal through the Standard for help to build a house.

Brethren, Winnipeg has been too long neglected, it will not do to put off this work longer. Excuse this statement, or boast; but, brethren, there is not a work in Canada to-day among us that so much needs our help and immediate attention as Winnipeg. There are other things stated in the letters sent to the churches that have changed, too. The population since then has increased several thousand; 14,800 immigrants have come into this Province in 1892. It was stated then that the population was 25,000, now it is in the neighborhood of 30,000. It was stated that there were 3 railroad lines emptying their commerce into Winnipeg, but there are 12. There must be a church there, and it must go forward in harmony with the rush of life. A slow work will not be noticed there.

Dear brethren, you who live where your population scarcely changes in a decade, behold your opportunities to come into touch with the moving thousands from every clime. Doubtless this has been the dream of your life in respect to your religious zeal—if you could only be where you could touch the multitudes with your influence, how happy you would be. Here is your opportunity! Reach out your hand, cast out your line, awake to right-doing just here. Let us have in the metropolis of this Province of energy, which dares to do great things, a proof of your zeal. This is the Province that is asking and seeking and knocking for every moral and religious reform—it has carried over the heads of sectism and wickedness, national schools and prohibition. We are the only people in all the religious world who have the unity platform for all believers in Christ. Now is the time to plant this seed in the minds of the people of Manitoba.

Brethren, do not keep the contents of the letters that have been sent you from your congregations. Let them have a chance to speak for the cross of Christ, for the brotherhood of man, by a contribution to Winnipeg work; we are determined to push it onward by the best methods, and in harmony with the needs of the day. A respect from the churches to which the 100 to 200 letters were sent, need not be a strain upon you, but by a united action a wave of healthy support would roll into the most needy place of our Dominion. Brethren, we are in earnest up here. The church in Portage is doing more

for Winnipeg than all Ontario. Think of that! Minnedosa, a weak little mission, has a paper with half as much as all Ontario, and has actually paid more than all Ontario. Winnipeg at present is scarcely able to pay hall rent. By and by it will stand ahead, because of its possibilities. J. B. LISTER.

Co-operation Notes

CONTRIBUTIONS.

- J. H. Hanns.....\$5 00
A Friend..... 5 00
CHILDREN'S DAY.
S. S. Hamilton.....\$7 40
" Walkerton..... 2 30
" Erin Village..... 4 80

We presume the S. S. Collections for Home Missions are being held over as usual a week or two for full returns. That is well; it saves the expense of making more than one remittance. As the demands upon the co-operation are greater than ever this year, it is to be hoped the Sunday schools will give liberally on this occasion. GEO. MUNRO, Cor. Sec.

Annual Meeting at St. John.

The annual meeting of the Disciples of Christ in New Brunswick and Nova Scotia, was held in St. John, N. B., in which city we have a live church, whose minister is H. W. Stewart, a maritime boy. It is scarcely necessary for me to say that Bro. Stewart is an earnest, energetic and devoted man, greatly beloved by his brethren. With such a man the church could hardly be other than it is, and with such a church the preacher has every opportunity to lead in a good work.

The meeting began on Friday evening, the 2nd inst., and ended on the evening of the 5th inst. The first thing on the programme was the address of welcome by H. W. Stewart. It was brief, cordial, and to the point; several of the visitors responded, expressing their joy at their hearty reception, which was given not in words only but in very warm hand shaking, and in genuine hospitality. About the close of this meeting, Bro. T. H. Capp (minister of this church for a decade of years, now of Springfield, Mo.) arrived. From the greeting which he received it was quite evident that he had not been driven from the Provinces.

On Saturday morning, after an hour's devotional meeting, the business meeting began. Reports from various churches, eighteen districts, were read, showing a total church membership of 1735; Sunday School attendance, 957; added to the church, 100; losses by death, 27; by letter, 10. The receipts of the Home Mission Board were \$605. The expenditure, \$570.

The report of the Christian (the paper published by our brethren in the maritime provinces, and under the control of the brotherhood) showed a circulation of 960, with \$221 profits; the profits are given to the home mission work. One of the chief matters before the convention was that of affiliation with our brethren in the United States in Home Mission work. After consideration in committee and discussion in convention, resolutions were unanimously carried asking admission to said organization on the same conditions as a State. The business throughout was transacted on business principles.

Bro. J. H. Hardin and wife, of Springfield, Mo., and Sister Graybiel, of Buffalo, were present. Bro. Hardin aided much with his ready counsel in the consideration of important matters. He also preached several times, being the chief speaker. On Thursday evening he preached an eloquent sermon on the subject, "The things that cannot be shaken." On Saturday evening he and Sister Graybiel addressed the audience on missionary work. Those who have heard Miss Graybiel need be told nothing of her; she captivated the people. On Lord's Day morning Bro. Capp preached a good practical sermon on Heb. vi. 1-3. Judging by this ser-

mon one does not wonder that ten years of such preaching had produced a church full of good works. In the afternoon Bro. H. Minnick, of Lubec, Me., discoursed on the questions, "Who is Jesus?" "What will you do with him?"

In the evening Bro. Hardin delivered the annual sermon, his text being 1 Tim. iii. 15, "The Church of the living God, the pillar and ground of the truth." After giving a brief and clear exposition of the text, Bro. Hardin gave the history of our origin and progress, the great results, desire for union, and supremacy of the Bible, that have been certainly brought about through our influence. Bro. Hardin delighted the brethren, and I think that it is safe to say that they delighted him, the attraction and benefit was mutual. The services throughout were inspiring. The devotional meetings, especially the one at 7 a. m. Sunday, were very profitable. In these meetings the sisters were not a whit behind the brothers in taking part. No time was lost in honoring one another by waiting for some one else to speak first.

The following are the names of some of our preaching brethren of the Maritime Provinces who were there: E. C. Ford, chairman of the convention; O. B. Emery, H. W. Stewart, Howard Murray, Wm. Murray, Weaver, Gates, H. E. Cooke, R. E. Stevens. It was a great pleasure to meet with these brethren, and listen to them speak of and plan for the extension of the Kingdom of Christ. The meeting was considered one of the best ever held, and great results are confidently looked for.

The church in St. John knows how to entertain.

JOHN MUNRO.

Young People's Work.

FOR CHRIST AND THE CHURCH.

\$350.00.—THREE HUNDRED AND FIFTY DOLLARS IS NEEDED FOR WELLAND, AND THE YOUNG PEOPLE ARE ASKED TO RAISE IT. WE CAN. WILL WE? DO NOT FORGET THE AMOUNT—\$350.00.

We clip the following from the Golden Rule:—

NOTIFIED.—Sometimes—not often, but sometimes—the prayer meeting committee is annoyed by the poor memories of the appointed leaders, who "forgot that they were to lead that meeting." Here is the way that committee in the Church of Christ, Boston, Mass., impresses the fact of appointment upon the members—

BOSTON, MASS., May 5, 1892.

DEAR BROTHER:—You have been appointed by the prayer meeting committee to take charge of the Christian Endeavor prayer meeting on Tuesday next, May 10, with the subject of "Public Worship: a Privilege and a Duty," found in Psa. 84; Heb. 10: 25. We should be very much pleased to have you meet with our committee Sunday evening at 6.15, for the short prayer service. Trusting that you can comply with our request, I remain yours in the work for "Christ and His Church."

DAISY FLOWER.

Chairman of prayer meeting committee.

KEEP THIS LIST:—We give below a list of all the young people's societies, so far as reported to us, in the province. They are all Christian Endeavor Societies, none others have so far reported. Some of our older Churches are known by the names of the Townships in which they are located, and for this reason we give both name of Church and Secretaries' post office. Corresponding Secretaries should keep this list for future reference:

Table with 3 columns: Church, Secy., Post Office. Lists various churches and their secretaries across the province.

MAINTAIN THE PRINCIPLES.

In his address at the New York convention, Rev. Dr. Clark strongly emphasized the thought that the Christian Endeavor Society is not merely an organization, but a providential movement. If this be so, it has a right to

those principles that distinguish it, and that have been, under God, the secret of its success. These principles Dr. Clark describes as individual consecration, devoted service, pledged loyalty, and interdenominational fellowship.

It will be well if each of us should ponder carefully these words, and see to it that as individuals and as societies we are true to the principles of the movement with which we are connected. Let us be very careful that we do not exalt the organization and the machinery, forgetting the true source of power. This is a snare into which we are in constant danger of falling, and the more rapidly our numbers increase the greater becomes the danger. Dr. Clark speaks these strong words: "Our duty is plain, Christian Endeavorers, not to glory in a name or strive for a mere organization. The organization without the dominating Spirit of God is less than the least of all things; but our duty is also our privilege, to recognize as in the past the guiding hand of God."—Endeavor Herald.

The above is worthy the careful attention of all young workers. Very often there is a tendency to imagine that machinery, i. e., organization, will work of itself if only it is once set up. Cases have actually been known of churches, which, having heard of the wonderful work of the Christian Endeavor Society, have straightway organized branches thereof, expecting marvelous things—only to be disappointed. The machinery was set up, but the power omitted. No Christian Endeavor Society can be made a success unless its leaders at least are spiritually strong and have ardent desire to advance the cause of Christ.

The work of the Christian Endeavor Society is done in committee, but its strength is renewed in the prayer meeting.

OCTOBER 18, 19 AND 20, LONDON. RALLY OF DISCIPLES OF CHRIST, OCT. 20, AT 8.45 A. M.

Lack of space prevents us giving the programme of the London convention in full, but we give below a synopsis of the principal parts. Those who would like fuller information are referred to the Endeavor Herald.

Tuesday afternoon and evening, question drawer and addresses of welcome. Wednesday forenoon, reports from local unions and presentation of county banners; afternoon, "missions" will be discussed by Rev. F. Tapscott, of Hamilton and H. W. Frost, of Toronto; evening, address by Bishop Baldwin. The "Pastor's Hour" will also be on Wednesday. Thursday forenoon, denominational rallies and free parliament on "Work of officers and committees." Afternoon, "The Word of God" will be the topic discussed by H. W. Frost and others. Evening, address by Rev. Dr. Rose, of Montreal. Sunrise prayer meetings, Wednesday and Thursday.

Railway rates will be single fare on certificate plan. All delegates will be billeted. Wear your badges and register at once on arrival at place of meeting. The Provincial secretary thinks there should be 1000 delegates at London.

There will be two well-known American speakers, names not yet announced. Those who require billets should send their application as soon as possible to A. J. Clark, 380 Simcoe St. London, Ont. Attend to this at once if you would secure convenient quarters, for there will be a crowd at London.

The following is from a private letter, but we know we will be pardoned for giving it to the public. It is the kind of letter one likes to receive.

Orangeville, Aug. 26, 1892.

DEAR BRO. McMILLAN: I want to endorse Bro. Leary's suggestion regarding a rally of Disciples at the London convention. Such a meeting would be a stimulus to the efforts we are making to raise that \$350, and I tell you we want all the stimulus that can be had, for the money must be raised. Not only will the work at Welland be carried through, but the Y. P. S. C. E. will earn for itself a name and place in the future calculations of our co-operation conventions and committees that we can get in no other way than proving its worth by real and practical results. . . . All's well. Yours, etc. J. A. AIKIN.

THE WORK AT WELLAND.—Bro. Munro is still holding the fort and sends us the very pleasing intelligence of the baptism of a young lady recently. We have every expectation also of being able very soon to give another item of news, which will place the work in our mission field on a very hopeful basis. But in the meantime money is needed and should be had right away. Every effort is being made to raise enough for immediate pressing needs in the vicinity of Welland itself, but more of the young people in other parts of the Province should come to the rescue at once. The aid given by each individual or each society may not be very great, but all such added together should foot up a large sum, and then, as Bro. Aikin remarks above, the successful carrying out of this work will place the young people's work in the Province on a footing which it cannot possibly attain to by any other means.

A REQUEST.—Will all the young people, wherever they are gathered together, please offer up prayers next week to the Father of Battles for the success of Welland, our mission field?

ALEX. McMILLAN. Alvinston, Ont.

D. L. SINCLAIR, Barrister, Solicitor, Notary Public, Etc.

OFFICE—Canada Life Building, 46 King Street West, Toronto. Telephone 331.

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A Subtle Adversary. By HON. CHAS. J. SCOFIELD. A CIRCUIT JUDGE OF ILLINOIS.

An intensely interesting story graphically told in the terse language of a leading member of the bench. It illustrates the lawful influence of the solemn power in the home, at the polls, and in the halls of justice. A handsome volume of 300 pages. JOHN H. VINCENT, Bishop M. E. Church and Chancellor C. J. S. C. "A Subtle Adversary," by Judge Scofield, is a novel treatment of an old subject. It is concrete in its presentation of principles and is forcibly written. It will do good service to the cause it sets forth to champion. FAVORABLE REVIEWS OF THE PRINCIPAL CHURCH.—"The book will command deep interest from all classes of readers." MISS FRANCES E. WILLIAMS, Pres. W. C. T. U.—"I am glad that it deals with hard blows." MISS LOUISE S. ROBINSON, Pres. Illinois W. C. T. U.—"It is true to life, beautiful in tone, pathetic in incident, and clear in argument. Am delighted with it." Saturday Evening Spectator, Minneapolis—"The strongest temperance story ever written. . . . A dramatic recital of great strength and absorbing interest." The Northwestern Christian Advocate—"Contains an attractive love-story with a powerful arraignment of the drink traffic." The Christian Standard—"Absolutely interesting." The Church Union—"An unusually interesting story. . . . Ought to have an extensive circulation and wide reading."

"A Subtle Adversary" is sent postpaid, on receipt of \$1.50. 48 specimen pages sent on receipt of 2c. stamp. It is a splendid seller. Agents wanted everywhere. O'HARRA & CO., Selling Agents, Carthage, Ill.

THE PEOPLE WANT IT. AN AGENCY FOR OUR LIFE OF C. H. SPURGEON, by the eminent Author, RUSSELL H. CONWELL, affords an unusual chance to earn money very rapidly, and also to do a good work. 616 Pages, Only \$1.50. An Elegant Book.

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TAKE AN AGENCY FOR THIS BOOK. In your Church. In your Sunday School. In your Y. P. S. C. E. In your Neighbourhood. To any Friends. To Everybody. No matter about other agents around you. You have your friends. You can sell some books. Send Dr. (Postage for 5c. Unit. Address JOHN H. HANNINGA, Mgr. of "THE CHRISTIAN," 47 CORNHILL, Boston, Mass. (Preserve this, it may not appear again. Mention this paper.)

Woman's Work.

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

O. C. W. B. M.

President, Mrs. W. H. Malcolm, 89 Church St., Toronto; Cor. Sec., Miss Bella Sinclair, Bleisheim; Treasurer, Miss Jennie Fleming, Kilsyth.

Programme for October Meeting of Auxiliaries.

HEATHEN WOMEN; CHRISTIAN WOMEN.

- 1—Hymn. "There's much we can do if we work with a will."
2—Scripture. Romans xv. 1-20.
3—Prayer.
4—Roll call, answered by verse of Scripture.
5—Reading of minutes.
6—Business.
7—Hymn. "Onward, Christian, though the region."
8—Scriptures to be read and commented upon by different members. Ps. ii. 8; 2 Cor. v. 17; Rom. xvi. 2; 2 Cor. viii. 9.
9—"To the work, to the work."

"Heathens Women!" How various and how hideous are the pictures called forth by these two words.

Let us look at some of the reasons for this. While some of you fond mothers in Christian lands are, with loving friends, admiring a girl baby, think of some poor wretch in far-off China, breaking the frail tie that binds her little daughter to this world, and sometimes her mother's heart, because girls don't pay. And why? Because the Light of the Gospel has not dispelled the darkness of that land.

And you tenderly cherished daughters, whose mothers and fathers fondly sympathize with and try to ward off as long as possible your love and marriage, think of the child of such tender years, that a great many of you have not been sent to school at the same age, being forced to marry a boy or man whom she in nearly all cases has never before seen, and being from that time not loved by her husband, but a slave to him and his family.

And you widows, who rejoiced in loving sympathy of your heavenly Father, your Elder Brother, your earthly friends, cannot realize the misery of those who, when burned upon the funeral pyre of their husbands, were much more mercifully treated than now, when they are spared to live out their lives in cruel and degrading service to the families of their departed husbands.

Think of these things, together with the dreary monotony of an ignorant secluded existence such as the high caste women drag out, and the abject slavery of those of the lower classes; and when comparing them with your fuller life, thank God for the privilege of loving and serving him, and of living in a land where the influence of his word and work are felt.

But do not stop here. Add to your energy in mission work, particularly prayer and direct personal work, for heathens are at our doors.

The work being done among heathen women, we are frequently told by their own writers, who would be the last to admit it, is doing more than anything else to undermine the heathen systems of religion, and will more quickly than anything else purify the lives of these nations.

A fact to be remembered is, that women only can reach the women in many of these lands. So, then, let us, fully realizing our great blessings and their great need, "Cast all our care upon him who careth for us," and lay hold of the promises left us, and in a few years "Christian women" shall include all women. L. E. C.

Take, Therefore, No Thought for the Morrow.

In our way of looking at things, this would seem to be a very improvident and shiftless way of doing, and no doubt you will think what inefficient and incapable housekeepers, wives and mothers we would make, did we take no thought for the morrow. But just here we make a great mistake, for in taking too much thought for to-morrow, we are often unfitted for the cares and trials of that to-morrow when it comes.

I heard our esteemed Hugh McDiarmid say, in one of his discourses delivered at Everton a few years ago, that the correct rendering of this passage was, "Take therefore no anxious thought for to-morrow." And it is just this anxious thought for the morrow, and for whole years of to-morrows, that makes our courage ooze away, and in a great measure spoils all our to-days.

Every one has trials peculiarly their own. Your trials may not be mine, and mine may not be some other person's, but certain cares and burdens follow certain surroundings, certain states of health, and certain positions in life, just as surely as our shadows follow us when we walk with our faces toward the sun. But the trouble is that we so often allow the shadow to get ahead of us, and then grope on weary and discouraged in its dim light.

Have you not often, my sisters, found yourselves looking away on, on the road you must travel? portioning out to yourselves five, or ten, or fifteen years, and as you look along the way, you see the thing which at present is hard to bear growing still harder to be borne; the present burden growing still heavier; the frail body growing still weaker, and the disappointment and sorrow darkening and deepening, till your very hearts grow faint as you look, and you are all but crushed beneath the load.

And we reach out and gather up and scrape together all the ill of those approaching years, ills that may never come nigh us till we make a mountain of them, and then we start out on what should be a bright and hopeful morning of to-day, to climb our dismal mountain of to-morrows, and at night we lie dejectedly down to a troubled and uneasy rest, to rise unrefreshed in the morning and again to start wearily up our mountain, looking with dim eyes at all the brightness and pleasantness of to-day.

It is quite natural, and almost impossible not to look past to-day, but in looking we need to exercise more faith, and to say, the Lord knows best what is good for me, and if he does not see fit to remove the burden, he can make us better able to carry it if we are only willing to take the help he offers, and to "Cast all our care upon him, believing that he careth for us." We seem to forget the invitation, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

It is the attempt to carry all our cares ourselves that makes the road through life hard to travel, instead of casting them on one who is always near us and ever ready to help all who have confidence in him. We must surely believe this when he tells us that the very hairs of our head are all numbered.

Out of the million ages of time which God holds in his hand, he sends us just one day at a time. Cannot we then live that one day improvingly, cheerfully, hopefully and faithfully, and trust him for all the "to-morrows?" W. A. S.

Dr. T. A. Sloum's OXYGENIZED EMULSION OF PURE COD LIVER OIL. If you have Tightness of the Chest—Use it. For sale by all druggists. 35 cents per bottle.

A Glengarry Miracle.

MR. JAMES SANDS' WONDERFUL RESTORATION TO HEALTH.

AFTER THREE YEARS OF PARALYSIS, INSENSIBILITY AND USELESSNESS, HE TELLS THE TALE OF HIS RECOVERY AND RENEWED WORK IN THE WORLD—HIS STORY AS TOLD A FREE PRESS REPORTER.

Ottawa Free Press.

The town of Alexandria, some 55 miles south of the city of Ottawa, on the Canada Atlantic Railway, has been completely astonished, recently, at the marvellous experience of a young man, who, after having been bedridden for nearly twelve months, and his case pronounced incurable by Montreal and Alexandria doctors, is now restored to complete health and strength.

Mr. James Sands is a young teamster, well known and extremely popular throughout the country side, and his illness and wonderful recovery have been—indeed still are—the chief topics in the town and neighborhood. The story of his miraculous cure having reached Ottawa, a member of The Free Press staff journeyed to Alexandria and sought out Mr. Sands for the purpose of ascertaining the truth of the statements made regarding his recovery. Mr. Sands is a slimly-built, but wiry-looking young man of about 32 years of age, and when met by the newspaper man the bloom of health was on his cheek and his whole frame showed signs of unimpaired vigor and vitality.

The newspaper man told Mr. Sands the object of his visit, and the latter expressed his perfect willingness to give all the facts connected with his case.

"I was," said Mr. Sands, "a complete wreck, given up by the doctors, but now I am well and strong again, and gaining strength every day. I was born in Lancaster in 1860, and up to three years ago I was always healthy and strong, living in the open air and being well known throughout the whole county of Glengarry. It was in the winter of 1888-9 that I first felt signs of incipient paralysis. I was then teamster for the sash and door factory here, and had been exposed to all kinds of weather. I then experienced violent twisting cramps in my right hand. I was in Cornwall that winter when the first stroke fell, and remained there for three days before I knew anybody at all. A medical man was called in, but could do nothing for me. After that I came home, and appeared to get all right for a time, but after a few days the old trouble began again, my hand continuing the twitching and cramping that had preceded the stroke. Up to twelve months ago these twitching fits were the only symptoms I suffered from. Then in August, 1891, when I was in Huntingdon village I sustained a second stroke, and remained unconscious for about seven hours. A doctor attended me and I recovered sufficiently to be brought home. After my return home the paralysis steadily gained on me, and I lost the use of my right arm and leg entirely; my right eye was distorted, and my tongue partially paralyzed. I was prescribed for by an Alexandria physician, whose treatment I carefully followed, but it had no effect. I still got steadily worse, and about a month before Christmas last I went to the English hospital at Montreal. Prof. Stuart and all the doctors came around me, as mine was a curious case, and the professor treated me. All the doctors could give me no satisfaction, and did not appear to understand my case. I questioned some of them, but they told me it was a hopeless case. I remained in the hospital a month, without the least improvement, and was then brought home, and remained in my bed till May day. I had constant medical advice, but continued to grow worse and worse. My right arm withered and I grew so weak and useless that I could not turn myself in bed. Meantime I had tried all sorts of patent medicines without the least effect. In May I saw an advertisement of Dr. Williams' Pink Pills in the papers, and said I would try them as a last resort. I had heard of the wonderful cures worked by Pink Pills, and told my folks to get me some. I had not taken them long when I found myself improving, and this determined me to continue their use. My strength gradually returned, the muscles of my arm and leg became invigorated and stronger, and I was able to sit up. I still continued taking the Pills and gaining strength, until at last I was able to

go about, and finally to return to my old place at the sash and door factory. I gave up the Pills for a while, but did not feel so well, so I again began their use. I now feel as well as ever, though perhaps not quite so strong as formerly. You can see my right arm which was withered is now all right," and Mr. Sands stretched out a muscular limb which would have done credit to a blacksmith. In reply to the reporter, Mr. Sands said he thought his trouble had been brought on through exposure to the weather. "I am completely satisfied," said he, "that it is entirely to Dr. Williams' Pink Pills that I owe my wonderful restoration. Besides the medical treatment, I had tried electricity and patent medicines, both internal and external, but without the slightest avail. After beginning Pink Pills I began to mend, and they have made a new man of me."

The newspaper man then called on Messrs. Ostrom Bros. & Co., widely known druggists, and interviewed their representative, Mr. Smith, as to his knowledge of the case. Mr. Smith was fully conversant with the facts, and vouched for the story told by Mr. Sands, and further said that his hopeless case and remarkable recovery are known throughout Glengarry County. In reply to the query if many of Dr. Williams' Pink Pills are sold, Mr. Smith replied that the sale was remarkable, and that in his experience he had never handled a remedy that sold so well or gave such general satisfaction to those using them, as everywhere glowing reports are heard of the excellent results following their use. Dr. Williams' Pink Pills are not a patent medicine in the sense that word is understood. They are the result of years of experience and careful investigation. They are not a purgative medicine, but act directly upon the blood and nerves, supplying those constituents required to enrich the former and stimulate and restore the latter.

For all diseases depending upon a vitiated condition of the blood, or shattered nerves, they are an unfailing remedy. Such diseases as these speedily yield to their treatment. Locomotor ataxia, partial paralysis, St. Vitus' dance, neuralgia, rheumatism, sciatica, nervous prostration, nervous headache, dyspepsia, chronic erysipelas, scrofula, etc. They are a specific for the troubles peculiar to females, correcting irregularities and restoring the functions, and in the case of men effect a radical cure in all cases arising from overwork, mental worry or excesses of any nature. In fact, it may be said of them, "They come as a boon and a blessing to men, Restoring to health, life and vigor again."

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold in boxes (never in loose form by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, 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.

Literary Notes.

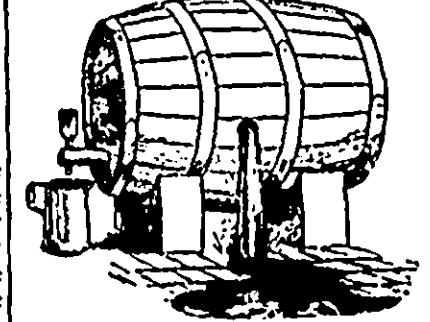
TO PUBLISHERS.—All books, tracts, pamphlets, magazines, etc., intended for notice or review in this department must be addressed to the Editor of THE CANADIAN EVANGELIST, 85 Wellington Street North, Hamilton, Ont.

THE CROWNING SIN OF THE AGE.

The Perversion of Marriage, by Brevard D. Sinclair; Scriptural Tract Repository, H. L. Hastings, No. 47 Cornhill, Boston Mass.; 94 pages; price, 50 cents.

This book was born, not made. No one was more surprised than the author at the profound impression the publication of the sermon created when abstracts from it appeared in the daily papers of Boston and New York. Although it produced a sensation, it was not in any sense intended to be a "sensational sermon." It was conceived out of a full heart bursting with indignation at a sin so prevalent that one must be conveniently blind not to see it; and a sin of such unblushing audacity, that it is becoming aggressive, and has its propagandists in the church

SAVING AT THE SPIGOT AND WASTING AT THE BUNGHOLE IS A POOR KIND OF ECONOMY



It is on a par with buying lots of rubbishy soap for little money. Poor soaps are the "bung-hole" through which time and labor are wasted, and by which the clothes and hands are ruined.

SUNLIGHT SOAP

Closes the Avenues of Waste and Ruin, and by its lavishing properties, its wonderful cleansing powers and perfect purity, it saves Time & Labor, and brings Comfort & Satisfaction to all who use it.

IT IS TRUE ECONOMY TO USE THE 'Sunlight' TRY IT WORKS: PT. SUNLIGHT LEVER BROS. LIMITED NEAR BARKENHEAD TORONTO

as well as in all ranks of society, who would inoculate others with this moral cancer and satanic gangrene.—Extract from Author's Preface.

This sentence from the sermon will explain the sin referred to: "The perversion of marriage and abortion is the prevailing sin of New England, and is fast becoming the national sin of America."

The book grew out of the sermon. Criticisms of all sorts were showered upon the preacher of the sermon; the major part of the book is taken up with them and the author's remarks thereon. There is reason to believe that not only in the United States, but also in Canada the reading of this book would be profitable.

THE ONLY PICTURE EVER PAINTED BY A PRESIDENT'S WIFE TO BE PRESENTED TO THE PUBLIC.

It may not be known to everyone that Mrs. Benjamin Harrison is one of the best of American flower-painters. Since she has occupied her position of lady of the White House, however, her public duties have largely prevented the exercise of her artistic genius; but in that period she has found leisure to paint one of the loveliest representations of flower-life that ever came from an artist's brush—a magnificent group of orchids on a porcelain panel. With that broad and kindly spirit which has marked her career, she has presented this single production of her scant leisure to the public, and Demorest's Magazine has the honor of being the medium through which this painting is offered to the mothers, wives, and daughters of America, to whom it is lovingly dedicated.

There is no taint of politics in it: it is simply the tribute of a good woman's love for the women of her nation, superbly expressed in color and form,—the foremost woman of the Republic cementing, by means of her art, her sisterhood with all others of her sex in the land.

Mrs. Harrison's painting has been reproduced in the highest style of art, of the same size as the original (11 1/2 x 15 inches), and is an absolutely perfect counterpart, in every particular, to the faintest tint of color, and even to the peculiar texture of the porcelain.

With each copy of Demorest's Magazine for October one of these wonderful reproductions of "A White House Orchid," painted by the President's Wife, in the White House, from an orchid grown in the White House, is to be presented FREE.

