

# The Canadian Evangelist.

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

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\$1 PER YEAR IN ADVANCE.

## The Canadian Evangelist

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

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

**Annual Special Collection for Foreign Missions, Lord's Day, March 3rd.**

Let every church make an offering and send to A. McLean, Box 750, Cincinnati, Ohio.



### Missions the Life of the Church.

That the church has everything to gain and nothing to lose by an aggressive expansion in heathen lands, is a simple fundamental fact. Missions are the very life of the church now as in the early days of her history. They cannot be classed (1) as an experiment; (2), Nor as a reasonable experiment; (3), Nor as a mere benevolence, a kind of humanitarian measure; (4), Nor as a mere logical inference.

Missions are positive and imperative to the very life and purpose of the church. The church of Christ is His evangelist to the whole world. Preaching the gospel is not a mere incident. It is not like occasional sneezing or coughing, but it is the normal breathing, the church's very existence. We do not need to quote missionary commands, missionary promises, missionary predictions, nor appeal to modern missionary literature to confirm this. The Bible is the chief missionary book. "Unto me, how am I less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."—Eph. iii. 8, 9.

In its broad and certain tendencies, in its dispensational developments, in its purpose and spirit, every page of the Book of Life is luminous with missionary teaching. The church of God, which is the pillar and support of the truth, has been elected, redeemed, en-

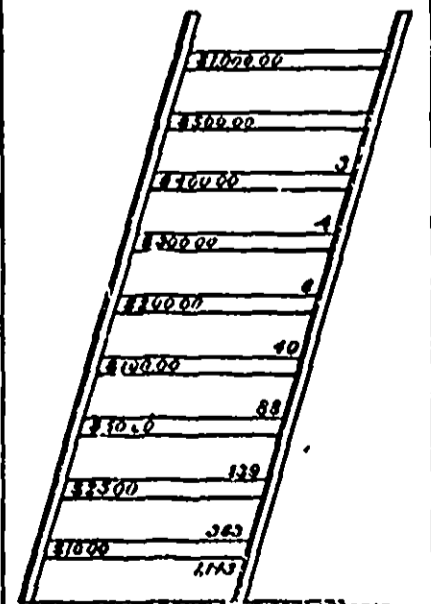
dowed with varied gifts, enjoys all her hopes, partakes of all her rights, possesses all her rich endowments of divine favor for the evangelization of the world. This is not only her business, *this is her supreme business.* The missionary enterprise is not a phase of Christianity; not simply one view of it, but missions are Christianity itself. Missions were not inaugurated for the church, but the church for missions.

The foregoing being true (and who will venture to question it?) then three things follow naturally:

1. No church has the right to bear the name of Christ that does not do missionary work. An anti-missionary church is a caricature. The church that is non-missionary is in a very grave sense non-Christian. It crosses the divine plan, the divine will, the divine commands. It resists the holy calling and ruptures the inspired order, and the great purposes of the kingdom of God are thwarted by deserting the chief line of its development.

2. The non-missionary church sins against its own self interest. The institution that has no power for self-propagation has no power for self-support. And disobedience to God's will means spiritual poverty, while to do His will means spiritual wealth. God's will and great purpose is to make known His saving grace to every kindred, tribe and tongue. To violate or to cross this will is to sin against the best interest of the church and render it useless and helpless.

3. The spiritual vitality and vigor of a church may be always known by the measure of its missionary spirit and enterprise. To be loyal to Christ, the church must be thoroughly possessed of the missionary spirit. The leader of God's host in all the earth, was Himself, the first of all missionaries. To have this spirit is to seek and save the lost. The home church, the church that cares simply for itself, can never become strong and prosperous while the evangelization of the world is neglected or ignored.



**Foreign Missionary Ladder.**

FRIENDS, COME UP HIGHER.

Examine this ladder carefully. Preach a sermon about it or talk about it in the prayer-meeting or Endeavor Society. Last year no church gave \$1,000 as a congregation, nor did any go up to \$500. Three reached \$300; four, \$300; six, \$200; forty, \$100;

eighty eight, \$50, and three hundred and sixty-three gave from \$10 to \$25, and ONE THOUSAND ONE HUNDRED AND FORTY-THREE gave \$10 and less. The application is easy.

How many churches will stand on the \$500 round of the ladder this year? Move your church up one round higher. We hope no church will go below the \$10 round.

Friends, come up higher. All move together!

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

Miss Mary M. Rioch, Missionary in Tokyo, Japan.



In her last monthly report Miss Rioch says: "I am living with Miss Oldham. Part of our work is combined, such as the service on Sunday morning and the Bible class on Tuesday. Our calls are nearly all made together. Apart from this, I have a charity school taught by my Bible woman, with thirty-seven enrolled. We have at the same place a Sunday school, with an attendance of sixty-five; also a woman's meeting on Wednesday, with from eight to ten in attendance. There were two conversions last September. The Sunday school in our home falls to my care." Miss Rioch is trying to do what the other missionaries are trying to do; that is, to carry the gospel to those who have it not. In the homes of the people, in the schools, in her own home, in the chapel, she is doing what she can to win Japan for Christ. She is hopeful and cheerful, and thankful that to her was this grace given that she is permitted to serve as a missionary in Japan.

Miss Rioch is a Canadian by birth. She is supported by the women of Ontario and of the Maritime Provinces. She works in connection with the missionaries of the Foreign Christian Missionary Society.

### The Ten-Dollar Line.

663

1143

Look at these figures. Last year 663 gave over \$10 each to Foreign Missions. The number giving \$10 and less is 1,143. Is your church numbered with the 663 or with the 1,143? Let us lift a greater number above the \$10 line this year. Do not be satisfied with less. We must lift the standard of liberality higher before we will ever be a great missionary people.

### The Spirit of Missions in Canada.

The time appointed for our annual offering to Foreign Missions is rapidly approaching. The secretaries of our Foreign Society are strenuously seeking to enlist a larger per cent of our congregations in this great work. It is not enough that one church in four throughout our brotherhood should have fellowship with a world-wide work for Christ. It is an injury and an injustice to the other three out of four. Not all of us have yet attained to the apostolic idea of a church, namely, a rallying point for worship and a radiating point for work. When that idea becomes prevalent we will all pray and give for all for whom Christ died. With apostolic thought and zeal about the church as the "earthen vessel" of redemption for the whole world, nothing but the most extraordinary circumstances could restrain us from giving. Like the eunuch we would say, "What hinders me?"

Canadian Christians have something of which to boast as compared with their brethren across the line. I estimate that the average per member given last year to the Foreign Society, exclusive of the \$1,300 from the Farewell estate, was nearly 15 cents, with that it was a little more than 23 cents. Our entire brotherhood did not average above 9 cents per member. It is not so easy to frame a comparison as to the number of contributing churches, but the following will be of interest to Canadian Christians. Of the list of churches constantly standing in the EVANGELIST, I found that all but four are represented in the last report of the Foreign Society either as direct contributors or as contributors through the Sunday school, or the Endeavor Society, or both. Eight are represented in the Foreign report that are not on the list of the EVANGELIST. It would seem that there is a pretty close relationship between the EVANGELIST and the missionary interest in the churches. If the list in the EVANGELIST is at all exhaustive, it also means that a far larger proportion of the Canadian churches contribute to Foreign Missions than of the American churches.

The amounts given through the various branches of our work are worthy of note. The churches gave \$874.74. The C. W. B. M. is a close second with \$863.35. The next largest offering is from individuals, \$259.50. The next from the Sunday schools, \$117.80. Lastly, the Endeavor Society, \$70.27. The total, including the amount from the Farewell estate, is \$1,485.66.

What is flattering to us by comparison may be in itself nothing of which to boast. In comparing ourselves "with some who commend themselves," we may be far from wise. In this case our comparison is with those who do not dream of commending themselves, but who know that they could easily give ten times as much and send out ten times as many workers. The Presbyterian Church North gives an average of \$1.02 per member. At that rate we would raise as a people well nigh \$1,000,000. In Canada we would raise at the very least four and a half

times as much as we did last year. But what can we say of ourselves in comparison with the Congregationalists, who give \$1.26 per member? The Reformed Presbyterians, who give \$1.71? The Seventh-Day Adventists, who give, spite of all that is so grossly erroneous in their teaching, \$1.73 per member?

After all, comparisons cannot indicate the true measure of giving. So far from that, they may mislead. Maybe we should give more than any of the above; maybe less. How has the Lord prospered us? How much have we saved during the year for His world-wide work? How much have we sacrificed for it? How are our gifts seasoned with prayer for it, and interest in it? Myriads of our race are naked; do we clothe them, or even seek to do so? Myriads are in the bonds of ignorance, superstitions, and "abominable idolatries;" do we visit them or care that others do as representatives of us? Eight hundred millions know not of our Lord's table; have we cared to give them so much as the crumbs that fall from it? Such questions are the really legitimate ones. The first Lord's day in March is near at hand. How much can I give? Besides giving money, what else can I do as an offering to this great cause? These are my questions, and I think they are yours. W. J. LHAMON.



Dr. W. E. Macklin

Sailed for Japan in 1885. Not being needed there, he went to Nankin, China. He opened a dispensary, and called for reinforcements. The new hospital has greatly increased the facilities for medical work. Drs. Macklin and Butchart treat ten thousand patients in a year. Men come hundreds of miles for treatment. Dr. Macklin is a Canadian by birth. Mrs. Macklin is a granddaughter of Jonas Hartzell.

### First Baptisms.

First converts baptized in Uganda, Africa, in 1872.  
First Fijis baptized in 1836.  
First convert at Livingstonia baptized in 1881.  
First Greenlanders baptized in 1739.  
First Karen convert baptized in 1828.  
First Afghan convert baptized in 1858.  
First baptism in Wuppertal, South Africa, in 1830.  
First Burman convert baptized in 1819.  
Africaner was baptized in 1815.  
Samuel Crowther (afterwards bishop) was baptized in 1825.

Contributions.

Unsung.

PETER ANDERSON.

Again the tantalizing chimes  
Of half a hundred changi g rhymes,  
Are ever ringing in my restless brain;  
And at my labor all day long,  
The whispering forest trees among,  
They weave refrains from one deep  
son,

Whose burden I have sought to sing  
—in vain.  
I hear it times, its undertone  
By the swift river all alone,  
When earliest day is dawning—cold  
and dim;

When trailing mists that curling climb  
And clothe the trees with hoary rime,  
Seem tangles from the beard of Time,  
Clinging on twining vine and leafless  
limb:

The long-lost secret seems so near,  
That trembling I have paused to hear—  
While the wild waters seethed and  
combed and curled;  
And waking Nature wrought her spell—  
From the far depths of heaven, or hell,  
Some voice come to my soul, and tell  
The hidden mystery of this whirling  
world.

At times I hear its harmonies  
In April, when the southern breeze  
Brings odors from the flowers that  
never die;  
When from some forest fringed lagoon  
The wild goose and the clanging loon,  
Come, drifting underneath the moon  
Over the charless ocean of the sky.

I catch its cadence on the sounding  
shore  
Of seas, that sing when sudden tempests  
roar,  
But they, too, fail to voice that mystic  
song  
To which their pulses play with rhythmic  
beat  
Till the coast quivers underneath my  
feet,  
For it was old when winds and waves  
were young.

In vain the magic of the dawning day,  
The wildest water's most tumultuous  
play,  
Or wild birds drifting on the waves  
of Spring;  
The moment's ecstasy—alas—is vain,  
Defeated still I go my way again,  
Haunted forever by the faint refrain  
Of the deep song my lips have failed  
to sing.

But if indeed that deep illusive chime  
Descends from heights to which I can-  
not climb,  
Ascends from depths all too pro-  
found for me,  
Must I be deaf when its faint echoes  
come,  
Bid every tingling, quivering nerve be  
numb,  
Close my poor halting lips, and stand-  
ing dumb  
Attempt no more the mystic melody?

As well command the full-robed sum-  
mer trees  
To make no music in the unseen breeze,  
Because I know not all the songs  
they sing;  
As well command the quick, expectant  
earth  
To feel no more the magic of the birth  
That bids the leaves on all the hills  
come forth  
To greet the mystery of another  
spring.

And still, I hope to sing that mystic  
strain  
Sometime, somewhere, to seize and to  
retain  
The subtlest thought that so eludes  
me here;  
If not before, when I have laid away  
In its last resting place this load of clay,  
And my free spirit finds the final day  
On the eternal hills, where all is clear.

The Glamour of Gold.

ANNA D. BRADLEY.

A newspaper item, telling of the  
social triumph of a wealthy man—no-  
torious for his filthy, licentious charac-  
ter—is before me.  
Our wordy reporter describes the af-  
fair as "chaste and elegant." Every  
thing was a marvel of exquisite taste,  
while the lavish band of the brilliant

and accomplished host won flattering  
encomiums from all his guests.

In reading, one could only find a  
single flaw in the whole, only one  
black deformity amid all that fair and  
graceful scene; only one blemish  
amid so much that was perfect, and  
that was the presence of the vile, con-  
tinuating host. Without him the  
scene would have been so perfect; but  
with his polluting presence I can but  
wonder that brave, honorable men and  
pure, true women could breathe the  
poisonous, polluting air.

But if any present became unduly  
affected by it the reporter failed to  
mention it. It might be that there is  
something in the glamour of gold that  
blinds the eye to witnessing darker ob-  
jects.

I do not know; I have no right to  
pass judgment upon the power of this  
strange metal. It may be that if I  
were more within the reach of its influ-  
ence, I, too, would be lulled to sleep  
by its seductive charms. It might be  
that if I could handle this mysterious  
product of the earth a little more, my  
eyes would enable me to discern that  
all that glitters—if it but glitters pro-  
fusely—is real gold, and that being  
gold, it is the one thing needful. Yet  
even then it seems to me that I could  
not quite forget that there was such a  
thing possible as manly honor; I be-  
lieve I would try to remember my own  
womanly purity. I would want to re-  
member—though under the influence  
of this powerful metal I might forget—  
that the man who, over his costly wines,  
with his paramour by his side, could  
find rare sport in and deride the  
thought of womanly virtue, was a mon-  
ster to be shunned.

I do not think—but please remem-  
ber I have never been brought under the  
mesmeric power of gold—that had I a  
sweet young daughter, still lingering  
upon the beautiful borderland which  
divides, yet unites, the child and  
woman—I insist that I do not believe  
I would like to see her brought under  
the influence of a man like this. I  
would not like to think of her being in-  
debted to him for costly gifts, or for  
extravagant feasts given in her honor.  
It would break my heart—at least I  
think it would, but I may not know  
myself—to see this dear young daugh-  
ter of mine, whose person would be so  
sacred to me, clasped in such arms,  
her pure breath mingling with such as  
his while they moved to the seductive  
music of the waltz.

I can but fancy—though still I may  
be mistaken—that if this sweet, imag-  
inary daughter of mine had ever had a  
real personality, she would have been so  
precious and so sacred to me that I  
would have rejoiced to see her sleeping  
peacefully in the arms of death rather  
than see her live to win the admiration  
of such a man. The narrow coffin  
might be lonely; the kiss of death  
might be something frightful in its icy  
coldness, but there would be no taint  
nor shame neither in the touch of the  
bridegroom Death, nor of the narrow  
pillow which he had made ready for  
her.

There is no safety for the woman  
who smiles into the face of the man  
who wintonly robs another woman, no  
matter how many degrees she may be  
socially beneath (?) himself, of her  
virtue.

There is not the shadow of a hope  
that the base libertine and foul betrayer  
will, himself, ever feel there is cause to  
blush for his filthy life so long as pure  
and cultured women will, because so-  
ciety demands it, close her eyes to the  
fact that the richly jeweled hand clasp-  
ing hers is still the hand of a leper.  
The unhappy victim of this man's un-  
holy love could have had no place  
among the honorable men and cul-  
tured women who were, but yesterday,

the smiling, flattered and flattering  
guests of her dastardly betrayer. The  
fallen women who were his frequent  
companions in his bacchanalian revelries  
would have found no welcome there.  
Oh, no; then he was the elegantly  
polished host to a hundred elegantly  
polished guests. The loathsome sores  
of the hideous leper were skillfully hid  
by a profuse and elegant polish of  
gold. And nothing that was not eleg-  
antly polished could have had admit-  
tance into the elegantly polished as-  
sembly.

I feel that in expressing such demor-  
alizing (?) opinions I am placing my-  
self liable to severe censure. People  
may even go so far as to sneer at me;  
dub me "old-fashioned," "puritan,"  
"behind the times," and "very unlady-  
like" to even hint at such themes.  
They may remind me that this is not  
only a day of "greater liberality," but  
of higher and more æsthetic refinement.

All this may be true. As to living  
in a better day, I believe that we who  
are living to-day are living in the best  
days the world has yet seen. I be-  
lieve that if we see more sin to-day  
than our great grandmothers saw, it is  
only that the beams from the Sun of  
Righteousness are shining with a more  
persistent glow and bringing to light  
the hidden deeds of darkness.

And believing all this so firmly as I  
do, I am also glad to believe that still  
a better day is coming to our children.  
I believe that the day will surely dawn  
when sin in man will be held to be  
so black and ineffaceable a crime as to  
in woman. I believe the day will dawn  
—and that right speedily—when the  
villain who robs a woman of her virtue,  
whether he be hood-carrier or a million-  
aire, will be equally the mark of pub-  
lic and of private scorn. I believe the  
day is almost ready to burst upon us  
when the man who breaks the seventh  
commandment will so keenly feel the  
ban of all good people that he will be  
forced to realize that there is such a  
thing as womanly virtue and of manly  
honor, though his guilty, dastardly soul,  
knowing nothing of the one, has done  
his utmost to destroy the other.

I believe that the day will dawn—  
the bright and glorious day!—when  
the glamour of gold will have lost its  
power to screen a purifying villain from  
his just deserts. God speed the day!  
Amen and amen.

Dallas, Texas.

Day-Dreams of the Future.

THE DREAMER.

The sun was setting behind a heavy  
bank of cloud, through a fissure of  
which it was casting a lurid gleam  
across the waters of the bay and throw-  
ing into bold relief the rocks on the  
opposite shore. A cold north wind was  
tossing up foam-crested waves, their  
snowy caps looking still whiter against  
the inky reflection of the stormy sky.  
It was a cheerless evening, but to a  
lover of nature in its varied moods,  
presented a sombre beauty of its own  
not to be despised. Tired after a long  
walk, I sat down to rest and to watch  
the sunset, and my thoughts soon wan-  
dered from the scene before me into  
contingency as to what was waiting in  
the future for this grand old world,  
and whether it needed any alteration,  
save the doing away of sin and its con-  
sequences, to make it, once more, per-  
fect as when, nearly 6,000 years ago,  
the Creator had pronounced it "Very  
good." As I looked out over the busy  
town and heard the sounds of labor in  
the distance, I began to picture to my-  
self what it would all be like when  
brought under the sway of the King of  
Righteousness; when all the vexed  
questions of the day, now exercising the  
minds and hearts of so many of God's

people, would have been satisfactorily  
settled for ever.

My attention was next caught by a  
tiny fern growing in a fissure of the  
rock and waving its delicate fronds  
bravely in the wind without visible sup-  
port, while near by in a more fertile  
spot grew a bed of unsightly weeds,  
and I thought it was a picture of how  
large a proportion of the world's re-  
sources are taken up by sin and its con-  
sequences, while righteousness and  
purity and godliness are too often  
driven to extremity. Thank God, that  
like the brave little fern they can exist  
in the most trying and apparently un-  
congenial circumstances.

But by degrees my thoughts became  
confused, and then faded into dreams,  
and a change came over the scene.  
The wind had sunk to rest, the waters  
of the bay were rippling beneath a clear  
blue sky and reflecting back its color,  
while the setting sun threw across it a  
broad path of golden glory more bril-  
liant than anything I had ever seen be-  
fore.

I was wondering at the change in  
everything, when I seemed to hear a  
voice near me, and I became conscious  
that I was no longer alone. I turned  
to see who was the intruder and I saw  
standing by my side a venerable looking  
old man.

"You are a stranger," he remarked.  
"Can I give you any information or  
help you in any way?"

I thanked him for his courtesy and  
said I was trying to account for the  
sudden change which seemed to have  
taken place.

He said, "I see no change in the  
aspect of things, which has been the  
same for some time now. It used to  
be different, so very different in every  
way, but the story of the change would  
be too long and would tax the patience  
of the listener too severely."

I assured him of my willingness to  
hear anything which could clear up the  
mystery of this wondrous change.

He went on: I think you must have  
been sleeping for some time, since no  
alteration has taken place in the scene  
before us for a considerable period.  
What is the present date, do you think?  
I named it, and he said, "I thought  
so; you have been sleeping, and many  
changes have taken place in the mean-  
while. Can you remember what was  
the condition of the world before you  
fell asleep? and then I can tell how  
far I must go back in the history of the  
world, so that you can better under-  
stand."

"Well, socially, the condition of hu-  
manity varied, from the man with his  
million to the poor beggar dying of  
starvation for need of bread; but  
people were fast waking up to the utter  
injustice of this state of things and the  
hearts and purses of those who had  
means were being opened wider every  
year to alleviate the sufferings of those  
who were in want. The subject of  
'Capital vs. Labor' was being con-  
sidered seriously, and those who were  
desirous of seeing the world grow  
better were able to draw a long breath  
of hope sometimes. Arbitration was  
taking the place of war in Christian  
lands, and though immense armies  
were kept up by the nations, they  
seemed to be more defensive than of-  
fensive. Looked at from a political  
point of view, things were not very  
hopeful. Party spirit seemed to be the  
controlling power, but some matters of  
great moment were demanding just  
consideration and some wrongs were  
crying aloud for redress, and those  
who were really interested in the wel-  
fare of their less favored fellows were  
working with more or less zeal and  
earnestness to remedy the evils then in  
existence. Scientific research, discov-  
ery and invention had attained a  
phenomenal growth, and education

Like a Miracle  
Consumption—Low Condition

Wonderful Results From Taking  
Hood's Sarsaparilla.



Miss Hannah Wyatt  
Toronto, Ont.

"Four years ago while in the old  
(England), my daughter Hannah was se-  
ized from the hospital, in a very low condition  
with consumption of the lungs and bowels, and  
weak action of the heart. The trip across the  
water to this country seemed to make her feel  
better for a while. Then she began to get  
worse, and for 14 weeks she was unable to get  
off the bed. She grew worse for five months and  
lost the use of her limbs and lower part of body,  
and if she sat up in bed had to be propped  
up with pillows. Physicians

Said She Was Past All Help  
and wanted me to send her to 'Home for  
Incurables.' But I said as long as I could hold  
my hand up she should not go. We then began

Hood's Sarsaparilla Cures

to give her Hood's Sarsaparilla. She is getting  
strong, walks around, is out doors every day;  
has no trouble with her throat and no cough,  
and her heart seems to be all right again. She  
has a first class appetite. We regard her cure  
as nothing short of a miracle." W. W. Warr, 22  
Marion Street, Parkdale, Toronto, Ontario.

Hood's Pills are purely vegetable and  
perfectly harmless. Sold by all druggists. 25c.

was becoming a matter of more impor-  
tance day by day.

"The religious world was waking up  
by degrees to its responsibilities and  
privileges, and those who had imbibed  
most deeply the Spirit of Christ were  
becoming more and more in earnest  
in extending the knowledge of His love  
over the world: One thing that was  
calling forth some attention was the  
subject of union among Christians.  
Division had slowly crept in and had  
impaired the power and usefulness of  
God's people. Earnest-minded men  
and women were at work striving to  
remedy this evil and to bring about the  
state of oneness for which the Head of  
the church had prayed."

"Had you any definite hope before  
your minds in all your reform move-  
ments at that time?" he asked.

"Oh, yes; I think all had some ob-  
ject in view, and some hope to keep up  
their courage. Some thought that the  
work of the church was to lead the  
world to the Saviour and make it ready  
for Him at His coming. Others  
worked with just as much earnestness  
to lead souls to Christ for salvation,  
but were looking for Him to come in  
person as the only means by which a  
proper adjustment and harmonizing of  
forces could be brought about."

I had become conscious while I had  
been speaking of a fragrance in the air,  
and looking around to find out the  
cause, I was astonished to find that the  
bed of unsightly weeds had disappeared  
and in their place was blooming a  
mass of the loveliest flowers, more  
beautiful in form, color and perfume  
than anything I had ever seen, while  
the frail little fern had sprung up into  
strength and beauty, possible only in  
dreams. My surprise was increased  
when I found that as far as my eye  
could reach every weed had disap-  
peared and something rare and unex-  
pected had taken their place. While I  
was drinking in the beauty and frag-  
rance all around me, my astonishment  
and delight were increased, when from  
some trees near by suddenly came  
such a strain of bird music as surely was  
never heard since the Garden of Eden  
was closed on sinful man. And when  
that only proved a prelude to a perfect  
chorus from all the feathered songsters  
within hearing, my heart was too full  
for speech.  
J. E. L.

(To be continued.)



A Year of Great and Unprecedented Success.

The annual meeting of the North American Life was held at its Head Office, Toronto, on Tuesday January 29th. The President, John L. Blaikie, Esq., was in the chair, and surrounded by a goodly number of prominent policy-holders and guarantors. The Managing Director, Mr. Wm. McCabe, acted as secretary.

The Annual Report submitted, after advertising to the intensity of the financial stringency which had characterized the year 1894, presented the following successful results: Applications were received for new insurance and restorations for over \$3,000,000, the amount exceeding that of any former year.

Entire satisfaction had been expressed by the holders of investment policies which had matured in 1894 and the report of the consulting actuary allocating the profits to those maturing in 1895 had been approved by the Directors.

SUMMARY OF THE FULL FINANCIAL STATEMENT AND BALANCE SHEET FOR THE YEAR ENDING DECEMBER 31ST, 1894.

Table with 2 columns: Item and Amount. Includes Cash Income (\$558,394.93), Expenditure (\$286,193.40), Assets (\$1,987,446.30), Reserve Fund (\$1,564,030.00), and Net surplus for policy-holders (\$338,216.75).

WILLIAM McCABE, Managing Director.

Audited and found correct, JAMES CARLYLE, M. D., Auditor.

Auditing Committee of the Board, EDWARD GALLEY, JAMES SCOTT.

The report of Mr. W. T. Standen, of New York, the Company's consulting actuary, was very full!

Referring to the very careful investigation which he had made of the Company's methods and systems of business, he declared that that investigation had conclusively proven to him the very great degree of executive and administrative capacity brought to bear by the officers of the Company. The secret of the Company's prosperity must be found by looking back to 1881; the success achieved since, being the logical result of the strong and enduring foundation then laid. He further said:

"In view of the serious depression in business circles during the past two years, your increase in premium income is very noteworthy, and will be found to be very unusual, the increase of \$63,859.65 in premium income for 1894 evidences the adaptability of your agency staff, and proves that it consists of men of vigor and intelligence, who know how to apply their energies with the best effect.

"Your gain in interest receipts speaks well for the judiciousness of your investments. The comparatively high rates of interest obtainable is something for which the holders of your deferred dividend policies may be profoundly grateful.

"The valuation of your assets and the determination of your liabilities have been conducted conservatively, and they show a clear surplus of \$338,216.75. This surplus fund shows beyond any question the absolute security you are enabled to offer to policy-holders during even the severest monetary depression. The profits you are in a position to earn is very largely in excess of what can be earned by companies debarred from privileges of being able to invest their assets in Canadian securities.

"Policy-holders are often carried away by the size or age of a life company. The crucial test is the ratio

K. D. C. cures sick headache.

of assets to total liabilities. Next in order of importance, probably, stands the surplus and surplus-earning power of a company.

"With assets held down to a rigid gold basis, you nevertheless cover every liability and have a large margin of safety over and above every requirement.

"Undoubtedly the North American Life Assurance Company has attained that degree of solidity which can best be understood by comparison with any of the large companies. In all essentials—especially those of acquired surplus and surplus-earning power—it is not excelled to-day by any other company.

"Insurers are too apt to overlook these requisites and give undue importance to mere age and size, which, unsupported by other valuable considerations, really count for nothing. Illustrations of this can be seen to-day in the United States, where many of the smaller companies, although forced into competition with their larger rivals, are giving much better and more satisfactory returns to their policy-holders than many of the largest companies.

"Stupendous assets are offset by correspondingly large liabilities. In the balance sheet they do not add strength, the test of which, in well established companies, is the true ratio of resources of assets to liabilities, which is absolutely independent of the question of size."

The adoption of the Report and Balance Sheet was moved by Mr. John L. Blaikie, President, who had no doubt that they would be heartily approved, as, in all the vital particulars which indicate solid success, they marked gratifying progress, as shown by the following figures:

Table with 2 columns: Item and Amount. Includes Total cash income for 1894 (\$558,394.93), Increase (16 per cent.) (\$75,880.85), Total assets, Dec. 31, 1894 (\$1,987,446.30), Increase (17 per cent.) (\$283,992.91), Total reserve and surplus funds, Dec. 31, 1894 (\$1,564,030.00), Increase (18 per cent.) (\$285,664.49).

These large increases are all the more gratifying when we consider the dull times experienced by so many, and the keenness of competition for business. They cannot fail to convince any thoughtful and intelligent student that not only is ample provision being made by the Company for every contract, but that a large surplus is being built up, out of which alone profits for policy-holders can come.

A comparison of the business of the Company at the close of 1894 with what it was five years ago showed an increase in payments to policy-holders of 123 per cent.; in insurance in force, of 60 per cent.; in cash income, of 91 per cent.; in assets, of 143 per cent.; and in surplus, of 374 per cent. Thus while the assets have increased about one and a half fold, the surplus has increased four fold.

The more closely any person scrutinizes the figures of all the life insurance companies doing business in the Dominion of Canada, with a view to ascertain which can do the best for insurers; the more he will be convinced that the North American Life stands in the very front rank.

During the past fourteen years the Company has disbursed for death losses, endowments, profits on investment policies, etc., over three quarters of a million of dollars, and at the present time holds as security for its policy-holders' assets, as per balance sheet, \$1,987,446.30, and in addition uncalled guaranteed fund of \$240,000, or in all the large sum of \$2,227,446.30, thus giving

a relative security doubtless unsurpassed by any other company.

The Vice-President, Hon. G. W. Allan, seconding the resolution, said that he fully endorsed every remark of the Chairman as to the progress of the Company and the solid position it had attained, and as a Canadian institution we could all look forward with perfect confidence to its increased growth and future prosperity. The motion was unanimously carried.

Owing to the absence, through illness, of the Chairman of the Finance Committee, his able and comprehensive report on the satisfactory position of the investments of the Company was read by the Hon. G. W. Allan, who further said—"I should like to be permitted to add to what has been said with regard to our mortgage investments. Perhaps I may claim to speak with the advantage of experience, having been connected as a director and President with loan companies for over thirty years. I have taken a good deal of interest in the subject as a member of the Board of Directors of this Company; and I can say without hesitation to our policy-holders and others, that I doubt very much if there is any other company in the country whose securities are of so high a character as those held by the North American Life. They have been selected with great judgment, and we have the advantage of a man of very large experience in Mr. Galley, who exercises great care in reporting on all properties offered to us for loans."

James Thorburn, M. D., presented his full and interesting annual report on the mortality experience of the Company, after which, Mr. J. K. Kerr, Q. C., moved a vote of thanks to the medical director for the able manner in which he had conducted the affairs of the medical department. This was seconded by Sir Frank Smith, who expressed confidence in the future of the Company and his satisfaction at the excellent financial result of the past year's work.

Heartily votes of thanks were tendered the Board, Officers and Agents of the Company, and at a subsequent meeting of the newly elected Board, Mr. John L. Blaikie was unanimously re-elected President, and Hon. G. W. Allan and J. K. Kerr, Q. C., Vice-Presidents.

In the Spring

Nearly everybody needs a good medicine. The impurities which have accumulated in the blood during the cold months must be expelled, or when the mild days come, and the effect of bracing air is lost, the body is liable to be overcome by debility or some serious disease. The remarkable success achieved by Hood's Sarsaparilla, and the many words of praise it has received, make it worthy your confidence. We ask you to give this medicine a trial. We are sure it will do you good. Read the testimonials published in behalf of Hood's Sarsaparilla, all from reliable, grateful people. They tell the story.

[EDITORIAL.]

The Points of Calvinism.

In a recent able lecture Rev. Dr. Kerr describes the points of Calvinism thus: The five points of the Calvinistic system were enumerated—original sin, personal election, limited atonement, irresistible grace and final perseverance. These, Dr. Kerr contended, made a coherent system, and presented logical solidarity, unapproached by Arminianism or any other religious creed. Calvinism emphasized God, placed Him on the throne, and claimed for Him the absolute right to rule without any consultation of the creature. If He were to fashion His decrees and carry on his administration according to the will of men, then He was a vassal and not a potentate. Several objections to

the Calvinistic system were considered, as that (1) it was dogmatic; (2) cramped liberty of thought; (3) was opposed to revivalism, etc. The lecturer attributed the rise of Methodism, not to the Calvinism of Wesley, but to the out and out Calvinism of Whitefield. Calvinism was the mightiest of all factors in the progress of civilization and the formation of free governments. Paul, Augustine, Luther, Wycliffe, the Reformation creed, the Westminster Assembly, the Thirty-Nine Articles, the Reformers of Holland and France, the Puritans, confessors and martyrs, were all Calvinists. All Calvinists were in favor of all States acknowledging God, and conducting their administration in His fear. Froude, Hume, Taine, Carlyle, Bancroft—though not themselves Calvinists, have yet attributed to Calvinism the liberties of the world. The Calvinists were the unflinching opponents of the Papacy, foes to the Ritualism, which is the bulb of Romanism, and the haters of tyranny, religious and civil. "The fire," wrote Motley, "which has consumed the last vestige of royal and sacerdotal despotism, had been lighted by the hands of Calvinists." And Ernest Renan says that Calvin succeeded "because he was the most Christian man of his generation."—Presbyterian Review.

We have frequently read paragraphs like the above, and they always start the enquiry in our mind, how can it help a man to fight for God and humanity to believe that "By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death?" And it seems to us to be going a little too far to call Paul a Calvinist. So far as Augustine and the rest are concerned, the Calvinists may have them for all we care, but when it comes to the great apostle of the Gentiles, we protest.

Another thing, if Calvinism be such a wonderful system, how is it that the Presbyterian ministers in Canada do not preach it? Our information is that sermons setting forth the five points of Calvinism are exceedingly rare. And we do know that zealous Presbyterians have frequently become quite indignant when it was urged that Calvinism is still the doctrine of their church. We have said, and we verily believe it, that if the Presbyterian ministers in Canada were to preach Calvinism plainly and frequently, their churches would be deserted.

We do not question but what Calvinists have done good, in spite of their Calvinism. The same men would have done vastly more good had they not been Calvinists. Calvinism is responsible for a great deal of infidelity. Calvinism has been the means of preventing hundreds, yes, thousands, of earnest souls from enjoying fellowship with God and His Son Jesus Christ. Calvinism has made Christianity contemptible to many minds.

A person does not have to believe in Calvinism in order to believe that God has the "absolute right to rule without any consultation of the creature." If we believed Calvinism it would be very hard for us to believe that "God is love." And what, let us ask, is the opinion of Ernest Renan? Suppose he did say that Calvin "was the most Christian man of his generation." When we want an authority as to Christianity, we shall apply to a believer, not to a unbeliever in Christ. It makes us tired to have Presbyterian papers extolling Calvinism and the Shorter Catechism when Presbyterian preachers do not preach Calvinism.

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Church Directory.

Any congregation of DISCIPLES OF CHRIST that has in its membership ten (10) paid-up subscribers to the CANADIAN EVANGELIST, may have free, upon application, a two inch church notice, after the model of the one given below.

ONTARIO.

HAMILTON.—Church, corner of Cathcart and Wilson Streets.

Lord's Day Services:

Public worship 11 a. m. and 7 p. m. Sunday-school at 3 p. m. V. P. S. C. E. at 8:15 p. m.

Prayer-meeting, Wednesday evening at 8. Strangers and visitors to the city are always welcome.

Geo. MUNRO, Minister, Residence: 85 Wellington St. North.

TORONTO.—Cecil Street (near Spadina Avenue).

W. J. Lhamon, 435 Euclid Ave., Minister.

Services:

Sunday, 11 a. m., 7 p. m.; Sunday School, 3 p. m.; Junior Endeavor, 4-15 p. m.; Senior Endeavor, 8:15 p. m.

Wednesday, Prayer-meeting, 8 p. m. Friday, Teachers' Meeting, 8 p. m.

All are cordially invited to these services.

BIBLE COLLEGE, TORONTO, ONT.

T. L. FOWLER, Principal.

The Class Rooms are in the Disciples' Meeting House, Coll St., and within a few blocks of the University.

No place affords better facilities for the preparation of young men for the work of the ministry. Arrangements will be made for the accommodation of those who are unable to matriculate in the University.

Correspondence Course in Bible Study.

We have, in connection with our School, opened a Correspondence Course in the study of the Bible for Sunday School and Endeavor workers, and also for young men who wish to qualify for the ministry.

For particulars, address

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C. A. FLEMING, Principal.

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THE WEEK—Is indispensable to all Canadians who wish to keep informed on current political and literary affairs. Its contributors and correspondents represent all parts of the Dominion.

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## THE Canadian Evangelist

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GEORGE MUNRO, - Editor and Publisher.

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Remittances sent by post office order or registered letter will come at our risk.

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

HAMILTON, FEB. 15, 1895.

In the report of the O. C. W. Board of Missions on page 6 of this issue, the payment to Japan Mission should read \$100, instead of \$1.00, as printed.

### Churches in the Dominion and Foreign Missions.

The last annual report of the Foreign Christian Missionary Society shows that of the eighty-six churches in the Queen's Dominion, thirty-six made contributions to this cause. This is a gain of four churches over the previous year. The aggregate of our gifts was \$1,337.50, a gain of \$300.94. We ought not to be satisfied until every church is giving something to evangelize the regions beyond. The time for a forward movement has certainly arrived. The open doors before us, the growth of our work in the heathen field, as well as the growth of our numbers at home, all point unmistakably in this direction. This is the great duty of the churches. By all means let us give far more this year than ever before in our history.

We hope that each church will make due preparation for the March offering. Make it a subject of devout prayer that the blessing of the Lord may be upon us. Do not be satisfied with simply a "hat collection." First agree upon the amount that your church should give, and then see to it that the full sum is raised. The apportionment of each church made by the Foreign Society should be raised by all means.

When it is considered that the Foreign Society now only asks the churches for one special collection in the year, the importance of special efforts being made to make the collection a special one will be clearly seen. Of course, if an offering be not made the first Lord's day in March, it may be made later; but then it may be overlooked entirely, and from mere thoughtlessness whole churches may be deprived of the opportunity of assisting to support the faithful men and women who are in the foreign field. We would therefore urge that all the churches make a contribution on the 3rd of March, or very soon after that date. If a church can not give much, that is no reason for giving nothing. A small sum that will show sympathy with the work is immensely better than nothing at all. Let it be the determination of every church and every Disciple to give according to their ability, be that small or be it great.

Let us remember, brethren and sisters, that above all reasons for engaging in the work of evangelizing the heathen is the command of our Lord, never yet recalled, "Go ye into all the world and preach the Gospel to every creature." In the face of that, those who love the Saviour should not waste their time enquiring, "What's the use? Do foreign missions pay? What success are the missionaries having? and such like questions. There is but one course for those who believe in Jesus Christ—"Go forward." We hope the churches in this country will all resolve to do their full duty on this occasion.

### What Do You Think of This?

In the village of Blenheim, Ont., there was recently closed a series of union evangelistic meetings. The Baptists, Methodists and Presbyterians joined forces for the time, and that everything might so work as to preserve good feeling, the following resolutions, as published in the Blenheim News, were adopted before the meetings began:

"That no language shall be used by any worker aiming at producing a bias in the mind of any anxious one towards any particular denomination during any meeting or any interval between meetings.

"That any previous persuasion of this kind with a view to these meetings be not valid or binding.

"That cards be used on which anyone coming forward may write name and address and denominational preference. Cards to be given by pastors or evangelists, and afterwards handed to the secretary for redistribution to pastors in denominational order, who shall then have the privilege of speaking to such persons whose names they receive in a more direct denominational way if they so choose.

"That in the event of any young person signing with denominational preference different from that of their parents, the pastor of the congregation preferred consult with parents and also with pastors of these parents if so requested.

"That no literature of a distinctively denominational description, or literature of any kind be distributed immediately before, during, nor for three weeks after.

"That we sink all denominational distinctions, except as above provided.

"That anyone known to violate these rules be reported to the secretary of the Executive."

Anyone who understands the apostolic method of evangelizing could not conscientiously subscribe to those resolutions. Why, if a person were simply to read word for word from the New Testament certain passages most appropriate when anxious souls are inquiring the way of life, he would be charged with violating the rules, and if he would not desist, would be summarily prohibited from taking any part in the union meetings.

Suppose, for instance, the Methodist minister should so far forget himself as to preach Arminianism, then the Presbyterian Calvinist would pounce upon him. For the Presbyterian minister, when he was ordained, declared that he believed that, "Some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death." How greatly then would his soul be stirred and his indignation aroused to hear the Methodist quote 1 Tim. ii. 4, which declares that God "will have all men to be saved and to come unto the knowledge of the truth."

And how could the Baptist go through a series of meetings without saying something about the importance of a regenerate church membership? But if he should allude to it, he would be denounced by the Pedobaptists for making an attack upon infant baptism.

We have not heard how those Blenheim folks got on dividing up the converts. If they have managed it without producing an amount of bitterness and backbiting that would remain in their memory for years, they have accomplished what Blenheim folks in other days, and other folks, too, in similar circumstances, have conspicuously failed to do.

### Liable for Damages.

The Indiana Supreme Court has recently made a decision which will be greatly effective in the fight against the saloon. A father brought suit for damages against a saloon-keeper who had sold liquor to his son. In consequence of drinking this liquor the son lost his life. The Supreme Court decided that the saloon-keeper was liable for damages, on the principle that he who sets in operation a dangerous force

is responsible for its evil effects. This is a sound principle, and is capable of application in other States. Saloon-keepers should be held responsible for their wrong-doing in every city and hamlet. Although money cannot pay for the damage which they inflict upon communities in breaking hearts, destroying homes and wrecking human lives, one way in which they may be forcibly dealt with is to make them financially liable for damages wrought by them in their murderous traffic.—*Herald and Presbyterian.*

The Indiana Supreme Court ought to know its own business, but we take leave to remark that if we were called upon to adjudicate a case like the above, we should not hold the saloon-keeper liable for damages, but the community that licensed the saloon-keeper. We are aware of the sin of the community being laid upon the saloon-keeper. The poor saloon-keeper, we fear, will have enough to answer for without suffering for the people. "Who are the people? We are the people." Let us take heed to ourselves.

### General Booth.

We have had a visit from General Booth, of the Salvation Army, in Hamilton. He spent a few days here and delivered a number of addresses. We heard him speak to the Ministerial Association, deliver a sermon on "The Christianity of Christ" to a large audience in Centenary Methodist church, and make a long address on the social work of the Army, all on Monday, Feb. 4.—morning, afternoon and evening. That was a big day's work for an old man. And a wonderful old man he is. A man who has made his mark in the world is an object of interest, and General Booth has made a big mark in this old world. And especially interesting is the man who has made his mark under the inspiration of Christ's love, and on behalf of the poor, the vicious, the criminal, the outcasts of society.

As we listened to General Booth describing "the Rescue Work" of the army in London, England, we felt that most assuredly the Lord Jesus must be looking down lovingly upon that work and all who are engaged in it. A work that reaches a great many drunkards, fallen women, and loafers, and saves 75 per cent of them, must excite the sympathy of Christian hearts. In that respect General Booth and his army exhibit faith in Christ and in humanity to an extent that is conspicuously lacking in many churches. Instead of "To the poor the gospel is preached," the legend might be written on the average church, "The very poor can't be reached by the gospel; there is no use preaching to them."

In another sphere General Booth betrays a want of faith in Jesus Christ and His word. Mr. Booth has organized an army, which he says is not a church, but which is a church in the popular sense of that term. That is to say, the Salvation Army is intended to fully minister to the religious needs of its soldiers. The army is not a preparatory department for any other organization on earth. It is not the idea of General Booth that after receiving some moral, religious and Scriptural training, the soldiers should graduate from the army into some church or other. Moreover, Mr. Booth holds tenaciously to the Bible, the whole Bible, and is unsparing in his denunciation of any preachers who depreciate any part of it. And he is very emphatic in asserting the Lordship of Jesus of Nazareth. And yet he sets himself above the Lord Jesus Christ when he in effect declares that the Saviour made a mistake in instituting the ordinances of Baptism and the Lord's Supper. The Salvation Army, as is well known, has no place for these ap-

pointments of our Redeemer. In thus setting aside the authority of the Son of God, General Booth is as much a Pope as the old man of the Vatican.

We feel strongly drawn to a strong man who is laboring, as we believe honestly and earnestly for the uplifting of humanity, but no feeling of admiration even for a brave and devoted man requires us to refrain from declaring, as Mr. Boville, of the James Street Baptist church, said to General Booth himself at the meeting of ministers referred to above, "That no human imperative should come between the human soul and the imperative of Jesus Christ."

### The Dominion Elections.

The date of the next general election for the House of Commons of Canada may be announced any day, and even if another session of the present Parliament shall be held, we shall have an election for a new Parliament before very long.

Without going into the questions which divide the parties in Dominion politics, there are several things that may be said, ought to be said indeed, by a religious paper.

1. Every Christian should solemnly resolve that his vote and influence shall always be cast on the side of that "righteousness which exalteth a nation." And he should speak out emphatically against bad men and bad measures even if his own party is thereby criticised. The policy of one party may be better than that of the other, and no man should be blamed for adhering to that party which represents most fully his views of what will further the interests of the country at large, but it should ever be kept in mind that truth and righteousness in public men and in the carrying on of the nation's business are to be esteemed as of as great importance as in private affairs. In a word, Christian people should see to it that those whom they vote for are men that can be depended upon to prefer the true to the false, the right to the wrong, the clean to the unclean. One of the most discouraging sights in these days is to see a decent, clean Christian throwing up his hat and marching to the polls to vote for a moral leper. Christians should insist upon having men with good reputations to vote for.

2. There is an evil rampant in our land at present and it is, that the great mass of the voters have no voice as to who the man shall be for whom they may cast their votes. The few—the caucus—the clique—the ring—the machine—select the candidate, and the party is expected to support their nominee whether he be good, bad or indifferent. The remedy for this is for the rank and file of the party to insist on having a say as to who the nominee of the party shall be. We are told that as things have themselves now in Canada everything is cut and dried by the wire-pullers of the party. They call a convention of delegates to their own liking, which convention rarely fails, if ever, to register the wishes of the aforesaid wire-pullers. Some other method must be adopted if we are to have good government in this country. Men of character and of Christian principle must refuse to be mere puppets in the hands of unprincipled schemers, whose principal object in politics is to feather their own nests, and to whom the commonweal is of no account whatever. We would therefore strongly urge the Christian voters and all other men who value the true interests of Canada to attend the "primaries," or whatever they may be called, and the nomination convention of their parties, and let their voices be heard for good men and good measures.

3. That the question of the prohibi-

tion of the liquor traffic "will not hold down" in Canada is one of the hopeful signs of the times. We think it a reasonable opinion that a large majority of the voting population of the Dominion are in favor of the enactment of a prohibitory liquor law. The difficulty is to find means by which the full weight of prohibition sentiment may be expressed.

A plan that it seems to us is feasible, and might be made effective, is for Conservative prohibitionists to attend the nominating conventions of their own party and exert themselves to have reliable prohibitionists nominated, and in like manner Reform prohibitionists. By such means, whichever party might be in power, a majority of prohibitionists would, we believe, be in Parliament. It would then only remain for them to unite irrespective of party issues and move for the immediate adoption of a prohibitory liquor law. And we may be very sure that no Government, Tory or Grit, in Canada would resign to escape the responsibility of seeing such a law enforced. The general political situation would be unaffected. Notice would be simply, but emphatically, given that whichever party might hold the reins of power the people of the Dominion were determined upon the extermination of the legalized liquor traffic.

### Editorial Notes.

Dr. Lyman Abbott, of Brooklyn, Henry Ward Beecher's successor in Plymouth church, says they avoid the word "missions" to designate their work among the poorer classes, as tending to make an improper distinction between the rich and the poor. Instead they speak of "branches" of the church. Those who worship at the "branches" are members of the church, having all the rights and privileges thereof.

What we would like to be able not to believe is the statement that the Dominion Government paid \$1,500 for a "Requiem Mass" which was celebrated in Ottawa for the repose of the soul of the late Sir John Thompson. If that money was paid for that purpose it was a gross outrage, and we shall be very much disappointed if when Parliament meets a demand is not made upon the Government to pay the money back into the treasury. If the Government want masses said for the late Premier, they should pay for them out of their own pockets. But don't those masses come pretty high? Fifteen hundred dollars! It is to be hoped there are cheap masses, too, or what will become of the poor souls of the poor saints? It seems that even a good man—an extra good man—the Pope himself—cannot get into the Catholic kingdom of heaven without money and without price.

The Northwest Baptist of Jan. 1 is happy in claiming close kinship with the English Baptists. We should like to know if our Winnipeg friend includes in his Baptist family those open communion, open membership, so-called Baptist churches in England, which receive unimmersed people into their fellowship, and even make deacons of such.

THE SHORTER CATECHISM.—Dr. Boyd, of Scotland, who used to be well known in this country by his delightful essays, "The Recreations of a Country Parson," in a sermon recently preached in Edinburgh, took occasion to throw in a reminiscence to the effect that when he was a boy he had to repeat the half of the Shorter Catechism after coming from church on one Sabbath and the other half on the following Sabbath, and it was no trouble, it was so firmly rooted in his memory.



He said he had been a doctor of divinity for thirty years, and to this day when he was in any difficulty on any question of theological science, he reverted to the definitions of the Shorter Catechism, than which he knew no better. Some years ago, Dr. John Hall, of New York, also made a very pleasing testimony—that when as a young man attending church services, if he had heard any statement in the sermon of which he felt uncertain, he was wont to try it by some plummet line of the Shorter Catechism, and that thus while still a youth he could find his home training in that little book "profitable for doctrine."—*Presbyterian Review*.

What those doctors of divinity regard as a great merit, we are convinced is the chief evil growing out of the use of the Shorter Catechism. The placing of a human standard between a man's mind and the divine standard is not a good, but a snare. From our standpoint it is taking a mean advantage of a boy to teach him the Shorter Catechism. Why not fill his mind with the unadulterated Word of God, instead of with a mixture of Scriptural doctrine and unscriptural dogmas?

In 1866, when I was first in Europe, I could not carry a copy of the Bible inside the walls of Rome. Last year there were twenty-nine Protestant chapels in the city of Rome, and preaching openly carried on in them with impunity, the Pope and cardinals finding it impossible to interfere.—**DR. A. T. PIERSON.**

And yet our Roman Catholic friends claim that the influence of the Pope is increasing. When the Bible goes up the Pope goes down, even as darkness flies when light appears.

Read this carefully:

J. S. Lamar, in the *Christian Evangelist*, sounds this true note: "Our peculiar views may be right or wrong; our interpretations, correct or incorrect; our doctrines, sound or unsound; far below all these in basic relation and infinitely more important than they, is the postulate that the New Testament—in its faith, its ordinances, its precepts, and its doctrines—is implicitly trustworthy, and must be implicitly trusted. At whatever cost of preference or prejudice, of traditional doctrine, usage or practice, what this divine authority clearly and expressly teaches and requires must be accepted and rested in as a finality. This, and this only, is right and true and saving; this, and this only, is the true and practical basis of union."—*Guide*.

Now read it again, and again, and once more. Those are most wholesome words. When we lose sight of the truth they declare, we are gone.

The Judicial Committee of the Privy Council, having decided that the Roman Catholics of Manitoba have the right to apply to the Government for remedial legislation in the separate school matter, the great political question in Canada now is, what will the Dominion Government do, or propose to do? We do not, of course, know. But we have a very strong conviction that Manitoba should be allowed to settle the matter for herself. If, moreover, the Roman Catholics should be accorded special privileges, there will be trouble upon trouble. As we have repeatedly observed, what is needed in a country like this is a public school system purely secular. Once even religious exercises are introduced, the school assumes a sectarian character. The State has no business to teach anybody's religion. It is very unreasonable for Roman Catholics to wish to keep the secular education of their children in their own hands. If the Roman Catholic church were the true church, it would not fear being brought into contact with any and all faiths. The Catholics always fear the light. Their policy is to keep their children in the dark.

**K. D. C. Pills cure chronic constipation.**

**Omnibus.**

**NOTICE**—We can not publish anything unless we know the real name of the writer, and not always then.

The address of Bro. Silas Moot is changed from Westville, Ind., to Francisville, Pulaski County, Ind. We are glad to hear that Bro. Moot is prospering in his new field.

If you are on the lookout for a good series of Sunday school supplies, send for samples to the Christian Publishing Co., 1522 Lucas Place, St. Louis, Mo. See advertisement on Page 8.

The church at Aylmer is asking their brethren throughout the province to assist them to rebuild. We trust their appeal will be heeded, and responded to heartily, and liberally. This is a time for exhibiting Christian fellowship.

We have pleasure in making this paper a special Foreign Mission number. And very particular satisfaction does it give us to be able to present our readers with such excellent likenesses of Sister Kioch and Dr. Macklin.

In the hurry of getting out the last paper we omitted to state that Bro. R. Bruce Brown, of Yale, Mich., visited Aldborough while we were there and preached three times at Rodney, once at West Lorne and once at Eagle.

**THE PREMIUM BIBLE.**—"I received the Premium Bible all O. K. The type is clear and distinct. The book is fully up to my expectations." Our agents will make a mistake if they do not urge our friends to accept this very liberal Bible offer.

The Police Commissioners of Hamilton have appointed Sergt.-Major Smith, an old, tried and capable officer, and a worthy, God-fearing man, as we are credibly informed, to be Chief of Police for the city. And therein do we rejoice, for only such a man can fit the position.

Few things that have appeared in the *EVANGELIST* have given us more pleasure than the advertisement of our Bible College, which was inserted for the first time in our last issue. Our people should rally as one man to the support of Bro. Fowler in that work.

We are not at all surprised to hear that the students at the Bible School think Bro. T. L. Fowler is just the man to conduct such work. We know him of old. Young men will not pass through his hands without knowing the difference between the Law and the Gospel.

As Bro. T. L. Fowler may feel a little delicacy in the matter, we take it upon ourselves to remind those who subscribed to the Educational Fund of the Co-operation at the Annual Meeting, or later, that the money is now needed and that all subscriptions should be paid at once, if at all possible.

We have heard many kind words for the last *EVANGELIST*, as for instance, that it was one of the best numbers we have ever published. No one has sent a complaint because the regular Jan. 15th number did not appear. We thought our friends would appreciate the situation and be good-natured over it.

**Skin Diseases.**

Skin diseases are more or less occasioned by bad blood. B. B. Cures the following skin diseases: Shingles, Erysipelas, Itching Rashes, Salt Rheum, Scald Head, Eruptions, Pimples, and Blotches, by removing all impurities from the blood from a common Pimple to the worst Scrofulous Sore.

We are pleased to note the cheerful faith and confidence of our foreign missionaries as expressed in their letters home. If they who are in the field wrestling with the hosts of heathenism are not discouraged, why should we be? No doubt but those faithful men and women will in due time reap an abundant harvest.

We trust no reader will omit to peruse very carefully the appeal by Bro. F. E. Meigs, which is on the eighth page. Many of our people saw and heard Bro. Meigs, and all who saw him know that he is one of the Lord's noblemen. He should be provided with ample funds for the support of his school.

The article by Mrs. Bradley—"The Glamour of Gold,"—which is in this issue, was published once before in this paper, clipped from a paper to which Mrs. Bradley was then contributing. Now that our readers have come to know the author so well, we are sure they will enjoy reading it again fresh from her own hand.

It rests largely with the preachers and elders as to whether the March collection for Foreign Missions will be what it ought to be or not. A hearty, cheerful commendation of the work disposes the people to give. Speak a good word for the missionaries and their work, brethren. Do not fail to announce the collection Feb. 17 and 24.

And while we are writing of the Bible school, we are reminded that very little has been said since the Annual Meeting by way of urging our people to support it financially. We make bold to say that every Disciple in Ontario should count it a privilege to contribute to its funds. A large number of small contributions would meet the present need well.

Bro. D. Stewart, who as last *EVANGELIST* stated had recently left Grand Valley to resume his studies at Des Moines, Iowa, expects to complete his college course next June. He desires then to return to Ontario to spend his life in preaching the gospel. He will be ready for evangelistic or pastoral work. He would like to know very soon whether his services will likely be required here in Ontario. His address is 1173 Twenty-seventh street, Des Moines, Iowa.

In another place will be found the report of the recent annual meeting of the North American Life Assurance Co. It must be exceedingly gratifying to the friends of the company, especially considering the long period of financial stringency the country has been passing through. The readers of the *EVANGELIST* will make no mistake if they give a cordial reception to the agents of the North American Life Assurance in a good company is a good thing, and the North American is a good company.

**THE MISSIONARY VOICE.**—The latest number is packed with notes and articles on giving. There is enough material in this issue for a dozen sermons or talks on this topic. This number is intended to help the March offering for Foreign Missions. A supply will be sent free to every church that calls for them. In ordering, please state how many you can profitably use. Send all orders to A. McLean, Box 750, Cincinnati, Ohio. A copy of this paper should go into every home.

The Buffalo, N. Y., *Commercial* has a page, once a week, devoted to church news. In a recent number Dr. Gifford spoke of the Apostles Paul and Peter as Baptists, whereupon "Cornelia Japonica" asked Bro. Gifford to indicate to which one of the below-named bodies of religious people our much-

beloved Paul and Peter belonged: Regular Baptist church (North), Regular Baptist church (South), Regular Baptist church (colored), Six Principle Baptist church, Seventh Day Baptist church, Freewill Baptist church, Original Freewill Baptist church, General Baptist church, Separate Baptist church, United Baptist church, Baptist Church of Christ, Primitive Baptist church, Old Two Seed in the Spirit Predestinarian Baptist church (Vide the U. S. Census, 1890). Perhaps the inquiring Athenians, when questioning the great apostle to the Gentiles on the famous Areopagian heights, asked him: "Rev. Paul, D.D., LL.D., Ph. D., are you one of those Old Two Seed in the Spirit Predestinarian Baptist Christians, or simply what the disciples were first called at Antioch."—*Christian Evangelist*.

**Church News.**

**AYLSMER.**—On Sunday morning last, shortly after eleven o'clock and just after the services in the various churches had commenced, an alarm of fire caused a large portion of the male members of the congregation to leave their pews and make all haste to the east end of the town, where the Disciple church was seen to be on fire. In the Methodist church, which was only a block away from the scene of the fire, the service was withdrawn altogether. It was seen by those who were earliest on the spot that the church was doomed to destruction. The fire, which had originated in the back end of the church, had worked its way to the front and climbed to the very top of the tower, which was a mass of roaring flame. The weather was bitterly cold and a strong wind was blowing from the northwest, and at one time it was feared that Dr. Fear's residence across the road would be destroyed. The firemen were on hand in good time, and there was a fine pressure on the hose as soon as they were laid and the water turned on. With the exception of one or two little mishaps the firemen worked nobly and well under exceptional difficulties of wind and weather, as well as the absence of their chief, who did not hear the alarm and was not present to render his valuable assistance. This was no fault of his, as the wind carried the sound of the bell in an opposite direction. The organ, most of the chairs and a few of the seats were got out, but the building was a total wreck. The whole fire department of Toronto could not have saved it under similar circumstances. The Disciples are not a strong body here, and their loss will be a severe one. The church had been repainted and repaired throughout, and was neat and comfortable. The loss will be about \$1,200, with \$500 insurance. The fire originated undoubtedly from the pipe or chimney from the stove in the school-room, which had been lighted by the caretakers, Mr. and Mrs. C. Finch, but a short time before. Mr. Finch was just starting a fire in the furnace when the alarm was given. Our Disciple friends have been tendered many words of sympathy during the past few days, and we trust that when they start to build it will take tangible form in the way of good subscriptions to help them in their hour of trouble.—*Aylmer Express*.

**ST. THOMAS.**—Our work is moving on nicely. We had twenty confessions and baptisms in January. We are expecting great things from our meeting in March. **W. D. CUNNINGHAM.**

**WALKERTON, Feb. 5, 1895.**—The series of meetings with the church at this place, which began on Lord's day, Jan. 13, were brought to a close on Thursday evening, the 31st ult. There were six added to the church by confession and baptism and one by letter. As per report in last *EVANGELIST*, Bro. Jas. Lediard did the preaching, and I may just say that he has shown himself to be a workman that needeth not be ashamed, rightly dividing the word of truth. The storming held high carnival the second and third weeks of the meetings and prevented the brethren from the country from being present. We think that apart from the accessions much good has been done by the clear, forcible, convincing and kindly manner in which our brother presented the truth. The subjects were well chosen and listened to with profound attention. I would further add, that as a church we feel that we made no mistake in choosing Bro. L. to come to our assistance, and we look forward in hope that we may again have him to hold a like meeting. **N. C. ROYCE.**

**LONDON, Feb. 13.**—Work prospering. Cold weather, hard times and much suffering. Six confessions and baptisms since last report at regular services. **GEO. FOWLER.**

**YALE, Mich.**—The work at Yale is promising. Bro. McLellan and wife and two sons and daughter, from Dakota, lately took membership with us, also Bro. and Sister Travis, from Canada. We have a good Sunday school and Y. P. S. C. E. and about ninety members in our church. I lately preached a few evenings at Bro. Ferguson's school house in Novesta, and six made the good confession. **R. BRUCE BROWN.**

**WINGER.**—A private letter from Winger contains the following: "We have not yet engaged a minister, but we are in correspondence with several, and hope to be able to decide upon one before long. Our Sunday morning meetings are very good. The Y. P. S. takes charge of the evening meeting, which is also well attended."

**Co-operation Notes.**

**Contributions.**

**Home Missions.**  
Acton Y. P. S. C. E. . . . . \$10 00  
Portage La Prairie church . . . 26 50  
International Bridge church . . . 1 00  
Mrs. John Thomson . . . . . 3 00  
Thomas Whitehead . . . . . 5 00

**Educational Fund.**  
Thos. Whitehead, Walkerton . . \$ 5 00  
A friend, West Lorne . . . . . 2 00

Three-quarters of the Co-operation year is past and the contributions so far are but a small fraction of the amount required.

Many of our preachers seemingly take very little interest in Home Missions. We have for years endeavored to keep the interests of the work before the churches and especially before the leaders in the work. On the whole we have much for which to be thankful, but there are some churches from which we should expect better things.

**T. L. FOWLER, Cor. Sec.**  
48 Shannon street Toronto.

**Beyond Dispute.**  
There is no better, safer or more pleasant cough remedy made than Haggard's Pectoral Balsam. It cures Hoarseness, Sore Throat, Coughs, Colds, Bronchitis and all throat and lung troubles.

**Ringing Noises**  
In the ears, sometimes a roaring, buzzing sound, are caused by catarrh, that exceedingly disagreeable and very common disease. Loss of smell or hearing also result from catarrh. Hood's Sarraparilla, the great blood purifier, is a peculiarly successful remedy for this disease, which it cures by purifying the blood.

Hood's Pills are the best after dinner pills, assist digestion, prevent constipation.

Woman's Work.

O. C. W. B. M.

President, Mrs. W. B. Malcolm, 620 Church St., Toronto; Cor. Sec., Miss L. V. Koch, 225 Masla St., Hamilton; Treasurer, Miss Jennie Fleming, Kilsyth.

Japan Letter.

Tokio, Jan. 9, 1892.

TO THE O. AND M. P. C. W. B. M.: DEAR SISTERS,—The old year has gone with its cares, its disappointments, its pleasures; the new year has opened with its fond hopes that great things may be accomplished for the extension of Christ's kingdom during the year.

A retrospect of the work of the past year is in many points satisfactory. The children in the Charity schools are cleaner, more orderly, and what is best of all, have learned many sweet lessons about the Saviour who loved little children. Many of them, too, have been little missionaries to their own homes.

In calling on their parents during the past six months many of them told us how their children had told them of Jesus and His love, and some were eager to learn more. Many of them so poor they could not put aside their work to attend the meetings; were rejoiced to have us come and see them and tell them still further of this strange story.

One woman, who comes to the meetings as often as her work will allow, told us how her little boy had told her about Christ and urged her to come and hear the teacher tell more. She seems very much interested and we hope to see her soon become a Christian.

Today two of our oldest girls told my helper they wished to be baptized, but their fathers would not allow it. Their mothers, one of whom generally always attends the meetings, are quite willing. But here in Japan a woman's voice has little or no weight.

I hope to be able to tell you in my next that we have prevailed upon their fathers to allow them to do what they feel and know to be right. Both of the girls have attended the school over a year and are well acquainted with their duty.

We had such a nice woman's meeting this afternoon. They listened to the lesson so attentively. They are now able to sing a little, and they do try so hard to spell out the words.

must be done and I am the only one here to do it, why there is no choice in the matter. I shall, however, still keep up the work on Matsagawa-cho, but will not be able to give it the attention it should have, nor will I be able to extend this work, as I had hoped to do.

God knows best. If it be His will that I train these girls to be worthy laborers in His vineyard, who will say it was in vain? Pray for us, dear sisters.

Wishing you all a very happy, prosperous and bright new year, I am, Yours lovingly, M. M. RIOCCH.

Ontario Christian Woman's Board of Missions.

The following sums have been received, and payments made, from Jan. 7, 1895, to Feb. 12, 1895:

Table with columns for Receipts and Payments. Receipts include Auxiliaries at Hamilton (\$5.85), Owen Sound (5.00), Foreign Missions, C. W. B. M. of the Maritime Provinces (\$125.00), Auxiliaries at Winton (3.60), Selkirk (3.75), Church at Selkirk (collection) (1.25), Kilsyth (2.24), Stayner (4.00), Walkerton (1.35), Hamilton (3.45), Blenheim (2.00), Sisters of Bowmanville church (collection) (1.45), Mts. Tho. Whitehead, Walkerton (1.00). Payments include Japan missions (1.00).

JENNIE FLEMING, Treasurer. Kilsyth, Feb. 12, 1895.

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

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

C. E. Notes. T. L. FOWLER.

Feb. 24.—To what has Christ opened your eyes?—Acts ix. 1-11; 17:21. Christ while upon earth opened the eyes of the blind. His apostles put forth the same power in His name, men that had never beheld the light of day, but had lived in one continuous night, looked out on all the grand and beautiful things of creation, and rejoiced in a power so merciful.

This same Saviour, now at God's right hand, has power to dispel the mists and clouds that obscure our spiritual vision, that we might see God as He is in His wonderful love towards men, and rejoice in the most glorious fact of sins forgiven. To what is man, the sinner, blind?

1. To his own best interests for time and eternity. He feeds upon the husks and leaves untouched the rich and life-sustaining manna from heaven. He endeavors to slake his thirst from poisoned streams, while the great eternal fountain sends forth in abundance for whomsoever will its pure, sparkling waters of everlasting life.

2. Man is blinded to God's love and mercy. He insists on breathing into his lungs the putrid, foul air, laden with germs of deadly and loathsome diseases, and turns his back upon the land that is flooded with the pure, invigorating atmosphere from the eternal realms.

3. He closes his eyes to the loving invitation of Jesus. 4. He is blind to Heaven itself. To what has Christ opened our eyes? We cannot find language to enumerate Indigestion is stubborn but K. D. C. overcomes it.

or express ourselves. Out of darkness into light at one bound. Have our eyes been opened spiritually? Are we in the light as God is in the light?

1. Christ has opened our eyes to a more beautiful world. All nature takes on a more beautiful form and assumes a brighter hue, as our hearts are flooded with the sunlight of heaven.

"To him who in the love of nature holds Communion with her visible forms, she speaks A various language."

To the man born again nature speaks in various ways and with gentle voice. He sees God in nature, behind nature and above nature. He sees him as His Father and Christ Jesus as his Redeemer.

2. Our eyes are opened to the true end and object of life.

3. Christ has opened our eyes to the proper value of man. All men are our brothers. For them and for us Christ died. Man is a creature whom God so loved that He gave His only begotten Son.

4. We behold the sinfulness of sin. 5. Our eyes are opened to the goodness, mercy, long-suffering, forbearance and unchangeable love of God.

6. To Christ's great sacrifice. How does Christ open our eyes?

Not in any mysterious, hazy way, but through himself, as set forth by the Holy Spirit in the gospel. Jesus is the light of the world.

Bible lights: (1), The world blind and in darkness, Acts xxviii. 27; Isa. vi. 9; (2), Christ the light of the world, John i. 9; Isa. xxix. 18; (3), Faith requisite to sight, Heb. xi. 1; Mark x. 52; (4), Faith proved by obedience, John ix. 7, Heb. xi. 7; (5), Christ the power of salvation, John ix. 11; Isa. xlii. 7.—JOHNSON COM.

March 3.—Spiritual death and spiritual life.—Rev. iii. 1-3; 7:13; 20:27. Life or death—which shall it be? Christ brought life and immortality to light.

The churches spoken of in Revelation were in a dangerous state. What about ourselves, our own congregations? It is a most deplorable condition of things for a congregation to gradually decrease in spiritual power and usefulness. To see its light growing dimmer and dimmer and to feel its pulse-beats fainter and fainter is enough to make the angels weep and Satan to rejoice.

What indicates spiritual life in a congregation?

1. Activity in all departments. This is essential to all development. Where there is life full and vigorous there is activity. The most active institution on earth should be the church. The enemy is insidious and increasing in his opposition. Not for one moment should the light of the church be dimmed or eclipsed, for tossed upon the billows of the great ocean of life are immeasurable frail crafts in danger of being wrecked upon the rocks or stranded upon the sands.

2. A second sign of spiritual life is the natural result of the first—wide-awake, earnest, enthusiastic meetings, both mid-week and Sunday. It has been said that the prayer-meeting is the pulse of the church. Judging by this standard, in what condition is the heart of the church? To hear a good, warm, earnest exhortation in some of our prayer-meetings would be like hearing a voice from the dead.

To have little desire to attend the meetings of the church is a sure symptom of a deadly disease. Our C. E. meetings, if properly conducted, are a potent factor in instilling life into dead and sleepy congregations. To visit a model C. E. prayer-meeting you would see at a glance that they did not believe in

DR. WOOD'S Norway Pine Syrup. Rich in the lung-healing virtues of the Pine combined with the soothing and expectorant properties of other pectoral herbs and barks. A PERFECT CURE FOR COUGHS AND COLDS. Hoarseness, Asthma, Bronchitis, Sore Throat, Croup and all THROAT, BRONCHIAL and LUNG DISEASES. Obsolete coughs which resist other remedies yield promptly to this pleasant pine syrup. PRICE 50c. AND 80c. PER BOTTLE. SOLD BY ALL DRUGGISTS.

women sitting like Egyptian mummies in the church. We believe what Paul says in Gal. iii. 28. Feet-washing is as much bidding on the church to day as the forbidding of women to speak. Both were local customs.

3. Another condition of spiritual life is a burning desire to send the gospel to all the world. Liberal contributions to all good work are made.

4. A definite line of demarcation is laid down between the church and the world. All who would come in must come in Christ's own appointed way.

5. A live congregation looks after its poor, and do not throw them upon the mercy of the State.

6. Everywhere you see manifested a burning desire for the salvation of souls.

7. A live, spiritual congregation has a wide-awake, active official board. Christian Endeavorers, let us, "trusting in the Lord Jesus Christ, do just what the Lord would like to have us do."

In all of our work let us have in us that mind which was in Christ Jesus. The love of Christ constraineth me.

Lobo Y. P. S. C. E.

This society was organized on Nov. 4, 1891, with a membership of twelve active and four associates. Since then our little few have been trying to work earnestly for "Christ and His church."

At the beginning of 1894 we had a membership of, active, 28; associate, 35. Since Jan. 1, 1894, up to date number added to the society, active, 2; associate, 1; transferred from associate to active list, 1; removals, 3; non-attendants, active, 5; non-attendants, associate, 10; deaths, 1; net membership, active, 24; net membership, associate, 25; net membership, affiliated, 14. During the past year the average attendance was 30; denial money during the year, \$8.74; give to both Home and Foreign Missions, \$22.74; amount raised for other purposes, \$52.82.

We are now working on in the new year with renewed efforts. Our prayer-meetings are fairly well attended, and I think we are growing spiritually. More of the members are taking part in the prayer service, which is a great benefit to any society.

When we had Bro. McLeod of Evansville, Ind., with us last October holding a protracted meeting, the Christian Endeavorers were awakened to be more earnest and active, and we hope and pray the fruits of our mutual labors may be reaped in the near future.

We would ask the prayers of all other Endeavorers, and if you have any suggestions you could offer we would be very pleased to hear from you through the columns of this paper.

GRACIE McCLURO, Cor. Sec.

K. D. C., the King of Dyspepsia Cures, try it.

TO THE DISCIPLES IN CANADA. The Missionary Intelligencer.

A MONTHLY MAGAZINE. ORGAN OF THE FOREIGN CHRISTIAN MISSIONARY SOCIETY, AND OF THE GENERAL CHRISTIAN MISSIONARY CONVENTION.

There is no more important or beneficent movement in modern times than Modern Missions. It is one of our chief glories as a people that we are taking a hand in world-wide evangelization. Short of this we could not be loyal to Christ's commission.

The Intelligencer should go into every home of the Disciples. This is doubly true now in Canada in view of the following circumstances:

As a recognition of certain services to be rendered by Bro. W. J. Lhamon, of the Cecil St. Church, Toronto, the managers of the Magazine have generously offered the Cecil St. Church the income from all subscriptions obtained in Canada. This income is to be applied wholly to the Cecil St. Building Fund. The Intelligencer is worth far more than the subscription price, which is very low. Besides, by subscribing you help Cecil St. Church just that much.

Try it a year. Subscribe, and remit to

James D. Higgins, 9 Adelaide St. East, Toronto. SINGLE SUBSCRIPTION, 80 Cts. IN CLUBS OF TEN OR MORE, 40 Cts. Each.

[We have pleasure in commending the above to the readers of the EVANGELIST. Fifty cents a year is not much. You get big value for your money, and you put half a dollar where it will help a good cause.—ED. EVANGELIST.]

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"The New Crusade."

Hundreds of preachers have reported that they will do what they can to increase the number of contributing churches this year. The outlook for larger offerings for Foreign Missions is good. The fact that only 25 per cent of the churches gave anything last year, surprised many thousands. It awoke them from their optimistic slumber and from delightful dreams. Many are determined that the black squares in the diagrams shall give place to white ones. The end of the year will see, we feel confident, a great improvement.

More churches are going to observe the Foreign Missionary Rally than did last year. The main purpose of the Rally is to sound out the truth. The people need a knowledge of the facts. When they know they will give as they never have done. There should be much searching of heart and much fervent prayer between now and the first Sunday in March.

Let the time for the offering be kept steadily in mind. If at all practicable, let the offering be made on the day named. There is effectiveness in unity of effort. Let a thorough canvass be made of the congregation for pledges and for cash offerings. The basket collection must not be depended upon for funds with which to evangelize the world. Our offerings must be on a scale worthy of the greatest of all enterprises.

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

"He's a Little Feller."

Walking down the street the other day I saw a newsboy seated on a grating in the sidewalk, up through which came a little warmth from the basement below. He had something beside him covered up with a dirty, ragged old handkerchief, and as I sat down alongside he cautioned—

"Look out now, don't hurt him."

"What is it?"

He lifted the handkerchief, with the greatest care, and there, on one of the iron bars, huddled up and half frozen was a little brown sparrow just able to fly.

"Where did you get him?"

"In the street out there. Got so cold he was tucked."

"What will you do with him?"

"Get him good and warm and let him go. He is such a little feller, and so he orter have a fair show."

"And he shall," said I.

I added my efforts to Jack's, and after a few minutes the bird began moving about in a lively manner and giving vent to his satisfaction in a series of chirps. Jack lifted him, gave him a toss in the air, and away he sailed for his nest under a cornice.

"He's all right now, Jack."

"Yes, 'cause he's had a boost. Boys can get along most anyhow," said Jack, as he shivered in the cold sweeping blast up from the river, "but birds is such little fellers that we've got to sort o' hist and tote 'em round now and then. He's all right now, and we're all right, and good-bye to you."

"Good-bye, Jackie," I said, involuntarily raising my hat as the tattered, kind-hearted chappie flew around the corner.—Our Dumb Animals.

J. B. THOMPSON, Esq., of the firm of Thompson Bros., Builders, 34 Bolyat St., Toronto, Ont., writes: "I have had Dyspepsia for 12 years, very bad at times; have tried a number of doctors and patent medicines, but could get no permanent relief. I purchased a package of K. D. C., and before I had finished it, the symptoms were all gone, and I now enjoy better health than I have had for years. I can recommend it to any one."

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, 35 Wellington Street North, Hamilton, Ont.

THE PULPIT begins its tenth volume under most favorable auspices, having purchased the subscription list and good-will of the Living Words magazine, and consolidated the two. The current number contains complete sermons by Rev. Dr. Noble on "Bad Mothers;" Rev. J. E. Lancelley on "A Poor Policy;" Rev. Dr. Elyton on "The Useless Christian;" Rev. W. L. Watkinson on "The Present Blessing;" Rev. Dr. Howe on "The Kingdom;" Rev. Dr. Hoge on "The Fulfillment of Joy;" Rev. Dr. Brown on "Cold Courtesy;" and Rev. Dr. Cuyler on "Practical Praying." The Pulpit gives every evidence of prosperity, and at the reduced subscription price it deserves success. One dollar a year; ten cents a copy. Edwin Rose, Publisher, Buffalo, N. Y.

THE CHRISTIAN ARBITRATOR AND MESSENGER OF PEACE has entered upon its twenty-fifth year, and removed from Richmond, Indiana, to Philadelphia, Pa. It is a bright monthly, handling the subject of peace and arbitration from a Christian standpoint. The leading article, "War in the Old Testament," by the late London banker, Geo. Gillette, puts a new light upon the subject, and is worthy of study by all pastors and Christian professionals. It has a resume of the peace work being done by the W. C. T. U. and other peace societies, both in America and abroad, and much to interest these workers. Takes great interest in the labor movements, and should be read by working men, especially Christian working men. It will be the organ of the Christian Arbitration and Peace Society, and is published at the extremely low price of 25 cents per annum, education rather than profit being its purpose.

THE CANADIAN MAGAZINE for February is to hand. This magazine seems to us to be improving with every number. See advertisement on another page.

Fainted in Church.

THE DEPLORABLE CONDITION OF A YOUNG LADY IN BROCKVILLE.

A Case That Created Much Interest—Almost Bloodless and Frequently Consigned to Her Bed—Again Enjoying Complete Health.

From the Brockville Recorder.

Readers of the Recorder have no doubt followed with interest the many instances related in these columns of recoveries—sometimes of a very remarkable nature, of persons affected with disease of different kinds, by the use of Dr. Williams' Pink Pills. Apart from the marvellous recoveries, the accounts were interesting to the people of Brockville and vicinity from the fact that this town is the home of the Dr. Williams Co., and the place where the celebrated medicine is made. The family of Mr. Thomas Humble, residents on Park street north, furnish a case of such recovery no less notable than many previously published, that will be of particular interest in this community. Mr. Humble is an employe of Bowie & Co., brewers, and is well known and highly respected by many of our citizens. The member of his family whose cure we have mentioned, is his eldest daughter Carrie, a girl of about 19 years of age. The facts in the case were first brought to the notice of the Recorder by Mr. Wm. Birks, a well known merchant tailor, who on one occasion assisted in remov-

ing Miss Humble, who was attacked with a fit of extreme weakness while attending service in the Gore street Methodist church. The other evening a reporter visited the home of the family in question, and upon stating his mission to Mrs. Humble, the story of the case was briefly related, not however, with any desire for notoriety, but rather a determination on her part that it should be given if it might in the least be of benefit to others similarly afflicted. According to her mother's story, Miss Humble's illness dates back to the summer of 1889. Her trouble was extreme weakness and exhaustion, caused by weak and watery blood. She was subject to severe headaches, heart palpitation, and other symptoms which follow a depraved condition of the blood. Often while down street on business the young lady would become so exhausted by the walk as to be scarcely able to get home, and she was frequently confined to her bed for weeks at a time, and had to have her meals carried to her. For a period of over three years she was almost continually under medical treatment. The doctor's medicine would prove of benefit while being taken, but as soon as the treatment was discontinued the patient would become worse. Her friends were much discouraged and feared she would not recover. In the winter of 1893 Mrs. Humble read of a similar case, where a cure was brought about by the use of Dr. Williams' Pink Pills. This prompted her to give them a trial in her daughter's case, who was at the time so weak that she could not leave her room. The result was remarkable. There was soon a marked improvement, and by the time two boxes were used Miss Humble appeared to be so much recovered that the treatment was discontinued. But it later became evident that the patient had not been fully restored, for after a few months there was a return of the trouble. Miss Humble was sent on a visit to some friends in the United States in the hope that a change of air would prove beneficial, but she returned to her home worse than when she went away. Her mother was then determined to give Dr. Williams' Pink Pills a further trial, and the result proved most gratifying, as the girl's health has been completely restored, and she is to-day as well and strong as any girl of her age. Mrs. Humble told the story of her daughter's illness and recovery with an impressiveness that carried conviction of its absolute truthfulness. Miss Humble also corroborated her mother's statements and they can be vouched for by many of her friends in the church, the Sunday school, and others.

Dr. Williams' Pink Pills are an unfailing cure for all troubles resulting from poverty of the blood or shattered nerves, and where given a fair trial they never fail in cases like the above related. Sold by all dealers or sent by mail, post paid, at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y. See that the registered trade mark is on all packages.

It Cost a Soul.

"How much is that estate worth?" said one friend to another, as they passed a beautiful mansion and extensive and highly cultivated grounds.

"I do not know how much it is worth," was the reply, "but I know what it cost its owner."

"How much?" "His soul," was the startling reply. And then he proceeded to narrate how exclusively the owner had lived for one object—to build himself a home on earth, utterly careless of his home on high, and had died impenitent and suddenly.

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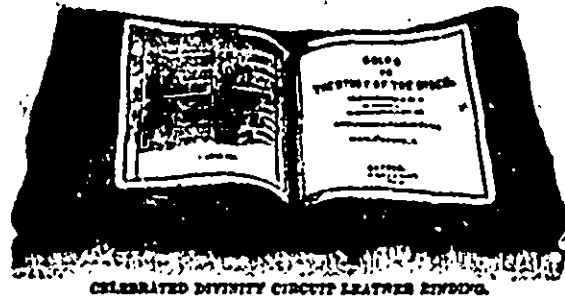
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SPECIMEN OF TYPE.

46 Jacob sendeth Benjamin. GENESIS, 43. Joseph entertaineth his brethren. CHAPTER XLIII. And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and they will make ready for these men shall dine with me at noon. 17 And thou canst see that Joseph badged and the men brought the men into Joseph's house. 18 And the men were afraid, because they were brought into Joseph's house.



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Another Appeal in Time of Need.

NANKIN, Dec. 27, 1894. We have just had our December letters from the Executive Committee, and there comes the most unwelcome news, that we must be satisfied with reduced salaries for several months to come. This is hard enough on any one of the missionaries, but most especially trying for anyone who has not only his own support to provide for, but the support of a boarding school beside. The prospect is exceedingly poor, viewed from a business standpoint, but we are very grateful to know that we have a constituency who never forsake us. All that is needed is a gentle reminder. Last year when I found myself and my work in this unpleasant predicament, I sent a reminder, headed "The Last Resort," and without delay the means came, and my work was saved. Every dollar that I have used within the last year has been given directly to my work. Now if the same friends will continue their support we shall be able to go ahead with our school. If as many more will lend a helping hand, we shall be able to organize what we have desired to have for a long time, viz: an industrial department, and thereby increase the efficiency of our school for good many fold. An era of great progress is just about to dawn upon China, and there will soon be great demand for the fruitage of just such work as we are doing. We wish to have a hand in the reformation, that we may help to make it Christian. I shall confidently expect a liberal response to my appeal. Please send all contributions to A. McLean, Box 750, Cincinnati, Ohio, for Christian College, Nankin. Fifteen dollars will pay for the food of one boy for a year or more. F. E. MINGS.

P. S.—Please publish the enclosed statement of our school account in connection with the above. The account covers seven months of 1894.

Table with columns: Received, Balance May 1, '94, From home, stranger, home, J. Ware, home, stranger, home, Miss Lyon. Total: \$540 18 = \$504 10 gold.

Oct ..... 78 47. Nov ..... 105 73. Balance ..... 309 36. \$530 82. \$340 18.

The above account is kept in Mexican dollars, which are worth only 60 cents in gold. To make the statement in gold at this rate, the total amount received is \$504.10, the total expenditures \$318.19, and the balance on hand, \$185.91. Of the expenditures in Mexican dollars, \$192.50 is for teachers' salaries, \$77 for helpers about the place, and the remainder for the support of the boys. When all expenses are considered the average cost of keeping one boy is \$2.60 (Mexican) = \$1.56 gold, per month. This pays only board and tuition. There are other expenses for apparatus and repairs, but you will perceive that the school is very economical. When our industrial school is well under way we expect to be able to still further reduce expenses. We expect the school to grow, but the expenses will be no greater in proportion.

F. E. MINGS, Principal.

A Straw From Japan.

C. E. Garst writes that the agent of the Bible Society has permission to scatter Bibles and tracts among the soldiers and in the hospitals at Hirschelna, where the Emperor and forty thousand soldiers are. It is not long since the edict was in force: "The evil sect of Christians is prohibited." Recently, when some missionaries were leaving Japan, one of the editors of a daily paper said, among other things, this: "Look all over Japan. Our forty millions to-day have a higher standard of morality than we have ever known. There is not a boy or girl throughout the empire that has not heard of the one-man, one-woman doctrine. Our ideas of loyalty and obedience are higher than ever. And when we inquire the cause of this great moral advance, we can find it in nothing else than the religion of Jesus." The world moves!—Guide.

Labor Rewarded.

In 1721 Hans Egede went from Denmark to Greenland as a missionary, where he toiled fifteen years in the frozen regions, but he saw no fruit and left the field in bitter disappointment, preaching a farewell sermon from the words of the prophet: "I have labored in vain, I have spent my strength for naught, yet my judgment is with the Lord and my work with my God."—Isaiah xix. 4. He was succeeded by John Beck. One seed of Scripture from his lips—the story of the Saviour's agony in the garden, fell into the heart of a savage by the name of Kajarnak. The stolid savage became a Christian, the Christian an evangelist. His dull heart kindled with glow, while with flowing tears and resistless tenderness he recited to his countrymen the story of the cross.

Kajarnak proved a flower growing out of the very icebergs of frozen Greenland. Dr. Kane tells of discovering a little violet blooming at the base of an iceberg in the polar regions. Its presence in that unexpected region touched his heart, and he wept like a child. It was a burst of beautiful life amid eternal solitary death. Kajarnak was the first blossom of the rose of Sharon appearing in the frozen fields of Greenland. This rose has touched many hearts. We may plant flowers of beauty where now is only death, if we will.

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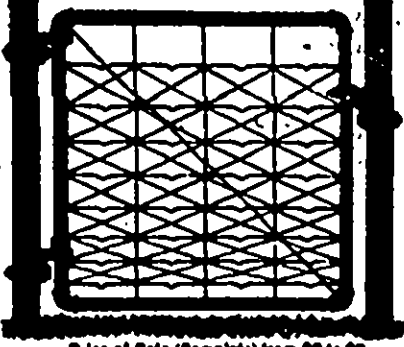
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