

• THE •

Canadian Union Messenger.

"As the cold of snow in the time of harvest so is a faithful messenger."

VOL. III.

MONTREAL, CANADA, FEBRUARY 15, 1904.

No. 9

OUR NEIGHBORS.

Somebody near you is struggling alone
Over life's desert sand;
Faith, hope, and courage together are gone;
Reach him a helping hand;
Turn on his darkness a beam of your light;
Kindle, to guide him, a beacon-fire bright;
Cheer his discouragement, sooth his af-
fright,
Lovingly help him to stand.

Somebody near you is hungry and cold;
Send him some aid to-day;
Somebody near you is feeble and old,
Left without human stay.
Under his burden put hands kind and
strong,
Speak to him tenderly, sing him a song,
Haste to do something to help him along
Over his weary way.

Dear one, be busy, for time flieth fast;
Soon it will all be gone,
Soon will our season of service be past,
Soon will our day be done.
Somebody near you needs now a kind word,
Somebody needs help such as you can
afford,
Haste to assist in the name of the Lord;
There may be a soul to be won.
—Selected.

MERCY AND COMPASSION.

H. E. Rickard.

"Thus speaketh the Lord of hosts, say-
ing.—Execute true judgment and show
'mercy' and 'compassion' every man to his
brother." Zech. 7: 9. Thus speaketh the
Lord of hosts, and the same Jesus that
spoke these words through his servant
Zechariah, admonishing us to have mercy
and compassion to our brethren, is the
same Jesus who said, "Blessed are the mer-
ciful, for they shall obtain mercy." And
his whole life in the flesh was a life of

merciful and compassionate acts, "leaving
us an example that ye should follow his
steps," "not only to the good and the gen-
tle, but also to the froward."

We read in the "Testimonies for the
Church," Vol. 7, page 13:—"Among God's
people to-day there is a fearful lack of the
sympathy that should be felt for souls un-
saved. We talk of Christian missions; the
sound of our voices is heard, but do we
feel Christ's tender heart-longing for those
outside the fold?" Those unsaved souls
are the very ones that Jesus manifested
such an interest in, and so much sympathy
for, that he left his Father's house on
high, left the realms of glory, a world of
light, and came down to this dark world
to seek and save the lost. As represented
in the parable, he left the "ninety and
nine," and with his loving heart full of
sympathy and compassion, sought the
"one" that had gone astray until he found
it and brought it safely home. Said the
Great Shepherd:—"And other sheep have I
which are not of this fold; them also must
I bring, and they shall hear my voice; and
there shall be one fold and one Shepherd";
or, as rendered in the Revised Version.,
"And they shall become one flock, one
shepherd."

Then they are sheep, though they are
straying, wandering, erring ones, and
Jesus says, "Them also must I bring, and
they shall hear my voice."

O, my dear brethren, that the Lord may
help us indeed to be "laborers together
with him." We, on whom the great re-
sponsibility of giving the last warning
message to the world, that "our lips may
be touched by a live coal from off the al-
tar," that our Saviour may speak through
us to his erring ones; that as it was the
Spirit of Christ that was in his prophets
of old, "that did signify," so may it be his
Spirit in us that may signify to the sav-
ing of the lost and perishing souls; and
may we, like John the Baptist, realize that
we are but a "voice," and may our voice
be to the world as the voice of the great
Shepherd of the flock, and we instruments

in his hand to accomplish his purpose. For "Thus saith the Lord God, behold, I, even I will both search my sheep and seek them out." Ezek. 34: 11, 12, 31. Yes, "to-day there is a fearful lack of the sympathy that should be felt for souls unsaved, for if we had the sympathy that we should have, instead of this cold indifference that is so often manifested, our hearts would be filled with a compassionate yearning for them. See how this was manifested by the Father in the parable of the prodigal son, for we read: "But when he was yet a great way off, his father saw him, and had compassion and ran and fell on his neck; and kissed him. And when he confessed, and said, 'Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son,' the father said, 'bring forth the best robe and put it on him.' He had confessed his sins, confessed his unworthiness. "If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Yes, he is able and anxious to cleanse us even from the "filthy rags" of self-righteousness, and clothe us with the "spotless robes" of his own righteousness.

How can we labor successfully with Jesus unless we are imbued with the same spirit that he had? "Now if any man have not the Spirit of Christ, he is none of his." Nor can we labor in harmony with him.

I can do no better, in closing, than to quote again from the Testimonies: "The transforming power of Christ's grace molds the one who gives himself to God's service. Imbued with the Spirit of the Redeemer, he is ready to deny self, ready to take up the cross, ready to make any sacrifice for the Master. No longer can he be indifferent to souls perishing around him."

SUNDAY AGITATION.

A. L. Miller.

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hands, or in their foreheads." Rev. 13: 16.

The word "causeth" shows forceful means will be used in implanting the mark (Sunday observance) in the right hand or forehead. Man can compel his fellow man, only through the hand of the law. Law cannot be enforced against public opinion,

as public opinion, because of the Reformation, was much against the enforcing of tenets of faith.

Sunday enforcement, in the light of the above Scripture, must be agitated to so mold public opinion that it will sanction and call for it. Are we aware how rapidly this agitation is progressing? Do we comprehend how rapidly public opinion is being educated in Canada to favor Sunday enforcement?

The agencies for the enforcement of the mark or the beast (Sunday observance) are many, and are being worked with a zeal worthy of a better cause. There are two parties who spend their whole time in this work in Ontario. They are as busy as they can be, speaking eight or ten times a week. One of the meetings was held in Woodstock, under the auspices of the "Lord's Day Alliance," which it was my privilege to attend. The hearty welcome given, the applauses made to many remarks favoring Sunday enforcement, show the trend of public opinion.

Although the enforcement of the day is under the guise of civil enactment, yet it is not and cannot be such. It is religious legislation pure and simple. Take away the religious phase, and Sunday legislation would cease.

In many remarks the "wolf" was clearly seen. In thought it was said,—"We send our legislators to make our laws for us; they legislate for the good, and in harmony with the will, of the greatest number. These laws must and will be enforced. The minority must submit. All of any other persuasion must cease work upon the First day of the week."

Congress is being closely watched, and every opportunity to tighten the reins and take an advanced step, is improved. Everything is rapidly shaping for the final conflict. Are we contending every inch of ground? By earnestly striving for the truth along these lines is about the only way the truth will be brought to many, and especially the political class. May we be fully aroused and true soldiers for our King.

GOING TO LAW.

W. H. Thurston.

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the

smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

"But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren. Know ye not that the unrighteous shall not inherit the kingdom of God?"

Why should Christians go to law at all? Is not going to law the result of not having the law of God in the heart? How can a man that goes to law apply the Golden Rule? The Bible tells us that we had better take wrong and suffer ourselves to be defrauded than to go to law.

To be a Christian is to be Christlike. Can we think of anything that Christ would do that would cause a man to sue him? It is true that there were people who hated the Saviour, but was it on account of any wrong that he did?

"What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

"And if any man will sue thee at the law," what are we admonished to do, contend with him and get the best of him, if possible? Not exactly. Let us see. "And if any man sue thee at the law, and take away thy coat, let him have thy cloke also."

While it is permissible to remonstrate firmly, yet mildly, on the injustice of an action, yet, rather than to contend with a revengeful spirit in courts of justice over property, the Saviour teaches that it is better to take a trifling injury. If, said Christ, an adversary wishes to obtain, at law, one of these garments, rather than contend with him, let him have the other also. "Oh, consistency! thou art a jewel."

WHY NOT ALL.

W. H. Thurston.

While laboring among the churches, one often hears this statement: "If all would pay tithes and make offerings, there would

be sufficient means for Gospel work." These remarks come from those who conform to the teaching of the Scriptures in these matters, of course; but why should there be any occasion for such remarks?

If it is right for a part of the people to pay tithes, why not all? Is not nine-tenths with the blessing of God worth more, and will it not go further, than tenths without the blessing of God?

The Bible tells us that the Sabbath is holy (Ex. 35: 2), and we believe it, and keep it holy by turning away our feet from the Sabbath and not following our usual pursuits, and we call the Sabbath a delight. We would consider it a sin to devote this holy time to our own use.

The Bible also tells us that the tithe is holy (Lev. 27: 30); but do we believe it? "But," says one, "there is a difference between the Sabbath and the tithe." Yes, there is a difference between the Sabbath and the tithe, but is there any distinction between holy and holy? We believe the Sabbath is holy and should be kept holy; but how about the tithe? Is it being reserved as holy unto the Lord, set apart for Gospel work, or are we devoting it to our own use?

"It is a snare to the man who devour-eth that which is holy, and after vows to make enquiry." Prov. 20: 25.

Who among us are laying snares for our own feet by appropriating the tithe to our own use? The Saviour commended the Pharisees for paying tithes. "Woe to you Scribes and Pharisees, Hypocrites: for ye tithe, mint, and anis, and commin, and omit the grave matters of the law, judgment, and mercy, and fidelity: these ought ye to do (pay tithes, present tense) and those (judgment, mercy, and fidelity) not to omit." (Syric translation.)

"These ought ye to do." These are the Saviour's own words. "Hear ye him."

An offering in behalf of the International Publishing Association, located at College View, Neb., was taken up in the churches of the United States the first Sabbath in this month. An article was prepared for "The Messenger," but it was, unfortunately, crowded out of our last issue, much to our regret. We wish the Association God-speed in their work of furnishing the publications which will carry the last message to the many representatives of foreign lands in America, in their own language.

THE CANADIAN UNION MESSENGER

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CANADIAN PUBLISHING ASSOCIATION

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S. D. HARTWELL, Editor.

TO OUR READERS.

When requesting change of address, be sure to give both old and new address.

In case the paper is not received after the first of the month, notify us and another copy will be sent.

Entered as Second-class matter.

IN MEMORIAM.

COLLIE—Elder Joseph W. Collie was born in Nova Scotia, December 19, 1864, and died in Boulder, January 16, 1904. Our beloved brother embraced present truth at the age of eight years, and from this early age sought to be a servant of the Master whom he served to the last. He was united in marriage with Miss Rosella Rupp, at the Cleveland, Ohio, camp-meeting, in 1887, by Elder R. A. Underwood. He entered the ministry in Minnesota in 1889. During the years of his ministry he was called to many positions of trust, and at the time of his last sickness he was the president of the Ontario conference. Bro. Collie came to Colorado last May with bright hopes that this sunny clime would soon bring back the needed health and strength, and that he would again sound the glad notes of the message that he loved so much. But his work was done, and he met the end as he had lived, happy and joyful in his Lord. It was my privilege to spend a little time with him during the last days of his life, and a greater hope, and stronger faith I never saw. While he would have loved to live for the sake of the cause and his dear family, yet he left it all with him who knoweth best, and longed for rest, and rest came—that rest and sleep from which he will be called, not to a life of struggle against sin and death, but to a life of blessed rest with his Saviour and the faithful of all ages. We laid him away in the silent grave, January 19, 1904. Funeral services were conducted by the writer, assisted by Elders Wilcox, Richards and Russell.

G. F. WATSON.

We have a few of the Capital and Labor number of the "Signs" still on hand, if any are in need.

Elder G. B. Thompson spent Sabbath and Sunday, Jan. 30 and 31, in Rome, N.Y., his former home.

Elder Thurston sold fifty copies of the "Signs" in Sherbrooke one day, recently, while in that city on other business.

Bro. R. J. Bryant, formerly of Toronto, writes us to change the address of his "Messenger" to Kansas City, Kansas.

Elder W. H. Thurston visited Sherbrooke recently, in the interest of Canadian Union Conference business. Returning, he spent one night at Stukely in council with Elder Farnsworth.

The council of the Canadian Union Conference, which was called for February 2, was postponed one week, in response to a telegram from Elder A. G. Daniells. The Committee met on the 9th inst.

The price of "The Life Boat" has been increased to thirty-five cents a year. This has been made necessary by the increased price of material. We trust none of the subscribers will feel they can afford to be without it. The February number is an anti-tobacco number.

We have received from the publishers a copy of the S.D.A. Year Book for 1904, and find it very complete in information which every family is in need of if it wishes to keep in touch with our work in all the world. A complete directory of each organization, General, Union, and State, is found, together with our denominational institutions and an alphabetically arranged directory of the ministers of the denomination. Price 25 cents. Order of your tract society or of this office.

From our exchanges we notice that in most of the Conferences in America the canvassing work is making an encouraging advancement. This certainly is very agreeable to all, but we are led to wonder why our own field is not making a corresponding move. Every is favorable for the canvassing work in Canada. A period of unprecedented financial prosperity is being enjoyed at present. A large increase of business is reported from all sections of the country, and where our agents have

been working, a desire to procure books and read them has been shown.

We would not hold out financial advantages in this work, but simply quote the words of "him who hath called you." He says, "Go work to-day in my vineyard, and whatsoever is right I will give you." Who would ask for more?

Not only "young people," but "middle-aged" and old people can do a good work: some as regular canvassers, spending all their time, and others a part of their time. What better method could be devised than to present the truth to people by the use of our publications?

What is needed now is a consecration on the part of our people. One says: "We have no young people in our church any more: they have all gone to the States." While this is true in many cases, and these young people are filling useful positions, there are still many others who might be encouraged to take up work in the canvassing field.

ONTARIO ITEMS.

Our annual offerings for Foreign Missions is about all in. It is about double this year over last. We feel thankful for this.

Brother Frank Lane has been spending a few days with the Hamilton church recently. Brother Lane formerly resided here, and all are glad to see him once more. He is planning to take up the book work for a time.

What are you doing to enlighten your neighbors concerning the coming of the Lord? Will he say "Well done" if we are idle and indifferent concerning the stirring events transpiring around us? Order some tracts or a club of "Signs" and go to work.

I was in Berlin a few days ago, and enjoyed a most excellent visit with Elder Isaac and wife, who are laboring here. A few good souls are obeying the Lord, and others are interested. Elder Isaac is planning to open the work in some new field soon.

If any of the readers of "The Messenger" are not subscribers to the "Review," you are losing instruction which is invaluable. You should subscribe at once. \$1.50 per year, 75 cents for six months. Church officers should take up this matter, and

see that every member has our church paper.

We wish to settle with the Pacific Press at once for the Capital and Labor number of the "Signs" ordered, and we kindly request that those who have not paid up in full for the papers ordered, remit at once, so we can make prompt remittance.

The writer met with Brantford church Sabbath, Jan. 23rd. The services were attended with much of the blessings of God. A very harmonious election of church officers was held. No change was made, except for elder, Bro. A. L. Miller being elected to this important position.

I will be very glad indeed if those having unpaid pledges to the Industrial School will kindly write and let me know if they can pay them soon. The time has come when definite plans for the future of the school must be considered. The school has done excellent work so far, and will be a great help to the work in the future.

Russell Pengally, aged ten years and eight months, died Jan. 17, at Guelph, of diphtheriatic croup. He was sick only a few days. The Health Board of the city hastened the burial, and Brother Pengally, who was away in the field canvassing, was unable to reach home before the funeral, which added a sad feature to this deep affliction. We are not always able to understand every chapter of human experience in this world, but read in eternity, all will be seen to be right with those who love God. This family are all sustained in their bereavement with the Christian's hope, and expect in a "little while" to see Russell in the resurrection when Jesus comes.

Sister Belle Johnson, who is teaching a church school in the Indian Reserve, at Kauyengeh, Ont., writes as follows:

"I opened school with four pupils, Jan. 11, but have seven now. I expect ten more when the weather gets milder. I canvassed two days, and made enough to purchase not books, pencils, pens, copy books, etc., for a dozen pupils."

We hope that all will remember Sister Johnson in prayer. The school is held in the church which Dr. Hill and others have been building for some time. A school-room is being prepared in the basement, which will be used as soon as completed.

G. B. THOMPSON.

FROM THE FIELD.

ONTARIO.

CLINTON.—I am glad to learn that "The Messenger" is to be printed twice a month, and as one great object of the publication is to learn of the progress of the work, I will endeavor to report regularly.

Western Ontario, especially the parts around Stratford, have been, and are still experiencing, very stormy weather. This has made it very unfavorable for holding meetings. However, it has not been our plan here to hold meetings at once, but to endeavor to create an interest first, by means of the printed page. What better way could have been planned than by circulating our tracts according to the "Fire-side Library" way, in some such manner as is suggested in our Sabbath-school lesson pamphlet? We are trying this way, and our plan is to go all over town, or nearly so, before beginning meetings.

While we find some who can not bear to have anything coming to them in any other garb than that of their own church, many others are reading. I firmly believe that this plan of working a place well with literature is a wise one, and one that should be adopted before holding either hall, tent or camp-meetings in a place.

I find our church paper, "The Review and Herald," to be especially full of interesting matter now. It seems to me more so than ever before. The work all along the line indicates that advance moves are being made everywhere. We are of good courage in the work, knowing that God is in this message.

We would be very thankful to receive copies of the "Review," "Signs," tracts, etc., prepaid, to use in missionary work. Remember us at the Throne of Grace.

W. H. SPEAR.

MARITIME.

HALIFAX, N.S.—Since my last report, I have spent one week at the Farmington Industrial school, holding meetings each evening with the teachers, students and neighbors who gathered in the schoolroom of the Academy. We also spent some time in assisting the officers and teacher in solving some perplexing problems that were confronting them. We also had the privilege of going to the woods with the principal and students and helping in the work of getting a supply of fuel for the

school. We felt quite encouraged at the outlook for the school when we came away, and we are certain that if our young people can be led to see the importance of the school, and of attending so as to prepare themselves for usefulness in the cause, that the school will be a success and be a means of hastening the message in this Conference.

From there I came to Halifax, and spent three days, and then retraced my steps and went to East Washburn, Maine, where I was privileged to assist in a general meeting. It was a grand meeting, and plans were laid for work in Aroostook Co., which if carried out, will be a great help to the work in Victoria Co., this Conference.

Coming back, I spent one Sabbath with the little church at Fredericton, and found them all of good courage and seeking to hold up the light of truth in the Capital city. This church numbers but sixteen members, yet the annual offering amounted to \$110.41, for which we feel to praise the Lord. During the few days spent at Fredericton we also raised \$19.50 toward the running expenses of the church.

I also spent a few days with the church at St. John. This church is taking hold with renewed vigor to push forward the work in their city, and as a result souls are being added to their numbers. Bro. Fred. Tracy is in charge of the work in St. John, and now that he has greatly added to his laboring force by taking to himself a help-meet, we confidently expect to see the work move forward in that city.

This morning, Jan. 29, I arrived in Halifax to assist Elder Guthrie in a series of meetings which he already has well under way. I found himself and family well, and as we unite together to carry forward the work here, we earnestly request the prayers of our brethren that as a result souls may be added to the church here of such as shall be saved.

W. R. ANDREWS.

MARRIED.

Monday, January 25, at 4 p.m., at the home of Dr. C. C. Nicola, of the Melrose Sanitarium, Bro. F. A. Tracey, of St. John, N.B., and Sister Olive Jones, of Melrose, Mass., were united in marriage, by Eld. G. B. Wheeler.

Mr. and Mrs. Tracey arrived in St. John, Thursday, the 28th ult., and the same evening a number of the brethren and sisters and friends gathered at the home of

Sister Hamilton, where the happy couple are to reside for a time, and gave them a warm and hearty welcome. All who have met Mrs. Tracy feel that "our Fred" has indeed found a help-meet, and we all wish for them a happy and useful life, and that their union may be blessed of God in bringing many souls into the truth.

ONTARIO OFFICE ITEMS.

The new year-books are here. They are quite complete and up to date.

The total amount of annual offering is \$306.99, almost double that of last year.

Since January 1, this office has sent almost \$500 to the Foreign Mission Board at Washington.

Our canvassers are doing fairly well, in spite of the severe cold and snow. Still we hope to see them doing better soon.

The "Review and Herald" announces the publication of a new trade-book, entitled "The Lovers' Love, or John 3: 16," by William Pearce, a well-known writer on Biblical themes.

B. B. NOFTSGER.

AN OLD FRIEND HAS RETURNED.

When a dear friend returns after a long absence, how gladly we welcome him! What satisfaction his very presence brings! Perhaps he has helped us over some hard place, or encouraged us in some trial—has, in fact, proven himself "a friend indeed."

Just as gladly do the Sabbath-school officers and teachers welcome the return of the "Sabbath-School Worker." Its familiar face brings encouragement to all. It was a "help" in the past, and we have missed it so sadly during its absence that it now seems doubly welcome.

We are not disappointed on a closer acquaintance, either, for although smaller in size than before, it still has just the helpful suggestions, the reports from other schools, in instruction for teachers and officers, which we all need. Its "Helps on the Sabbath-School Lessons" for each week and for every division of the school are more valuable than ever, and contain just

the information for which every earnest teacher feels the need.

The price, too, is so low that all can now afford to have it—35 cents per copy to individual addresses, or 25 cents per copy where 2 or more copies are sent to one name and address.

You will surely need the "Worker" for 1904.

SOME OTHER DAY.

There are wonderful things we are going to do,

Some other day;
And harbors we hope to drift into,
Some other day.
With folded hands and oars that trail,
We watch and wait for a favoring gale
To fill the folds of an idle sail,
Some other day.

We know we must toil if we ever win,
Some other day;
But we say to ourselves, there's time to begin

Some other day.
And, so deferring, we loiter on,
Until at last we find withdrawn
The strength of the hope we leaned upon,
Some other day.
—"N. Y. Tribune."

Work done by St. Thomas's Church during quarter ending Dec. 31, 1903.

NAME.	No.	Pages.	Retail value.
Periodical subscriptions	9		
Periodicals distributed	157	3193	\$ 7.08
Tracts distributed	82	1382	.97
Books sold	8	3168	11.00
Song books sold	3	1242	1.05
Bibles sold	2		6.50
Totals		8985	\$26.60

CROWN VAPORIZERS.

Now that cold weather is on, and you are getting a sore throat or a cold in the head, why not get a CROWN VAPORIZER? We will send one, complete with medicine, for 75 cents, post-paid. Write for terms to agents.

CANADIAN PUB. ASS'N.
4230 St. Catherine St., Montreal.

IN CORRECTION.

In "The Messenger" of Jan. 15, the report of the Albuna Church should have read:—Tithes, \$5.60; F.D.O., \$1.15; An'l Off., \$13.50.

B. B. NOFTSGER, Sec.

TEN THOUGHTS ON TITHING.

1. The Christian church has fallen below even the Jewish low watermark of a single tithe.—George Sherwood Eddy.

2. To dedicate the tenth of what we have is mere duty; charity begins beyond it; freewill offerings and thank-offerings beyond that again.—Frances Ridley Havergal.

3. In the light of Christ's teaching, the "whole tithe" for us may be more than a tenth. Jacob had no church to support, and the Jews no world to evangelize.—George Sherwood Eddy.

4. A tenth of his income was required of the Jew to be set apart and sacredly devotedly to God's treasury. And this was the first tenth, and not the last tenth; the first-fruits, and not the dregs and leavings.—Rev. A. J. Gordon, D.D.

5. Christians should regard money as a trust. They are stewards of Jesus Christ for everything they have; and they ought to see His image and superscription on every shilling they possess.—Rev. T. L. Cuyler, D.D.

6. It costs a good deal to pay the tithe to the Lord, but it costs a good deal more not to pay it.—Whalon.

7. The tithe is the Lord's, and not to pay it is robbing Him; and that is a sure way to bring down His displeasure.—Bailey.

8. We may safely take the tenth as a starting-point, for there are few who would care to give less than the heathen and the Jews.—William H. Sallmon, M.A.

9. The man who prays, "Thy kingdom come," and does not give some just proportion of his income to promote the kingdom, is a conscious or unconscious hypocrite.—Rev. F. E. Clark, D.D.

10. Some of us could tell of such sweet and singular lessons of trust in this matter of tithing that they are written in golden letters of love in our memory. Of course there will be trials of our faith in this, as in all else.—Frances Ridley Havergal.—Selected.

A RELIGION IN THEORY ONLY.

To kneel down and say, "Our Father," and then get up and live an orphaned life; to stand and say, "I believe in God the Father Almighty," and then to go fretting and fearing, saying with a thousand tongues, "I believe in the love of God, but it is only in heaven; I believe in the power of God, but it stoppeth short at the stars; I believe in the providence of God, but it is limited to the saints in Scripture; I believe that the Lord reigneth,—only with reference to some far-off time with which we have nothing to do;" that is more insulting to our Heavenly Father, more harmful to the world, more cheating to ourselves than to have no God at all.—Mark Guy Pearse.

REPORT OF TITHES AND OFFERINGS RECEIVED DURING JANUARY. ONTARIO CONFERENCE.

	Tithes.	An'l Off.	F.D. Off.
Belleville	\$27.52	.....	.....
Brantford	29.99	\$18.37	\$12.25
Guelph	59.40	.....	.....
Lindsay	2.25	1.35	.....
Galt	14.19	15.35	.....
Peterboro	9.65	2.00	.60
Lynden	1.14	.....	1.80
Toronto	171.70	23.00	3.67
Chatham	6.09	13.50	.....
Selton	20.00	.....	2.20
Hamilton	6.40	2.50	.50
Oil Springs	2.00	1.00	.....
St. Thomas . . . .	.....	.....	7.10
Albuna	2.93	3.05	2.50
Muskoka . . . . .	.....	8.00	1.65
London	65.35	.....	7.88
Ingersoll	7.50	.....	.....
Individuals	12.00	13.00	.....
Total	\$437.12	\$101.12	\$40.15

SOUTHERN FIELD.

Lindsay	\$2.00
Henry Southworth	1.00

BRICK GIFT.

Mrs. G. F. Hill	\$4.00
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SCHOOL FUND.

Jane Good	\$20.00
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B. B. NOFTSGER,
Sec.-Treas.