

The Canadian Evangelist.

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

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THE Canadian Evangelist

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

In and About Toronto.

In my last I made rather lengthy extracts from the address which Sir Daniel Wilson gave last Convocation day. I now intend to call special attention to a few expressions used by the President. First, "the stately buildings in which the University has progressed, from comparatively humble beginnings and a limited attendance to its present numbers and efficiency, stands roofless and defaced by fire. But happily stone walls and architectural adornments do not constitute the essentials of university life." Great as Toronto University now is, it had "humble beginnings and a limited attendance." This should inspire those among us who are willing to begin in a small way; and it should cause those (I am sorry to say there are some) among us who are not disposed to aid in small things to ponder the matter well. If we were to look into the histories of colleges, now large and prosperous, we would find that many of them had small beginnings, that some of them began in private houses. Notice further that the President says: "happily stone walls and architectural adornments do not constitute the essentials of university life." It is not to be denied that "walls" may form quite an important part of a university, but let it be carefully noted that they are not the "essentials." What are the essentials? President Garfield said: "a log with Prof. Everett on one end and myself on the other is university enough for me." The essentials, then, are teacher and students, and without these we cannot have a college—with them we can. What have we wherewith to begin a college? We have students, several now attending the University, others at the Collegiate Institutes and others preparing for these institutions. Our immediate need is a teacher, and this we can only have through the co-operation of the brotherhood. Had we a teacher, I think we could soon have a building suitable for all our needs. We certainly have men among us who could easily contribute one, two or three thousand dollars for such a purpose, and many others who would willingly contribute according to their means. It seems to me that the only question for us to determine is, whether we have a plea worthy of promulgation.

If we have such a plea, let us act as if we believed it and let us use our own common sense and our own means to disseminate said plea; if we have no such plea, the sooner we stop talking about the "grandeur of our position" the better. I think that we have a grand and a most unique position; those of your readers who have read the discussion with the *Baptist*, I am sure will agree with me, and I think we are safe in saying that did we but work energetically and let our position be known, the Baptists would be compelled to either give up their man-made creeds, or lose many of those who are nominal Baptists. Loyalty to our Master, to our country and to ourselves demands that we at once put forth our best endeavors. "There is a tide in the affairs of men, which taken at the flood leads on to fortune."

THEATRES.

Let Discussion Continue.

The *Baptist and Reflector* refers to the differences and discussions among "us as a people," and suggests that we ought to agree among ourselves and quit arguing with each other before we push "our plea" for the union of all Christians on the Bible much further. The brother erre, not knowing the Scriptures. Because we differ in opinions and argue questions among ourselves, it does not follow that we are not united as Christians on the Bible. We have never proposed or desired to unite Christians in any institution that is so narrow to allow them to differ in opinion or argue with each other. We are in favor of giving everybody room to think and liberty to speak for himself. For myself, I am opposed to any institution that allows no one but the bosses and grand moguls to entertain an idea or express an opinion. For the life of me, I can't see that I am under any more obligation to agree with Alexander Campbell than he to agree with me. I would never unite with him or anybody else on the Bible on any other condition than that I am as free as he to study the Bible. This is the only kind of union we have ever proposed, and it is the only kind that is practicable or right among men. Whenever it comes to human organizations in which no one but the framers of doctrinal standards are allowed to do any thinking, I beg to be excused. My thinking apparatus is not very large, I admit, but I claim all the room the Bible allows me in which to operate it. The *Reflector* evidently thinks that because every man, with us, is free to think for himself and to differ from, and argue with, everybody else, therefore we are not united. That is an error. We are united, and the beauty and strength of the union is to be found largely in the fact that it is a union in Christ where in every one is allowed to study the Bible and think for himself, without being amenable to ecclesiastical authorities or doctrinal standards of human make. The *Reflector* seems to have the old, bigoted idea that if a man should happen to differ from me and undertake to argue a question with me, he must get out of my church and start

a little concern of his own. That has been the trouble with religious bigots all along the ages. It takes just such bigotry as that to build up denominations and keep Christians apart. "We as a people" are a rather contentious set, I admit, but we have not yet given in to that idea. It is just at this point I file my objection to the Baptist church. One must accept its doctrinal standards, written by uninspired men, or get out of it. Here is the *Baptist and Reflector*, for instance. It could think out some very good ideas of its own, and express them in very creditable English, if it only had room. But, my! Wouldn't the Baptist bosses sit down on it with a crash if it should happen some day to think a little thought all by itself, without consulting the doctrinal standards? The basis of our union ought always to be as broad as the conditions of salvation. No man has any right to make his plea for union narrower than this. It is wrong to make anything a condition of fellowship which is not essential to salvation. We draw the line here. That which will damn a soul and separate us in the next world should divide us in this—nothing else should.

There are a few men among us who are trying very hard to "organize" the thing called "us as a people" so as to shut off all investigation and stop all discussion; but they are exceedingly narrow in their ideas to fairly represent this reformation. They say that if something of this kind is not done very soon "our plea" will burst into smithereens, "our organized mission work" will break all to shinders, and "we as a people" will go to smash on general principles, but I think not. The shortest route I know to such a crash is to organize us and undertake to compel us all to quit thinking and arguing and accept the conclusions and carry out the plans of "leading men and papers," without the liberty to conceive an idea or express an opinion of our own.—F. D. Srygley, in *Gospel Advocate*.

"Of the Same Lump."

ROM. ix. 21.

In illustrating these words and the connection by reference to Jeremiah xviii. 6, Macknight says: "Here every reader must be sensible that nothing is said concerning God's creating individuals, some to be saved and some to be damned, by an exercise of absolute sovereignty. It is power and sovereignty in the disposal of nations only that is described by the figure of the potter." This is very good as coming from a writer who had subscribed to the Westminster Confession of Faith, and we think that every person unfettered by preconceived prejudices will heartily coincide with the first period of this quotation at any rate; but it appears to us that nearly all commentators make a mistake in stating, as does Macknight, when he adds: "The same lump signifies the mass of mankind out of which particular nations are formed."

Does not "the same lump" rather refer to the same nation? "And the vessel which he made of clay was

marred in the hand of the potter; so he made it again another vessel as seemed good to the potter to make it."

Dr. Thomson, in "The Land and the Book," writes: "When Jeremiah was watching the potter the vessel was marred in his hand. . . I had to wait a long time for that, but it happened at last. From some defect in the clay or because he had taken too little, the potter suddenly changed his mind, crushing his growing jar instantly into a shapeless mass of mud, and, beginning a new, fashioned it into a totally different vessel."

This would teach us, not as a popular writer asserts: "On this mass (all ruined mankind), where none have any claim, he may bestow life on whom he pleases, without injury to others; he may exercise the right of a sovereign to do whom he pleases; or of a potter to mould any part of the useless mass to purposes of ability and beauty."

As expressed in a previous verse of this chapter, God will have mercy on whom He will have mercy; He will do with nations as the potter does with the clay, as it seems good to him; but we are thankful to know that God has in this figure revealed what His will is:—

"At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation and concerning a kingdom to build and to plant it; if it do evil in My sight, that it obey not My voice, then I will repent of the good wherewith I said I would benefit them." The same lump of clay, made into a different vessel, represents the same nation receiving good or evil according to its deeds. The Ninevites and the Jews afford striking examples of God's dealing according to this figure.

We have taken up more space in discussing what we consider the true import of these words, because we consider that they throw light upon the meaning of the whole chapter in which they occur. What is conditional to nations is conditional to individuals. Forgiveness and salvation for the sinner that repents and obeys. Guilt and destruction for the saint who turns away from God and righteousness. "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth, and some to honor and some to dishonor. If a man therefore purge himself from these (i. e., iniquities), he shall be a vessel unto honor, sanctified and meet for the Master's use and prepared unto every good work," 2 Tim. ii. 20, 21. The italicized words give our exegesis of this quotation. E. S.

[EDITORIAL.]

Baptists Against Themselves.

III.

The Committee of Disciples appointed to prepare a statement on Union gave expression to the opinion that Baptists teach that "Baptism is because of remission of sins."

The *Canadian Baptist* says: "It will probably be news to our readers to learn that it is an article of Baptist belief that baptism is because of remission of sins."

Anyone taking the *Baptist* as an authority would naturally think the Committee of Disciples very far astray, and would conclude that Baptists never anywhere hold such a belief. Now as the fact is vastly different, we deem it, in the circumstances, important to affirm that Baptists generally have held, and we think still do hold, that "baptism is because of remission of sins." Whether Baptist churches do now usually make subscription to that doctrine a test of fellowship, we are not in a position to say, though we think they virtually do so; but we do know of cases where recently the refusal to accept that dogma was a bar to Baptist fellowship. And we have no hesitation in saying that those Baptists to whom it would be news that it is a part of Baptist belief that "baptism is because of remission of sins" are neither well-read in the history of Baptist doctrine nor well informed as to the practice of many Baptist churches of our own day. It is difficult for us to believe that the editor of the *Baptist* was entirely candid when he accused the Committee of Disciples of misrepresenting the Baptists as to the relation of baptism to the remission of sins. We should like to have an historical sketch on the subject from the pen of "O. G." He would not speak of such a doctrine being news to Baptists.

That the dogma in question is still held and promulgated by Baptists, the following extract from a Cincinnati Baptist paper, the *Journal and Messenger*, will testify:—

Now carrying what we have learned to the interpretation of the passage in question (Acts ii. 38), we say that Peter commanded the inquirers at Pentecost to repent and be baptized with respect to the remission of sins, that is, because their sins had been remitted. They had come to believe the truth which Peter proclaimed, viz.: That Jesus of Nazareth, the crucified, was Messiah, and they needed now to repent of their sins, assured that God was ready to forgive them, and then, because of the remission of their sins, and because they felt the assurance of such forgiveness in their own souls, they were to be baptized.

We think that when the editor of *Baptist* accuses the Committee of Disciples of misrepresentation, he should lay the same charge against the *Journal and Messenger*. The reader will note that according to the *Journal and Messenger*, baptism is not only "because of the remission of their sins," but also "because they felt the assurance of such forgiveness in their own souls," according to the *Canadian Baptist*, that will be news to Baptist readers also. The Committee of Disciples may well congratulate themselves on having so accurately measured and so fairly stated Baptist doctrine, and we think the editor of the *Baptist* should withdraw the charge of misrepresentation, though we have little hope now that he will, as he seems determined that Baptists shall be measured according to his standard. If he can induce the Baptist people to accept him as an exponent of Baptist doctrine we shall not be sorry.

Contributions.

The Order of Confirmation Again.

It is with pleasure that the writer notices the criticism of the Rev. Mr. Belt, on the article which appeared in a late number of the Christian Evangelist, on the Order of Confirmation. With the exception of two or three remarks, it is written in a very kind and courteous spirit, and though the writer says he has "no intention of entering upon any controversy upon the subject," he surely will give a candid examination of this brief response to what he has written upon the subject. It is not correct to say that Mr. Shoppard is boiling over with righteous indignation at several unholy teachings of the Church of England; but, rather, that he, viewing with high respect the many pious, talented and learned men among her clergy, the extensive religious influence she exerts in the world, her many beneficent and charitable institutions, feels a sincere regret that her usefulness among men and her approval by the Saviour, should be marred and imperilled by the practice of rites, which are not only "unscriptural, anti-scriptural and absurd," but, in some respects, farcical.

Let it be understood that we have not stated that the laying on of hands is unscriptural, but that neither our modern bishops nor any other dignitary or ordinary layman has the power to communicate the extraordinary gifts, resulting from the reception of the Holy Spirit by the laying on of hands, as did the Apostles Peter, John, and Paul at Samaria and Ephesus in the first century; and our objection is that the Bishop referred to the Scriptures containing these records for his authority when conducting the Confirmation service in Guelph. "And when Paul laid his hands upon them, the Holy Ghost came on them, and they spoke with tongues and prophesied." This is one of the Bishop's proof texts for Confirmation. If the agency were authoritative and efficient, where were the manifest results? How many of those confirmed "spoke with tongues and prophesied?"

But, furthermore, our rev. critic in the references he makes to the Scriptures, and to various denominational writers, assumes that the laying on of hands and the Order of Confirmation are identical.

The following quotation is rather strange: "Concerning imposition of hands, we believe it was the practice of the Apostles and the primitive church to lay hands upon the newly baptized believers, and it should be perpetuated in the church." Join with this the following: "The six Principal Baptists took their name from the six principles of II-b. vi. 1, 2, one of which was the doctrine of the laying on of hands, i. e., Confirmation." Notice, it is Mr. Belt who cites these authorities for what he designates Confirmation, and yet instead of laying hands on "newly baptized believers," the Bishop in Guelph laid hands on those "baptized" from fourteen to sixteen years ago, and who were only infants then and not believers.

But we return to the Divine record. As we stated in the previous article, if the Order of Confirmation which the Rector of Guelph asserts is a religious practice which was universally observed by the early Christians, and which to-day seven out of every eight Christians, at least, hold to as a scriptural and apostolic ordinance, why, in the name of reason and faith, is there no mention made of it in the Scriptures either by precept or in example?

Where in God's Word is there any reference to godfathers and godmothers?

Where is the chapter and verse that records that a Bishop says to those baptized in infancy "and acknowledging yourselves bound to believe and to do all those things which your godfathers and godmothers thou undertook for you?"

Is it a breach of the ninth commandment, as the rev gentleman insinuates, to say that, in the face of a total absence of Bible proof, that the Order of Confirmation as practised by the Episcopal church is unscriptural? We think not.

Let us not confound the scriptural accounts of the laying on of the hands of the Apostles for the communication of the Holy Spirit, nor the same practice in the ordination of officers in the church with what is claimed as authority for the modern Order of Confirmation.

In the seven-eighths of all Christians who hold Confirmation as a scriptural and apostolic ordinance, we suppose our critic includes the Roman Catholic church, which church does not regard it simply as an ordinance but as a sacrament, and in its administration, according to my Encyclopedia; "unction and the sign of the cross are used; and instead of the imposition of hands, the person confirmed receives a little blow on the cheek, to remind him that he must in future suffer affronts for the name of Christ."

In the changes and modifications made in this rite at the Reformation, the leading object is still in view, and as far as the Order of Confirmation is concerned there is as much scriptural authority for the blow on the cheek as for the imposition of a Bishop's hands.

In conclusion, the writer wishes to inform the clergyman who deems him severe in his previous remarks on this subject, that he was in his youth a zealous Episcopalian; that he received all his first religious impressions in a home and in the churches of that sect. Not for self-adulation, but for truth's sake, he can conscientiously state before God that he early sought after God, and yearned for a true and thorough conversion. At the proper age he was examined by the Rector of the church he attended as a candidate for Confirmation. With prayer and fasting, and self-examination, he sought to do everything the church required. He was confirmed at St. Mary's, Ishington, by Blomfield, the Bishop of London; from such teaching as that embodied in the address of the Bishop of Niagara, he expected to receive the inspiring and converting power of the Holy Spirit from the imposition of the Bishop's hands. Of course he was disappointed, and his heart sank within him. He reviewed and reviewed again and again all his thoughts and words and deeds connected with his reception of the rite to ascertain, if possible, if anything was lacking on his part, but in vain, and was driven almost to distraction. A few years after he was invited to attend the services of the body he is now connected with, and in spite of the bitterest prejudice against anything that was outside of the church of his fathers, he was convinced that faith, repentance and baptism, as enjoined in the great commission, were the requisites for church fellowship and union with Christ, and acted accordingly. Ever since, though he knows that the majority of professing Christians are averse to the simplicity of Gospel truth, it has been his life's work to promulgate the truths by which he himself was blessed, and hopes to do so the residue of his days for the good of his fellow man, and for the glory of God. E. SHEPPARD.

Patient in Tribulation

E. SHEPPARD, WALKERTON

Be patient in your tribulations here, For these the faithful Saviour has foretold; Yet He has kindly bid you have good cheer, For soon, like Him, you'll overcome the world.*

Fight on, with valor, the good fight of faith, Yield not unto the wily hosts of sin; The conflict ends in victory at death, The conqueror's crown of life you're sure to win.

Work with energy in the gospel field, Constrained by gratitude and ardent love, Your willing labors will a fragrance yield, And give sweet memories to the rest above.

Though weary with the roughness of the way, And tired of the pilgrim's lonely road, Press on;—the waning light of closing day But shows you're nearer to your home and God.

There with the vast multitude, clothed in white, Who came through tribulations great and sore, You'll serve your God and Saviour "day and night," The Lamb of God eternally adore.

Minnedosa Letter.

DEAR EVANGELIST,—It is now nearly four months since I came here. I wish to say I like the country; the climate is all that could be desired; that season which we called "Indian summer" in Ontario, when the sun seemed to be shining through a golden film, tinging every object with that hue, is a specimen of the weather we have enjoyed throughout. We have had some frost and two or three flurries of snow; no sleighing yet. No mud. Rubbers are little used here. I hope that fact will induce some of the good folks in the Niagara District to "get out of the mud" and "come thou with us, and we will do thee good"; the Lord is blessing us; "and whatsoever good thing the Lord will do unto us, the same will we do unto you." The land is fertile, produces abundant crops; there were 16,000 bushels of wheat grown on one farm (section) in this neighborhood. Ten years ago there was just one log-house here; now we have quite a town, and I think Minnedosa exports more grain than many of the large towns in Ontario; there are five or six buyers kept pretty busy. But, if you are not a missionary man, we have no use for you. We want you to come and work for the Lord, and He will give you fruitful seasons. We don't want you either if you are going to quarrel about methods of work. The Lord has opened the way for you either to make garments for the needy or sell your property and put it into the treasury, and go to exhorting sinners to turn to the Lord. He has not defined whether you are to chop right-handed or left-handed, only you must chop, or exhort, or make garments; and, if you do not, some one who does will get your capabilities. I like the people here—everybody is kind. The little church here is happy in doing good deeds. Now it would just do you good to be in the preacher's house some times: the best of the beef, a ham, a chicken, a turkey, a pail of delicious milk, wood, etc. Now, "who put such things into their heads?" 'Tis the Bible, the love of God, the blood of sprinkling, that speaketh better things than that of Abel. It is terrible to be clubbed this way. It does not cause one's blood to go into

*John xvi. 33.

the ground that it shall cry unto the Lord; it makes one bleed internally, and from our poor heart caustic "many thanksgivings to go up to God." Sectarianism is uglier here than in any place where I have yet lived. But the Methodist friends have shown us kindness. The others are determined that we must not live here; they "Take counsel against us," bid us and say to the people: "Why hear ye him?" I think the Lord will bring us good out of the evil. So far the result has been favorable. It has served also to draw out more truth. A new mission point is opening, and I like the way it is opening.

We started a Sunday school shortly after our arrival here, which is showing evidence of good fruit. We had our holiday entertainment in common with the rest of the folks; it consisted of a programme and a tree. We had a house full. Our programme occupied two hours. There were no speeches. Every recitation was well received. We took a collection and received \$13. The only appeal after the programme was: "We ask you to help our Sunday school." The tree produced over thirty presents. I helped to arrange it, was the last to leave the house and the first to return for the entertainment. I had the key, but somehow that tree budded, blossomed and bore a Persian lamb cap for myself and one for Mrs. Lister. Now, children, don't you believe that Santa comes down the chimney?

"A happy New Year" to all.

J. B. LISTER.

Minnedosa, Man., Jan. 2, 1891.

Our Literature in Japan.

To the Disciples in America:—

In Japan as in America and Europe the doctrines of philosophy and religion are now, comparatively speaking, but meagerly propagated by word of mouth. Men prefer to sit in their homes and read books and papers; and in this way obtain their knowledge, rather than stand in the market-places to hear some stivrant lecturer. Hence, to meet the demands of this book-reading and journal-reading age, books and periodicals of all descriptions have been enormously multiplied.

In Japan publications are increasing at a wonderful rate. Nearly every month records the birth of a new magazine or paper. Especially is the religious soil prolific in this direction. The missionaries well know how eagerly the Japanese devour books; and equally aware of the great demand for reading matter, they have, by help from the churches at home, sought to supply the demand.

No one among us can possibly question the wisdom of putting our church literature into the Japanese language. In doing this we can most effectually put the great principles of our plea in the hearts of this people—especially the Christian people. Of course all efforts in this direction at this early time will necessarily be feeble. Year before last when the Methodists began the publication of their little monthly, a small instalment of the biography of Wesley was published each month in English. This publication has continued right on, but has been translated into the Japanese language. The Japanese people, in this transition period of their country's history, devote industrious study to biography, especially biography of great reformers. What an inspiring volume the "Memoirs of Campbell" would make translated into the Japanese language! But at this time we may not be able to aspire to so grand a work.

But we have now begun the publication of the monthly Christian Journal, a copy of which we send you.

Each month 1,000 copies are issued; and, as far as possible, the whole issue will be distributed, many copies as free tracts. The publishing and mailing cost about \$13 00 of our money, the payment of which, I assume. That the Christian Journal may grow to be a means of great good in this land is my cherished desire.

I send home this circular to interest the brethren in our publications in Japan; and to solicit their co-operation in presenting, in this country, the principles of our plea. I believe that our Japanese brethren, when they shall have sufficiently increased in numbers, will go forward in the spreading of the Gospel as held forth by our reformation. But just now, when we are so few in Japan, the work of putting our literature into this language must be done largely by the brethren at home. While the Christian Journal is now conducted by myself, yet it is expected in the not distant future that it will pass into the hands of the Japanese brethren. To this end the price of the subscription has been put within the reach of all, so that by obtaining a large subscription, the paper may become self-supporting, and then pass to the management of some Japanese brethren.

But, that we may begin to publish the literature of our church now, we solicit the help of the brethren at home. This is the way: Let any brother send us a tract or book which he may desire published, accompanied by money to the amount of half of what it would cost to get out an edition in America, and we will translate it and issue it in a similar edition here. As the translation will cost something beyond our own labour, all that is asked to meet this expense is the privilege of publishing in the Christian Journal any part of the tract or book. We have many splendid tracts at home which, if translated into this language, would accomplish great good. Besides the constant plea for the union of all Christians, we have tracts and books illustrating other equally important phases of Christian life, viz.: the growth of spirituality and goodness, and the difficulties and doubts which arise in the minds of many by reason of the sceptical and infidel literature which has spread abroad. Here is an opening to brethren who have means, and who wish in this way to bless the people of Japan. Fraternally, Tokyo, Japan. E. SNODGRASS.

The Surprised Mohammedan.

On one occasion, travelling in the Barbary States with a companion who possessed some knowledge of medicine, we had arrived at a door near which we were about to pitch our tents, when a crowd of Arabs surrounded us, cursing and swearing at the "rebellers against God." My friend, who spoke a little Arabic, turning round to an elderly person, whose garb bespoke him a priest, said:—

"Who taught you that we were disbelievers? Hear my daily prayer, and judge for yourselves."

He then repeated the Lord's Prayer. All stood amazed and silent, till the priest exclaimed:—

"May God curse me if ever I curse again those who hold such belief! Nay, more, that prayer shall be my prayer till my hour be come. I pray thee, O Nazarene, repeat the prayer, that it may be remembered and written among us in letters of gold."—Hay's "Western Barbary."

Conceit may puff a man up, but never prop him up.—Ruskin.

Be loving, and you will never want for love; be humble, and you will never want for guiding.—Miss Mulock.

THE Canadian Evangelist JANUARY 15, 1891.

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

Literary Notes.

THE LESSON MENTOR. By W. W. Dowling.—An aid for junior classes on the International Bible Studies. This book contains the Scripture text, lesson story, lesson lights, lesson pictures, lesson outline, lesson questions and lesson thoughts. All the order of service for each quarter, colored maps, and the attendance record for both Sunday school and church. Single copy, postpaid, 25c. Sold by The Evangelist Publishing Co.

THE LESSON HELPER. By W. W. Dowling.—An aid for the senior classes on the International Bible Studies. This work contains carefully selected daily readings, geographical, biographical and chronological notes; lesson summaries, lesson outlines, lesson comments, lesson questions and lesson thoughts, with practical suggestions for home study and work. The book also contains an order of service and attendance record of both Sunday school and church for each quarter, and colored maps and charts. Single copy, postpaid, 25c. Sold by The Evangelist Publishing Co.

THE CHRISTIAN WORKER. By J. H. Foy.—This is a manual for preachers and church officials, containing appropriate Scripture selections, outlines of sermons and talks for all occasions, forms and ceremonies for marriages, baptisms, ordinations, dedications, funerals and other public occasions, and a complete summary of the rules and regulations governing deliberative assemblies. The work is highly commended by all who have examined it, and is pronounced the most complete treatise of the kind before the public. Cloth, 75c.; Morocco, \$1.25. Sold by The Evangelist Publishing Co.

KNOWLEDGE: A WEEKLY MAGAZINE.—Knowledge is a unique little magazine which ought to have great popularity among all owners of Cyclopedias. It undertakes to supply the information which one ordinarily seeks in his Cyclopaedia and fails to find there, because it is not "up to date"—it was published "last year," or, more probably, several years ago. "The world moves," and the most important questions that want answering are questions of to day, not of yesterday; Knowledge answers, during the year, several thousand such questions. It is published weekly, for the amazingly small sum of 50 cents a year; specimen copy free. John B. Alden, Publisher, 309 Pearl St., New York.

AN ENTERPRISING RELIGIOUS WEEKLY.—We have received from the publishers of The Presbyterian Review, Toronto, a copy of their handsome sixteen page illustrated prospectus for 1891. The Review has always been a very able and bright religious newspaper, strongly but not narrowly denominational, and as such has attained to wide and increasing popularity. The prospectus before us shows that it has determined to make great advances during the coming year in catering to the Presbyterian public. It promises advancement "all along the line." A guarantee of this is seen in the splendid list of over one hundred special papers on no dry-as-dust but present-day topics, to be written for it

by some of the most eminent men in the Christian church, both at home and abroad. Among those in Europe we may mention Dr. Cunningham Geikie, Dr. Parker, Prof. Blair, Prof. Bruce, Dr. Murray Mitchell; in the United States Dr. Cuyler, President Patton, Dr. Pierson, Dr. Knowles, President Dwight, Prof. Green; in Canada, Principal Cayen, Principal Grant, Principal MacVicar, Dr. Cochran, Prof. Scribner, Dr. McNish and scores of others. Undoubtedly The Review is right in claiming that no such list of able contributors and attractive subjects has ever before been offered by any religious journal in Canada. It is rightly described by a contemporary as "brilliant." Readers of The Review during 1891 may depend on having served up to them fifty-two appetizing literary banquets. Any one of these articles is alone worth the subscription price, \$1.60. The publishers, as if determined to introduce their paper into every Christian household in the country, offer in addition a most tempting club and premium list. Such legitimate enterprise deserves to succeed. We would advise all our readers to send for a prospectus and a specimen copy of The Review to the publishers, Presbyterian News Company, Toronto.

THE PEOPLE'S NEW TESTAMENT WITH NOTES. By B. W. Johnson. The Common and Revised Versions, with References, Explanatory Notes and Colored Maps.—This important work has been undertaken in order to meet a general wish for a New Testament with notes, copious enough to make clear the meaning of every difficult passage; simple enough to be understood by the plainest reader, and yet concise enough to bring the whole commentary within the moderate compass of two 8vo volumes and within the reach of every home. It is believed that this work, with its two versions, maps, references, table of parallel passages, index of subjects, geographical, historical and explanatory notes, combines everything needed to enable the earnest student and the family circle to understand every portion of the New Testament. One is often bewildered in reading the Blessed Book unless he knows something of the men, the times, history, customs, religious and social, geography, and many other matters peculiar to Bible history and the East. In these two volumes the author has condensed the gleanings of costly libraries and the study of many years, and we are confident that the work will be found one of the most valuable aids to New Testament study ever issued in popular form. For family reading, study and devotions, for the Sunday school teacher, for a general understanding of the New Testament, and for Christian people of every class, we confidently commend this as the most valuable work of the kind ever published at the cost. Probably no one could be named in the Christian church so well fitted for the task of preparation, in all respects, as B. W. Johnson. His reputation as a Biblical scholar is too well known to require a word. His life has been devoted to Bible study, and his work for years has been the preparation of Bible notes. Scholarly, studious, full of reverence for the Bible, devout with eminent power of clear, strong expression in the fewest possible words, conspicuous for his knowledge of the history, geography, and customs of Bible times, and also for his insight into the deep, spiritual meaning of the sacred text, he presents a rare combination of qualities for this work. In two volumes of about 600 8vo pages each. Volume I., containing the Four

Gospels and Acts of the Apostles, now ready. Prices, per volume—cloth, \$2; sheep, \$2.75; half morocco, \$3. Sold by The Evangelist Publishing Co.

THE NEW DICTIONARY.—The answer of the publishers of Webster's Unabridged Dictionary to the attempt of pirates to steal their thunder by issuing cheap phototype reproductions of the antiquated edition of 1847, is the publication of a new and completely re-edited and enlarged edition of the authentic Unabridged, which as a distinguishing title bears the name of "International." The publishers have expended in the last ten years over \$300,000 in the preparation of this new book before issuing the first copy, and the improvements of the various editions since that of 1847 have cost over three-fourths of a million of dollars for editing, illustrating, typesetting and electrotyping alone. This new dictionary is the best book of its kind in the English language. It unlocks mysteries, resolves doubts, and decides disputes. The possession of it and the habit of consulting it will tend to promote knowledge, literary taste, and social refinement. For every family, the members of which have mastered the art of reading, the purchase of "Webster's International Dictionary" will prove a profitable investment, and the more they advance in knowledge and cultivation the more they will appreciate its aid and worth.

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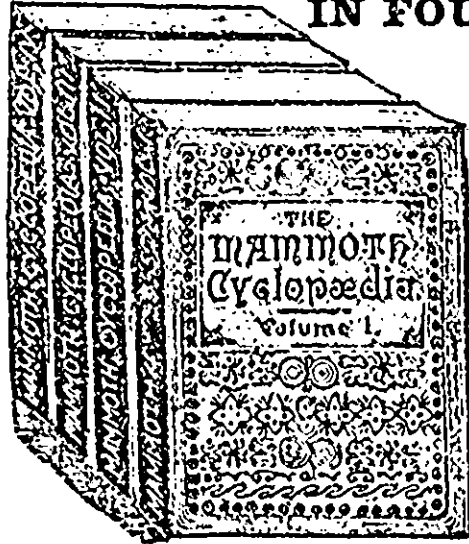
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From the above brief summary of its contents some idea of what a remarkably interesting, instructive and valuable work the Mammoth Cyclopaedia is may be gained. It is a work for every body—man, woman and child, in every occupation, walk in life. The substance and practical utility of twenty ordinary volumes are compressed in these four.

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TORONTO, JANUARY 15th, 1891.

Our New Partner.

We have recently associated with us in the conduct of THE EVANGELIST and the management of the Book business, Bro. U. C. Crawford, a native of Prince Edward Island, some time a resident in Ontario. He has been successfully engaged for a few years in the subscription book business, and we confidently anticipate that his experience, ability and energy will be of great value in the development of our Book Department. The last eight months have demonstrated that the Disciples in this country are ready to respond to an effort to place in their hands the best literature of the day, and we are therefore encouraged to increase our facilities to meet their wants. Bro. Crawford, like the rest of us, enters into this business believing that he can thereby advance the cause of Christ, and not to make money. He is a Christian man first and a business man afterwards; he aims to be religious in his business and business-like in his religion. We count ourselves therefore happy in having him as a partner. He is fully apprised of our purpose and of the lines on which we desire to conduct the paper and the business generally, and he thoroughly sympathizes with us. We tender him a hearty welcome to what, we trust, he will find a goodly fellowship, and to a sphere in which, we hope, there will open to him large opportunities of serving the Master.

The Bible.

DO YOU READ IT?

Some time ago we started a series, or what was intended to be a series, of articles on "The Bible Neglected." Our time and space have been so largely occupied with other matters seeming to require immediate attention, that we have not yet prepared the second article of the series. But our conviction of the importance of being acquainted with God's Book is so strong, that we desire to impress upon our readers, if but in a word or two, the solemn duty of those who have God's Word making themselves familiar with it. Nothing can take the place of personal perusal of the Scriptures—not even the best religious paper in the world, as some may try to persuade themselves. It is a bad thing for a Christian to be all the time getting God's truth at second-hand, be it from preacher, teacher, friend, paper or book. These are all good enough in their respective places, but not one, or all of them together, can take the place of the Bible itself. So, brother, let us resolve that during this year we will give ourselves much to the direct and prayerful study of the Word of God.

What Constitutes a Baptist?

In our last issue we made some reference to the answer of the *Canadian Baptist* to the above question, but were not able then to present it to our readers.

We do so here and now:—

"Now to THE EVANGELIST'S final question, What is it that differentiates Baptists from other Christian churches? Evidently the answer must give, not that which is peculiar to this, or that, or any number of individual Baptist churches, but that which is and has been characteristic of Baptists as such—that which has been held ALWAYS, EVERYWHERE and BY ALL Baptists, properly so called. Our answer is:—

I. The Baptism of Believers only.

That is to say, all Baptists everywhere hold and have held through all time as a fundamental truth, that Baptism is an ordinance the validity of which depends on an intelligent faith on the part of the recipient. This is the first and distinguishing characteristic of Baptists as such, differentiating them from all Pede-Baptists of whatever name, as well as from any, if such there be, who regard adult baptism as in any way a means of salvation, or efficacious otherwise than as an act and test of obedience to Christ.

II. Immersion only is Baptism. It is hardly correct to say, as is commonly done, that Baptists regard immersion as the only correct mode of baptism. Strictly speaking they hold that, from the very meaning of the word, baptism is immersion and immersion is baptism. Their historic position, and its support in language, in logic, and in the symbolism of the act itself, is too well known to need elaboration.

In regard to those two essentials of Baptist belief and practice, we can only refer our interrogator to history, to the encyclopedias, to any reliable source of information on the subject.

We place these two characteristics first and by themselves, because they are not only fundamental in themselves, but continue to differentiate Baptists to day as they did centuries ago. There are other important principles which are equally inseparable from Baptist faith and practice, and which for centuries distinguished Baptists as a peculiar people from all other Christian bodies, but which can hardly be cited at the present day as distinctively Baptist principles, simply because they have so spread and prevailed as to have become, to a large extent, characteristic of all evangelical churches. Without attempting to define these principles exhaustively we may mention two which we think will stand the test of historical investigation. These are:—

III. The absolute right of private judgment in all matters of religion, or as Roger Williams phrased it, *SOUL-LIBERTY*, with its corollary.

IV. The Absolute Separation of Church and State, or the sacred right and obligation of the Christian church to be wholly independent of the civil power.

Our article is becoming so long that we must omit other points which suggest themselves. We do not think that the editor of THE EVANGELIST or any one else who will take the trouble to study the history of the Baptists, will ask for proof to establish their claims as the representatives of those four principles."

Of the four points specified the *Baptist* itself excludes two as not now being distinctively Baptist principles. We need not therefore, consider those two. The other two, taken together, not only distinguish the Baptists from all Pede-Baptists, but from immersionists who practice infant baptism—as, for instance, the Greek Church. The second of these two—"Immersion only is Baptism"—does not differentiate Baptists from any who practice immersion only as baptism. The first point—"The baptism of believers only"—with its explanation, is intended to differentiate Baptists from certain hypothetical immersionists "who regard adult baptism as in any way a means of salvation, or efficacious otherwise than as an act and test of obedience to Christ." According to the *Canadian*

Baptist, then, we may say, that a Baptist is a baptized believer who holds to the baptism of believers only, and does not regard "baptism as in any way a means of salvation, or efficacious otherwise than as an act and test of obedience to Christ." And it would also follow that, if Disciples do not regard baptism as in any way a means of salvation, then they are Baptists according to the same authority; but, if they do regard baptism as in some way a means of salvation, they are not Baptists. In like manner, if there be any calling themselves Baptists who regard baptism as in some way a means of salvation, such are not Baptists, and ought to withdraw from the Baptist denomination, or be expelled therefrom. Let the reader mark these consequences. And further, as the Disciples do regard baptism as in some way a means of salvation, it follows that they are not Baptists and cannot become Baptists so long as they entertain their present view of this question. Disciples do regard baptism as a means of salvation in the way indicated by the Lord Himself in Mark xvi. 16: "He that believeth and is baptized shall be saved"; by the Apostle Peter, speaking as he was moved by the Holy Spirit on the day of Pentecost Acts ii. 38: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost"; by Ananias, specially sent by the Lord to instruct Saul of Tarsus, Acts xxii. 16: "And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord"; by the Apostle Paul, Rom. vi. 3: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death"; by the same apostle, Gal. iii. 26, 27: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ"; by the same apostle, Titus iii. 5: "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost"; in the way indicated by the Apostle Peter, 1 Peter iii. 21: "The like figure wherunto baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." Speaking for ourselves, we do not hesitate to say, that, upon carefully considering the foregoing and other Scriptures, we are constrained to believe that baptism is in some way a means of salvation, and we are confident that no intelligent Disciple will take issue with us on the question. But what a spectacle the Baptist denomination presents refusing an earnest believer who entertains such an opinion! What is it but Popery diluted, and very slightly diluted at that? What right has a church to make the holding of such an opinion a reason for shutting its door in the face of a true believer? No more right than the Pope has to make membership in the Catholic church essential to salvation. And right here let us ask Disciples, who have for some reason or other cast in their lot with the Baptists, or who may be thinking of doing so, how can they justify themselves before God, if they countenance so gross an usurpation of a Divine prerogative? Let all who love the Lord Jesus Christ in sincerity remember that no society claiming to be a church of Christ has a right to demand more, or to accept less, as a test of fellowship and a condition of church membership, than the Lord Himself demands or accepts. A

society that errs in this respect is not a church of Christ.

The reader who has looked into the history of Baptist doctrine, and who has had the opportunity of observing the practice of any considerable number of Baptist churches, will not be surprised when we say that we are unable to accept the statement of the *Baptist* as to "what constitutes a Baptist," as complete. Some of our reasons we give here:—

1. According to the *Baptist* there is but one point of difference between Baptists and Disciples. In the *Baptist* for April 24, 1890, a Baptist minister declared there were seven points of difference, and the *Baptist* allowed the statement to go unchallenged. The seven points, too, were apparently taken from a work on sale at the Baptist Book Room, in Toronto, and entitled "No Communion with Campbellites," so that the Baptist minister was not merely expressing his individual opinion. We quote from the latter referred to:—

Baptists differ from Disciples in regard to the doctrines of

- (1) Hereditary and total depravity.
- (2) The nature of regeneration.
- (3) Perseverance of the saints.
- (4) The nature of faith in regeneration.
- (5) The agency of the Holy Spirit in conversion.
- (6) The design of the ordinance of baptism.
- (7) The prerequisite to the privilege of church relation, Disciples are open communionists.

Judging from these seven points, we would say that Baptists are Calvinists and close Communionists. And "O. G.," in the *Baptist* of Jan. 8th, speaks of "the strict communionist class to which we belong," and of "the Calvinistic Baptists of the world," including the Regular Baptists among them. It seems clear that if "O. G." were answering the question, "What constitutes a Baptist," he would include Calvinism and close communionism as characteristics of a Baptist. But the editor of the *Baptist* says nothing of either. Which understands the Baptists the better, the editor of the *Baptist* or "O. G."? We think "O. G." does.

2. Our second reason for not being able to accept the *Baptist's* statement as complete is that some time ago in conversation with a leading Baptist minister, then of Toronto, now of Winnipeg, he gave us as the peculiarities of Baptists the three points following:—

- (1) Evidences of regeneration must be shown before persons are received into the church.
- (2) Baptism is a profession of saving faith in Jesus Christ, personally enjoyed by the candidate.
- (3) The Lord's Supper should be partaken of by baptized believers only who are walking orderly.

These were presented as differentiating Baptists from all others professing to be Christians—three points to the *Baptist's* one. We shall not take space to comment on them.

3. Our third reason grows out of the examination of a form of Deed, in common use, we understand, by Regular Baptist churches, and published by their Publishing Co. in Toronto, in which it is declared that the property shall be held by,

"The Trustees of the _____ Baptist church _____ upon trust that the same shall be held for the use, for the purposes aforesaid, of the members of a Regular Baptist church, which church shall be exclusively composed of persons who have been baptized by immersion, on a personal profession of their faith in Christ, and holding the following doctrine, that is to say:—

The being and unity of God; the existence of three equal persons in the Godhead, the inspiration of the Old and New Testaments; the total depravity of man; election according to the foreknowledge of God; the divinity of Christ and all the sufficiency of His atonement; justification by faith alone in the righteousness of Christ; the work of the Holy Spirit in regeneration; perseverance of the saints; the resurrection of the dead; the final judgment; the punishment of the wicked and the blessedness of the righteous, both eternal; the immersion of believers in water in the name of the Father, Son and Holy Spirit, the only baptism; the Lord's Supper, a privilege peculiar to baptized believers; a church, a company of baptized believers voluntarily associated and meeting in one place on the first day of the week for mutual edification and the maintenance and propagation of these doctrines; the word of God a complete and infallible rule of faith and practice; the religious observance of the first day of the week; and the obligation of every intelligent creature to believe the record which God has given of His Son."

When we survey this array of doctrines, subscription to which is required in order to admission to, at least, some Baptist churches in this country, it is difficult, nay, impossible, to believe that the editor of the *Baptist*, in the extract we quote, fully differentiates Baptists from all others. We should be happy to publish from the pen of "O. G." an answer to the question, "What constitutes a Baptist?" And we respectfully request him to furnish us with one.

We must take leave of this matter for the present, and in doing so we take the liberty of enquiring how many of the churches using the form of Deed we have quoted from live up to it? Have any of them forfeited all legal claim to their church property by receiving and retaining in their fellowship persons who do not hold all of the doctrines specified?

On account of the rush of business in the printing offices at Christmas time, also a desire on our part to hold the paper open for the good news from the churches and Sunday schools, we were a few days late in getting out the last number of THE EVANGELIST. We regret that it was late, but know you all will feel repaid for waiting by getting as much good news when it came. Also by having one number late, we have found that the readers anxiously wait each issue of the paper. Several letters came enquiring if the paper was out. The monthly used to come out on 12th, 15th, and even later, the readers frequently continued to expect it for some time. Promptness is half of success. We have tried to be prompt in the past. Wherein we came short it has been from press of work.

It may be of interest to our readers to say that "O. G." and the editor of the *Baptist*, closed their discussion in the Jan. 8th *Baptist* with mutual expressions of good will. Each maintains his position on the question as to whether Baptists have a Creed. One can hardly see how such a matter can be allowed to rest by the Baptist denomination, and by the editor of the *Baptist* holding the conviction he does. We should think he would use his paper and his influence in the education of the majority of his brethren, out of their love for man-made Creeds, and seek to induce them to adopt his sounder and more Scriptural position. It is no small encouragement to those who have long opposed the adoption of man-made creeds, as tests of fellowship to know that the editor of the denominational organ of the regular Calvinistic Baptists of Canada, is an earnest opponent of such creeds. It augurs well for that people.

Professor Scrimger contributes a short but strong article to the *Presbyterian Journal* on the revision question. He admits that he feels nothing more than a "languid interest" in the question, and regards it as "of very secondary importance." Among the "obvious evils" that an agitation in favor of revision would produce, the learned gentleman gives the following:—

"There is the danger that the process of revision will divert the attention and interest of our church from the real work which it has to do at the present crisis. God has laid upon us serious responsibilities in the evangelization of our own land from ocean to ocean, not to speak of foreign fields; and the work has to be done now. We cannot afford to dissipate our energies on the discussion of theological forms. Such discussion is apt to prove very engrossing, and we might be better employed. Even if the confession is not ideally perfect, it would be poor strategy to decide on theoretical reconstruction of our position when face to face with enterprises likely to tax our energies to the utmost. Unless we see no very great advantage to be gained thereby, it is but risking defeat at a critical hour for the sake of a whim. It may be said this would be only temporary. Perhaps it would, but no one would guarantee that. The beginning of (this) strife is as when one letteth out water. It is better to leave off the contention before it be meddled with."

The General Assembly has now much more work than it can do, or at all events much more work than it does do. How would it go with the vital business of the church if a week had to be spent at each meeting listening to set speeches for and against revision. And then the question would be sent down to Presbyteries, and local courts that need all their time for local business would neglect that business and hammer away at revision. The agitation would be a great thing for would-be leaders who like to hear themselves making speeches, but it might be a sad thing for mission work. Professor Scrimger might have added that last year the Home and Foreign Mission boards of the American Presbyterian churches had each a deficit of \$70,000 or \$80,000. Perhaps the revision agitation had nothing to do with the deficit and perhaps it had a good deal to do with it.—*The Canada Presbyterian*.

If the discussion of the revision question would produce contention, then there is an imperative necessity for the discussion in order that a position may be reached which will not be creditable to the Presbyterian church as its present position relative to the confession of Faith is. According to the testimony of prominent and presumably well-informed Presbyterians the Confession of Faith does not represent the faith of all Presbyterians, perhaps not of the majority of Presbyterians. One would think that the General Assembly of a church professing to follow Jesus Christ might cheerfully spend not only a week but a year or more, if necessary, in order to bring its Confession of Faith into harmony with its present faith.

Here is a new parable which we find in a Scotch paper. It is worth repeating at all the temperance meetings. We hope "the blind ones" will be by to hear it:—

"A laborer at the Dundee harbor lately told his wife, on awakening, a curious dream which he had during the night. He dreamed that he saw coming toward him, in order, four rats. The first one was very fat, and was followed by two lean rats, the rear rat being blind. The dreamer was greatly perplexed as to what might follow, as it has been understood that to dream of rats denotes coming calamity. He appealed to his wife concerning this, but she, poor woman, could not help him. His son, a sharp lad, who heard his father tell the story, volunteered to be the interpreter. 'The fat rat,' he said, 'is the man who keeps the public house that ye gang till see often; and the two lean ones are me and my mithor, and the blind one is yerself, father.'"

In Bro. Brown's article in last number, for "cleaving" read "cleansing."

We are pleased to note the enlargement and improvement of the *Christian Courier* of Dallas, Texas.

THE EVANGELIST extends congratulations to Bro. H. Z. Leonard, U. S. Consul, London, Ont., on the occasion of his recent marriage.

The *Apostolic Guide*, with its usual good humor, wishes many in particular and everybody in general, a "Happy New Year." This is the way one class is greeted:—

"To our brethren of the editorial fraternity everywhere: Here's our *W* for the best year's work for the Master we have ever done."

Here's our *W* on that, Bro. Guide. May you live long and prosper.

F. D. Srygloy, of the *Gospel Advocate*, is a sprightly and entertaining writer. We give a sample of his style on page one of this issue, and commend the article to such as think discussion leads to division. It is free discussion that prevents division, so let it continue among our brethren. It goes with the saying, of course, that Christians should discuss points of difference in a Christian spirit. Though we have been for some years reading our leading papers with some care, we are not aware that even a few men among us are trying to shut off investigation.

Speaking of subscription to Confessions of Faith leads us to remark that it is a great sin for a person to profess to believe that which he does not believe. We have heard of persons subscribing to Creeds they have never examined. Too much care cannot be exercised by religious teachers in impressing upon the people the necessity of being sincere. What can be expected of those who use Creeds dishonestly? How can the cause of Christ be furthered by such procedure? How can such people claim to be the Lord's people and expect the Lord's blessing?

As illustrative of the fact that the Baptist churches of Canada have generally adapted the New Hampshire Confession of Faith, and that consequently the whole denomination in Canada has endorsed it and virtually adopted it, we point to the reports of two "church recognition" services in the Jan. 8th number of the *Canadian Baptist*, one at Amodec, Quebec, the other at Woodstock, Ontario. In both cases the New Hampshire Confession was read and adopted by the church seeking recognition, and thereupon the recognition was granted by the delegates present. We should like to know how many of those who adopted the Confession had carefully compared its statements with the Scripture and concluded them to be in harmony therewith. For the credit of professing Christians it is to be hoped they all had.

On our outside back page will be found the advertisement of Messrs. W. T. Baer & Co. The appliances manufactured by this company are said to be superior to anything in the market, and are meeting with gratifying success, as evidenced by the testimonials daily received as to their efficiency and the cures effected. Those afflicted should give these electric appliances a trial; and it should be remembered that only by this company can "Actina," the great catarrh remedy and eye restorer, be supplied. Apply personally or by letter at their office, 171 Queen Street West.

Church News.

St. THOMAS, Jan. 8.—Bro. George Fowler, who has been Superintendent of Schools at Grass Lake, Mich., and has preached among the Baptist churches for some time, was given the right hand of fellowship, and received into membership in the church of Christ at this place, Sister Fowler uniting with him, the last Lord's day in '90. Bro. Fowler has accepted a call from the church at Fairbald, Nebraska, and has gone to take charge of that congregation.

Bro. Moffett of Cleveland, O., is to begin a meeting with us on the 3rd Lord's day in this month. We pray for the divine blessing that Christ may be glorified. T. D. KNOWLES.

RAIN VILLAGE.—The annual Sunday school entertainment was held here Dec. 30. There was a large attendance of friends and children, who, assisted by some of the larger members of the congregation, presented an interesting programme in a creditable manner. The school is keeping well in numbers and interest during the winter months, under the energetic management of Bro. S. McKee.

Acron, Jan. 12th.—Bro. Charlton preached for the church here on last Lord's day. Notwithstanding the disagreeable state of the weather, the house was well filled both morning and evening.

Toronto, DENISON AVE.—The Board have officially determined to open the new Church Home on Cecil St., on the third Lord's day of March. The seating is expected to be put in by the last of February. Correspondence with an able brother as preacher for the occasion is in progress, and announcement of particulars will be made in due time to all. Seventeen accessions have been had to Denison Ave. since about the middle of November, ten of them by confession of faith, the rest by letter and commendation. The young people are a great factor in the church. Quite a number of young students are with us, and of much help. J. R. GARR.

The lectures, which were to have been delivered this week by Bro. Gaff, were postponed for one week on account of him having a severe cold. He will begin the lectures on Monday, 19th inst. The title of first lecture: "The Bible the Book of God"; 2nd, "The Historical and Religious Unfolding of the Bible"; 3rd, "Biblical Interpretation"; 4th, "The Bible as the Book of Life." Those lectures are more especially for the students, but all are cordially invited to attend.

Our Sunday school entertainment, which was held on the 8th inst., was a grand success. A long and well prepared programme was given by the children. The Misses Joy, of West Toronto Junction, took part and won golden opinions from all present. Miss Maud Joy possesses a rich contralto voice, and sings with much effect; while Miss Alice Joy, who is but 13 years of age, sings either tenor or bass. Her voice is certainly a wonder. They are pupils of Sig. D'Auria, and bid fair to become two of Canada's first singers. At the close of the entertainment the children were treated to a bag of candies each, which of course was to them a very important part of the programme.

The Young People's Society will give a reception to the newly elected members and their friends, on Thursday evening, 22nd inst., from 7.30 to 10 o'clock; this is in order that the young

people may become better acquainted with each other. This is as it should be, and we hope to see a goodly number present.

Bro. Gaff not being able to be out on last Lord's day, Bro. Alexander MacMillan preached in the morning, and the evening meeting was conducted by the members of the Young People's Society.

HAMILTON, Jan. 12.—We have had three additions since last report. Two by letter; one by confession. Bro. Franklin is with us: We had two good meetings yesterday. The outlook is good. Our little band here are awake, united and active. Pray for the work in Hamilton. M. POTMAN.

WALKERTON.—The Sunday school entertainment came off on the 23rd of December, and, considering it was one of the stormiest nights of the season, the attendance was very good. The chairman opened by prayer and a chorus of welcome was sung by the school, after which the curtain was raised, and a cantata, called "Christmas Eve at Grandpa's," was very cleverly given, showing that a good deal of time and practice had been required to get it up; the platform was fitted up nicely to represent a cosy little sitting-room. Another interesting part of the programme was three tableaux, one of which was "The return from the harvest"; one representing "Faith, Peace and Glory," the other "Rebecca at the well," all of which were very effectively produced and much admired. During the evening Miss Whitehead was presented with a very pretty work-basket and an elegant copy of Tennyson's poems from a few of the sisters, showing how much her work with the Children's Mission Band is appreciated. Packages of candy were given to the children at the close. M. S.

MUSKOKA.—On account of the illness of his son-in-law, Mr. Crowson has been absent from Muskoka nearly six weeks. I filled Bro. Crowson's appointments in Brunel on the last Lord's day of the old year. It was a pleasure to meet again smiling faces which I had not seen since last August. The Brunel brethren are in earnest. This year they expect to have a house of worship of their own—not a stately mansion, but a humble-looking log meeting house. Since I have returned to Muskoka, I have been preaching in the townships Macaulay and Ridout. Owing to circumstances over which we have no control, I shall not be able to preach in the latter township as often as I should like. In the western part of Ridout we have a meeting-house, and nine miles farther east we hold meetings in a school-house. In Macaulay, the prospects for doing a good work are encouraging, notwithstanding the difficulties arising from our not having a suitable place to worship. We have no meeting-house here, neither is there a school-house, nor any other public building central enough to use as a place of meeting. We assemble in private houses. A good interest is manifested in our Lord's day meetings, and also in our prayer meetings. It is a great privilege to have one's lot cast among a people who are so appreciative of the simple Gospel of Christ. Never have I seen such an interest manifested in the sweet story of Jesus as here. As I look forward with not a little pleasure to our next annual meeting, my pleasant anticipations are mingled with a feeling of sorrow when I think that my work with this large-hearted people will then come to a close. We hope that the Board will

deal as generously with Muskoka next year as it is doing this year. There is enough work in Muskoka at present for three preachers. Bro. Crowson is working too hard. He is doing two men's work. Many a home has been brightened by his genial face; many a heart has been gladdened by his tender sympathy. We hope, and trust and pray that our brethren will continue to sustain the work in Muskoka, and that God will bless abundantly the endeavors put forward in this part of His moral vineyard. A. O. GRAY. Bracobridge.

Co-operation Notes.

Table with 2 columns: Name and Amount. Includes J. M. Laws \$5 00, Church, Everton (Nov. Coll.) 24 11, etc.

Personal Mention.

Bro. E. Pomeroy, who is well known in Ontario, and who has been preaching at Eldora, Iowa, has removed to Elkhart, Indiana.

Bro. Jesse H. Berry, of St. Louis, Mo., spent several days in this city visiting his old friend, Bro. J. R. Gaff.

Bro. E. B. Barnes, of Bowmanville, and Bro. J. K. Hecker, of Guelph, who were college boys together at Lexington, made THE EVANGELIST office a "half-way-house," where they spent a very pleasant day. We are pleased to have the young men, the older men, and all others come to our office and feel that they are at home.

Bro. W. G. Charlton, of Dorchester, who has been attending Lexington Bible College, has become one of our students at Toronto. We are glad to add one more to our number. We need them, as the churches are calling for them. Young men come to Toronto; you can get all the preaching you can do in and about Toronto.

PRIVILEGE.

If you are interested in seeing carried out the work to which THE EVANGELIST is devoted (see standing notice on page 1), it is your privilege to have such a paper by sending us your address, with \$1.

PLEASURE.

If you ever become a subscriber and begin to read the paper, you will become so interested in hearing the good news continually reported, that you will not for any money forego the pleasure derived from this source.

DUTY.

If you are interested in seeing carried out the work before this paper, it is your Duty to take THE EVANGELIST. If you take it, it is your Duty to get as many more to take it as you can. Use your privilege, enjoy your pleasure by doing your Duty.

The Evangelist Pub. Co.

THE IRON-CLAD PLEDGE is now ready in book form, the fourth of Jesse H. Brown's books, and will undoubtedly be more widely read than any that have preceded it. It is a very valuable addition to the literature of the Y. P. S. C. E. All who are interested in this young people's movement should not fail to read this most interesting and instructive book. Now ready for delivery, \$1.00 post paid.

THE LORD'S SUPPER.—Preachers and elders, particularly, should take note that this is the only book of its kind published, and that the views of several hundred writers, and of all the various denominations, are found in its pages, making it a perfect compendium on this transcendent subject. Price, \$1.50.

Woman's Work.

Conducted by Mrs. S. M. Brown and Miss J. ...

The Influence of Woman's Mission Work in the Church.

What is known as Woman's Mission Work should be a part of the life of every church. We as members must of necessity wield some kind of influence in the congregation to which we belong. What shall it be? There are so many kinds which we may use. It may be the influence of indifference, which generally springs from ignorance of the object of the work, or misconception respecting our mode of working, but no matter from what it springs it will surely exercise an influence on others, and be a fruitful source of like indifference. Then it is possible to exert an irritating influence in the church; this may grow out of many causes, but will always be found to be a hindrance rather than a help. The great question is: What influence should we, as earnest Christian women, exercise on those by whom we are surrounded? In what way can we make ourselves felt, without being forward or unduly aggressive? It would be well if we could each arrive at some definite conclusion which would be helpful in placing our obligations in a tangible light. As I understand it, the true genius of all missionary enterprise is the salvation of souls, and should be begun at home. The home church, where we worship week after week, should be the central point of effort. Now imagine that a good proportion of sisters in any one congregation, are earnest about the spiritual growth and condition of their fellow members, and seeking to promote their welfare in every way possible, can that church fail to be the better for such influence? In every congregation there will be some who have not closed with the offers of salvation. Can we do anything to lead them to the Saviour. If so, how? and what? To a great extent as to detail each woman will have to use her own judgment, and be ready to enter any door open to her, but our one great hope and strength is prayer. Prayer in our meetings as a mission band, prayer in private where we can carry to the throne of grace those who are yet out of Christ. Dear sisters, every such soul in our midst should be a burden on our hearts, only to be lifted by taking it to the Lord in prayer, believing prayer, persistent prayer; prayer which will wrestle like Jacob of old, until the blessing comes, and one by one we are rejoiced to welcome them all to the blessings and privileges of children of God. A much more difficult work, harder to do and often neglected, is that of personal appeal. So many of us shrink from it, some from sheer cowardice, some from a sincere fear lest we do harm rather than good. If we saw the same person standing on the brink of some great danger we should scarcely wait to reason about it, but should lose no time in leading him out of it. So there is plenty for us all to do without going out of our sphere; the world should be better for us and the church should be better for us. Let us act so as to deserve the Saviour's approbation of the woman of old: "She hath done what she could." J. E. L.

DON'T MISS IT.

A new and attractive publication containing many useful, interesting and instructive features has just been issued by T. Milburn & Co., of Toronto, under the title of the BUNDOCK BLOOD BROTHERS ALMANAC FOR 1891. It is now in the hands of druggists and merchants for free distribution, and we would advise our readers to secure a copy before the supply is exhausted.

(REPRINTED BY SPECIAL REQUEST)

An Appeal from more than Two Hundred Ladies, Members of the Missionary Conference held in Shanghai in May, 1890.

To the Christian women of the British Empire, the United States, Germany and all other Protestant countries, greeting:—

We, the women of the Missionary Conference now assembled in Shanghai, come to you our sisters in Christ with an urgent appeal on behalf of the one hundred millions of women and children of China who "sit in darkness and in the shadow of death."

The work of women in China has been prosecuted at the oldest stations for about fifty years, at first chiefly by the wives of missionaries, but in later years single ladies have largely augmented this working force. There are now ladies engaged in educational, medical and evangelistic work in China. Much has been done by them, many lives have been uplifted from the degradation of idolatry and sin, many sad hearts comforted, many darkened minds enlightened, and much solid good effected. But our hearts are burdened to-day with love and pity for the millions of women around us, our sisters for whom Christ died, still unreached by the sound of the Gospel. Beloved sisters, if you could see

their sordid misery, their hopeless, loveless lives, their ignorance and sinfulness, as we see them, mere humanity would move you to do something for their uplifting. But there is a stronger motive that should impel you to stretch out a helping hand, and that we plead—the constraining love of Christ. We, who are in the midst of this darkness that can be felt, send our voices across the ocean to you, our sisters, and beseech you by the grace of Christ our Saviour that you come at once to our help.

Four kinds of work are open to us:— 1. There is school work in connection with our various missions, which in many cases the men have handed over to the women in order that they themselves may be free to engage more directly in evangelistic work.

2. There is a work to be done for the sick and suffering women of China, in hospitals, dispensaries and homes, for which skilful physicians are needed. Most of this work can be better done by women than by men, and much of it can be done only by women.

3. There is work for us in the families of the church. There are converted mothers and daughters who need to be taught the way of the Lord more perfectly, and to be trained in whatever is necessary for their full development into lively members of the great household of faith.

4. There is a work of evangelization

among women, similar to that being done by men among the people at large. It is not claimed that the evangelization of women cannot be done at all by men—but that there is more of it than men can do, there is much of it that will never be done unless women do it, and much that men cannot do as well as women can. There is nothing in this kind of work transcending the recognized scriptural sphere of women. Women received from the Lord Himself, upon the very morning of the resurrection, their commission to tell the blessed story of a risen Saviour. What they did then we may continue to do now.

But you will ask, who are needed for this work? Knowing the conditions of life and work in China, we would answer that:—

1. They should be women of sound health, of good ability, and good common sense, also well educated—though not necessarily of the highest education—apt to teach, kind and forbearing in disposition, so that they may live and work harmoniously with their associates, and win the hearts of the Chinese. Above all, they should be women who have given themselves wholly to the Lord's work, and are prepared to bear hardship and exercise constant self-denial for Christ's sake.

2. It is desirable that they should pursue a systematic course of Bible study before coming to China, and

have some experience in Christian work at home.

Further, we would suggest that they should labor in connection with established missions in order that the good results of their work may be preserved, and that they may have, when needed, the assistance and protection of their brother missionaries.

Open doors are all around us, and though idolatry lifts a hoary head, and ancestral worship binds the people as with chains of adamant, yet with God "All things are possible," and mountains of difficulty melt like snow-flakes before the rising of the Sun of Righteousness.

God is on the side of His own glorious life-giving word; we ask you to come in the power of consecration and faith, with sober expectations and readiness to endure hardness as good soldiers of Jesus, and take your share in the most glorious war that was ever waged on earth—the war against the powers of darkness and sin, assured that God will accomplish His own purposes of love and grace to China, and will permit you, if you listen to this call, to be His follow-workers in "binding up the broken hearted, proclaiming liberty to the captives, and the opening of the prison to them that are bound."

That the Holy and loving Spirit of God may incline your hearts to respond to His call is our earnest prayer.

DR. T. A. SLOCUM'S

Oxygenized Emulsion

PURE COD LIVER OIL.

Advertisement for Dr. Slocum's Oxygenized Emulsion of Pure Cod Liver Oil. Includes a portrait of a man and text: DR. SLOCUM'S OXYGENIZED EMULSION OF PURE Cod Liver Oil FOR CONSUMPTION, BRONCHITIS, ASTHMA, SCROFULA, AND ALL PULMONARY DISEASES. DIRECTIONS. TAKE ONE TABLESPOONFUL... PRICE \$1.00. PREPARED ONLY BY T. A. SLOCUM, 188 Adelaide St. West, TORONTO, - ONTARIO.

Among the merits which distinguish Slocum's Oxygenized Emulsion of Pure Cod Liver Oil above all other preparations are:

- 1st. The excellence of its method of preparation.
2nd. Its freedom from disagreeable taste and odor.
3rd. Its fitness for immediate absorption.
4th. The thoroughness in which it retains permanently its good qualities.
5th. And the fact that Slocum's Oxygenized Emulsion is the only Cod Liver Oil amalgamation in the market in which the oil is not mixed with the Hypophosphites of Lime and Soda, or some other equally injurious foreign substance, and consequently rendered worse than worthless.

All Pulmonary Disorders find Speedy Relief.
If you have any Throat Trouble..... Use it.
If you have Tightness of the Chest..... Use it.
If you have Difficulty of Breathing..... Use it.
If you have a wasting away of Flesh..... Use it.
If you have Weak Lungs..... Use it.
If you have Bronchitis..... Use it.
If you have Asthma..... Use it.
If you have Catarrh..... Use it.
If you have a Cold..... Use it.
If you have a Cough..... Use it.
If you are Feeble and Emaciated..... Use it.
If you have Consumption..... Use it.

THEY WHO USE IT--LIVE!

The approval my OXYGENIZED EMULSION OF PURE COD LIVER OIL has met with at the hands of the public is no doubt more or less due to the members of the medical profession, who have shown a preference in recommending its use in their daily practice.

If your druggist has not got SLOCUM'S OXYGENIZED EMULSION OF PURE COD LIVER OIL, and will not order it for you, do not take any preparation that contains Lime and Soda. In such case rather obtain of him the Pure Cod Liver Oil, which, though nauseous and repulsive to the taste, does not contain any foreign and injurious substance.

SINGLE BOTTLES, \$1.00; SIX BOTTLES, \$5.00.

Treatise and Circulars on Consumption mailed on application. Address—

T. A. SLOCUM, 186 West Adelaide St., Toronto.

Foreign Missions.

Contributions.

Mrs. P. D. Campbell.....\$5.00

The Foreign Society calls for an offering from every church in March. This fact ought to be emphasized in proportion to its transcendent importance. The men and women in health-land must not be left unsupported. The workers must be increased. This cannot be done unless the churches give more generously than they have been giving. The Society is asking for \$100,000 this year. This is not too much to ask and to expect from a people numbering nearly a million; we could easily raise five times the amount named if all would give in proportion to their ability. If the preachers and elders will keep the churches informed, the offerings will aggregate \$100,000, and more.

Official News from the Foreign Society.

The Executive Committee met in regular session in Room 55, Johnston Building, Cincinnati, O., Dec. 24, 1890. Devotional exercises were conducted by G. L. Wharton.

FINANCE.—The receipts for the month amounted to \$1,598.96; disbursements to \$—.

CONVERSIONS.—The following were reported: 1 in China, 1 in Japan, 2 in Bardizag, 10 in Kapou Kara, 5 in Birkenhead, 5 in Fulham, 1 in Cheltenham.

NOTES FROM THE FIELD.

Turkey.—G. N. Shishmanian writes: "I wish we could distribute some extra help among the most needy in the churches. Cholera is still raging in those parts, and all communication being cut off by strict quarantine regulations. Everything is sold at very high prices, so that some of the brethren are not able to find the daily bread needed to keep soul and body together." No suitable man for Smyrna has yet been found.

Japan.—Tokyo, the capital of the Empire, is now the headquarters of the mission. The missionaries, in addition to evangelistic work, propose to open a school in which young men shall be trained for the work of the ministry. A nation can be evangelized only by native preachers. The work can be begun and superintended for a time by foreigners, but it can be carried on to completion only by natives. The work of training evangelists is therefore one of paramount importance. This will require a considerable outlay of money. It will also require that more missionaries be sent out as soon as practicable. Every letter from Japan contains an appeal for men and women to help in this great and promising field. A chapel has been built in Honjo. G. T. Smith collected some funds for this purpose when he was in America. Owing to the silver legislation in this country he needed and asked for \$130 to complete this building; the request was granted. Mrs Harrison writes: "The work in the country is very promising. Last summer I travelled over eight hundred miles, and held meetings in over twenty-five towns and villages. Most of the people had never seen a foreigner, or heard a word of the gospel. It was a rare time for sowing seed. As a result one young man came fifty miles to be baptized. Others in his town are waiting to receive baptism. Two others were baptized. I determined to go around by the Arakawa Mine, where there are nine believers. I had to walk seven miles over the rough mountains through a pouring rain, but it was worth the hardship. The brethren were out halfway to meet

us, waiting hopefully in the dark and rain. I stayed there from Saturday night until Monday morning, and held four meetings. The believers seem very earnest. They take their Bibles down into the mines with them, and when the interval of rest comes they study it or exhort the other workmen. I reached Tokyo completely worn out."

China.—W. P. Bentley and wife and Miss Rosa Sickler are in Naukin, and are busy on the language. James Waro says of them: "We thank you for the new missionaries. They have won our hearts, and we feel as if we had known them for years. I trust you will see your way to send out a young man for the work in China immediately. You may assure him that he will find here and in the vast surrounding districts one of the most noble and also one of the most promising of mission fields." The American Bible Society wishes to borrow the services of Bro. Waro for one year. They offer to pay him his salary in full and give him a vacation besides. He will be free to preach as much as ever. The reason for this request is this: The agent in Shanghai died, and the new man has no one to initiate him into his duties. James Waro was in the work for a number of years, and knows all about the details of it. The missionaries of China recommend that the request of the Society be granted; this was accordingly done.

India.—The O. W. B. M. have turned over their boys in Bilaspur to M. D. Adams. There is now the nucleus of an orphanage in that city. G. W. Jackson writes as follows: "We preached a practical sermon yesterday by burying a poor outcast woman, who died under medical treatment. The scavengers generally do such work in this country, or, failing them, the jackals. She is the first to occupy our cemetery."

England.—J. J. Haley says: "Our meetings are now crowded. Last Sunday night was our anniversary service. It poured down rain and blew a regular gale in a way that would have emptied an American church on any occasion, and yet we had an audience of 600." A. J. L. Gliddon writes: "I have started a Band of Hope, a Training class, a Mutual Improvement class and some Cottage Prayer-meetings. Every Lord's day I conduct a Men's Bible class."

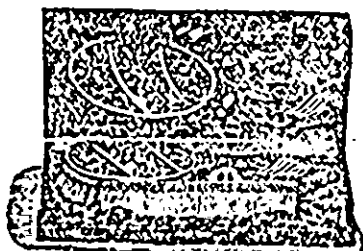
THE NEEDS OF THE WORK.

Every mission needs more men. No station is adequately supplied. If the missionary in charge should die or fall sick, the work would be seriously crippled. The present stations must be kept up, and new openings must be entered. In China large cities are being opened. The officials put out proclamations that our missionaries have a right to buy or rent property in that country. Fang Yang Fu and twenty or thirty cities near this great centre are now ready to be occupied. They are virgin soil. The gospel has never been preached within their walls. A hundred men could be put to work in China at once. The same is true in Japan. This is a critical time in her history; this is the nick of time. What is done must be done quickly. Our missionaries are pleading like angels trumpet-tongued for more helpers. The need of India is insupportable. G. L. Wharton is here at home on account of Mrs. Wharton's health. M. D. Adams is entitled to a furlough. Who shall take their places and carry on their work? Who shall enter new fields and take possession in the name of the Lord? Now missionaries can not be sent out unless the income of the Society is largely increased. It should be borne in mind that nothing is so costly as success. A work that is

IN the history of Canadian retail business there has probably never been such a display of admirable novelties for Christmas buying under any other roof. The world grows wiser as it gets older. Shoppers are beginning to realize that the largest assortments can be found where the power of collection is greatest. And, so it follows, that whatever is needed for this holiday time can be bought here, that the heterogeneous heap of merchandise becomes more extensive, and that prices are absolutely the lowest, because of dry goods, furnishing goods, and holiday goods, selling side by side. Our greatest trouble is to give an adequate idea of what we do keep. Perhaps this price mention will help the knowledge, and further the interests of our mail order department.

FANCY GOODS—

Ladies' Dressing Cases—3 pieces—brush, comb and mirror, in white fittings. These goods are covered with first-class plush, and lined with beautiful satin in all the newest shades, \$1.75 to \$3; 2 pieces, \$1, \$1.25.



Ladies' Dressing Cases, oxidized case with oxidized fittings. These goods are guaranteed not to tarnish or break in fair use, \$1 to \$1.50.

Ladies' Dressing Cases, in plush, containing jewel, dressing and manicure sets. All the newest fittings in white amber corneal and oxidized, \$3 to \$1.50.

Ladies' oxidized manicure sets, with oxidized fittings, \$2, \$2.75.

Ladies' Work Boxes, in plush, complete. Good substantial fittings, also in fancy oxidized trimmings, 90c. to \$3.

Baby sets plush and satin lined, all the newest shades; and complete puff and powder box, brush and comb, \$1 to \$3.

100, 102, 104, 106, 108, 200 YONGE ST. } All under One Roof.
10 and 12 QUEEN ST., TORONTO

Holiday Announcement

Men's leather Cases, complete, for travelling, from \$1 to \$10. These are all solid leather, and fittings of the very best quality.

Plush and oxidized Glove and Handkerchief Boxes, \$1.25 to \$1.00.

All the latest designs in plush and oxidized Perfume Cases, 1, 2 and 3 bottles, cut-glass, 30c. to \$5.

Collar and Cuff Boxes, plush, leather, and celluloid, single and combined, \$1 to \$1.50. Gent's Shaving Cases, plush, newest shades, and beautifully lined and fitted up for use, with cup, razor, and shaving brush, \$1 to \$2.

Comb, brush, and mirror sets, in card board boxes, white celluloid, amber, antique corneal, from \$1.50 to \$6.60.

Manicure sets, in plush and oxidized and leather. All fitted with best goods, 90c. to \$7.

Glove and Handkerchief Boxes, in leather, with brass mountings, and half plush, \$1.25 to \$3.

Music Rolls, leather and plush, 50c. to \$2.50.

TOILET ARTICLES—

Perfumes, by best makers: Colgate & Co., 75c.; Atkinson & Co., 60c.; Toilet Water, 50c., \$1; Florida Water, 15c. to 35c.; Eau de Cologne, etc., 3c., 45c., 75c.; Bay Rum, 25c. to \$1.



Hair Brushes—wood, celluloid, zylonite, corneal, amber and antique, from 20c. to \$2.25.

Mirror, same material as hair brush, from 25c. to \$1.50.

Combs, same as hair brush and mirror, from 5c. to 75c.

Fancy Photo Frames, from 10c. to 25c.

Newest designs in Ladies' Bags, for shopping, with satin and velvet top, and leather finished bottom; to carry by black silk cord handle, from \$1.15 to \$1.75.

Ladies' Leather Hand Satchels, 60c. to \$3.75. Purses, in German and American makes, all the newest patterns, single and double clasps, patent springs, in fact, every design you desire, from 5c. to \$2.50. Best quality of these goods are Russian calf, seal, and everything that is durable.

Men's Bill Books, 20c. to \$2.50.

EVENING FANS—

Black satin fans, plain and hand-painted, 40c. to \$1.10.

Black satin fans, feather tipped, plain and hand-painted, \$1.10



Black ostrich feather fans, tortoise shell handles, \$1.50 to \$3.75. Assorted colors, plain and feather tipped and hand-painted, 90c. to \$1.50. Gauzofans, hand-painted, from \$1.50 to \$5.

MISCELLANEOUS BOOKS—

Dante's Inferno. Illustrated by Dore. } At \$1.25

"Purgatory and Paradise. " } each.

Milton's Paradise Lost. " }

Dore Bible Gallery. " }

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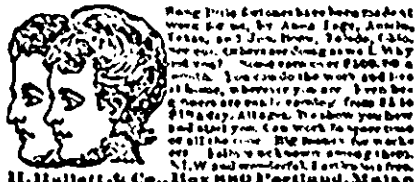
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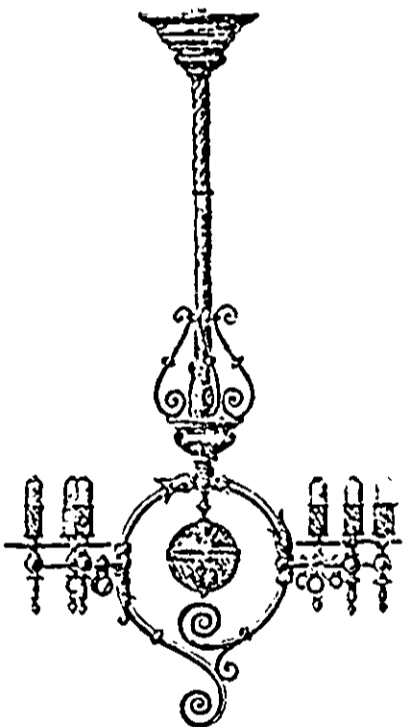
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