

The Canadian Evangelist.

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

Vol. VI., No. 17.

TORONTO, JANUARY 1st, 1892.

\$1 PER YEAR IN ADVANCE.

THE Canadian Evangelist

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

Selections.

The "One Thing Needful."

What the Saviour means by "one thing needful," is spiritual religion—personal salvation from sin. That is our necessity, and indispensable to our welfare in this life and in the life to come. We must be saved or perish. We can live without scholarship, though that would be a great privation; and without property, though that is a great disadvantage; and without home, though a great disadvantage; but we cannot be without religion and be happily satisfied; that is the one thing which secures happiness and insures heaven. Other good things end with the present life, that extends to the life to come, and is our supreme good.

Personal religion is the necessity of all classes. The young and the busy are prone to neglect it as something that may be deferred to a future time. This is a mistake. If you are young, you need religion all the more to restrain and help you; besides, you may die young, as many do, and no one is prepared for death without personal spiritual salvation. If you are in the midst of business activities, your best safeguard is religion; besides, nothing is more common than for the active to be called by death in the midst of their worldly plans. If you are parents, do not excuse yourselves because of your many cares. Religion will help you to bear your responsibilities; will make you better fathers and better mothers,—and remember how many parents die and leave their children behind them. Death is inexorable, and will not consult our surroundings or state of readiness. The one direction for all is, "Seek ye first the kingdom of God and His righteousness."

Personal religion is a necessity in the emergencies of life. It bridges us over the hard and dangerous places in life's journey. No one travels the road without meeting severe encounters, disappointments, losses, temptations, sickness and bereavements. In all these, religion upholds us and gives us comfort; it is the one thing to abide with us when other things are gone. When we sit down amid the shadows of desolated homes, religion opens rays of light from heaven upon us. Besides, in an instant we may fall in

death, be dashed to pieces by casualties, but in such cases we are ready. *This one thing needful we should seek from the first and keep to the last in life's perilous journey.*—Rev. William Graham, D.D.

Money.

A reward was offered for the best definition or description of money, and the author of the following gained the prize: "Money, an article which may be used as a universal passport to everywhere except to heaven; and is a universal provider of everything except happiness."

"Money," says the wise man, "answereth all things." The oracle said to Phillip of Macedonia, when he inquired how he might conquer his enemies, "Make coin thy weapons, thou shalt conquer all."

There are those who seem to worship money for itself alone; but, in most instances, the love of money is the love of what money will do, and what money will bring. But there are limits to the power of this mighty instrumentality. It cannot purchase health; it cannot purchase peace; it cannot purchase contentment; it cannot purchase happiness; it cannot drive away the King of Terrors when he approaches; it cannot soothe the anguish of a bleeding heart; it cannot reunite severed ties; nor give comfort to souls that are in sorrow and dejection. Money may be a good servant, but it is a cruel master, and he, who all his life long strives for gain, is under the heavy yoke of a cruel and oppressive tyrant. When one can use money and control it, and do good with it, it is a blessing to many; but he who becomes its slave, spends his days and nights in gaining and thinking of it, hoarding his gains and mourning over his losses, has not learned the real use of money, but has become its slave instead of its master. The Lord sometimes has use for money; He sent His apostle to take a fish from the sea with money in his mouth. The silver and the gold are His, as well as the cattle on a thousand hills. And these are all good gifts from His bountiful hand, to be used and not abused.

But the Saviour has warned us against the love of money; against the dangers that result from its possession, and has cautioned us most solemnly against being ensnared and overcharged with the things and thoughts of this world. He has told us how to be rich toward God, and to lay up treasures in heaven; and happy shall we be, if we heed His instructions, and attend to His precepts. Wisdom is a defence; money is a defence; but, better than all, it is to have the Lord for our portion, and trust Him with all our hearts.—*The Common People.*

The farmers have had good crops this year. Why not spend a little of your money in good books? Send us an order.

HAPPINESS.—That state of life is most happy, where superfluities are not required and necessaries are not wanting.—*Plutarch.*

Order your Sunday school supplies from us at once.

ETERNAL LIFE.

E. SHEPPARD.

Though it is revealed I greatly wonder,
That when soul and body part asunder,

A better life I'll gain;—
Life renewed for infinite extension!
'Tis so far beyond my comprehension,
That doubts oft-time obtain.

So much unlike the one I'm living here,

There's nought upon the earth can make appear

What that blest life shall be;
Enjoyed 'mid scenes of perfect, boundless love,

Where ev'ry soul in sweet delight shall prove

'Tis perfect ecstasy.

More abundant in its exultations;
Pure and holy in its transformations;
A life of constant peace;
With heavenly powers that cannot fail,
Its perennial bloom shall never pale,
Nor energies decrease.

Each pulsation of that new creation,
In harmonious chords of joy's vibration,

Will thrill with notes of love;
With tuneful voice in lofty, grateful songs;

In praise to Him to whom all praise belongs,
In the bright-realms above.

Oh! my soul with thy fervent aspiration,
Soar, through faith, from doubt to expectation;

For naught from Christ can sever;
Not for desert, but by the grace of Heaven;

Through Christ our Lord this glorious life is given,
And shared with Him for ever.

Manners.

"Did you never think what beautiful manners Christ had? It is evident that in a few minutes he could make friends with a total stranger. What a charm His recorded conversations have. How courteous His greetings and His parting words were. Surely, if we try to copy Him at all we should try to copy His manners, for they are not among the least of the beautiful examples which He sets us." Now, one root of a perfect manner is love. If you have a heart full of love you can never be rude, for you will not wish to hurt people's feelings. You will long to please people, to help and comfort them, and to make them happier; and so your loving heart will be constantly teaching you how to pay little deferences and respect to those whom you should honor. It will prompt the sunny smile and the appreciative word. Your manner will be interested. Those little kindnesses called courtesies will be unfailing; and if you have a heart like this, such living will become easy to you; it will become the habit of your life, and then, no matter into what company you may be thrown, whether you are invited to dine with the Queen, or you go to take tea with your old nurse who took care of you when you were a baby, you will be equally unembarrassed; for when one has a heart which is full of the spirit of Christ, one cannot do much that is amiss.—*Eleanor A. Hunter.*

The Skeptic's Sepulchre.

A young German countess was a noted unbeliever, and especially opposed to the doctrine of resurrection. She died when about thirty years of age, and before her death gave orders that her grave should be covered with a solid slab of granite. That around it should be placed square blocks of stone, and that the corners of it should be fastened together with iron clamps, and these should be fastened to the granite slab. Workmen made the tomb as secure as possible. Upon the covering this inscription was placed, "The burial place purchased to all eternity must never be opened."

All that human power could do was done to prevent any change in that grave. But "the weakness of God is stronger than man." God frustrated this design of this impious woman and of these builders. He permitted a single seed from a tree to fall into a crevice of this tomb. It grew; the rain nourished it. Between the granite slab and the stone walls of the tomb it steadily grew, forcing its way until the iron clamps were torn asunder, and the granite lid raised, and is now resting on the trunk of the tree, which is large and flourishing. People of Hanover regard it with almost a kind of superstition, and speak in lowest tones of the wicked countess.

"Make it as sure as ye can," said Pilate to the Jews; and they went their way to seal the entrance to the Saviour's tomb, and set a guard to prevent His body being removed. But vain the stone, the guard, the seal; on the third day morning

Angels roll the rock away,
Death yields up the mighty prey.

God's living power is stronger than all the clamps, and bars, and iron gates with which men seek to confine the dead. A tiny seed, sown by the winds unseen and unnoticed, but filled with the life of God, bursts the iron bands; and so the living word of God shall rend the tombs, and call forth the dead to conscious life at the last day.

Men doubt the truth of Scripture and think to escape the grasp of the Almighty. It is said that there is a tomb at New Haven on which is piled enormously heavy stones, the occupant having in his life-time planned this scheme to defy the resurrection power of God. But "the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of judgment."

That resurrection which is the fear of the sinner is the hope of the saint, who joyfully sings:—

We dread thee not, pale Terror's king;
Our Leader plucked thy venom'd sting;
We trust in His immortal powers!
In Him both life and death are ours.

Soon, soon the trumpet of our King
Shall call His saints to wake and sing;
Then may we, through His power divine,
In resurrection splendor shine.

—*Songs of Pilgrimage, No. 154.*
—*The Boston Christian*

Sin has many tools, but a lie is the handle that fits them all.—*O. W. Holmes.*

Noisy Demonstrations in Revivals.

There has always been a good deal of diversity of opinion as to the propriety of noisy external manifestations in revival services. Some people have a strong aversion to all noise and excitement, as if there could not be a genuine work of grace where such things took place. Others think there can be no real revival of religion except there are noisy demonstrations and excitement. This difference of opinion arises partly from differences of mental character, and partly from education and usage. Many who were born into the kingdom amid great outward displays of feeling, which are a feature of revivals among a simple and frank people, think no good is accomplished unless there is noise. In others mental constitution and reticent habits of life make them prefer the solemnity and quietude which give better opportunity for calm reflection and self-examination. In our judgment it is a mistake to magnify the importance of any particular external mode or outward manifestation of feeling. In regard to religion, as in other things, similar feelings are differently expressed by people of different mental constitution and religious training. We would not like to see any decline of the old Methodist revival and camp-meeting system, that is a natural and proper expression of a true religious emotion should not be condemned. If anyone is so overwhelmed with contrite anguish as to cry aloud, because of the desquitude of his soul, let him give audible expression to his feeling. If any are so filled with the joy of salvation that they cannot refrain, let them praise God with uplifted voice. But shouting to order, without emotion, is a rude ritualism, no better than the High Church ritualism.

We think it is a grave mistake for those who conduct evangelistic meetings to stimulate or encourage shouting, physical demonstrations, or promiscuous noise and confusion, as if these things had some moral and religious value, or were signs of a work of grace. Not only is there no spiritual value in noisy confusion, it is unfavorable to serious thought and solid religious experience. We must not forget that conversion is a mental and spiritual process, which in its very nature requires sober thought. It is necessary that the sinner should consider his ways, fully resolve to turn away from his sins, and exercise an intelligent trust in Christ for salvation. This process may take place under a variety of outward circumstances. But it will hardly be claimed that noise and confusion have any special adaptation to aid in promoting a clear apprehension of saving truth. On the contrary, such surroundings increase the danger of mistaking a transient excitement of feeling for an experience of converting or sanctifying grace. Subsequent reaction and declension are general in proportion to the preceding degree of physical demonstration and excitement.—*Christian Guardian.*

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Contributions.

Kindness

R. J. BYRON THORN.

How small a thing it is to do, And yet 'tis done by very few, To give a kindly word or look, Or do a kindly deed and brook A little pain, if needs must be, To let our fellow man go free!

Had man no selfish wish or aim, Could he, when rising high in fame, Not lose his head, remember still He's man and should control his will, And not forget his fellow-man, Keep kindness ever in his van?

Alas! the dizzy heights of fame Too often cause that e'en the name Of dearest friends of early date, Shall leave the minds of men of state, Whom Fortune favored and they rose; For self they think, and kindness goes.

And as the dazzling, sunny rays— Whom skies are clear, as on the days Of June—delights all nature's cheek, So kindly words the heart do seek, And fill it full of joy and peace, And cause all grievous passions cease.

What ails the Missions.

We may well ask ourselves and one another that question, for I think it is very apparent to everyone that something very serious is wrong with the missions. I was very much impressed with this thought after reading the report of the Allegheny Convention; for although on one hand it was very cheering to read of the progress the good work was making, and very encouraging to think that there was a gradual increase in the mission fund, still it was a little disheartening to think that in that land of almost boundless wealth, where that \$100,000 has so long been asked for, and could be raised by each Disciple giving the exceedingly small sum of seventeen

cents, that only one out of every ten raise much more than the half of it. It makes us pause and consider.

And we in Canada are no better, for we have to be reminded and reminded of our duty to pay in our pledges and try to do a little more for the mission cause. And so we do laggingly, out of cold unlovely duty, what we should consider our highest privilege and greatest happiness to do. How strange it is that we part so grudgingly with a little of our means to further the cause of Him who did so much for us, even to the giving up of His life!

And now I would like to have a plain, practical, matter-of-fact talk with the women, for I believe that in their hands lies the future success of the Home and Foreign Missions. And I suppose you will nearly all say now, "Why, how much more can we do than we have been doing? I always gave all I could; of course, I had not much to give, but I always gave what I had." Yes, my dear sisters, that is just where the trouble lies. We have not much to give, because we spend our money on everything we need, and on everything we think we need, till we have only a trifle left; and this we give to the missions, and think it is all we can do. I do not mean that we should deprive ourselves of the necessaries, or even the comforts, of life—although many, for love of God and their fellowmen, have done both—but we spend thousands of dollars every year on unnecessary and expensive decorations both of our homes and ourselves, and we load our tables with dishes troublesome to make, expensive, and indigestible.

The wealthy members of the congregations clothe themselves in velvet and satin, wear rich furs and costly jewelry, and those who are not so well

off follow hard in their wake, and strain every nerve to make as good, or nearly as good, an appearance as they do. And we worry and grow old and careworn over the fit of our dresses, and give a hundred anxious thoughts to the set of a mantle, and maybe one thought, or half a one, to the paying of the preacher's salary or the raising of money for Home Missions. And while we are vastly troubled about the becomingness of a hat or bonnet, we feel quite easy about the missionaries out in China and Japan who are wrestling with the spirit of vice and ignorance. This perhaps sounds hard, but I am afraid it is too true.

Some Lord's day morning, when the members of the church are gathered together for worship, take a quiet look around you, and see if you think we look like a congregation of the followers of the meek and lowly Jesus; I fear we do not. There were several of us chanced to meet not long ago, at the home of a sister, and what do you think we talked about? Well there is no need of entering into particulars, for you have all no doubt listened to and taken part in just such conversations, conversations that consist of "what shall we eat, and what shall we drink, and wherewithal shall we be clothed." The power lies in our own hands of changing all this. It will no doubt take a good deal of courage and firmness to take a stand against useless expenditure in our homes and on ourselves, but isn't it worth trying.

To furnish our tables more plainly; as people who are not "embarrassed about much serving," but who have "chosen that good part which shall not be taken from them." To furnish our houses more plainly; as people who expect to stay in them but a little while till their Father calls them home to His house where there are many mansions. To dress more plainly, as people who expect to lay their bodies down in the grave, there to lie till they are called forth to be clothed with immortality.

There is a very great and grave responsibility resting on you, Christian wives and mothers; for who is able to estimate the influence in the family of a loving and beloved wife and mother. Your husbands come to you for advice and counsel, and your children look up to you, adopt your ideas and copy your words and actions, and quote "mother," as we would quote the apostles; so how careful you should be to set them a good example and to guide their feet into the paths that lead upward.

We have all time and again stood beside the casket that holds all that is earthly of some beloved friend, and through our falling tears looked down on the calm face; the creases made by care and toil on the brow, all smoothed away; the kind eyes that always held a smile of welcome for us, closed forever; the busy hands that never grew weary ministering to the wants of others, folded on the quiet bosom in everlasting rest; our cares and griefs, all nothing to them now, far removed from all earthly interests. And have we thought as we looked on them, I, too, will lie some day just as still, just as unheeding to the sorrow of my grief-stricken friends, all my opportunities of doing good past forever. And when that time comes what will it avail us that we decked our bodies in fashionable attire and "fared sumptuously every day," while the missionaries were cramped for means to carry on their work and the unconverted heathen were dying in millions without ever hearing of their Redeemer? My beloved sisters, ponder these things and consider them well while the opportunity still remains of doing ser-

vice for the Master, lest, when our hour of departure comes, we should have to walk alone "through the valley of the shadow of death" with no Divine presence to guide us through its awful gloom.

Blessed Jesus! help us to think less of the things of this world where our little day is so short, and to think more of the things of that beautiful country where we shall dwell forever and forever more. W. A. S.

Remarks on Foregoing.

The title of the article contributed by "W. A. S."—"What ails the Missions"—suggested to me that the following extract from the *Missionary Review of the World* might prove to be interesting reading, while her question is fresh in the mind.

The writer also asks a question—"Are we disciples of Christ?"

"Whoever he be of you that forsaketh not all that he hath, he cannot be My disciple" (Luke xiv. 33).

"One thing thou lackest, go thy way, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven, and come, and take up thy cross, and follow Me" (Mark x. 21).

"But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part of it, and laid it at the apostles' feet" (Acts v. 1, 2).

Examining ourselves as individuals and as churches, how many disciples of Christ can we find, according to the criterion He has established in the explicit rule and the explicit injunction above quoted?

No dodging! Let us not get behind the pretence of a heart forsaking, while our hands tenaciously grasp the bulk of our possessions.

Let us at least not mock God and man, as we do when we say—

"Yes, Lord, I give all to Thee," while we actually give nothing, or a dole, or a tithe; lest we join ourselves with Ananias and Sapphira in infamy as well as perdition. "It were better not to vow."

But all members of evangelical churches have thus vowed. We have all made the profession, or pretence of Ananias and Sapphira.

We have consecrated ourselves and all that we have—our persons, our possessions and our children to the Lord. Where then are the proceeds? Are they fully laid at His feet, according to the profession? Or is a part of them kept back? Is it an honest profession, or a lying pretence like that of those two dreadful monuments of the Lord's indignation at hypocrisy in the church? We do not know how large a part they kept back. Probably it was a small proportion such as they thought would not be noticed.

How many modern Ananiases and Sapphiras are agreeing together to tempt the Spirit of the Lord, while joining in the communion of His supreme self-sacrifice by keeping back, not a minor proportion, but nearly all of that which they have solemnly and publicly dedicated.

Far be it from us to judge one another. But let us remember that there is a Judge, and that if we would judge ourselves we should not be judged. Let us not flatter ourselves, or each other with vain hopes in Christ that are explicitly excluded by His own reiterated warnings.

That is certainly plain, strong language, but no more so than the words of the Book, quoted at the beginning, and no more so than we assent to when we sing—

Lord I give my all to Thee, Friends and time and earthly store, Soul and body Thine to be, Wholly Thine for evermore.

In this connection we might do well to give heed to the apostle's injunction: "Exhort one another daily lest any be hardened through the deceitfulness of sin." S. M. Brown

Snow-Flakes.

Whence come ye I—slowly, gently flitting earthward. From the dreary North? From those castellated towers of cloudland? Why visit this cold Northland? Why garland with winter's whitest roses those grand old cedars kissing so tenderly their great brown arms as ye wear your graceful wreaths?

Oh! ye are beautiful things! I like the soft, white petals of the fairest flowers that might bloom in Paradise.

Sweetest music ye bring with your coming, and hearts which throw off the mantle of the senses and attune their soul's harp to the harmonious cadences which float around them can hear the strain.

Symbols of purity ye are—Angel visitants—who have caught up and borne to mortal ears that glorious carol of Judah's hills, "Peace and good will to men." M. M. L.

Crossley and Hunter.

BROTHER MURRO.—I take the liberty of congratulating you for your Christian and manly remarks on the impropriety of co-operating with Crossley and Hunter in their revivals. According to the reports, about eight hundred were converted at Owen Sound. Now if the directions given by the Holy Spirit through Peter were insisted on by these preachers or by our brethren in their public addresses we might reasonably expect that a large part, if not all, of the converts would have obeyed the Gospel according to the commission of Christ. Did they do so? Did even a hundred of them do so? I know they did not; and thus, through the help of those who profess to honor Christ and His laws, is the plea they are obligated to keep inviolate set aside and dishonored. Of course these evangelists have a right to work in their own way in this land of religious liberty without interference; but shall we, in our desire for popularity, ignore those principles which form the basis of our organization instead of maintaining uncompromising loyalty to our Saviour.

If these preachers are right, then let us no longer in self-denial co-operate with the minority, but unite with the churches replotted with the converts of the late revival. OBSERVER.

Found at Last.

The scriptural methods of spreading the gospel. By John F. Rowe, for years editor of the late *A. C. Review*, now editor of the *Christian Leader*. Set forth in a recent number of said *Christian Leader*, and reproduced here, still further to make it known to an anxious brotherhood. "Read, mark, learn and inwardly digest," that your mind may never more be disturbed by the question of plans; for these assuredly are the original, primitive, scriptural methods arranged and practised by the Apostles. Here they are, then, with a preface:—

Not satisfied with God's system of faith, men have sought out methods of their own which, as they suppose, will bring about visible results more speedily. It has been alleged by Society builders that Societies originated in the fact that the congregations could not be induced to engage in co-operative missionary work. There is, it must be confessed, some plausibility in this allegation. But inasmuch as Societies are unscriptural and have been organized as a contingency, let the loyal Disciples of Christ go to work and supplant these Societies by

introducing and giving full force to the scriptural methods. But what are the scriptural methods? We answer, let every Christian feel the weight of individual responsibility. First, let him consecrate his money to the Lord. Second, let him select his man and a field of labor. Third, let him select one man or a dozen to co-operate with him, if he has not means enough of his own to support a missionary. If his heart is right in the sight of God, let him begin work at once, and make a start somewhere. If a congregation has sufficient means, let them select their man and his field of labor. If one congregation has not sufficient means, let them invite others to co-operate with them, and the apostolic method is started. If a preacher has faith in God, and believes that the word preached will not return to God void of results, let him go to work somewhere, and educate a constituency that will give him a liberal and honorable support. When liberal-hearted Christians find such a man at work let them rally to his support, and thus be co-operants with the preacher, and the apostolic method is at once inaugurated.

And now, to fortify our minds the more against Societies, let the discoverer of those scriptural methods give us "chapter and verse" for each one of them. Then we shall be able instantly and finally to dispose of any "Society builder" who may attempt to impose upon us.

But seriously, brethren, what is the meaning of all this out-cry against Societies, and all this cool assumption about scriptural methods? Read the above extract over again and see if you do not understand. The writer says, "scriptural methods," but it would have been more accurate for him to have said "my methods," for such they are. The New Testament knows nothing of such methods, neither by precept nor by example; they are of human origin and to be judged accordingly. And we venture to say that most, if not all of the disputes about the respective merits of different men's plans.

And what has often struck us is, that one set of brethren call their plan the Lord's plan, de jure, often fiercely, those who differ from them, yet do little or nothing by that plan, while the other set of brethren make no such lofty claim, simply say it is the best they are acquainted with, not contrary to scriptural principles, and then do all they can by it,—moreover they profess their willingness to give it up, and adopt a better if proposed. The latter class of brethren seem to have considerable advantage over the former. If those who are so sure they know the Lord's plan would go vigorously to work, the unpleasantness over plans would soon subside. It is absurd, not to say unkind, to charge brethren who work with Societies as being indifferent to the word of the Lord, careless whether sinners are saved or not, and only solicitous for their own glory. It would be unreasonable to object to fair criticism, but the continual imputation of bad motives savors not of the spirit of Christ. —Ontario Evangelist, May, 1887.

The Watchman says a needed thing thus. "People, unhappily, overrate the traveling evangelist, whose outfit simply prepares him for a succession of identical four or six weeks' campaigns—and forget what infinitely superior resources the settled minister must have, who has done brave army-duty for the Lord ten or twenty years on the same battle-ground. The severest of all tests is the test of monotony and uniformity. Contrasted with one who is only good for special occasions, the worker who is "a sure thing" on a dead level, and never fails in the long pull, is a whole summer to a single sunrise."

Woman's Work.

Conducted by Mrs. H. M. Brown and Miss Jessie H. Agnew, 372 Shaw Street, Toronto. Every thing intended for this column should be sent to Mrs. H. M. Brown, Ridgeway, Ont.

O. C. W. B. M.

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Foreign Mission Notes.

In reply to a letter sent by the Secretary to Bro. Smith, relative to the work in Japan and to our taking it as our field, the following was received. All the readers of The Christian must be helped by reading such a letter:—

DEAR SISTER FLAOLON.—Your favor of 17th ult. is at hand and it gives me pleasure to make such reply as lies in my power. It is a matter of rejoicing and of sincere congratulation that the sisters have formed a Mission Society. The fowness of the churches in New Brunswick and Nova Scotia and the constant emigration of your young members might well be an excuse for confining your attention to the new fields of your home land, but such is not Christ's way, such is not the law of growth and development.

There is that scattereth and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want. The liberal soul shall be made fat; and he that watereth shall be watered also himself. Prov. xi, 24, 25.

The churches in Macedonia were poor, yet out of great affliction and deep poverty their joy and liberality rose supreme. They were blessed. Every man, every church which learns to look not only on its own need, but also on the need of others, is likewise blessed of God. In giving to the local work, or to work in one's own province, there is a return in the immediate and visible results, which lessen the actual sacrifice made. In contributing to the salvation of a Japanese or a Chinaman there is a real sacrifice, an offering of faith unalloyed. He who seeth in secret will reward thee openly. I feel sure that the reflex influence of our foreign work will bring down a blessing upon your churches from Him who giveth the increase, which blessing shall be far greater than if you had used the money for the home work. Certainly it is the law of God that every one for whom Jesus tasted death should hear the Gospel; it is equally undeniable that only in the proportion to which we conform to the law of God can we expect His blessing. To sacrifice something in order that the Gospel may be preached to those who bow down to idols and steeped in immorality of sin are plunging over the dark precipices into endless woe is to lift us into closer fellowship with the peerless Redeemer, it is to fill us more and more with the spirit of God, and to cause us to anticipate with keener joy the day of the Lord when we shall behold, in their robes of righteousness, those whom we have helped to save. But it must be a sacrifice. One who keeps the substance for himself and breaks off a little crumb of his possessions for the Lord can hardly claim to be sacrificing for the cause of missions. One who is afraid to examine his income and the amount he gives to see whether he gives one tenth even, cannot feel that he closely follows the footsteps of the Son of Man. One who subtracts from the amount now given to the local church, or to home missions, the amount given for the foreign work is not really laying anything on the altar for the redemption of the lost nations.

Let it be a real, special offering; let it be consecrated with a fervent prayer for a blessing upon the mission, his family and the people among whom he lives, and the offerer will surely feel that night "how sweet to work for Jesus through the day and to lie down at night under His smile." It would be difficult for me to determine, if I were at home, even with my present knowledge, whether to contribute to the work in Japan, or in China, or in India. The need is great in all, the souls are as precious before God in whichever country they be, and the cause of Christ is equally dear to my heart in every part of the vineyard. "All things are yours, and ye are Christ's, and Christ is God's." Japan is in a far higher state of civilization than China, therefore living is more costly. To support a child, a

dollar will go four times as far in China as in Japan. That is, for the same amount you can keep four children in China or one in Japan.

Japan is nearer civilized nations, she is nearer Christianity in the same proportion. The seed sown here ripens quickly. The reaper treads upon the wheels of the sower. Bro. Meigs, one of our missionaries to China, said that in one hundred years China will be where Japan is now. Japan needs help at once. The country is in a whirl. Buddhism has lost its hold, is daily growing weaker. Agnosticism, Unitarianism, Universalism are active forces at work upon the people, and they are very noisy. There are between 500 and 600 Protestant missionaries, counting wives of missionaries, and their success has been phenomenal. Up to last year there were 5,000 additions each year, but during 1890 there were but 1,200. A reaction against foreign things and the coming of Unitarianism were the more prominent courses, but it is only an ebb of the tide; the nation, though immersed in lying and licentiousness, is not an irreligious nation and must evidently come to the truth as it is in Jesus.

We shall rejoice if you can help us, and already there is a tie between us, as you suggest, not only because of soil consecrated by the mortal remains of one of your daughters and her babe, but because her daughter Elsie is growing up into Christian womanhood and hopes to take up the work which her mother laid down all too soon.

To adopt a child and rear it in a Christian home is possible to a limited extent. The cost is about sixty dollars a year. It would seem that only orphans or children of very poor parents should be taken and only girls. Boys would not be a sure investment. They would far more likely to not become true Christians and might be completely carried away. Also it would seem that only girls who are bright, capable of taking an education, and girls with a heart not so terribly distorted by a sinful inherited nature as to forbid a hope of their becoming useful workers ought to be chosen. Such girls are rare. For two years Mrs. Smith has been looking for one or two, but without success. The poverty which makes them pitiful reaches back for generations, and that means that their ancestors were not educated and they have no desire for an education and but little capacity. Those of gentle birth usually have relatives to take charge of them; those ties are very strong among the Japanese. Now to take an ordinary girl, an orphan, who will grow up to be a Christian, but only a servant, or wife of a working man, is a good work, but consider the cost and it seems to be an expensive way to gain a convert. Some missionaries favor it.

To educate a young man for the ministry has its risks. The English Baptists educated one, paid him \$25 a month; he joined the Presbyterians where he could get \$30. Others have lost nerve lately; others, the less in numbers, have not maintained a good Christian character. These risks are everywhere, but more so where the people have not Christian blood in their veins. The cost of educating a young man would be from \$50 to \$90 yearly. Some can receive clothes from home, some cannot. An unbelieving father is sometimes angry because his son chooses the ministry. There is pressing need for this work.

To sustain a native evangelist is another good work. He goes to work immediately and results will be sooner manifest. This costs from \$100 to \$200 a year.

To educate a Japanese in America is the next step, but it cannot generally be recommended. In rare cases a Japanese can be benefited and will benefit others, but there is none available to day.

Why should not one of the consecrated daughters of your missionary society become your representative, up-borne by your prayers and offerings while giving her life to the rescue of the lost? That expense, if you work independently, would be \$600 or \$700 a year; if in co-operation with the Foreign Christian Missionary Society it would be \$500—if you supported her entirely; less if you made other arrangements with the society.

But I have already written longer than either of us expected. The field is white unto the harvest. Japanese write to us sometimes, asking us to send a preacher to their town. Pray ye the

Lord of the harvest that He would send laborers into His harvest field.

Yours in the vineyard,

GEO. T. SMITH.

Hongo, Tokyo, Japan, Oct 20, 1891.

A letter was also received from the Assistant Corresponding Secretary of O. C. W. B. M., in which she says:—

You will doubtless be delighted to learn that at a recent meeting of our Board we decided upon taking Japan for our field. We will, ourselves, send a missionary there at a cost of about \$1,000 for first year—\$600 for his support, about \$200 for travelling expenses and about \$100 for an outfit. It will be a great undertaking for us outside of our home work. We shall expect the hearty sympathy and co-operation of all our dear sisters in the Maritime Province. Would it not be well for some sister to go out as an organizer in both our Provinces getting the sisters interested in our poor degraded sisters in heathen lands, splitting the sympathies of those who are indifferent, only because they know so little about the matter. There are many noble hearts in every church who are longing to do more work for the Master if they only know what to do and how to do it. Our children's hands will all help to support the missionary.

What about the sisters on P. E. Island? I know that there are some over there who would like to help, and we need the help that they can give. Will they not take up this work?

Dear sisters, this is just what we have been wanting, to unite with the Ontario sisters in sending a person to Japan, who shall be the Canadian women's missionary. We have now a much greater incentive to work earnestly, as you will feel that this person will be dependent upon us. Upon each of us, dear sisters, will rest a part of the responsibility. Shall we not rise to the need?

We began this work with much fear and trembling, but have been greatly encouraged by the willingness of our sisters to help and by the many cheering-words received—Some have said that they had wanted for some time to help in this work and that they were glad that now there was a channel through which to give. The treasurer's report, too, has exceeded our expectations. Mrs. J. S. FLAOLON, Sec. For. Miss. Soc.

"Time, like an ever-rolling stream," has again brought around the season when people of thoughtful minds pause and take a backward look over the pathway that "lies in the shadows behind them," as they cross the threshold of the New Year. All who reverently recognize the Fatherhood of God will feel the fitness of making a personal application of these words: "Thou shalt remember all the way which the Lord thy God has led thee these many years—to humble thee, to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments or no." The review of the past may not fill us with self-gratulation, but it must cause us to feel that—

There's a wisdom in God's mercy, Like the wisdom of the sea, There's a kindness in His justice Which is more than liberty.

For the love of God is broader Than the measure of man's mind, And the heart of the Eternal Is most wonderfully kind.

And so, beloved, not because we have walked in all the commandments and ordinances of the Lord blameless, but because the mercy of our God endureth forever, because the blood of Jesus Christ His Son cleanseth from all sin, because our High Priest ever liveth to make intercession for us, we will just lay all down at the Master's feet and begin anew. The sins and failures of the past He will cover with the mantle of His forgiving love; and if aught of ours, in word or deed, has honored our Lord, if we have grown more Christlike in spirit and in our efforts to do good to all, if we are more tactful for the Mas-

ter's use, and better prepared for every good work than we were a year ago, let us humbly and joyfully and gratefully thank Him for it. Leaving the things that are behind, let us turn our faces toward the dawn of the New Year, and gladly watch for the opportunities it may bring us to enter into closer fellowship with Christ our Lord, by not pleasing ourselves, not seeking our own profit, but the profit of many, that they may be saved. The thought comes to me that each new year is like a new book that is presented to us, having 365 clean, fresh, unwritten pages, and whether willing or no, we begin to write. Each morning a new page is laid before us, and each evening closes its record.

Every day is a fresh beginning. Every morn is the world made new, For who are weary of sorrow and sinning Here is a beautiful hope for you, A hope for me, and a hope for you.

But if every blot and crooked mark we make must remain until that day when the book shall be opened and laid beside the Book of Life, to be measured by its standard, there would be no "beautiful hope" for me or for you.

But, just here, over these marred and blackened pages of human lives, the power and wisdom and pity and measureless love of God combines and centres. A fountain has been opened—

A fountain filled with blood, Drawn from Immanuel's veins, And sinners plunged beneath that flood, Less all their guilty stains.

Every blot and stain on the record of the past may be removed, to be remembered no more forever, and its pages made whiter than snow, by the blood that cleanseth from all sin. And now, surely those who have thus been made free from sin can go on to the end keeping the record pure—no more blurred or blotting pages! Not so; the spirit is willing, but the flesh is weak. And so it is written even to us who have been washed in the fountain, "If we confess our sins He is faithful and just to forgive us, and to cleanse us from all unrighteousness." So that every morning may truly be a fresh beginning, with its new page undimmed by yesterday's errors and failures. And to day we ought to do better than yesterday. This New Year should find us more like our Pattern than we were last year. Looking more steadfastly unto Jesus, our example—our strength in hours of weakness, our refuge in temptation, our hiding place from the wind, and our covert from the tempest—we will gladly welcome the New Year with all it may bring us; repeating again our old motto—

We'll praise Him for all that is past, And trust Him for all that's to come. S. M. BROWN.

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THE
Canadian Evangelist
PUBLISHED SEMI-MONTHLY
BY THE
Evangelist Publishing Co.
65 YONCE ST. ARCADE, TORONTO.

Terms \$1.00 per annum in advance.

GEORGE MUNRO, Editor.
DONALD MUNRO, }
O. C. CRAWFORD, } Publishers.

All matter intended for publication, and all exchanges to be addressed to George Munro, Erin, Ontario, Canada.

All business communications and remittances to be sent to the EVANGELIST PUBLISHING CO., 65 YONCE ST. ARCADE, Toronto.

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TORONTO, JANUARY 1st, 1892.

Slipping Away.

They are slipping away—these sweet, swift years,

Like a leaf on the current cast;
With never a break in their rapid flow,
We watch them as one by one they go
Into the beautiful past.

As silent and swift as the weaver's thread,

Or an arrow's flying gleam;
As soft as the languorous breezes hid,
That lift the willow's golden lid,
And ripple the glassy stream;

As light as the breath of the thistle-down;

As fond as a lover's dream;
As pure as the flush in the sea-shell's throat;

As sweet as the wood-bird's wooing note,
So tender and sweet they seem.

One after another we see them pass
Down the dim-lighted stair;
We hear the sound of their steady tread

In the steps of centuries long since dead,
As beautiful and as fair.

These are only a few years left to love;
Shall we waste them in idle strife?
Shall we trample under our ruthless feet

Those beautiful blossoms, rare and sweet,
By the dusty ways of life?

There are only a few swift years—ah! let

No envious taunts be heard;
Make life's rare pattern of rare design,
And fill up the measure with love's sweet wine,
But never an angry word!—Selected.

1892.

Eighteen hundred and ninety one is gone; eight hundred and ninety-two is come. The past year was a very eventful year for Canada; this promises to be no less so.

The Dominion Elections filled the country with political excitement in the early part of the year, and when in the beginning of summer the venerable political chief was stricken down all Canada watched by his bedside, and the strife of political parties was hushed for a time—a very short time, for the grave had scarcely closed over the mortal remains of Sir John Macdonald when there was resumed a session of the Dominion Parliament, remarkable for excessively disgraceful revelations made before its committees, of rascality on the part of civil service clerks, members of Parliament, members of the Government and Government contractors. The latter part of the year was conspicuous by the trial of many contested election cases in which it was shown that one party is as bad as the other and both apparently entirely unscrupulous as to the means used to carry an election. The Province of Quebec has had its own particular manifestation of political corruption, and is now in the midst of what promises to be the most exciting contest of that land of fierce political

battles. These things make Canadians ask, what of the future? The feeling is quite prevalent that there must be, and that soon, a change of some kind; it is not surprising that there is even an annexation propaganda started, and that a paper in its interest is to be published in one of our cities. It behooves Canadians to calmly consider the situation; to do nothing rashly; and to trust in God. We have a goodly heritage, a magnificent country, capable of supporting an immense population. We have no reason to despair of our future, provided we insist upon honest government, and mete out condign punishment to all offenders, high as well as low. There is perhaps no respect in which professors of Christianity need more to be on their guard than in the matter of their political relations. A Christian should scorn to vote for a bad man, or to support a corrupt government.

So far as the people known as Disciples of Christ are concerned, as the columns of this paper have shown, the past year has not been without much to encourage them in this country. Fine new meeting-houses opened in Toronto, Bowmanville, and London; churches started at a number of new points; successful protracted meetings held at different places in all parts of the Province; the force of regular preachers increased; the contributions to missions liberal; the sisters' work enlarged; the young people's work growing; efforts put forth to increase the efficiency of the Sunday schools. If all these things mean, as we believe they do, an interest in the gospel of Christ and a determination to stand by the Christianity of the New Testament pure and undefiled, then there is indeed much to rejoice in for the present, and to give hope for the future. And why, brethren, should those be hopeless who believe they have the truth on their side? What is required to make the truth triumphant but faithful service accompanied by the blessing of God? Let us humbly resolve, relying upon the grace of God, to make this year more fruitful, in service, more consecrated in spirit, than any previous year of our lives.

Sunday Street Cars.

The majority of the Ministerial Association in this city have placed themselves in a somewhat absurd position by opposing the proposal to allow the citizens to express themselves by vote for or against the running of street cars on the Lord's day. We think it would be a grievous mistake for the people of Toronto to authorize such an innovation, and we judge that if a vote were taken on the question it would be found that the major portion of the voters do not favour Sunday cars. But we should rather have the vote taken than not. And if the people want Sunday cars, of course they will have them.

One of the ministers is reported to have said that we might as well take a vote on the Ten Commandments. For our part nothing would please us better than to have that very thing done. The discussion which such a proposition would give rise to would throw more light upon the relation of the Old Testament to the New than is enjoyed by most of the preachers in Toronto, to say nothing of their congregations. Those who profess to regard the Ten Commandments as obligatory upon us as a whole, as they were upon the children of Israel, do not keep them as such; they do not keep the fourth commandment. They work on Saturday, the seventh day of the week, and on the first day of the week,

which they improperly call the Sabbath, they do, and require their servants and their horses to do, what the fourth commandment plainly forbids. The pretence of keeping the fourth commandment, and the practice of calling the first day of the week the Sabbath should be discontinued by those who claim to believe the New Testament to contain an accurate account of the religion of Jesus Christ. The fourth commandment should not be so much as mentioned when the matter of running street cars on Sunday is being considered. If any one insists that it should, let us ask why not apply it to the running of buggies, hacks and carriages on Sunday? If it would be breaking the fourth commandment for a street car driver to drive a car on Sunday, is it not equally a violation of it for a coachman to drive a coach on Sunday, or for a man to drive his own carriage to church on Sunday? The fourth commandment forbids labour on the Sabbath, whether it be the labor of a servant or the labor of one who works for himself.

We do not favor Sunday street cars; we think their introduction would be a backward and not a forward movement. We are opposed to them on religious grounds; we think that a quiet Sunday is a good thing, in the interests of Christian work and spiritual culture. And along this line we should reason with the church member who might favor Sunday cars. With those who do not acknowledge the claims of religion we should urge the following considerations. We would point out the all but unquestioned fact that in order to the attainment of that degree of physical and social well-being which all classes are entitled to, a day of rest is necessary—a day which, if it be not devoted to the duties of religion, should be free from the monotony of toil, whether it be of the hand or of the head. We believe in a day of relaxation, not, of course, of dissipation, for all toilers; and the only way in which that can be secured is by the community fixing upon a given day, and, by legal enactment, making it a day of rest. One day in seven is none too frequent; Sunday is just as good as any other day; consequently there is no reason why the day set apart by Christians for the worship of God should not be the day appointed by the State for the relief of tired bodies and weary minds. Street car drivers and conductors need a weekly rest day as much as any other class, and professors of religion should not be debarred from performing their duties as such on the Lord's day. Let the system of running the cars on Sunday be introduced and this section of the city's workers will be made to suffer wrong, and the way made easier to impose upon others. We have noticed in a number of United States cities we have visited where the street cars run on Sunday that there is more or less of additional interference with the quiet of the day and with the right of other classes than the street car men to a day of rest. We fancy if Toronto were to have but one Chicago Sunday we would hear very little of Sunday cars for a good while; our citizens would dread lest the Sunday car would ere long bring the other characteristics of the Chicago Sunday in its train. Let us maintain our comparatively quiet Sunday, and let us rather enquire whether it be not possible without infringing upon the rights of any to make it still more peaceful, than give our support to the introduction of a system which we believe would hinder the interests of religion, and would not truly further any other worthy interest.

Now is the time to get up clubs for THE EVANGELIST.

Evasive Still.

THE CANADIAN EVANGELIST says: "Upwards of five years ago we challenged the *Leader* to produce the Scripture for what it called the Scriptural methods of spreading the gospel, but up to the present time there has [have?] been nothing but evasive responses. We renew the challenge." Indeed! Now this is a marvelous thing. Did we not tell you long ago that you would find the "methods" in Acts of Apostles? Did the apostles and evangelists of the apostolic age have no "methods"? Didn't the great commission tell them to "go," and didn't they go? The disciples "went everywhere preaching the word." How does that suit you, my beloved! Why doesn't THE CANADIAN EVANGELIST go out with the same celerity and ardor and preach the word as it goes to missionary conventions? An evangelist is one who goes, but here in Canada is an EVANGELIST that stands still. Curious kind of an evangelist that is. If a man desires to preach the gospel, all he has to do is to "go." But this EVANGELIST has an idea—which is characteristic of all Society men—that if the mandate "go" is not backed up with an assured salary, there is no method. Of one thing we are certain, there is method in the madness of Society propagandists.—*Christian Leader*.

The above is an excellent specimen of the evasion and hyper-criticism in which the *Leader* largely deals. It is a thousand pities that a talented man like the editor of the *Leader* should so prostitute his pen. His effort at grammatical criticism may be left to the school-children. How absurd, too, what he says about the name of this paper! Suppose we should exert ourselves to make fun of the name of his paper, *The Christian Leader*, how easy that would be, and how unprofitable!

The editor of the *Leader* did tell us long ago that we could find his methods of spreading the Gospel in Acts of Apostles, and long ago we told him they were not there. But yet he has never produced a single passage from that or any other Book of the New Testament in support of his allegation. That our more recent subscribers may understand the exact issue between the *Leader* and THE EVANGELIST we republish in another part of this paper an article from the ONTARIO EVANGELIST of May, 1887, with the heading "Found at Last." We ask that particular attention be paid to that part of the extract from the *Leader* which begins with the question, "But what are the Scriptural methods?" Now we assert that the so-called Scriptural methods are no more Scriptural than the methods of the societies the *Leader* denounces—that they are in fact John F. Rowe's methods, and we think he is in duty bound to show, if he can, from the Scriptures, that what we call his methods are, as he has declared, Scriptural methods. This is what we have been asking to do, at intervals, for a period of about four years and a half. Our readers can see that it is a reasonable request. We repeat it now.

We would not follow this matter up, as some readers may think *ad nauseam* were it not one of great importance. The prolonged, and too often acrimonious, discussion of methods among us has been a great hindrance to the cause of Christ. Anything that will tend to eliminate the acrimony from the controversy will help to bring about a better order of things. If the editor of the *Leader* will manfully undertake to justify his assertion that the methods he calls Scriptural methods are Scriptural, we think his readers will find themselves entertaining kindlier feelings towards those of their brethren who see no harm in working with the missionary societies.

Farrar's "Life of Christ and St. Paul" is indeed an excellent work. The descriptions are grand. Each chapter is a sermon in itself.

J. P. WELLS, Aurora.

Crossley and Hunter Again.

Since our last number was issued we have received a letter from a brother which we think it will be profitable to publish. The brother does not wish his name made public; our readers may nevertheless accept his testimony. We give the letter here:—

"Bro. MUNRO,—I can fully endorse every word in your article in THE EVANGELIST of Dec. 1st. I heard Crossley and Hunter preach twenty sermons. They preached faith, and faith only, for the remissions of sins. In a private conversation, I put to them the question, Are faith, repentance and obedience connoted in New Testament conversions? I forced an answer. They had to admit that they were. I then asked them, why they did not so preach? Mr. Hunter said they could not do so, as they held Union Meetings with all churches. Thereupon I said, You would not be successful if you did? He answered, No. Then I said, In order to meet with success you have to be popular? He said, Yes. This closed the conversation, as I had them where I wanted them."

Now we respectfully submit to our brethren that this testimony clearly indicates our proper attitude towards Messrs. Crossley and Hunter. We should have nothing to do with their so-called union meetings, but should rather as we have opportunity raise our voices in protest against their popularity-seeking, emasculated gospel. Does the Lord take delight in the work of Crossley and Hunter? We reverently answer, No. If you doubt it, read what he says (Mark viii. 38) about such as would be ashamed of Him or His words. In another place the Lord says, "If ye know these things, happy are ye if ye do them." Mr. Hunter knows these things, but for popularity's sake he does not preach them. What Christian well instructed in the things of the kingdom of God and knowing such things of those evangelists could stand on the same platform with them and not feel impelled to rebuke them soundly and speak to the people all the words of this life. The chosen motto of this paper, which stands continually on the first page, but which the reader may have long since ceased to notice, is, "Go . . . speak . . . to the people all the words of this life." The emphasis is intended to be upon "all," and is meant to remind our readers and ourselves that THE CANADIAN EVANGELIST stands for "the truth, the whole truth, and nothing but the truth," that when Jesus speaks we are bound to hear and obey, and that the grand and benign purposes of God with reference to the spiritual welfare of the human family will be fully accomplished only when the truth as it is in Jesus is proclaimed and received earnestly, faithfully and fully.

We wish all our readers A Happy New Year.

But if that wish should not be realized, then we wish the sufferers divine grace to help in time of need.

We are pleased to have another letter from Dr. Macklin for this number. We are not far from the Far East now: the letter was written Nov. 18; the envelope is postmarked Shanghai, Nov. 28; Yokohama, Dec. 8.

We regret very much to learn of the sudden death of Bro. D. L. Ransom, of Buffalo, N.Y. Some of our readers will remember meeting him at St. Thomas, at our Annual Meeting in 1889. We transfer a short obituary notice from the *Standard* to our columns.

Bro. A. N. Gilbert recently closed a meeting at Fulton, Mo., which lasted twenty-eight days, during which time eighty-one were added to the church; so says the Standard.

We have received Vol. 1, No. 2, of The Christian Sower, published at Pleasanton, Kansas. It is one of the neatest and best arranged little monthlies we have seen. The Sunday school department is edited by Bro. O. C. Pomeroy, late of Toronto. We notice also, by another exchange, that Bro. Pomeroy is accompanying one of our evangelists in the capacity of leader of song. Bro. Pomeroy is well qualified for such work, and also to conduct musical institutes.

As an item in the church news will inform the reader, Bro. J. K. Hester leaves Guelph this week. He proposes to complete his college course at Drake University, Des Moines, Iowa. We are sorry to lose Bro. Hester from Ontario; he made himself at home in this country, fully identifying himself with the work in the Province. We trust he may be very successful in his studies and be long spared to use his talents and attainments for the furtherance of the Gospel.

Here is a pointer for parents and teachers and preachers from the Sunday School Times:—

If "misery loves company," then it must be that discrimination in the use of personal pronouns has much to do with the effectiveness of teaching and training. The parent or teacher who always says "you," and never says "we," or "I," loses half his power. A child may be strengthened by knowing that he is included in the category of which his parent or teacher is also a part like himself. If you tell the child of his wrong doing, of his yielding to temptation, of the necessity of his resisting it, he often begins to think that such a battle is reserved for him, and that his adult advisor does not appreciate these hardships of childhood. But if you say to him that these struggles with sin are struggles that come to us all, show him how you, the parent or teacher, have your temptations, how weak you are, and where you have to go for strength, he takes fresh courage, because he sees that he is not alone in fighting the good fight.

Preachers would do well to listen to their own preaching, and notice whether they are in the habit of "youing" the congregation. Cultivate the "we" and the "our," brethren.

As we have frequently quoted the alleged saying of Luther, that the Epistle of James is an epistle of straw, we give the subjoined paragraph, which, to say the least, puts the great reformer in a more favorable light on the point:—

Prof. Fisher, of Yale University, gives this delicate explanation of Luther's much abused saying about the epistle of James: "What we are concerned with is the very disparaging observation which everybody attributes to him; namely, that the epistle of James 'is an epistle of straw.' This Luther does not say. What, then, does he say? Why, in his preface to the New Testament (edition of 1522) he gives a list of what he considers the principal books of the New Testament. These are John's Gospel and First Epistle, Paul's Epistles, especially Romans and Galatians, and Peter's First Epistle. Then he adds that 'St. James' Epistle is a right strawy epistle.' Ein recht strohnen epistel gegen sie." He gives as a reason that the 'evangelical' element is lacking in it. That is to say, it confines itself too much to the law and its precepts. Be it observed, then, that Luther does not say that James' Epistle is an 'epistle of straw,' but that it is an epistle of straw compared with certain writings of John, Peter and Paul. It was in these books that he found the way of salvation by grace, through faith, set forth with prominent fulness and clearness."

Church News.

AYLMER.—Bro. J. D. Stephens has been with the brethren here of late.

VAUGHAN.—Bro. R. Stewart spoke for the church at this place on Dec. 27th.

MINNEDOSA, Dec. 15th.—Bro. A. H. Finch is assisting Bro. Lister in a series of meetings at Minnedosa.

COLLINGWOOD.—Since the holidays the attendance at the Lord's day evening meetings here has increased twofold. That is a very encouraging sign.

AURORA.—The young people have started meetings again. They did a good work last year. The prospects are very encouraging for the work this winter. Nearly every one took part at our first meeting. The Sunday school entertainment was held on Dec. 31. D. M.

SUSPENSION BRIDGE, N.Y.—Bro. P. Baker, of Everton, exchanged with Bro. G. O. Black on Lord's day, Dec. 27th. Bro. Baker reports very favorably regarding the work there. Everyone speaks very encouragingly of the work being done. Their hopes were never better.

MANTON, Mich., Dec. 18, 1891.—Please say, through THE EVANGELIST, that our meeting closed on the 21st of last month. Church organized with over fifty members. Forty-two confessions taken during the meeting. W. PUTMAN, Evangelist 7th Dia. M.C.M.A.

BLENNIS, Dec. 24th.—Our Sunday school entertainment came off last night, and was a decided success. The programme was largely filled by the Sunday school scholars; they did real well. We took up a collection which amounted to \$3.25. Bro. Stephens is with us, taking Bro. Stewart's place next Lord's day. B. S.

WALKERTON.—Bro. Tozo Ohno was up at the Sunday school entertainment on Dec. 22. The people were delighted with him. His remarks were practical and most appropriate for the occasion. He has the happy faculty of getting in touch with his audience. He is most at home when talking on mission work, so we bespeak for him a warm reception.

TORONTO.—Cecil St.—The Y. P. S. C. E. held a parlor concert at Dr. McCullough's, on Dec. 17. It was a grand success. A collection (self-denial offering) of \$25.00 was taken up, which was applied on the \$300 pledge the young people made toward the building fund. The Sunday school is growing very fast of late. Their annual entertainment was held on Dec. 29.

EVERTON.—The Sunday school here held its annual entertainment on the evening of the 18th Dec. In addition to the entertainment furnished by the school and local talent, the following ministers took part: Messrs Fowle and Strachan, Presbyterians; Harris, Methodist; and Bros. Geo. Munro, E. B. Barnes and J. K. Hester. Bro. Hugh Black, our worthy superintendent, presided with his usual good nature and dignity. On the 20th we decided to give our surplus money to Home Missions, in addition to our collection taken in November. We were pleased to have Bro. W. G. Charlton preach here one Sunday evening recently. P. B.

MINNEDOSA.—The Sunday school here closed in November, but that fact did

not prevent the school from taking up its first offering for Home Missions last Lord's day (Dec. 20th). The use of the envelopes sent in November made this possible, and not only does it make it possible for a Sunday school that failed to take up a collection at the time suggested to do so now, but it is likely that the offering will be larger than without their use. Our offering amounted to \$7, which is the largest one, I am told, ever made by the Sunday school at Minnosa for any purpose. It does seem that if the brethren and schools are informed as to the great need of money, and that it is their privilege as well as duty to communicate that, they will give something to assist in the work. P. B.

ORANOVILLE.—Bro. E. Sheppard, of Walkerton, began a series of meetings with the church here on Nov. 15. This step was the first in beginning the work openly in our town. Possibly it would not have been hard to have selected a better time of the year, but we were anxious that the work should be begun. We were only favored with two evenings free from storm or rain, consequently the attendance of strangers was small; but the brethren were faithful in their attendance. Bro. S. made it profitable to be present. His discourses were laden full of truth, as we think he earnestly desires they shall be. The impression created was good; everywhere the meetings were well spoken of. On the afternoon of Lord's day, Nov. 22, our hall was nicely filled, notwithstanding the very heavy rain. Our hall is inconvenient, being on the third floor; we hope to get a better one soon—in fact we are trying to get hold of a new hall. Services are held every Lord's day at 11 a.m., Bro. Henry King and myself conducting alternately. J. A. ATKIN.

GUELPH.—The Sunday school in connection with the Disciples church held their Christmas entertainment last evening. There was a good attendance, Mr. J. W. Kilgour, superintendent, in charge. After some songs by the infant class, and quartettes and an address by Mr. Baker, of Everton, a cantata "When Shiloh Came" was given, comprising choruses, recitations and responsive readings, which was very interesting. A pleasant feature of the programme was the presentation to Rev. J. K. Hester, the retiring pastor, of a Gno Bible, with all the latest aids to its study. Mr. W. C. McDougall read the address, which spoke highly of Mr. Hester's services, especially his work among the young people, and wished him all success in the future. Mr. J. P. Reed made the presentation. Mr. Hester suitably replied, referring to the help and kindness he had received. The usual Christmas cheer distributed among the children closed the proceedings. Mr. Hester leaves next week for near Des Moines, Iowa, where he will divide his time between pastoral work and attending college.—Guelph Mercury.

GUELPH.—Bro. Hester preached his farewell sermon on Dec. 27. He leaves on the 29th for Drake University. May the Lord be with him and bless him wherever he may labor. The Sunday school entertainment was held here on Dec. 22.

Read our premium offer on page 3. Now is the time to renew your subscriptions. Did you notice the poem, "A Child's Question," on page two of Dec. 1st's EVANGELIST? If not, look up the paper and read it. It was recited in a most impressive way at the Everton S. S. entertainment, by Miss Hurdley.

It is not, I trust, out of place for me to tell the readers of THE EVANGELIST that they will lose a fine opportunity of getting one of the most interesting and useful premiums for themselves and their friends ever offered by any publishers, if they do not secure the Life of Christ and of the Apostle Paul, by Dr. Farrar. I am delighted with these works, written by one of the ablest and most liberal-minded theologians of the present day. They are substantially bound in one volume. The cost is only a fraction of former prices. E. SHEPPARD.

Co-operation Notes

Table with 2 columns: Name and Amount. Includes Mrs. D. McGill (\$5.00), Arch. McDougall (1.00), C. Sinclair (5.00), Mrs. C. Sinclair (5.00), M. N. Stephens, Jr. (5.00), Mrs. Geo. Munro (5.00), Mrs. L. Parkinson (5.00), Church, Glencairn (15.00).

Up to date the Glencairn Sunday school has made the largest offering for Home Missions; the Everton S. S. comes next, with \$14.10. GRO. MUNRO, Cor. Sec.

Letter From China. DEAR BRO MUNRO,—Forgive my neglect to write more letters for your excellent paper. I learn that we have secured \$6,000 for a hospital for Nankin. This is a grand thing for the Christian church at home. Christians can give to no better work than the evangelization of this country. If we do not convert the heathen they will go over and convert the lukewarm members of the church, and the children of such, to such systems as theosophy. Christ preached the Gospel and healed the sick. He went about everywhere doing good. There is no distinction of race. Some do not believe in, or are cool towards, foreign missions. Such a spirit is anti-Christian. We have several Christians among our little band of converts who would shame nine-tenths of the members of some churches at home in zeal and love for the Gospel. We send out missionaries, and the Lord is blessing their work. This is the nucleus of a work which will make the lukewarm feel they ought to have been spewed out of the Lord's mouth ere they ever opposed this glorious work. Let us go heart and soul into the work, and pray as we work. Yours sincerely, W. E. MACKLIN. Nankin, Nov. 18, '91.

D. L. Ransom. D. L. Ransom, in Buffalo, N.Y., Dec. 6, 1891, of abscess of the brain. A wife and four children mourn his loss. Living under peculiar limitations because of bodily afflictions, from which he suffered from infancy, he nevertheless exerted an influence and left a memory that will not be soon forgotten. Christ dwelt in him richly—was his daily companion. Having the management of a large business, he never forgot to be about his Father's business. Many who have known him in no other way will remember him for his earnest interest in Sunday school work. He had a simple, child-like faith. God was his Father, the Lord was his Shepherd. He lived a pure and holy life, he died a submissive and triumphant death. He was a wise counsellor and a liberal giver. His death at the early age of thirty-eight is a serious loss, not only to the church in Buffalo, but to the entire brotherhood. Words cannot express the deep sense of bereavement that is felt by the mourning congregation. May the Lord give all those who mourn grace to bear this great sorrow.—F. W. N., in Standard.

It is not, I trust, out of place for me to tell the readers of THE EVANGELIST that they will lose a fine opportunity of getting one of the most interesting and useful premiums for themselves and their friends ever offered by any publishers, if they do not secure the Life of Christ and of the Apostle Paul, by Dr. Farrar. I am delighted with these works, written by one of the ablest and most liberal-minded theologians of the present day. They are substantially bound in one volume. The cost is only a fraction of former prices. E. SHEPPARD.

List of Agents.

Some of our subscribers send us their subscriptions by registered letter (which means an expense of 10 cents), when there is a person in their church to whom they could pay, and who could tell them when their subscription expires. For their benefit we publish the following list of agents:—

- Aylmer, Miss Alice Inglis. Aurora, Ont., Miss Annie Wells. Alvinston, Ont., Hugh McKellar. Beamsville, Ont., Miss R. Prudhomme. Blenheim, Ont., D. A. Sinclair. Bracebridge, Ont., A. C. Gray. Collingwood, Ont., Miss A. M. Framo. Detroit, Mich., Dr. D. A. McKillop, 215 2nd street. Dorchester, Peter McNeil, Lyons P.O. Eramosa, Ont., Miss Ada Parkinson. Everton, Ont., Jno. McKinnon. Glencairn, Ont., Mrs. L. France. Grand Valley, Geo. Tough. Iuelph, Ont., Miss Annie Kilgour. Hamilton, Ont., Miss Lizzie V. Riach, 225 Maria street. Hillsburg, Ont., Robert McMillan. Huntsville, Ont., W. M. Crawson. International Bridge, Miss C. M. Thompson. Killyth, Ont., Jas. Fleming. Lobo, Ont., Mrs. E. McClurg, Ivan P.O. Marshallville, Ont., Miss Ella E. Thompson. Minnedosa, Man., J. B. Lister. Orton, Ont., Edward Stephens. Orangeville, Alex. A. Currie. Oshawa, John McGill. Owen Sound, Ont., A. E. Trout. Portage la Prairie, Man., A. H. Finch. Rainham, Miss Alice Fitzgerald. Ridgeway, Ont., Mrs. S. M. Brown. Rodney, Ont., Miss Flo Johnston. Smithville, Ont., Mrs. Wm. Alcock. St. Thomas, Ont., T. B. Knowles, W. W. Coulter. Walkerton, Ont., N. C. Royce. Welland, Ont., Miss Carr's Blanchard. West Lake, Ont., Mrs. Catherine McDonald. Warton, Ont., Miss Thirza Jones.

If there are any agents whose names have been omitted in this list will they please drop us a card; or should there be any persons at places where there are no agents who are willing to do the work, will they please write us. THE EVANGELIST PUB. CO.

To the Agents, Subscribers and Friends of "The Evangelist."

This is the time of the year for the agents and friends of THE EVANGELIST to assist in increasing the circulation of the paper, also for any old subscribers to pay up all arrears and renew. We have reason to know that the paper is doing great good, and all friends of THE EVANGELIST are neglecting to do good if they do not use their influence for extending its circulation. Let every agent work now. Let every subscriber pay up now. Let every one who is willing to work for the paper drop us a card and we will send them information that will assist them. EVANGELIST PUBLISHING CO.

Some people have been talking for a long time about sending us an order for some books. Stop talking and go to the bank and send us a cheque.

Of the late Bishop Ames the following anecdote is told: While presiding over a certain conference in the West, a member began a tirade against universities and education, thanking God that he had never been corrupted by contact with a college. After proceeding thus for a few minutes, the Bishop interrupted with the question, "Do I understand that the brother thanks God for his ignorance?" "Well, yes," was the answer, "you can put it that way if you want to." "Well, all I have to say," said the Bishop, in his sweetest tone, "all I have to say is that the brother has a good deal to thank God for."

Send in five subscribers to THE EVANGELIST and get our premium offer. Read it on another page.

The Critic's Corner.

Arrangements have been made for the undersigned to occupy a small space in each issue of the CANADIAN EVANGELIST, in criticism upon important and difficult passages of the Word of God, and he will be pleased to receive any suggestions or queries in regard to such from any of its readers; with the understanding, however, that only such questions as relate to what is a practical and useful will receive attention, and that subject of mere speculation or idle curiosity will be discarded. E. SURREAU, Walkerton P. O., Bruce Co.

Matt. iv. 5.

Was Christ literally taken up and set on the pinnacle of the temple? H. B.

I suppose our good brother has, like myself, come in contact with the diversified views of learned writers upon the temptation of Christ by the devil. Some writers, including Calvin, have viewed it as a vision or an allegory; others describe it as a parable spoken by Jesus in order to put His disciples on their guard against temptation; but, as the evangelists who give us the record could only have heard what they record as an actual, objective occurrence from Jesus Himself, we need not confound our minds with the speculations and metaphysical reasonings of scholarly divines; still, in order to show the nature of their notions, we give a few examples: "A conflict which took place in the imagination of Christ."—Weisse. "An inward transaction to which the disciples gave an objective form, as if it had been an external event"—Ullman. "A fragmentary symbolical representation of transactions in the inner life of Jesus."—Neander.

One writer, whose work is open before me, calling in question the personality of the devil states: "Paul says, 'He was tempted in all points like as we are yet without sin.' His temptation in the wilderness must, therefore, come into the category of our experiences. This at once excludes the popular idea that it was the supernatural personal devil of popular theology that tempted Jesus. No man is ever tempted in this way, but always by the incitements of the flesh either operating spontaneously from within, or presented to us in an objective manner by the suggestions of a person external to ourselves."

I cannot do better in closing this brief reply to our brother than to quote the following wise remarks upon the subject from Farrar: "On this point (whether the temptation was subjective or objective) which is a matter of mere exegesis, each must hold the view which seems to him most in accordance with the truth; but the most essential point is that the struggle was powerful, personal, intensely real—that Christ for our sakes met and conquered the tempter's utmost strength." E. S.

TWO THINGS DEMANDED.—Dr. Cuyler, in the Independent, says: "During my first ministry in a suburban town I had in my little congregation a very distinguished lawyer for a part of each year. He once said to me: 'The two things I want are simplicity in preaching and downright earnestness. My brain is tasked all through the week with the exacting labors of my profession, and I do not come to God's house to have it taxed again with any intricate questions; I come there simply to be made a better man.'" A volume of suggestion in this for a preacher who is seeking to glorify God and do the true work of a minister.

Dr. T. A. Slocum's

OXYGENIZED EMULSION of Pure COD LIVER OIL. If you are Feeble and Emaciated—Use it. For sale by all druggists. 25 cents per bottle.

Children's Work.

Mrs. J. L. Leppard, Supt., Owen Sound, Ont., to whom communications for this department should be addressed.

The Good Child.

When Tommy Brown came home from school A frown was on his brow; His mother said, "What's happened, Tom? What is the matter now?"

Said Tommy, with a darker scowl: "I wish that you could see The way the other children act! They're bad as bad can be!"

"They push and pull, and tear my clothes, And make a horrid noise; They fight at noon-time, and the girls Are worse than the boys!"

"They plague me so I cannot learn; It is no use to try; There's just one good one in the school, And that one, it is I!"

Said Mrs. Brown: "O dear! O dear! Now, I have heard them say That all the other children talk In just that very way;

"And each if anything goes wrong, When questioned will reply, 'There's just one good one in the school, And that one, it is I!'"

—Marian Douglas, in Little Men and Women.

Mrs. Leppard.—The average attendance of the Erin Mission Band since June 1st has been thirteen, which is better than last year. The money collected amounted to \$3.80. Six dollars and seventeen cents were sent to Miss Fleming, \$1.63 spent for other purposes, and sixty five cents in the treasury at the present time. At the first meeting in June each one present received a cent to be brought back in September with interest. The results amounted to \$1.80. The quilt has been finished and sent to Muskoka. Wishing all the other bands a merry Christmas and a happy New Year, I remain, M. E. McMILLAN, Sec. Erin, Dec. 20, 1891.

The following is an extract from a letter forwarded to me by our treasurer, from a sister in Prince Edward County. "The most important part of the little offering enclosed is twenty-five cents each from the two dear little folks of our household, Myra P. Garrison and Maurice P. Garrison. They attend the Sunday school here (Methodist) and will each take the prize this year in their respective classes for attendance and greatest number of Bible verses memorized, and are learning to know and love the Lord Jesus. They would gladly take membership in one of the mission bands, but as that is not possible they decide to form a little band of two, and pledge themselves to send an offering of fifty cents each per year."

The Saviour said (Matt. xviii. 19): "If two of you shall agree on earth as touching anything that they shall ask, it shall be done," etc. Would not the promise hold good if we change ask into do? Or perhaps the better way would be to ask for strength to do in His name, and the promise is sure. The little mission band may be sure of a warm welcome from all the other band. Wishing all the dear children in our bands a very happy and prosperous New Year. J.E.L.

The Gentlewoman.

A gentlewoman never fails in the small, sweet courtesies. Instinctively she respects the feelings of others, and having the golden rule by heart, it is from her heart that all lovely, love-

compelling graces flow. "In her tongue is the law of kindness," and who has the ready tact which takes advantage of every opportunity to render the lives of others happier,

And every morning, with "Good-day," Makes each day good.

Her winning smile and gentle ministrations, her soft voice and unfailing sympathy, insure her always a ready welcome, and, like the sun, she "finds the world bright, because she first makes it so." The fairy tale of our young days has a peculiar charm and attraction. The courteous, cheerful maiden who draws water for the withered old crone, and who listens to her, and replies with amiability, is rewarded with the gift of uttering pearls and diamonds; and, in the less romantic German version, Frau Holle bestows gold pieces as the reward of civility and diligence with that delightful prolixity so characteristic of fairy land.—Harper's Weekly.

Russell Sage to Boys

The boy who is wanted in the business world of to-day must be educated, says Russell Sage in an admirable article on "The Boy that is Wanted," in the November Ladies' Home Journal. If his parents cannot afford to give him a high-school or college education, he must learn to study without the aid of a teacher, in the early morning before business begins, and in the evenings after business hours. It can no longer be truthfully said that an education is out of anyone's reach. Our splendid school system, where one can study day by day or in the evening, has put the priceless treasure of an education within the reach of all. The main thing, in the beginning, that I would impress upon boys is one of the great commandments, "Honor thy father and thy mother, that thy days may be long in the land whi the Lord thy God giveth thee." The boy who respects his father and mother, who treats his sisters and brothers with loving kindness, has laid a good foundation for a successful career. You will do as your parents tell you, and that certainly will be to study. Don't be in a hurry to get away from your school books. The cares and responsibilities of business life will come soon enough. Go to school as long as you can, and, remember, every hour spent in study in your youth will be worth money to you in after life. Read good books—the Bible above all. Make yourself acquainted with history. Study the progress of nations and the careers of men who have made nations great. If you have no library of your own, join one of the numerous associations to be found in all cities, where good, healthful books may be obtained. Study religion, science, statecraft and history. Learn to read intelligently, so that you may turn to practical use in after life the readings of your youth. Be sure you begin right. Do not waste time in reading trashy books.

The Standard Eclectic Lesson Commentary FOR 1892.

BY A. N. OILBART AND PROF. J. W. McGARVEY.

Last year a number of the Sunday schools ordered this book for each of their teachers; also we received orders from individual teachers. No teacher should be without this valuable Commentary.

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EVERY PREACHER, SUNDAY SCHOOL WORKER, and in fact every BIBLE STUDENT should have one.

The Sunday School Lessons

for the last six months of 1892 are taken from "The Acts of Apostles," and Farrar's "Life of St. Paul" will be invaluable in the study of those lessons.

OUR SPECIAL OFFER.

We will send Farrar's "Life of Christ and St. Paul," post-paid, also THE CANADIAN EVANGELIST for one year (to old or new subscribers) upon receipt of \$2, which is only \$1 more than the regular subscription price of paper. So that you practically get this

LARGE AND VALUABLE BOOK FOR \$1.

This is by far the most liberal offer ever made to the readers of THE EVANGELIST, and every one should embrace the opportunity of getting this work at the exceedingly low figure we offer it. Those wishing to secure the book at once and whose subscriptions are not due, by sending in now will have their subscriptions extended one year from date of expiration.

To any one sending us in the names of five new subscribers to our paper with their subscriptions we will send a copy of Farrar's "Life of Christ and St. Paul" free.

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THE LADY

Whose portrait we give, tells in the following letter what D. B. B. did in her case: "I have a happy New Year to you, for I have to be thankful for my happiness this Spring to your D. B. B. I suffered for a long time in England and this country from dyspepsia, but thanks to your wonderful Blood Bitters, I am in perfect health to-day. In gratitude to St. I never lose an opportunity to praise it, and shall, if possible, never be without it." MRS. SARAH IRELAND, Newcastle, Man.

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THE EVANGELIST PUBLISHING COMPANY, 55 YONGE STREET ARCADE, TORONTO, ONT.

Foreign Missions.

Official News From the Foreign Society.

The Executive Committee met in Room 55, Johnston Building, Cincinnati, Ohio, November 21, 1891. Devotional exercises were conducted by H. McDiarmid.

FINANCES.—The receipts for the month amounted to \$2,609 06; the disbursements to \$1,998.00

CONVERSIONS.—The following were reported: Three in China; one in India; fifteen in London (W. Durban); fifteen in Birkenhead.

NOTES FROM THE FIELD.—Japan.—G. T. Smith asked for \$4,000 for a chapel in Tokyo. Two months ago the Committee decided to appropriate \$10,000 for buildings in Japan, the money to be paid as soon as the treasury will admit of such expenditure.

The Committee hopes to be able to send \$1,000 to Tokyo within six months. Other buildings are needed. The money for them will be advanced as soon as possible. Japan needs several missionaries. Two are under appointment who expect to sail within the year. The Committee hopes to be able to send several families to this inviting field at an early day.—C. E. Garst and family are at home on furlough after an absence of eight years. He expects to visit among the churches to disseminate information and to create interest and enthusiasm

India.—G. I. Wharton, John G. McGavran, W. E. Rambo and wife, are on their way to India. There is talk of asking the churches in Australia to take the work at Hurda. In case this is done, the missionaries in India will concentrate in and near Bilaspur. The Committee of Supervision in India asked for \$500 for a boys' orphanage in Bilaspur, and \$600 for a school in Hurda. It is the purpose of the Society to grant both sums.

China.—E. T. Williams writes: "Our work is flourishing. A great deal of religious interest is shown among the school boys. I baptized one of them last week. Others are anxious to be Christians, but are opposed by their parents, and have not the courage to act contrary to their parents' wishes. Mrs. Williams and Miss Sickler are helping me in the school. The cholera is raging here with great mortality, and the land is being laid waste by swarms of locusts. The region north of here is threatened with famine. W. R. Hunt gives an account of the outlook at Cheu Cheu. Our fellow Christians there are suffering on this account. One swarm that passed over our house a few days ago was eight hours in passing." In a subsequent letter he adds: "Since writing my last to you we sent off Mrs. Williams and Miss Sickler and the children to Shanghai. Mrs. Macklin and family had gone some days before. A few days later I had a letter from the Consul, saying that the situation was very grave, and that he thought it wise to send the women and children away from the danger. We were very glad we had already done so. The Consul thinks an issue will be forced soon. The allied fleet is just at hand. The dark war-cloud is just on the horizon. We feel very sorry for this people whose blind arrogance and foolish prejudices are driving them to this calamity. We have found many friends among them, and our work never looked so hopeful before. Even during this stormy period we are having accessions to the household of the faith. The people are not to blame; they are ignorant and credulous, easily led or misled by their rulers. They are superstitious beyond expression, and their fears are easily worked

upon. Nevertheless when we are once permitted to get acquainted with them, they soon become our warm friends." Dr. Burchart has begun work in earnest. He writes as follows: "I do not regret the time spent in New York preparing, but only wish it had been more thorough. Rather than send out recent graduates, there is need of men with the most thorough training and experience, and capable of teaching students. One never knows what difficult emergencies one may on a moment's notice be called to meet. One case I had in the Treasury's palace, which I had the third day I was here, turned out well, and we got other cases which all happened to do well."—Dr. Macklin is in great need of the hospital, the fund for which was subscribed at the Allegheny Convention.—F. E. Meigs does not expect to return till September, 1892, owing to the slow recovery of the health of Mrs. Meigs.

England.—J. J. Halcy reports that the new building in Birkenhead is nearly completed. The outlook is full of promise. W. Durban speaks very hopefully of the work in Fulham. W. T. Moore urges that a man be sent to take charge of the West London Tabernacle. Three annual conventions recommended that this be done. The Committee hopes to do this very soon.—The reports from England indicate that a good work has been done in Gloucester by F. W. Troy. J. J. Halcy speaks of it as about the finest work that has been done in England, and adds that it gives promise of the best future results. A lot has been purchased for \$900. It is proposed to build upon it a chapel to cost about \$5,000. Of this sum, \$2,000 has been raised already. The corner-stone has been laid, and the work is being pushed to completion.

The opportunities for enlarging the work are abundant. The demands upon the Society are urgent. Fifty men could be put to work in fruitful fields at once. This would be a small addition to our forces, in view of the need and in view of our numbers and resources. We began this year with a resolution to raise \$100,000. This is the fourth time we have done this. If we are to do the work contemplated by the Convention at Allegheny, we must have this sum. Last year the expenditure amounted to \$6,000 a month. It will far exceed that sum this year. We closed the year with \$1,000 in hand. It will be seen that money and generous offerings will be needed or the work and the workers will suffer. A. McLEAN, Cor. Sec. P. O. Box 750. Cincinnati, Ohio.

Obituaries.

WATTS.—Mrs. Mary Watts died November 25th, at the residence of her son, Edward Watts, in the township of Holland. Her maiden name was Mary Coyne. She was born in Portugal in the year 1815 of Irish parents,

her father being a soldier in the British service, so that at her death she had reached the ripe age of seventy-six years and seven months. The Coyne family came to Erin township in the year 1832. The subject of this sketch was united in marriage to John Watts in 1835 and settled on lot 23, con. 9, Erin, where they remained for some twelve years, removing to lot 29, con. 10, Erin, where Binkham post office is situated. The family had their share of the usual difficulties of pioneer life in Erin until June, 1866, when her husband, John Watts, was instantly killed while sinking a large stone on his farm. Mrs. Watts was now left with a family of twelve young children, as well as increased cares and difficulties, but with commendable courage she faced the task before her, and carried on the business successfully and keeping her children together until they reached manhood and womanhood respectively. In 1878 Mrs. Watts again entered the married state, this time with Mr. John Long, late of Erin, whom she survived by about two years. Seven members of Mrs. Watts' family survive her, namely, Mrs. Sergeant, Mrs. Baker, Mrs. Stafford, George Watts, Edward Watts, all of the township of Holland, Mrs. G. Milloy, Hillsburg, and John Watts, Missouri, together with forty grandchildren, and nineteen great-grandchildren. Mrs. Watts had been a consistent member of the Disciples of Christ for the last four years. The remains were brought to Hillsburg for interment. The funeral took place Thursday last from Mr. Milloy's residence to the Union cemetery. Mr. G. Munro, of Erin, improved the occasion by delivering an address on the "Resurrection," basing his remarks on the 15th chapter of First Corinthians.—Hillsburg Cor. Erin Advocate.

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They run on our errands, upstairs for our books and slippers, our thimbles, our new magazines; down stairs to tell the servants this thing or that; over the way to carry our parcels; to the post-office with our letters.

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No game of politics or business in after life will ever be so important to the man as the ball and the top to the little lad; and no future enjoyment of the little girl will ever be greater in degree and kind than her present in her dolls and play-house; yet Johnny and Jennie fly at our bidding, arresting themselves in mid-career of the play which is their present work, and alas! half the time we quite overlook our own obligation to be grateful. We do not say, "I thank you." And because we do not say it, we make it difficult for them to be as polite, as simple, as courteous, as otherwise they would be by nature, and the imitation which is second nature to all children.—The Household.

DEBIT AND CREDIT.—How many like him? The Congregationalist thus relates it: "City Missionary Waldron, of Boston, met a prominent business man awhile ago who said, 'Looking over my cash account I saw this entry: Pug terrier, \$10; and on next line, City Missionary Society, \$5. I haven't felt quite easy about the matter ever since, and you may count on me for an additional \$5.' We should like to see a general move among church members toward an examination of personal expenditures. It might create considerable uneasiness of conscience."

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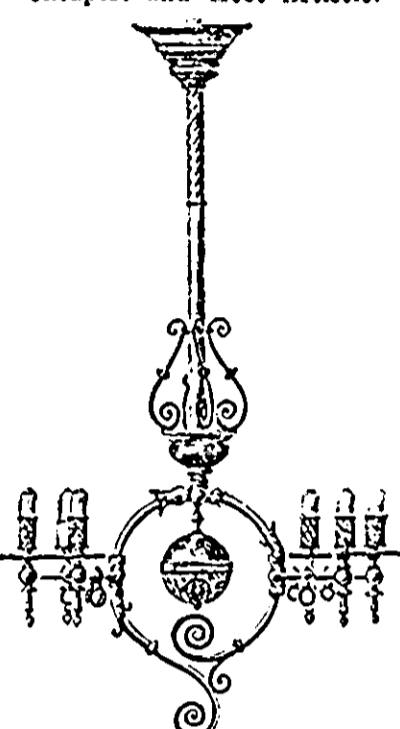
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