

GOOD CITIZENS ALL VOTE FOR HOSPITAL BYLAW

Dr. Ferguson States the Case, and Gives Solid Reasons For Extra Grant of \$250,000.

Editor World: On April 9 the ratepayers of Toronto will have the opportunity of voting on the bylaw to grant \$250,000 to the new General Hospital. As one who has taken a good deal of interest in the welfare of the hospitals, not only of this city, but of the whole province, I ask the liberty of saying a few words.

On a number of occasions I have been on deputations that have waited upon the government and the city council to urge needed reforms, and changes that would place the hospitals in better positions to cope with the growing demands upon them, and to meet the constantly increasing cost of maintenance. As a result of these efforts the hospitals now receive 70 cents a day instead of 40 cents from the city towards the maintenance of poor patients, and 20 cents per day instead of about 15 cents from the government. This increase of 55 cents per day on poor patients means an increased income to the four general hospitals of Toronto of over \$40,000 a year. This has proved a great boon to these institutions, and has enabled them to make improvements that would otherwise have been impossible.

But it must be borne in mind that the 70 cents from the city and the 20 cents from the government, or 90 cents per day, falls below the cost of maintenance. Thus it is that the hospitals have still to finance a considerable portion of the cost of caring for the poor patients. This must come from either donations or the margin of profit on private ward patients. At no time has the city ever paid the full cost of maintenance. In this way the city has come to owe a very large monetary obligation to the hospitals.

Small Support From City.
The hospitals of Toronto, and I refer to the four general hospitals, namely, the General, St. Michael's, Grace and the Western, have up to date only received from the people of Toronto by public vote, \$400,000. This would not make up for the loss these hospitals have incurred in caring for poor patients at less than cost from the city.

These hospitals have now grown to be very important institutions in this city. They have acquired lands, buildings and appliances that represent large expenditures of money. It might be said that the four hospitals just named represent a total value of about \$2,000,000 in lands, buildings, appliances and cash. To this the city has so far given only \$400,000. The balance has come from the gifts of the generous and the earnings of the private wards. These institutions, therefore, merit well at the hands of the people.

But it is reasonable that the city, as a whole, should contribute liberally towards the building funds for the hospitals. The city has already contributed towards the management, the nursing, the supplies, the medical and surgical attendance, and part of the cost of maintaining the hospitals. It should do something towards the buildings in which these poor patients are to be cared for. This is the duty of all and no. of a few. In this sense you are your brother's keeper.

Five Cents a Year Asked.
Now let us see what the proposed grant of \$250,000 means to the taxpayer of Toronto. The grant will mean \$10,000 a year for interest and \$500 a year for sinking fund for 40 years. The assessment of Toronto at present is given as \$270,000,000. If the bylaw carries it will mean only five cents per \$1000 on the assessment for the next 40 years. To one owning a very small home, assessed at \$1000, the outlay will be five cents a year. To one assessed at \$10,000 the outlay will be five cents a year. To one assessed at \$100,000 the outlay will be five cents a year. It will be seen that the levy is really hardly worth considering.

On the other hand the gains are very great. The hospitals of Toronto have long been a standing disgrace to the city; and it is to be hoped that better things are near at hand. The general needs the money, and it should be given without a moment's hesitation. Let the efforts of the governors be supported in order that the hospital may be pushed to its completion.

When the proposed vote of \$250,000 is carried the amount given by the city to the new General Hospital will be \$450,000. For this the city is to have 450 public beds, or at the rate of a bed for every \$1000. This is the building of a modern hospital, sanitary and fireproof, is a very costly affair. The hospital maintains the future cost of upkeep, totaling only 20 cents a day when the bed is occupied by a patient. This is the same arrangement as was made with the other hospitals when they received \$20,000 each.

As one interested in the Western Hospital, I have no hesitation in urging upon the electors to vote the sum asked. I know the needs of all the hospitals and the cost of their management. Let us hope that the vote will be an almost unanimous one.

Pennsylvania Railway Improvements.
NEW YORK, April 3.—The Pennsylvania Railroad opened to public inspection for the first time Saturday 16.5 miles of the most expensive construction work, for foot, ever attempted—namely, its tunnel and terminal improvement from Harrison, N.J. to Sunnyside, L.I. The average cost of a mile of steel railroad is about \$25,000; the cost per mile of the tunnel and terminal improvement has been more than \$50,000,000. The company has thus far expended \$100,000,000, and will expend \$100,000,000 before the improvement is completed. Train service is due to begin late in June, with an initial card of 1000 trains daily.

Can't Settle Philadelphia Strike.
PHILADELPHIA, April 3.—All peace negotiations are again off in the street car strike. The latest efforts of the politicians and representatives of the American Federation of Labor were without result, and the politicians declare that so far as they are concerned the strike will run its course. The situation which appears to be the result of all the efforts, to be followed by adjustment of differences.

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PASTOR RUSSELL'S SERMON

The Necessity for the Millennium.

TEXT: "Times of refreshing shall come, and He shall send Jesus Christ, which before was preached unto you: whom the heavens must retain until the times, which God hath spoken by the mouth of all His holy prophets since the world began."—Acts iii, 19-21.

BROOKLYN, N.Y., April 3.—Pastor C. T. Russell of Brooklyn Tabernacle preached here twice to-day to splendid audiences. One of his discourses was entitled, "The Overthrow of Satan's Empire." The other, which we report, was on the necessity for the millennium from the text above quoted.

Pastor Russell said: "Respecting two matters there is no question: (1) That the early church, which was founded in a millennial kingdom, hoped for it, prayed for it—'Thy kingdom come; Thy will be done on earth as it is done in heaven.' (2) It is equally certain that to-day the doctrine of the millennium is tabooed as 'out of date'—out of fashion with the views of the higher critics and evolutionists, who are filling practically all the chairs in our colleges and the majority of the pulpits of Christendom.

What has led to this radical change on the part of the religious wise men of all denominations? Have they taken a step in advance or are they departing from the path—from the teachings of the inspired word of God? That they have left the word of God, that they make light of it, that they profess far more wisdom and ability than the writers of the Bible and the higher intellectual inspiration that they, is indisputable. The question for us is, Will Christians in considerable numbers follow these leaders away from God, away from the word of revelation? Will ye put our trust in literary princes who claim the right to instruct the world by divine appointment or authority, but by virtue of their large amount of self-esteem?

The present day concept of the Church of Christ is that God planted it amongst men as a leaven in a batch of dough with the intent that it should propagate itself until the entire mass would be leavened. But the Bible apostolic concept of the church's message is the very reverse of this—that it is planted in the world, not with a view to converting the world, but on the contrary to keep itself separate from the world and to draw to itself. "As many as the Lord your God shall call" of the pure in heart—to sacrifice earthly interests for divine interests, unto death, and later, by the first resurrection, to enter into the heavenly glory of the Redeemer, as His "bride," His "wife," His "joint-heir" in the kingdom glory and the kingdom work. And the work of not by divine appointment or authority, but by the blessing of all the families of the earth.

The two views are so radically opposite that none should confuse them in their minds. If one is right, the other is wrong. If one is scriptural, the other is unscriptural. In the above text Dr. Brown admits that the church contemplated the church in suffering and in a temporary or tabernacular condition in the present life and promised a share with Christ in His reign in power and great glory, as God's kingdom during the millennium. The safe, the proper, the right course is to go back and take up afresh the

doctrine of the millennium—the doctrine that the faithful of the church now being tried and tested will constitute the glorious kingdom of God's dear Son after their change from earthly to spirit conditions in the "first resurrection" (1 Corinthians xv. 42-44).

God bless the Christian Endeavor and Epworth League and Students' Missionary League and the Laymen's Movement, all intent on "storming the world for Jesus." We hear them witness that they have a zeal for God which we greatly admire and would encourage. But their zeal is "not according to knowledge," and is therefore considerably misdirected. To any one of logical mind, who will reason from statistics, the thought of converting the world by singing a few rousing hymns or holding a few enthusiastic meetings for the collection of money! money! money! would be childish. We are taking the Bible stand that all of God's purposes are being accomplished; that God's word is accomplishing what He has promised (Isaiah lv. 11); that it was not sent to convert the world, but to gather an "elect" sample of "first-fruits" from all nations (Revelation xiv. 4). Let civilizing influences continue in heaven, as well as in Christendom. But let all Christians, missionaries and others, know absolutely that their labors are in vain if they are seeking for the Lord's jewels to the best of their ability. I am in touch continually with laborers in India and Africa and well know that the pure gospel of Christ is not greatly affecting their teeming millions. But the gospel of the kingdom is seeking out the "elect" sanctifying, happy-making, encouraging some, here and there; some who have ears of faith to hear, eyes of faith to see, and obedient hearts to obey the "call" to suffer with Christ and by and by to reign with Him for the effectual blessing of all the families of the earth, by uplifting the willing out of their present conditions of sin and degradation and death.

We have shown the value and necessity for the doctrine of the millennium—that all Christians who would hold fast to their Bibles as a faithful anchor, and who would mark progress in their study of the Bible and be co-laborers with God in the gathering of "the elect" need to see that the elect only are now called to be heirs of the kingdom for which we pray. "Thy kingdom come." They need to see that that kingdom is God's provision for the future blessing of the non-elect, in connection with such the Bible does not teach, as many of them suppose, that the saints are called of God to sit in the heavenly balcony in eternal anguish, and hear their cries.

Next let us note that the millennium itself is an absolute necessity for the world, according to the statistics of the world-wide. Many college professors and D. D.'s are inclined to speak glibly of the second coming of Christ being far in the future—"fifty thousand years yet," say some. But evidently these learned gentlemen have not used their educational advantages in connection with such statements. Any school boy can figure up what the population of the earth would be one thousand years from now, taking the present population as per the census as sixteen hundred millions and the rate of increase as shown by the census reports at 8 per cent. in 10 years.

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land—helping the sick and doing many other acts of kindness which are very commendable whether from a religious or humanitarian standpoint.

Our Lord's instruction was that His people should preach the gospel in all the world for a witness—not to convert all the world, but for a witness to all the world. The mission of the gospel is to select the kingdom class, a "little flock." The first opportunity to become members of this royal priesthood was offered to the Jews and, after the gathering of a remnant from them, and after their national rejection, the message was to go to the whole world irrespective of national lines, boundaries or language—anybody, everybody having the "hearing ear," was to be instructed respecting Christ and the opportunity of becoming His disciples by a full consecration of mind and body, time and talent, even unto death. These were to be promised the reward of a share in the first resurrection, to be members of the royal priesthood, which, during the millennium, the "elect" of the world will be the remaining families of mankind—all the non-elect.

We are not complaining about the failure to convert the heathen! We are not faulting the missionaries! We are taking the Bible stand that all of God's purposes are being accomplished; that God's word is accomplishing what He has promised (Isaiah lv. 11); that it was not sent to convert the world, but to gather an "elect" sample of "first-fruits" from all nations (Revelation xiv. 4). Let civilizing influences continue in heaven, as well as in Christendom. But let all Christians, missionaries and others, know absolutely that their labors are in vain if they are seeking for the Lord's jewels to the best of their ability. I am in touch continually with laborers in India and Africa and well know that the pure gospel of Christ is not greatly affecting their teeming millions. But the gospel of the kingdom is seeking out the "elect" sanctifying, happy-making, encouraging some, here and there; some who have ears of faith to hear, eyes of faith to see, and obedient hearts to obey the "call" to suffer with Christ and by and by to reign with Him for the effectual blessing of all the families of the earth, by uplifting the willing out of their present conditions of sin and degradation and death.

Some may enquire, What about the resurrection of the millions who have died? We reply that the world has been only gradually working up to its present dense population. The people living in the world for the past six thousand years, according to what we believe are trustworthy evidences, would number altogether about twenty thousand millions. But more than twice that number could be buried in the State of Texas in separate graves, and more than eight times that number could find standing room in Texas, as a school boy with his pencil could readily demonstrate.

But we need not look a thousand years ahead. The world will find itself in great trouble, the very shortly, unless the millennium be ushered in. Already there is a shortage of timber. What will be the condition of things in a hundred years from now? Already our capitalists are buying up the coal deposits on speculation, realizing

The total would show 3,375,325,000,000 population for the year 2900 A. D.—more than 2000 for each person now living.

What would humanity do if the earth were crowded to that extent? Where would the necessary food, fuel and clothing be found? Computing all the tillable portion of the earth at twenty-five million square miles or sixteen billion acres would give but one acre for the support of two hundred and ten people, or less than five square yards each. At the close of a second such period, 3900 A. D., at the same rate, there would be ten persons for each square foot of standing-room. In other words, they would stand fifteen deep on each other's heads. What shall we think of the wisdom that tells us that the millennium is fifty thousand years off? The answer is found in Isaiah's prophecy (xxxix, 14). Are we asked how the millennium it at once introduced would avert the difficulties of the first statement, two hundred and ten people for each acre of the habitable earth? We reply that the Scriptures clearly intimate that the rapid increase of our race, associated with man's fallen condition, as our Creator declared to Mother Eve after her disobedience, will greatly multiply thy sorrows and thy conception" (Genesis iii, 15).

The Scriptures also intimate that, with the return of humanity towards perfection, the average increase will be less, and that eventually the human family will come to the condition where there will be neither marriage nor giving marriage, and where sex conditions will be lost in a uniform quality of humanity embodying the standard at present displayed in the two sexes. Further, God's promise for the millennium is that under His blessing the earth will yield her increase and the waste places be reclaimed, springs breaking forth in deserts. Furthermore, recognizing the divine power in connection with the matter we can readily see how vast conditions can be raised in the Atlantic and in the Pacific Ocean. But aside from these miracles which properly enough could accompany the millennium, what can the world expect? In other words what shall they expect who claim that the present order of things is to continue, saying, "All things continue as they were from the beginning of the world?" (II Peter iii, 4).

Other scientific men have been studying the increase of insanity and telling us that progress in this direction is terrific. Some have estimated the increase in less than two hundred years the entire world, at the present rate, will be insane. How opportune it would be for the millennium kingdom of the great life-giver to be ushered in with its uplifting influences, mental, moral and physical!

Last but not least the combination of wisdom and selfishness in our day, known as unions and trusts, is so influential in the prices in every commodity are rising. Yet the trusts are not quite ripe yet. Their managers have not fully learned their power. Gradually the upper and the nether, millstones will apparently be drawn closer together, while necessity will force the masses thru the hopper. How great would those "giants" become within another century or so, if the millennium be not ushered in in the interim to "lift the poor and needy out of the dunghill"—using the scriptural figure of the work of the kingdom! (Psalm cxlii, 7).

My friend, let us stick to the Bible and its millennial theory. So doing we will be guided by the wisdom from on high and enabled to pray with the spirit and the understanding

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that its rapid consumption is making it more valuable every year. Already geologists are calculating the number of tons of coal not yet mined and telling us that with the present average rate of increase in the consumption of coal the entire supply of the world will be exhausted in less than two hundred years. What will be the price of coal as the vanishing point is neared? and how will mankind do without it, and without wood for fuel unless the millennium come promptly with its miraculous provisions?—the taking of fuel from our atmosphere, and from water, by methods which will, no doubt, be simple, when mankind come to understand them fully, but which at present are so expensive as to be of little service.

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