

The Canadian Evangelist.

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

Vol. V., No. 16.

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THE Canadian Evangelist

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

The Order of Confirmation.

Editor CANADIAN EVANGELIST:

Happening into the Free Reading room of this city a week or two ago, I picked up the copy of your paper for November 1st, and my eye caught the first article under the above heading. If we are searchers after truth we will welcome any explanation of views differing from our own, and I trust that you will permit me as Rector of St. James church, Guolph, to reply briefly to Mr. Sheppard's communication which refers to a Confirmation Service held in this parish. I shall hope to do so in a kind and Christian spirit.

I do hope that Mr. Sheppard, and those who think with him, will carefully study "the other side" of this question; and, if he will do so candidly and without bias, I am sure that he will not again condemn, in so wholesale a manner, as "unscriptural, anti-scriptural and absurd," a religious practice which was universally observed by the early Christians, and which to-day, seven out of every eight Christians, at least, hold to as a scriptural and apostolic ordinance.

Notwithstanding Mr. Sheppard's views as to the meaning of the passages quoted, viz., Acts viii. 17 and xix. 6, I venture to assert that the testimony of Bible students is against him, and the history of the rite upholds their view, not his. Has he forgotten or overlooked St. Paul's statement in Heb. vi. 1, 2? There the apostle states that the "laying on of hands" is one of the "foundations" and "principles of the doctrine of Christ," which every Christian should lay.

I do not purpose quoting the Church of England as an authority for confirmation, for however sufficient her testimony and authority is for us her children, it would not be so for Mr. Sheppard, who seems to have been boiling over for some time with righteous indignation at several (as he thinks) unholy teachings of the church. But perhaps he will admit the testimony of some who were and are as much opposed to the Church of England as he is. For example, Richard Baxter, who so earnestly opposed the Church of England, confessed that the want of confirmation was "the greatest corruption of the church of any outward thing he remembered." In

an elaborate work on "Confirmation and Restoration the Necessary Means of Reformation and Reconciliation" (Baxter's Works, London Folio Edition, 1707, Vol. 4) he lays down certain propositions, viz., 1. That imposition of hands was used in Scripture times; and so used, as may invite us to imitation, but not deter us from it at all. 2. And it hath been since of ordinary use in the Universal church in this very case, so that no other original can be found but Apostolical; yes, we have exceeding probable evidence that the use of it was never interrupted from the days of the Apostles down to the Reformation. 3. Nor is it laid aside in many of the Reformed churches. To that you will find that as it is easy to prove lawful, so it is more likely to be a Divine Institution necessary, *necessitate precepti*, than to be unlawful, p. 268. And the following on p. 271. 1. We find in Scripture a blessing of church members with laying on of hands. 2. We find in Scripture that the Holy Ghost is promised in a special manner to believers, over and above that measure of the Spirit which caused them to believe. 3. We find that prayer with laying on of hands was the outward means to be used by Christ's ministers for the procuring of this blessing. 4. We find that this was a fixed ordinance to the church and not a temporary thing.

Not to mention individual testimony that I could quote—Presbyterian, Methodist, Congregational, etc.—in favour of Confirmation, I would mention that in one or more of the various divisions of the Baptists the "laying on of hands" is still practised. In the Confession of Faith of the "Seventh-day Baptists," adopted at a General Conference in 1833, the following is Section XV.: "Concerning imposition of hands, we believe it was the practice of the Apostles and the primitive church to lay hands upon the newly baptized believers, and it should be perpetuated in the church. We therefore practice it." (*Rupp's History of Religious Denominations, p. 31.*) The "Six Principal Baptists" took their name from the six principles of Heb. vi. 1-2, one of which was the doctrine of the *laying on of hands*, i. e., Confirmation. Listen, too, to the following declaration put forth by the Armenian Baptists about the year 1660: "That it is the duty of all such who are believers baptized, to draw nigh unto God in submission to that principle of Christ's doctrine to wit, prayer and laying on of hands, that they may receive the promise of the Holy Spirit, whereby they may mortify the deeds of the body, and live answerably to their professed intentions and desires." Of the American Baptists, Bonollet says: "The churches were all strenuous for the laying on of hands." The last quotation I give is from the thirty-fifth chapter of the Philadelphia Association, in Sept., 1742: "We believe that laying on of hands with prayer, upon baptized believers, as such, is an ordinance of Christ, and ought to be submitted unto by all such persons as are permitted to partake of the Lord's Supper, and that the end of

this Ordinance is not for the extraordinary gifts of the Spirit, but for the further reception of the Holy Spirit of promise, or for the addition of the graces of the Spirit, and the influences thereof; to confirm, strengthen, and comfort them in Christ Jesus; it being ratified and established by the extraordinary gifts of the Spirit in the primitive times, to abide in the church, as meeting together on the first day of the week was, that being the day of worship or Christian Sabbath under the Gospel, and as preaching the Word was, and as Baptism was, and prayer was, and singing psalms, etc., was, so this laying on of hands was; for as the whole Gospel was confirmed by signs and wonders, and divers miracles of the Holy Ghost in general, so was every ordinance in like manner confirmed in particular." The texts referred to in proof are Acts viii. 17, 18; xix. 6; Heb. vi. 1, 2; Eph. i. 13, 14, etc. Their explanations of "the gift of the Holy Ghost in Confirmation" should satisfy Mr. Sheppard's mind as to the meaning of the words used by the Bishop of Niagara. I have referred thus fully to Baptist testimony because they, the Baptists, are as much opposed to infant baptism as Mr. Sheppard is; yet they do not seem to think, with Mr. S., that "the Episcopalians took it, with some modifications, from the church of Rome." I would, in all charity, suggest to Mr. Sheppard that he study very carefully Exod. xx. 16.

I trust, Mr. Editor, for the sake of fair play, that you will kindly insert this in your next issue, and I shall be very grateful; but I have no intention of entering upon any controversy upon the subject. Yours very truly,

A. J. BELT,
Rector of St. James' Church, Guolph,
Guolph, Dec. 1, 1890.

Methods of Raising Money.

There are some rather questionable methods of raising money adopted by the churches. These have been severely criticized and condemned, as inconsistent with the Christian religion. The Roman Catholics organize lotteries, which involve systematic gambling for church purposes. But the Protestant churches are not blameless. We hear of charity balls, church fairs, festivals, bazaars, fan-festivals, apron-parties, tableaux, grab-bags, and other devices which are practised as ways and means of getting money for church enterprises, because the people cannot be induced to give directly the amount needed.

We are often written to by correspondents asking whether we approve of certain doings which they describe. We do not undertake to answer such questions, partly because we do not assume to supply a standard of right and wrong in all things for other people, and partly because it is necessary to have a full and impartial knowledge of the facts in every case, before pronouncing judgment. Everything must be judged on its own character and tendency. The main question to be settled is: Is it contrary to any scriptural rule of life and duty? We see nothing wrong in charging an admission fee for a lecture or a tea-

meeting, even though it be admitted that the necessity of having recourse to this method of obtaining money may not be a sign of a high state of spiritual prosperity.

But whatever may be said in defence of these indirect and ingenious ways of getting money, they are adopted as a substitute for the direct gifts of the people. If the members of the church gave liberally and systematically to sustain every department of church work, these things would not be needed. With the wealth that is now in the hands of those who belong to the churches, if there was a just sense of obligation in regard to giving, there could be no necessity for adopting any questionable method of getting the money required. That some of these devices are what, out of keeping with the sacredness of the place where they are practised and the dignity of the object, must be frankly admitted. They are injurious, because they prevent the proper training of the people in liberality, even where they may not do direct harm. Let us have a genuine revival of liberality, and these doubtful catch-penny expedients will disappear. At the same time, those who withhold their gifts and do not give what they ought, are very much to blame for the adoption of these unscriptural methods. We have no sympathy for people who grumble and complain about these contrivances, but who do nothing to render them unnecessary. The ladies of our churches are not so anxious to take upon themselves the trouble of providing for tea-meetings and bazaars. Let every man give according as God hath prospered him, and there will be no cause to complain about questionable ways of raising money.—*Christian Guardian.*

The Metaphysics of Theology.

We are not fond of making nice distinctions in matters of theology, but "C. G.'s" note in another column seems to require a word in reply. It will be observed that "C. G." does not directly challenge our implied statement that faith is the means by which regeneration is wrought, but rather directs his criticism against a "false impression" that he fears may be conveyed by our way of putting it. No doubt the New Hampshire and Philadelphia Confessions of Faith are generally accepted, etc., as stated, though, after having belonged to various Baptist churches during a period of twenty-five years, we do not remember ever to have heard either of these Confessions read, or assent to its teachings asked, in more than one church. We have, indeed, always supposed that these documents were used simply as convenient general outlines of the views commonly held by Baptists. Unless we are much mistaken many influential churches decline to use them even in that indefinite way, not because of any serious objection to their statements of doctrine, but because they refuse to acknowledge any other standard than that of the New Testament. If it be not sound Baptist doctrine that neither Confessions nor statements of "representative Baptist teachers," but the New Testament, and that alone, is the creed of Baptists, we have certainly been all our lives under a misapprehension, and so, we fear, have many of our readers. If we were disposed for a moment to follow "C. G." into the metaphysics of the question we might state it thus: Either faith is "chronologically subse-

quent to regeneration," or it is not. If it is, then there must be an interval, however brief, during which the regenerate soul is destitute of "saving" faith, which seems very like a contradiction in ideas. But if the two are simultaneous and the priority merely "logical," is not regeneration without faith just as unthinkable logically as faith without regeneration?

Further, every New Testament passage which "C. G." may be able to quote to show that the unregenerate heart cannot exercise faith may easily be met with another to show that without faith regeneration is impossible, and that faith is the forth-putting of the hand by which the regenerating influence is received into the soul.

The question seems thus to our poor comprehension to resolve itself into one of the same kind as that discussed in another column, in which it is impossible for the finite mind to harmonize the two seemingly incompatible factors—the divine inworking, and the act of the human affections and will—both of which must nevertheless be present in every exercise of faith.—*Canadian Baptist.*

[As we gave in last number the criticism of "C. G." on the *Baptist* entire, we think it proper to give here the Editor's reply in full. The Editor of the *Baptist's* statement makes it clear that there is a wide difference among Baptist churches in regard to "man-made creeds." Many use them, while others reject them altogether and in that respect stand upon the same ground as the Disciples. We value this as a very hopeful sign. The Baptists are moving. Let us rejoice.—Ed. EVANGELIST.]

A Very Beautiful Prayer.

This is a short but very beautiful prayer that Dr. Arnold wrote for his own use before he went into the school of Rugby every day: "O Lord, I have a busy world around me; eye, ear and thought will be needed for all my work to be done in that busy world. Now, ere I enter upon it, I would commit eye, ear and thought to Thee! Do Thou bless them, and keep their work Thine; that as through Thy natural laws, my heart beats and my blood flows without any thought of mine for them, so my spiritual life may hold on its course at these times when my mind cannot consciously turn to Thee to commit each particular thought to Thy services. 'Hear my prayer, for my dear Redeemer's sake. Amen.'"

SELF-INFLICTED MISERY.—Many of us fritter our lives away. Indeed La Bruyere says that most men spend much of their time in making the rest miserable. On the other hand, "if the heart be right," says the *Imitatio Christi*, "then would every creature be to thee a mirror of life, a book of holy doctrine." Most of us can be rendered very unhappy by unkindness, the loss, the faults, even the coldness of those we love; but it is certainly true that no one was ever yet made utterly miserable except by himself. Marcus Aurelius wisely tells us to "remember on every occasion which leads thee to vexation to apply this principle—that this is not a misfortune, but that to bear it nobly is good fortune;" and he elsewhere observes that "we suffer much more from the anger and vexation which we allow acts to rouse in us than we do from the acts themselves at which we are angry and vexed."

Contributions.

Christian Life to be Exemplified.

THE EVANGELIST of November 15th contains a letter from Bro. McDonnell on a subject which deserves more than a passing notice. The matter of Christian Life, as exemplified by professing Christians, is frequently one of the chief tests by which the individual decides whether to accept or reject the terms of the gospel. Thousands of people are quite willing to admit and do admit that the kind of life taught by the New Testament is good and even desirable, but when urged to become Christians or unite with Christian people of any name are apt to reply: I don't see that you people are any better than I am, or that you live any nearer Bible teachings and precepts than I do. This is a common experience in the life of minister and layman in their intercourse with the world, and shows that there is something wrong and defective at some point. Disciples as a people appear to me to have special duty to perform along this line. We are inclined to boast and even rejoice that we are free from the thralldom of creed, confession of faith, or a system of theology as promulgated by any party or school. Being thus free, we can confine our time and talents to studying the Scripture, "which are able to make thee wise unto salvation and stablish you in every good word and work." We ought then to have and exhibit, in a high degree, a Christ-like character and reputation, at all times and under all circumstances.

On the contrary, though there are many noble men and women among us, it is sad to relate there are many "who do not walk worthy of the vocation wherewith they are called," being a stumbling block to the weak and undecided. I might be allowed at this stage to specify a few of the besetting sins of which some professing Christians are guilty in our day, and thereby hinder the spread of the gospel in our midst.

Such as: the use of intoxicating drinks, a disposition to exaggerate and misrepresent, irregularities and tricks in business, the modern dance, card-playing, etc., do not tend to elevate and purify the mind. I fancy some reader will say that the Bible does not say anything about the use of tobacco, for instance. Well the Bible is not a book of by-laws but of general and even specific principles, but in conclusion let us look in the Book itself; for instance it says: "Whatsoever ye would that men should do to you do ye even so to them; To him that knoweth to do good and doeth it not to him it is sin; Abstain from all appearance of evil; Ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth; Forbearing one another and forgiving one another if any man have a quarrel against any, Let your speech be always with grace, In all things willing to live honestly; And whatsoever ye do in word or deed do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."

Christian reader, your business, social and religious conduct is a matter of daily scrutiny before God and the world, and you are not without influence. Let each one enquire: Is my life of such a nature as to advance the cause of Christ and Him crucified? or am I careless and wandering away from Christ and neglecting that great salvation? May the prayer of each one be for grace and courage from the Lord Jesus

Christ to so conduct ourselves here below in prosperity and adversity as to reflect glory and honor on that Great Name. R. McMillan.
Hillsburg, November 21, 1890.

Educational Matters.

Your readers will remember that at the annual meeting which was held in St. Thomas, in June, 1890, an Educational Committee was appointed for the purpose of considering the advisability of providing additional instruction, such as students preparing for the ministry require. The committee, then appointed, gave the matter their "serious consideration," but from a combination of circumstances it was not found possible to have any lectures during the session of 1890-91.

The committee, however, laid the following recommendations before the Convention which met in Owen Sound last June:—

1. That the Committee on Education, in consultation with the Board of Managers, be authorized to take such steps as may seem desirable and practicable to provide Biblical classes for our men attending Toronto University during next session.

2. That an effort be made to raise an endowment fund of \$20,000, the interest on which will be used to support a teacher or professor, who shall devote his whole time to the training of young men for the ministry; and that in the meantime, until the whole sum be raised, the interest on the sum already subscribed and paid shall be used to employ lecturers for stated courses or lectures, or for stated times; and that when the whole sum shall have been subscribed an effort be at once put forth to secure the services of a suitable man to fill the chair.

These recommendations were adopted by the Convention, and the old committee enlarged was re-appointed to carry these into effect, and this the committee, in conjunction with the Board, is endeavoring to do. In September it was agreed upon to have three courses of lectures, viz., 1. "Evidences of Christianity." 2. "The Bible." 3. "Beginnings of Christianity." The following brethren were invited to deliver these: Bro. T. B. Knowles, of St. Thomas, course No. 1, Bro. J. R. Gaff, Toronto, No. 2, and Bro. Geo. Munro, Erie, No. 3. We are glad to be able to say that these brethren, notwithstanding the pressure of their own work, have consented; and the Board has guaranteed the actual expenses in connection therewith.

We are happy to be able to say that the first course, that on the "Evidences of Christianity," has already been given. Bro. Knowles gave his first lecture on Monday evening, Nov. 24th, and lectured on the three successive evenings. The subjects of his individual lectures were: 1. "The Genuineness of the Christian Scriptures." 2. "The Authenticity of the Christian Scriptures." 3. "The Direct Proofs of the Divinity of Christ." 4. "The Difficulties of Infidelity greater than those of Christianity." The lectures showed extensive reading and very careful preparation on the part of the lecturer; and were such as to instil into the learner the spirit of investigation and to assure him that the Christian can give a "reason for the hope that is in him," and this, too, with "meekness," to strengthen the faith of the believer, and to make the infidel feel less secure in his position.

The attendance throughout the course was fair; the lectures were thoroughly appreciated as was manifested by the attention given and also by the very hearty and unanimous vote of thanks given Bro. Knowles. We hope that we may have the same or very similar lectures from him next year. Thus was quietly and unostentatiously, but propitiously, begun a work which we trust may prosper and be a blessing to many. A few years ago some were sanguine enough to think that such a work was possible, others vain enough to say that it was impossible; then it was visionary but now it is a reality, and we confidently hope that ere long we may have a Bible College affiliated with Toronto University, and that we shall have students not only from our own land but from lands beyond.

The second course of lectures was to have been given by Bro. Gaff this month, but because of pressure of work with the students it was thought best to postpone them until after the New Year. The subjects of Bro. Gaff's lectures are: 1. "The Bible as the Book of God." 2. "Historical and Religious Unfoldings." 3. "Interpretation of the Bible." 4. "The Bible as the Book of Life."

Regarding the second resolution not much as yet has been done, but the matter is under consideration, and the committee hopes soon to have it in definite shape to present to the Brotherhood. Jno. Munro.
Sec. Com.

Divisions of the Bible.

1. The following distinction should be observed; between the Word of God, and that which is said to be the Word of God.

2. Between the Word of God, and the words of a man.

3. Between the Word of God, and the words of a dream.

4. Between the Word of God, and the words of a vision.

5. Between the Word of God, and its fulfilment.

6. Between the prophecies fulfilled, and the prophecies not fulfilled.

7. Between the prophecies to this age, and the prophecies to other ages.

The seven branches of the Word of God.

1. The Word of God.

2. The words of a man.

3. The words of a dream.

4. The words of a vision.

5. Prophecies fulfilled.

6. Prophecies not fulfilled.

7. Prophecies to this age fulfilled, and not fulfilled.

ALEX. McARTHUR.

Liverpool, Texas,
November 14, 1890.

Ashamed of Christ.

Are we not ashamed of Christ if we neglect to acknowledge Him in all our ways, not at certain times and in certain places, but at all times and in all places? But, says one: There are times and places when it would be improper to acknowledge Him; the advice would not be heeded, but on the contrary it would be "casting pearls before swine." In answer, I say: How are you to know the result, having never attempted. The Word of God is powerful, etc., etc. We should never be ashamed to let it be known which side we are on, who we belong to; our minds not on earthly things, but on heavenly things above. If we acknowledge Him not before men, but on the contrary smile at profanity instead of rebuking, are we not lending our influence in behalf of the adversary. This we do not care to own, but if we do not stand up for Christ we most certainly are ashamed to own Him. These are hard things to bear up under, but excuses will not be accepted at the last day. "If ye are ashamed of Me, I will also be ashamed of you," etc., etc. We cannot be a follower of the Lord and do the things contrary to His will. "Blessed is the man who walketh not in the council of the un-

godly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Oh for the time when Christians will not stand in the way, but be ready to rebuke all appearance of evil, and stand up for Him who died that we might have eternal life.

James A. Garfield.

A FEW REMINISCENCES SELECTED FROM PAGES 371 AND 391, VOLUME IV, OF THE "MAMMOTH CYCLOPEDIA."

Garfield joined the Disciples church, to which his mother and Uncle belonged, and was baptized in a little creek running into the Chagrin river. From Chester Academy the young student went to Hiram, in the adjoining county of Portage, where the Disciples had just opened a new school, called the Hiram Eclectic Institute. There, too, he earned his way by teaching country schools in winters and working in the summer at the carpenter's bench, until he was offered a tutorship in the institution. His ruling passion now was to get a college education. In three years' time he went through a preparatory course and half of the regular college course, with the assistance of one of the teachers who studied with him, and thus did six years' study in three, while teaching classes all the time. To accomplish this he did an amount of brain work that would have appalled one less resolute, and would have broken down a constitution not remarkably strong. In 1854, when nearly twenty-three years old, he entered Williams College, at Williamstown, Mass., and passed the examinations for the junior class. He had saved money enough from his salary as a teacher to pay his expenses for one year. How to get the rest of the sum needed was a problem. A kind-hearted gentleman, many years his senior, who was over one of his closest friends, loaned him the amount. So scrupulous was the young man about the payment of the debt that he got his life insured and placed the policy in his creditor's hands. "If I live," he said, "I shall pay you, and if I die you will suffer no loss."

Returning to Ohio from college, young Garfield went back to the school at Hiram, and was given the professorship of Latin and Greek, and the next year, when only twenty-six years old, he was made president of the institute. There probably never was a younger president. He carried into his new position the remarkable energy and vigor and good sense which were the mainsprings of his character. He soon increased the attendance at the school, raised its standard of scholarship, strengthened its faculty, and inspired every one connected with it with something of his own zeal and enthusiasm. At the same time he studied law and was an omnivorous reader of general literature.

Garfield's first political speech was made at Williamstown in 1856, just before he left college. It was an enthusiastic appeal in behalf of Fremont, the first Republican candidate for the Presidency. When he returned to Hiram he entered with ardor into the campaign then in progress, and made a number of speeches at evening meetings in country school-houses and town-halls. His first vote was cast that fall. Thus his political career began with the birth of the Republican party.

His place in life seemed now won, and he married the object of his youthful love, Lucretia Rudolph, a farmer's daughter, who had been his fellow-student at Chester Academy, and his pupil at Hiram.

While teaching at Hiram, Garfield was in the habit of delivering religious discourses on Sunday. He was never ordained as a minister, but in his denomination no ordination is required for occupying a pulpit, any member of the church being privileged to deliver sermons. Garfield's talent as an orator and his sincere religious convictions made his services as a preacher of great value to the Disciples, and he was strongly urged to become a regular minister. His mind was already made up, however, that the law should be his ultimate profession, but he was very glad to aid his denomination by pulpit discourses whenever he could. For some time he spoke regularly in the Disciples church at Newburg near Cleveland, going there from Hiram Saturdays and returning Monday mornings in time for his school duties. His stay at Hiram was a period of great intellectual activity for him. Besides his teaching and preaching, he delivered two lectures a week to the pupils of the institute on literary and historical subjects, took part in the fall campaign, and often lectured in the neighboring towns. At one time he held a five days' joint discussion on geology with William Denton, taking the providential against the material view of creation.

The Rev. Isaac Errett, of Cincinnati delivered President Garfield's funeral sermon from the text, "And the archers shot King Josiah, and the king said to his servants: Have me away for I am sore wounded." "There was never," said he, "a mourning in all the world like this mourning. I am not speaking extravagantly, for I am told it is the result of calculations carefully made, that certainly not less than 800,000,000 of the human race share in the sadness and the lamentations, the sorrow and the mourning that belongs to this occasion here to-day. It is the chill shadow of a calamity that has extended itself into every home in all this land, and into every heart, and that has projected itself over vast seas and oceans into distant lands and awakened the sincerest and profoundest sympathies with us in the hearts of the good of all nations and among all people."

"James A. Garfield went through his whole public life without surrendering for a single moment his Christian integrity, his moral integrity or his love for the spiritual."

"He passed all the conditions of virtuous life between the cabin in Cuyahoga and the White House, and in that wonderful, rich and varied experience, still moving up from higher to higher, he has touched every heart in all this land at some point or other, and he became the representative of all hearts and lives in this land, and not only the teacher, but the interpreter of all virtues; for he knew their wants and he knew their condition, and he established legitimate ties of brotherhood with every man with whom he came in contact." After continuing this most beautiful and touching tribute he concluded: "I have discharged now the solemn covenant trust reposed in me many years ago, in harmony with a friendship that has never known a cloud, a confidence that has never trembled, and a love that has never changed. Farewell, my friend and brother! Thou hast fought a good fight. Thou hast finished thy course. Thou hast kept the faith. Henceforth there is laid up for thee a crown of righteousness, which the Lord, the righteous Judge, will give to thee on that day; and not unto thee only, but unto all them also who love His appearing."

Letter from Japan.

Mr. Editor,—I am glad to inform you that the different numbers of your paper containing my articles have reached my native land, and been read by your missionary, Mr. Garst. I learn with pleasure, through the following letter from Mr. Garst, that the missionary work of the Disciples in Japan is growing day by day:—

Mr. Tozo Onno, Ontario, Canada.— DEAR SIR AND BROTHER,—I have read with pleasure and profit your articles on "The Religion of Japan" in THE CANADIAN EVANGELIST.

At present we have in Japan a force of three families and three young ladies trying to establish primitive Christianity. There are so many sects on the field that it is hard to do much, but we are having some success, and hope for more from now on. There are enough sects to distract the people, but we hope they will go back of all human traditions and base every doctrine on the Word of God. It is sad to hear that so many of the Japanese students abroad are only studying science. There are, however, many who look beneath the surface and know the true benefits of religion. There are about two hundred brethren in Japan who are devoted to the primitive faith, and we hope to see many more of the same kind as the years go by.

We will soon have two families and three young ladies in Tokyo, and hope gradually to open a school there to educate preachers.

The Unitarians will soon lose their strength; they love no binding power.

The question is now between Western religion and Western infidelity. We cannot doubt our Japanese brethren will be clear sighted enough to take the Good Religion, and throw away the bad, infidelity. Next year I expect to return home for a little visit and come back the following year. Hope you may come back to Japan and work on the side of religion and righteousness. While you are abroad you will see a great deal that is bad—but from the Bible much that is good has come to the nations; yet the civilization of today will be considered a part of the dark ages a hundred years hence.

I do so believe; as I look out of my window I see the shrine to *A Inari*; there are many worshippers. I am sorry. Hope this letter may reach you. Please drop me just a line in acknowledgment if it does.

When you return, hope to meet and work with you. Yours for Japan, CHARLES E. GARST Shouai, Yamagata, Sep. 22, 1890.

There is no doubt that your paper is awakening the missionary spirit of its readers. A religious paper is the director of religious movement. I can see that Canadian Disciples are gaining ground through the prosperity of your paper.

Hoping that some of your readers may become interested in missionary work and some day come to Japan to preach the Gospel to my native people, I am, in Christ, Tozo Onno.

Toronto, Dec. 8, 1890.

The Mammoth Cyclopædia.

Our agents are just beginning to realize that our premium is a good thing. A number seemed very sceptical at first. Even the Editor was of this class, but as soon as he saw the books he was highly pleased with them. We only had one set on hand until last week, when we got a lot of eighty books and have now sent for 160 more. Let every agent be sure to get at least one set to show to the boys and girls who might canvass for them.

The result of showing them in one town was to have two parties start at once to get up a club of four. A similar result would follow everywhere. This is the time of year to get subscribers.

Serve God to-day, and just where you are.

Literary Notes.

Since the meeting of the General Conference in Montreal last September, the Methodist Book and Publishing House makes another stride forward in its popular periodicals. A new paper for young people, with the progressive name *Onward*, an eight-page, well-illustrated weekly, is issued at the low price of 60 cents a year, singly—over five copies, 50 cents a year. It is edited by the Rev. Dr. Withrow, whose management of the *Methodist Magazine* and Sunday school periodicals of the Methodist Church has been so successful. The popular *Methodist Magazine* (\$2 per annum) and the *Sunday School Banner* (60 cents per annum) will also be considerably enlarged and improved. The Rev. William Briggs, Toronto, is the publisher of these periodicals.

It is a pleasure to notice and commend a good book; such a book as the "Standard Eclectic Bible Lesson Commentary" for 1891. It is edited by J. H. Hardin, prepared by A. N. Gilbert, and furnished with Geographical Notes by Prof. J. W. McGarvey. These names are a guarantee of good work, especially to those who used the "Eclectic Commentary" last year. Those who have never seen a copy of the work in previous years will get an idea of its style and matter from the following statement. There is a class record for the teacher, arranged for each quarter of the year; a table of contents; A. N. Gilbert's "Condensed Harmony of the Gospels", two maps—one to illustrate the lessons in the Old Testament during the first half of the year, the other the lessons in the New Testament during the last half; the treatment of the lesson is under these heads: Golden Text, Leading Thought, Time, Place, Lesson Analysis, Lesson Lights, Memory Verses, Geographical Notes, Chronological and Lesson Connections, Notes on the Lesson as a Whole, Expository Notes, Practical Applications, Questions on the Lessons, and valuable illustrations throughout; and all this for \$1.00 bound in cloth, or 75 cents in boards. Sunday school teachers and advanced scholars will find this a very satisfactory "help" during 1891, and over after a useful book of reference on the Scriptures treated of in it. Our readers will run no risk in supplying them with the Standard Eclectic Commentary.

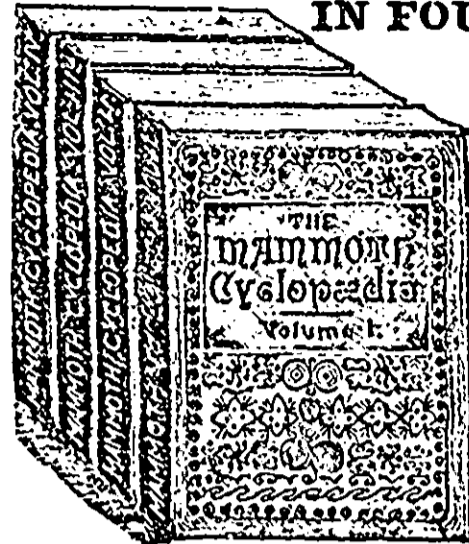
Charles H. Sergel & Co., Chicago, have published, at a popular price, an American edition of General Booth's remarkable book, "In Darkest England and the Way Out." This book, in which is announced and described a wonderful undertaking of the Salvation Army, involving an outlay of \$5,000,000, and towards which amount subscriptions are pouring in from all parts of the world, "sounds a note," says *The Review of Reviews*, "that will reverberate round the globe. . . . No such book so comprehensive in its scope, so daring in its audacity, and yet so simple and practical in its proposals has appeared in these times. . . . It will be the most epoch-making book that the world has seen for many a long day. Our children and our children's children will not see the end of the chain of transforming influences that will be set in motion this month." Says *The Daily News*, London: "There is something captivating in the grandeur and completeness of the scheme. As an effective effort it is like the day-dream of a philanthropist, revised by a practical man." The first edition of this book was sold in London within three hours after issuing, and the entire American edition of five thousand copies was sold on the day of publication.

THE NEW WEBSTER.—Webster's International Dictionary is the book which is destined to go into every library, every public school, every household where American literature is received and where the English language is studied. The publishers have spent more than a quarter of a million dollars in bringing this work out in its unabridged, revised, enlarged and authentic form. It now takes the name "International," and this is intended to emphasize the fact that the language of the Mother Country now encircles the globe. Every page has been treated as if the book were now published for the first time. The claim of the publishers is that it retains that excellence in definition which has made Webster the safe and familiar authority to which judges, journalists, scholars, artisan and man of business refer, and that in etymology, pronunciation, citations and pictorial illustrations it carries to greater perfection the merits of its predecessors. We believe that it abundantly justifies those modest claims, and that, as a comprehensive popular dictionary, it is likely to retain the pre-eminence which has long been held by "Webster's Unabridged." No dictionary can be final, but for the next twenty-five years the "International Dictionary" must be accepted as the best work of its kind in the English language.—*Boston Herald*, September 28, 1890.

SATURDAY NIGHT'S CHRISTMAS NUMBER.—Every Torontonian will be glad to hear that the Christmas number of the *Toronto Saturday Night*, just issued, has been a very great success. Artistically, it is a credit to the city and the firm which issued it. Though it has not been advertised and puffing as other publications have been, the local sale for the first two days was over 7,000 copies, and throughout the country it is outselling every other holiday publication. It contains 44 pages of choice reading matter, nearly all of it by Canadian writers, and the two prize stories will be admitted by every reader to be splendid efforts. This year the illustrations are even more numerous than the magnificent productions of the Christmas Number of 1889. No more charming holiday souvenir could be sent to friends at a distance than this beautiful publication. The cover, lithographed in many colors, does not offend the eye with its gorgousness, but is a sample of what Canadian lithographers can do. No higher praise could be offered to it than that the softness of its tone, the artistic grace of every line, have never been excelled by the English publications. The two supplements, "Chookie" and "A Happy Load," are 17x21 inches in size, printed in twelve colors, and *The Illustrated London News* or *Graphic* never had anything better in subject or treatment. Though the price is 50 cents there certainly can be no profit in issuing so large and expensive a Christmas number unless the edition is very large. The competition in the past amongst the Christmas numbers has been very keen, and the fact that *The Montreal Star* and *Toronto Globe* have both retired from the field suggests that *Saturday Night* has either been the most successful or the most persistent of those who have endeavored to please the Canadian public by a Canadian publication.—*The Toronto World*.

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By special arrangement with the publisher of the MAMMOTH CYCLOPEDIA, we are enabled to make to our subscribers and readers the following extraordinary offer:— We will send the MAMMOTH CYCLOPEDIA, complete, in four volumes, as above described, at postage prepaid, also THE CANADIAN EVANGELIST for one year, when receipt of only \$2, which is but one dollar more than our regular subscription price, so that you practically get this large and valuable work for the trifling sum of \$1. This is a great offer, a wonderful bargain, and it is a pleasure to us to be enabled to afford our readers so remarkable an opportunity. Through this extraordinary offer we hope to largely increase our circulation. Please tell all your friends that they can get the MAMMOTH CYCLOPEDIA in four volumes, with a year's subscription to our paper, for only \$2. Perfect satisfaction is guaranteed to all who take advantage of this premium offer. Those whose subscription have not yet expired who renew now will receive the MAMMOTH CYCLOPEDIA, and their subscriptions will be extended one year from date of expiration.

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TORONTO, DECEMBER 16th, 1890.

Concerning Clearly Cut Definitions.

We trust no reader failed to consider carefully Bro. L. K. Murton's article, "Respecting the Essentials of Salvation," which appeared on page two of last issue. It reminds us of our purpose to say something about faith and repentance as a sequel to certain opinions expressed in these columns some months ago. And we are the more disposed to take the matter up, as we suppose Bro. Murton would include the editor of THE EVANGELIST among the writers and speakers who he says, "in their efforts at clearly cut definitions and fine distinctions with reference to faith and repentance, appear to sever the two, which are as intimately related as a body and spirit."

We may say that we have a high regard for "clearly cut definitions," because clear thinking is impossible without them. In fact the very nature of a definition requires that it be "clearly cut." And we judge that Bro. Murton is no less fond of such definitions, as he aims clearly to distinguish faith from repentance in his article. With regard to the severing of faith and repentance, we think the Scriptures justify us in severing them, that is to say, the Scriptures teach that faith may exist without repentance—granted that faith without repentance is, to use the language of James ii 20, 22, 26 (R.V.), barren, imperfect, dead; but nevertheless faith. For another Scripture take John xii. 42: "Nevertheless among the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue." Those chief rulers had faith; they believed on Jesus, but they would not repent and confess Him. If faith precedes repentance, as Bro. Murton allows, then it can and does exist apart from repentance. We have not time now to follow Bro. Murton through his article—the main purpose of which we fully sympathize with, viz, as we understand it, to make it evident to all men that the Disciples do believe in regeneration and in "heart religion."

But we do not wish to pass the matter by without a statement or two:—

(1) When we speak of distinguishing faith from repentance, we wish to be understood as making the distinction where the Scriptures make the distinction. We believe the Scriptures in many places use faith to include repentance, confession, baptism—the whole life of the Christian.

(2) We do not think that too much can be made of faith as "the assent of the judgment" "to the truth of the proposition that Jesus is the Christ, the Son of God"; on the contrary, we believe that one very great evil is making too little of that, and assuming that it exists where it does not. The

assured conviction that Jesus is the Christ, the Son of God, is the solid basis—the rock—on which alone a Christian life can rest; without it repentance is impossible, confession a farce, and baptism an absurdity. And we are willing to go to record as holding that where faith is distinguished from repentance in the New Testament it signifies believing (call it "intellectual assent," if you will) that Jesus is the Christ, the Son of the living God. The Scriptural qualification is believing with the heart, or believing in the heart, which we understand to mean believing really, truly, sincerely. The trouble, no doubt, with many is they only think they believe in Jesus.

(3) We think that in the preaching of the Gospel great emphasis should be laid upon repentance, and its proper meaning clearly set forth. When this is done no harm will follow from the simple conception of faith we have presented. Prof. McGarvey's definition of repentance may be accepted with these qualifications, viz., that "sorrow for sin" is not the only antecedent of repentance, neither is "reformation" its only consequent. Let the thoughtful reader consider these qualifications. "Repentance is a change of the will"; let that stand—a "change of the will" with reference to God—a duty enjoined upon men on the basis of faith in Jesus as the Christ, the Son of God. No compromise should be made here. Let the hearer understand that he is required unreservedly to commit himself to God, which he does who truly repents.

(4) Confession in its New Testament use is very commonly misunderstood, and consequently belittled. It is not the mere acknowledging of belief in Jesus as the Christ, but, according to Romans x. 9 (R.V.), confessing with the mouth Jesus as Lord; that is, the individual acknowledges Jesus as his Lord—declares that Jesus is his Master.

(5) The New Testament does not define faith, repentance and confession; we infer that those for whom it was written first understood the words as translated. Scriptural teachers in our days should endeavor to make those terms plain to the people. A clear understanding of them may be obtained by studying carefully their New Testament use.

(6) After all, is it not true that obedience is the grand test of discipleship? And that all that needs to be asked of a person professing to be a Christian is: "Do you keep the commandments of Jesus Christ?" The Lord Himself said: "He that hath My commandments and keepeth them, he it is that loveth Me"; our salvation does not depend upon our ability to make "fine distinctions," but upon our obedience to the Lord Jesus Christ.

\$100,000.00.

The Foreign Christian Missionary Society at the late convention determined to put forth another effort to raise \$100,000.00 during twelve months for Foreign Missions. A statement published on page 7 of this issue sets forth the means devised to accomplish that end. Let the reader carefully examine it. The idea of asking each state and country to give a certain sum is a good one; it presents a definite object to the minds of the friends of the work. Canada is honored by being asked to contribute about \$500.00 more this year than last. If the Disciples in the Maritime Provinces take hold with a will it can easily be done. Ontario will do her duty as hitherto, and so will the church in Portage la Prairie, Man. If the Disciples in the States had contributed last year as largely in proportion to

their numbers as the Disciples in Ontario, the \$100,000.00 would have been raised and more. We shall keep the matter before our readers as our custom has been. It will interest and instruct our readers to examine carefully the tabulated statement on page 7. It would be well to preserve it for reference; it will answer the question so often asked, in what States are the Disciples most numerous, though the estimated membership given does not profess to be complete? Some person may say the Society is "taxing" the brethren; such a person will discover his mistake by carefully reading the statement of the committee. The committee "suggests" and "asks," but does not "dictate."

To friends in Ontario: "A letter sweetens the pains of absence."
 J. E. L., Minnedosa.

An unfortunate typographical error occurs in Bro. Murton's article in last number on page 2, column 2, ninth line from foot of page: for "disteloh" read "belief."

The November number of the *Missionary Intelligencer* contains the Fifteenth Annual Report of the Foreign Christian Missionary Society. Contributors who have not received copies, we presume, can get them by addressing A. McLean, Box 750, Cincinnati, Ohio.

On page one will be found an article by the rector of St. James' church, Guelph. It is with pleasure that we insert it. Any one who feels himself or his doctrines or practices misrepresented in THE EVANGELIST is more than welcome to use our space to correct what he considers a wrong impression. Nothing but good, we think, can result from the kind and courteous discussion of differences which exist among "Those who love the Lord Jesus Christ in sincerity."

We have received Vol. I., No. 1, of *The Disciple*, published monthly in the interests of the Christian Church in Canton, Ohio, edited by E. R. Black, and is fifty cents a year. This is a bright four-page little paper. The first number is full of points and matters pertaining to the church in Canton. We congratulate the editor, who is the preacher for the church, and trust his editorial venture will prove to be of longer life than that of many local church papers. Somehow the "church" papers often do not come to stay.

Occasionally we hear of Disciples who, because it is difficult to raise what money seems to be needed for church work by direct gifts from the people, propose the adoption of some of what the *Christian Guardian*, in a sensible article given elsewhere, calls "indirect and ingenious ways of getting money." We always regret to hear of our brethren adopting any of these methods. It is going backward instead of forward. It will be found in the long run, if not also in the short run, that the way to secure the greatest amount of money for the Lord's work is to appeal to the Lord's people to give directly and cheerfully according to their ability.

The readers of this paper have no doubt noticed for some time the advertisement of Dr. A. Wilford Hall's Pamphlet on Health and Longevity in our columns. Many of them have probably passed it by as "patent medicine" goods, and thought nothing more of it. It is only right to say that Dr. Hall's treatment does not require the use of any medicine, patent or otherwise, nor is it a humbug in any sense. Some of our friends have told

us of the wonderful results following the use of it. O. C. Pomeroy, 49 1/2 King St. West, Toronto, General Agent for Ontario, will be glad to send further particulars upon application.

"Buds of Hope Annual" for 1891 is out; it is devoted to the study of the *International Sunday School Lessons*, is edited by J. H. Hardin, and published by the Standard Publishing Co., of Cincinnati, Ohio. It retails at \$1.50, and considering the quality of paper and binding, the excellent illustrations, which are numerous and true "illustrations," it is a very cheap book. It is very well adapted for a Christmas or New Year present to the primary scholars in the Sunday schools, and will be a never-failing source of delight to the children of the household all the year round. Sent post-paid on receipt of price by The Evangelist Publishing Co., 55 Yonge St. Arcade, Toronto.

Henry M. Stanley lectured in this city Nov. 27. One's feelings were "mixed" in listening to him—admiration for the intrepid explorer, the discoverer, and friend and, as we had been accustomed to think, the successor, of David Livingstone—but something like contempt for the man who could devote so large a part of his lecture to belittling Emin Pasha, who, whatever he may be, being in the heart of Africa, is not in a position to defend himself and to tell his side of the story. Really one having no other knowledge of the great expedition than Stanley's Toronto lecture afforded might easily conclude, (1) Emin Pasha was not worth rescuing, (2) Emin Pasha did not need to be rescued, (3) Emin Pasha did not need to be rescued, (4) Therefore somebody made a huge blunder in organizing an expedition of such magnitude to rescue Emin Pasha. Stanley has been one of our heroes; we trust he will emerge from the cloud that now to some extent, at least, rests upon him, and that all the world will recognize in him not only a daring explorer, and skilful leader of men, but also a truly noble and generous man—one worthy to be considered great by his contemporaries, and to live in history as one of the world's benefactors.

Co-operation Notes.

CONTRIBUTIONS.	
<i>Individual Subscriptions.</i>	
Chas. McKinlay	\$5 00
J. R. Gaff	2 50
Daniel Ferguson	1 00
John McDermid	1 00
Thos. Whitehead	5 00
Mrs. Thos. Whitehead	5 00
<i>November Collection.</i>	
Church, Staynor	\$ 7 10
" Toronto (Denison Ave.)	17 38
" Nassagawoya	6 50
" Picaville	1 25
" Guelph	15 72
" Erin Centro (2)	0 85
" Erin Village (2)	0 25
<i>Children's Day.</i>	
S. S., Guelph	\$5 00
<i>Hamilton Building Fund.</i>	
A Friend	\$1 00

The returns from the November collection continue to come in. The friends of the work will be glad to know a larger number of churches have taken up the collection this year than last, and that the average contribution is nearly double what it was last year. This is well, as the undertakings of the Co-operation are greater this year than last.

The interest of the Sunday schools in the Home Mission work appears to be on the increase—at least, in the

case of those schools that contributed last year. For example, five schools that gave an average of \$2.83 last year, have given an average of \$4.14 this year. Some of the schools that gave last year have not yet been heard from this season, while four schools that did not contribute last year, have done so this year. Give the Sunday school an opportunity to help.

We hear of some churches which owing to the storm on the first Lord's day in November did not take up the special collection, or were not satisfied with the collection then taken up, that intend to take the collection the first Lord's day in December. That shows the right spirit and a proper interest in the work. The person, or church, that will offer as an excuse for not giving, that it was not possible or convenient to give on a certain day, has not much disposition to give. Those who feel it their duty to support the mission work will find a time to contribute according to their ability. It will not matter to them whether they are asked to do so or not. One of the most encouraging things in connection with this work is the receiving of contributions from isolated brethren and sisters.

As an example of loyalty to conviction and zeal for the Lord's work, take the case of a brother in whose town there is no congregation of Disciples. He lays by him in store twenty-five cents a week for Home Missions; another brother who has had sickness in his large family nearly all the year with its consequent great expense does not wish to be denied the privilege of helping what he calls the good work. Brethren, it is not half so disagreeable as many imagine collecting missionary money. One of the greatest pleasures the present writer has had during the last twelve months has been that of opening and reading the letters from brethren and sisters enclosing contributions to the Home Mission Fund.

Occasionally we hear of some who complain that there is too much of what they call "dunning" in connection with the Mission Fund. Curious as it may seem to those who so complain, there are those who think that the people are not sufficiently urged to give. Still further there are those who seem glad to be reminded of the demands of the work upon them. The fact seems to be that as we are constituted it is necessary that our minds should be stirred up by way of remembrance even in regard to acknowledged duty. One brother to whom a gentle—very gentle, too—reminder was sent, very promptly and cheerfully replied asking what his subscription was, and, upon being notified of the amount, as promptly and cheerfully sent it in.

We heard the other day of the brother who thinks that the Co-operation is *in articulo mortis*. He could not easily be more greatly mistaken. The indications are that the Co-operation is growing in usefulness and in the confidence of the Disciples.

The Board is in correspondence with Joseph Franklin, eldest son of that great and good man, the late Benjamin Franklin, and hopes to have him evangelizing in this country during the early part of 1891.

Geo. Munro, Cor. Sec.

Let those who miss a number of the paper inform us by a card. We mail them from the office, but they sometimes go astray in the mail.

Church News.

St. Thomas.—Bro. R. Moffett will begin a meeting with us January 20. T. B. Knowles.

Toronto, DENISON AVE.—Two made the good confession since last report.

Acton.—The Disciples' Sunday school entertainment will be held on Monday, December 29th.—Free Press.

Marsville.—The church here is about co-operating with the church at Grand Valley with the object of engaging some man to work between these two points. S. Woolner.

West Lorne.—The Annual December Meeting of the Aldboro Disciples will be held at West Lorne December 28th. Bro. W. D. Campbell of Aylmer is expected to be the speaker. J. A. M.

Everton.—I expect to leave here, or at least to cease my labors with this church December 31st. I will be open for engagement with any church after that date if satisfactory arrangements can be made. You can write me at Everton or communicate with Bro. Hugh Black of Rockwood, Ontario. J. A. BRENESTUHL.

Dunnville.—I commenced my labors at this place on Lord's day, November 30th, and will continue at this point for the coming year. The church at Sweets Corners are co-operating with the brethren here. This is a new field and we do humbly solicit the prayers of the brethren throughout Ontario. Whatever financial aid they may feel like granting to help carry on the work and thereby permanently establish the cause of Christ in this beautiful town will be well bestowed. More anon. Your brother, R. M. AINSWORTH.

Enn.—Tozo Ohno visited Erin, November, 29th. He spoke to a large audience in Erin Village in the afternoon, and at Hillsburg in the evening the large Town Hall was crowded to the door. The people were greatly interested in his addresses and marvelled at his command of the English language. His description of his native land, Japan, and the religious condition thereof was well calculated to stir the hearts of Christian people, and to stimulate them to greater earnestness in the matter of sending the Gospel to the Japanese. One of the strongest points he makes is when he shows the folly and sin of introducing sectarianism into a heathen land.

Guelph.—Three have been added to the church in this place since our last report. Two by confession and Baptism, the other by commendation. Our meetings are growing in interest and attendance, especially our mid-week prayer meetings and the meetings of the young people. The young man, whom we baptized while he was attending the Business College in Guelph, is now in Greatfalls, Montana. He writes me that he "finds much pleasure in serving the Lord." I have asked him to take THE CANADIAN EVANGELIST and I think he will. I have confidence and a special interest in him because there is no organization of Disciples in Greatfalls, and besides I understand his mother is a Roman Catholic. Jno. K. HESTER.

Dec. 5, 1890.

Owen Sound.—A pleasant social meeting was held here on the evening of November 26th to welcome Bro. and Sister Lediard to their new field of labor. Short addresses were delivered by Bro. O. J. Lister and others, full

of kindly feeling and encouragement. Another pleasant part of the evening's exercises was the presentation of a handsome Bible and a Cruden's Concordance each, to Bro. Amos Lovell and Bro. J. D. Robertson as a mark of appreciation for their services to the church here in the past, and for their present helpfulness. They are highly esteemed here and are faithful and earnest preachers of the Word, and by their help the church has been able to maintain an evening service which it could not otherwise have done. They also make occasional visits to Warton and assist the church there. May the Lord open wide fields for them and bless them in their work. The Children's Mission Band gave an excellent entertainment last Friday night (a cantata, "emblems of praise") to a good audience. It was followed by a liberal collection. Tea was served by the sisters and an evening spent which will not soon be forgotten. J. L.

Aylmer.—I am here at present assisting Bro. W. D. Campbell in a series of special meetings. There are many encouraging features in favor of the success of our plea in this beautiful town. Our brethren at a good deal of sacrifice, and with a very liberal assistance from the Dorchester church, have purchased and fitted up a commodious and pretty edifice for their worship. It is lighted by electricity and warmed by a furnace. The attendance is good. The special services commenced on the 24th ult., and the body of the house has been well filled nearly every week night, and on Lord's day afternoon and night the aisles had to be seated. Bro. Campbell is deservedly very popular here—a general favorite. It has, too, been very pleasant for me to meet so many old friends in the neighborhood of my early religious and educational labors. We have a very earnest hearing. Up to date there have been five additions, two of them young men of fine promise. I am to stay until over next Lord's day, and on the night of the following day Bro. Hertzog is to take up the work for ten days. We hope for great good. A great effort is being made to get Bro. W. D. Campbell to other fields of labor. The church in Hamilton has recently written to both Dorchester and Aylmer to release him from his engagement at the end of three months that he may remove there. The writer would earnestly request all other congregations to let Bro. Campbell alone. He is absolutely essential for the continued success of the congregation in Aylmer. E. SHEPPARD.

Aylmer, December 3, 1890.

Bowmanville.

The Church here is on a boom. In every department it is reaching the maximum of activity. Our prayer meetings are splendidly interesting. The Lord's day services are well attended. The flush of prosperity is seen everywhere. Last Wednesday evening the Y. P. S. C. E. gave a social, the first for many years. So radically conservative have we been on this feature of modern church work that it was undertaken somewhat reluctantly, but the success that attended the effort dispelled all doubts as to the wisdom of the enterprise. At first it was drawing a bow at a venture. On things of this kind here, the denominations have had an unquestioned monopoly; and the public, being liberally disposed as well as attracted by the novelty, sanctioned our infringement on the hitherto assumed territory, by giving us their presence and support. We did not anybody in the manner of the enter-

tainment. There was nothing of the "grab bag" about it. Nothing that savoured of questionable methods. It was a social in every sense of the word, interspersed with musical entertainment and refreshments. No admission fee was charged, but a collection was taken up, the proceeds of which are to be used toward carpeting the new house of worship. No undue pressure was brought to bear upon any. Each was left free to give whatever he felt able. A good sum was realized. During the evening the ministers of the Methodist and Presbyterian Churches gave us words of cheer, dwelling on the sociability that characterized us. The brethren are certainly in the lead of the other churches in town in this particular; we must be when preachers of two denominations will make it the basis of their remarks. Everybody was well pleased, and we trust that gatherings of this kind may result in great good, not only to ourselves, but to those around us by cultivating the feelings of brotherly love and good will, that should ever characterize the religious world divided and torn as it is; for by those feelings, rather than bigotry, hate and exclusion, must those divisions be closed up, and all stand as the one body of the one Great Head.

Our new house of worship is being rapidly pushed to completion. We are working with an avidity that would make the Methodists feel ashamed of themselves. There is much yet to be done, but it will be finished at the earliest date possible. I have no hesitancy in saying that our building, when completed, will be the neatest, most unique, and comfortable among those of the Disciples in Ontario. We do not say that it will be the finest because we expect our brethren in the larger cities to surpass us in architectural grandeur, and gladly yield them the preference in this particular; but in doing so hope that we shall not be disappointed. In this town our structure will compare favorably with any of the edifices of the different denominations. Our motto all along has been what is worth doing is worth doing well, and to that we have conformed to the very letter. When we review the struggles through which these brethren have passed, the sacrifices they have made, and the numerous disappointments they have undergone to bring this work to perfection, we cannot blame them for feeling justly proud of the success that has attended their efforts. Of course we must not get too highly elated lest the reference of one of our esteemed brethren to the steeples as a pinnacle of pride be applicable to the entire building. But honor to whom honor is due; these Bowmanville brethren deserve a great deal of credit, and those who know their work will not withhold it from them.

We will announce the date of dedication a little later, and take advantage of the present to invite all our brethren who possibly can to be with us on that occasion. But if you come, for your life, don't call us the Disciples church, leave that for the denominations. They are well skilled in that kind of phraseology, and don't you be guilty of trespassing on their rights or rather their wrongs. Here's an invitation to Bro. Sheppard, who served this congregation several years, Bro. Baker of Rodney, and Bro. Hester of Guelph, with both of whom I spent many good days at the Bible College in Lexington, Bro. Crowson whose good work was reported to me while in Kentucky and all others with whom I am acquainted and unacquainted. All will be amply repaid for their journey by an acquaintance

with the brethren here, who will give a cordial welcome and the best they have. And then when you go home, go brim full of zeal, determined to do more than ever for the Master, think of what has been done here, then consider the splendid possibilities that are there before you and utilize them for the glory of God. E. B. BARNES.

Our Circulation.

On the 23rd of December of last year the writer started on a trip through the churches, with the object of ascertaining from the people how many subscribers could be obtained for a semi-monthly paper at one dollar a year. Everywhere the project was received with great favor from all the subscribers to the Ontario Evangelist, and the number of those who were not taking the Ontario Evangelist who were willing to take THE CANADIAN EVANGELIST equalled or outnumbered the then present subscribers.

Some expressed a willingness to take a semi-monthly or a weekly who would not take a small monthly. It was indeed encouraging to the Editor, who was desirous of giving the people a better paper, to find such a demand from all quarters.

Now we publish a semi-monthly and run it on a business basis, so let us see what is different from former efforts and results.

We are expending \$6 this year to \$1 last.

We have half as many more subscribers to the semi-monthly at \$1 as there were to the monthly at 50 cents.

The monthly never could much more than pay the printer, the semi-monthly can.

The monthly asked all its friends to work or nothing, or rather all it gave them for the work they did was a free copy of the paper; we give them the value of 25 cents in books on every new subscriber they send us.

We give the Mammoth Cyclopaedia, in four volumes, containing more than two thousand pages, which is very cheap when sold at 50 cents per volume to every one who sends us a list of four new subscribers, or we give it with one year's subscription for two dollars.

We give you a paper for \$1 which is as well worth \$2 as the monthly was worth 50 cents.

It is our ideal hope to give our subscribers a weekly at \$1 a year. This is possible if every subscriber assists in extending the circulation.

If there are any parties who are interested in seeing carried out the work before us who would take THE EVANGELIST were they not taking some other paper, we certainly think if they can only take one paper they should take THE EVANGELIST. We should be workers together, and, if we are in one work, help each other. In the past we have relied too much on the help of others, but "the Lord helps those who help themselves." We would help outside papers sometimes more readily than our own. Take other papers if you can, but you should take THE EVANGELIST.

A Word to Our Agents.

A number of our agents have succeeded in getting a number of individuals working for the "Mammoth Cyclopaedia." In some churches three persons are working, in others two. Now there could be three or four at work in nearly every church. If you are really interested in THE EVANGELIST, show it by using our premium offer as a means of getting every one to take the paper. Outsiders are subscribing through our agents (some of them); surely all should get every Disciple family in their church to take it. Show

the people that it is a medium of news among the churches, and that it is the cheapest paper we ever had in Canada, and many more than you would think will take the paper.

Talk about being so poor that one cannot afford to take it. There are some few who can't; but the most of those who say they can't afford to take it are those who never felt that it was any good to them. Make them feel what a benefit and pleasure it would be to them to read it, and they would not be without it. We usually work the wrong way in trying to get people to subscribe for a paper. We try to compel them against their will or ask them to take it as a favor, instead of trying to create a desire for the paper. Call on a person, get him to listen to you, create a desire for the paper by telling what the paper is, what it is not, the benefit to be derived from reading it, the benefit the paper is to the cause of Christ in this country, then all will readily subscribe, and the few who refuse will feel ashamed of themselves.

CATARRH.

CATARRHAL DEAFNESS—HAY FEVER. A NEW HOME TREATMENT. Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made at home by the patient once in two weeks. N.B.—This treatment is not a snuff or an ointment; both have been discarded by reputable physicians as injurious. A pamphlet explaining this new treatment is sent on receipt of ten cents by A. H. Dixon & Son, 303 West King Street, Toronto, Canada.—Toronto Globe.

Sufferers from Catarrhal troubles should carefully read the above.

Burdock's Blood Bitters Cures BILIOUSNESS. BLOOD Cures BILIOUSNESS. BITTERS Cures BILIOUSNESS.

Direct Proof. Sina.—I was troubled for two years with Liver Complaint. I used a great deal of medicine which did me no good, and I was certain were all the time until I tried Burdock Blood Bitters. After taking four bottles I am now well. I can also recommend it for the cure of Dyspepsia. MARY A. E. DRACON, HAWKSDALE, Ont.

DEAFNESS ITS CAUSES AND CURE.

Scientifically treated by an expert of world-wide reputation. Deafness eradicated and entirely cured, of from 20 to 30 years standing, after all other treatments have failed. How the difficulty is reached and the cause removed, fully explained in circulars, with certificates and testimonials of cures from prominent people mailed free. Dr. A. J. DONALD, 31 West 14th St., New York.

STANDARD ECLECTIC COMMENTARY

ON THE INTERNATIONAL S. S. LESSONS FOR 1891.

PREPARED BY A. N. GILBERT. GEOGRAPHICAL NOTES BY PROF. J. W. McGARVEY. WITH MAPS, ILLUSTRATIONS, ETC. EDITED BY J. H. HARDEN.

This valuable book for Sunday School workers, Superintendents, Teachers and Bible Classes is ready, and is superior to any previous issue. No time or expense has been spared in order to make this the best in the market. In conciseness it has no equal, and in thoroughness no superior.

PRICE: Cloth binding, per copy \$1 00; Boards, 75.

Address—THE EVANGELIST PUBLISHING COMPANY, 35 YONGE ST. ARCADE, TORONTO.

Mammoth Cyclopaedia and Canadian Evangelist TILL JANUARY, 1892, FOR \$2.

Children's Work.

Mrs. Jas. Lillard, Supt., Poplar Hill, Ont.; to whom communications for this department should be addressed.

Owen Sound.

DEAR CHILDREN,—I would like to call your attention to the fact that my address is changed from Poplar Hill to Owen Sound, and that all letters should be sent there. I hope you were not very disappointed at missing the Children's Column from the last issue of THE EVANGELIST. I am sorry that it was obliged to be left out, but I could not avoid it, as I was on the point of moving to Owen Sound and found it impossible to attend to it. You will all be glad to know that we reached our journey's end in safety, and we are getting nicely settled in our new home. Owen Sound is a very nice town of about 8,000 inhabitants, and is surrounded by the most beautiful hills on all sides but the north, which is on the side of the bay. The Children's Mission Band are about giving their first entertainment. It is likely you will hear of their success in the next EVANGELIST. It is getting near to Christmas, the season when every heart seems to warm towards their fellows. It would be so nice if every band could make some special effort for their less favored brothers and sisters in foreign lands, and in some way or other add to the finances with which to carry on next year's work. Let me hear from all who have not already reported this year, as in that way you can help and encourage one another. I hope soon to be able to tell you all about our little adopted baby in China. Do you all realize that there is one dear child depending upon us for support? I think you will, more thoroughly, when you know its name and history, and possibly see its picture. Now, dear children, I wish you a very happy Christmas in every possible way, and pray that God may bless you every one, and teach you the only true, lasting happiness—that of loving Him and doing good to others.

ERIN, Nov. 22, 1890.

DEAR MRS. LEHARD,—During this quarter the "Helping Hands" have collected \$1.90, which was sent to Miss Fleming. We have a membership of twenty-nine, and an average attendance of seventeen. A part of each meeting is devoted to singing, reciting and reading. With love from "Helping Hands," I remain, M. E. McMillan, Sec.

All letters must be addressed Owen Sound for the future. J. E. L.

Woman's Work.

Conducted by Mrs. S. M. Brown and Miss Jessie H. Arnow. Everything intended for this column should be sent to Mrs. S. M. Brown, Hildgetown, Ont.

Not long ago it was my good fortune to hear an address given by Mrs. Stephens, an English missionary returning home from China on furlough, a very dainty, sweet-voiced, little lady; her Christian name in Chinese is "Ah Sing," literally "peaceful heart." She began her address by quoting a number of passages, such as, "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time and in the world to come life everlasting," assuring us that it is literally true. We, in our security, can scarcely realize how "safe a stronghold our God is"; "how near and precious He becomes to one who is in a strange place, surrounded by a people who hate the strangers

within their gates." Mrs. Stephens had a number of articles displayed on a table; she took up a much-decorated little shoe that might fit a child of three or four years of age, and said that it would be considered large for a lady of rank, whose feet are often so small they require two servants to help them hobble from one side of a room to another. When a little girl comes to the age of three years the mother, regardless of the child's cries, securely binds the tender little foot, crushing the four small toe-closo under the sole; these bandages are kept in place until the girl is sixteen or seventeen years old, when she generally marries. About the time her feet are first bound, she is sold or given away to her future mother-in-law, by whom she is often treated with terrible cruelty. She never has a chance to romp and play, or to learn to read and write. Girls and women are not worth educating. If her children are all sons, she is regarded with respect, as one whom the gods has blessed; if not, her existence is more miserable than ever, and suicides are frequent among women. Is it any wonder these poor women in such utter darkness can scarcely believe in the truth that will bring them light and freedom? After the Gospel story has been told them, they often turn to one another and say: "You see these people worship the sun, the earth, and their ancestors just as we do!" Do

you remember the appeal made by the lady missionaries in conference at Shanghai, May, 1890. It appeared in THE EVANGELIST, and is, I think, worth reprinting. Could we not do more to help others go where we cannot? A cent a day is very little, yet if that much were given by every professing Christian, the whole heathen world would in a very short time be evangelized! Let us all do what we can to hasten that day. J. R. A.

I had the pleasure lately of attending the monthly missionary meeting held in this town by the ladies of the Presbyterian church. The activity, zeal, and intelligence of those ladies in the work they have undertaken did me good. Some things in their order of procedure may prove suggestive and helpful to our sisters. After a few moments of silent prayer, a hymn was sung and the Scripture lesson for the day read. Then came the reports of secretary and treasurer, and of committees. One was called a visiting committee, which is appointed monthly, the ladies taking turns; four ladies are appointed each month. Some leaflets, and other very interesting and instructive papers were read. A Scriptural thought had been suggested at the previous meeting, and every lady had a verse or two, bearing upon it, to recite. At this meeting the thought was that "Nothing should be

allowed to come between us and God." Very practical remarks were made upon the Scriptures recited. The meeting was closed by sentence prayers—that is, a lady led in a prayer of one or two sentences; the lady next her followed in like manner; every one took part in their order, till it came again to the leader, who closed briefly. I was much pleased, especially with this manner of prayer in closing. There is no sister, old or young, who could not take part in that way, and the timid ones would soon gain courage to do more. "Work, for the night is coming." S. M. B.

BIG INTEREST.

The biggest interest on any investment is that obtained by buying a bottle of B. B. B. The dividends of strength, health and vigor are always realized, and there are no assessments. Burdock Blood Bitters, the great blood purifier, costs one dollar a bottle—about one cent a dose.

No man can honestly ask to be delivered from temptation unless he has himself honestly determined to do the best he can to keep out of it.

Life must be measured by action, not by time; for a man may die at thirty, and young at eighty; nay, the one lives after death, and the other perished before he died.

Publishers Notes.

People still persist in sending business matter to the editor at Erin and some parties have got in the way of sending contributions to the office here. You will greatly oblige the publishers if in the future you send all business communications to 55 Yonge St. Arcade, Toronto, Ont. This is where we do all our business and where we are prepared to talk business to you.

Any parties sending money to us without getting a card in return acknowledging the receipt of their letter should drop us a card of enquiry.

Parties visiting the city should not fail to call on us. Our office is very centrally located, being just two blocks north from the corner of King and Yonge Streets. Any person can direct you to Yonge Street Arcade. It will do you good to call on us and see that a Newspaper and Book Business has been at last started in Toronto in connection with our work. We think you only need call on us in order to be impressed with the idea that this enterprise can be a success.

Send amounts of from one to four dollars by Post Office Order as it costs only two cents. Registered letter costs five cents.

DR. T. A. SLOCUM'S

Oxygenized Emulsion

PURE COD LIVER OIL.

Advertisement for Dr. Slocum's Oxygenized Emulsion of Pure Cod Liver Oil. Includes a portrait of Dr. Slocum and text: DR. SLOCUM'S OXYGENIZED EMULSION OF PURE Cod Liver Oil FOR CONSUMPTION, BRONCHITIS, ASTHMA, SCROFULA, AND ALL PULMONARY DISEASES. DIRECTIONS. SHAKE WELL. PRICE \$1.00. PREPARED ONLY BY T. A. SLOCUM, 186 Adelaide St. West, TORONTO, ONTARIO.

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

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

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

THEY WHO USE IT--LIVE!

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

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

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

Treatise and Circulars on Consumption mailed on application. Address—

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

Married.

Stover-Burt.—In Erin, November 20th, 1890, at the residence of the bride's father, by George Munro, Franklin W. Stover, of Chicago, Illinois, and Isabell K., daughter of Wm. Burt, Esq.

Obituaries.

Dr. Thomas Gilbert, of Carberry, Manitoba, was interred at the St. Thomas cemetery yesterday.

He died of blood-poisoning at Carberry on the 28th November, and his remains, accompanied by his deeply sorrowing wife and three children, arrived at St. Thomas the day before. Bro. Gilbert and his wife were baptized at Bowmanville where he was practicing medicine several years ago. Five years ago the writer and daughter visited them at their western home and found the doctor with a large and successful practice esteemed and beloved by the community. He has held several positions of official trust in the Province and is deeply deplored. The writer officiated at the funeral yesterday. The attendance was large and very sympathetic. Bro. Knowles assisted, and the fraternity of Odd-fellows showed their respect by their solemn and impressive funeral obsequies. He was forty years old.

E. SHEPPARD.

Aylmer, Dec. 8.

Foreign Missions.

One Hundred Thousand Dollars For Foreign Missions.

A TABULATED STATEMENT SHOWING THE AMOUNT THAT EACH STATE IS ASKED TO RAISE.

The Des Moines Convention recommended that an earnest effort be made to raise \$100,000 this year for Foreign Missions, and asked the Executive Committee to suggest to the States the amount that each ought to raise. The Committee devoted much time and thought to this task. The results are given in the table subjoined. A few words will explain this table and the method of its composition. In the second column the number of Disciples in each State is given. These figures are taken from the Year Book. It was found that it would be necessary for the 620,000 Disciples to give an average of seventeen cents, in order to raise the amount named. In the third column the amounts are given that the States would give if each Disciple gave seventeen cents. The Committee felt that while some States could be counted on to raise seventeen cents per member, and some more than this, others could not. It was felt that other elements ought to be considered, namely: ability to give, previous record, and known interest in the work and willingness to contribute to its support. The churches in some States are richer than in others. Those that have been giving for years can give more bountifully than those that have been recently enlisted. Some have more interest in this cause than others owing to their training, and they will give more. The Committee carefully considered these facts and agreed upon the amount that each State ought to be asked to raise. These amounts are found in the fourth column. The fifth column shows what each State gave last year.

It will be seen by comparing the fourth column with the third that in some cases the amounts named for the States to raise exceed seventeen cents each, in a few cases no changes have been made, while in most cases the amounts asked for fall below seventeen cents per member, in some cases very far below it. In the following States

the amount named exceeds seventeen cents, namely: Colorado, Connecticut, Delaware, District of Columbia, Illinois, Iowa, Louisiana, Maryland, Massachusetts, Montana, New York, Ohio, Pennsylvania, Utah and Vermont. Canada and England have been asked to increase their offerings. In the following no changes have been made: Arizona, California, Florida, Indian Territory, Maine, Michigan, Minnesota, Missouri, Rhode Island, Wisconsin and Wyoming. In all the others the amount asked is less than seventeen cents, in some as low as four cents. Illinois is asked for a fraction over seventeen cents on a membership of 53,987; but Illinois has a membership of at least 65,000. Missouri is asked for seventeen cents from 80,957 Disciples, but Missouri claims 110,000. This reduces the amount asked to about twelve cents. Ohio is asked for nearly thirty cents a member; this is because of her past achievements. Pennsylvania is asked for nearly forty cents a member. This is because New Castle and Allegheny are in Pennsylvania.

STATES AND COUNTRIES.	No. of Members.	At 17 cents each.	Amount suggested last year.	Gave last year.
Alabama	1,540	\$ 62	\$ 120	\$ 70
Arizona	91	15	15	5
Arkansas	5,200	884	410	205
California	2,875	1,678	1,678	651
Canada	—	—	1,200	281
Colorado	1,724	300	300	331
Connecticut	310	52	100	63
Dakota	1,100	187	50	28
Delaware	60	10	20	17
District of Columbia	500	85	500	227
England	—	—	5,000	4,461
Florida	1,100	187	187	165
Georgia	8,000	1,374	300	191
I Idaho	60	10	10	2
Illinois	53,987	9,178	10,000	4,223
Indiana	75,000	12,750	10,000	3,469
Indian Territory	400	68	—	—
Iowa	21,200	3,604	4,000	2,305
Kansas	22,125	3,761	3,000	1,130
Kentucky	80,000	13,600	10,000	4,112
Louisiana	600	102	100	70
Maine	350	59	50	31
Maryland	1,711	291	200	313
Mass.	494	84	300	311
Michigan	7,200	1,224	1,224	670
Minnesota	3,200	544	551	311
Mississippi	5,300	901	100	61
Missouri	80,957	13,763	13,763	4,934
Montana	417	71	115	159
Nebraska	12,000	2,040	4,700	1,200
New York	4,128	702	1,500	1,582
N. Carolina	7,607	1,293	200	77
Ohio	47,500	8,075	12,000	8,013
Oregon	4,000	680	250	139
Penn.	12,000	2,040	4,700	1,200
Rhode Is.	1,000	170	100	60
Tennessee	28,150	4,786	1,500	600
Texas	22,540	3,832	2,000	1,508
Utah	100	17	25	10
Vermont	800	136	100	53
Virginia	14,200	2,414	2,000	1,112
Washington	4,000	680	300	158
W. Virginia	11,218	1,927	215	335
Wisconsin	1,800	306	221	122
Wyoming	250	43	43	3

Let a few facts be noted: First, the Committee do not ask as much as the churches are able to give, but for what, in view of all the circumstances, may reasonably be expected, and ought to be realized. The Year Book gives 620,000 Disciples. The actual number is probably not less than 750,000. An average of twelve cents from 750,000 Disciples would give \$100,000. But seventeen cents is a very small amount to ask from a great people for this cause. The Congregationalists give \$141 each; the English Wesleyans, \$1.66; the English Baptists, \$1.22; the Reformed Presbyterians, \$1.61; United Presbyterians, \$1.00. If we gave as liberally as these people, the Disciples of Missouri alone would raise more than \$100,000. Secondly, let it be borne in mind that if every State and country should give the amount asked, the aggregate would be only \$92,031. The Committee thought that enough would be received from bequests and from other sources to swell the receipts of the Society to \$100,000. In the foregoing statement no account was taken of bequests. A. McLEAN, Cor. Sec.

HEALTH IN HERBS.

Health giving herbs, barks, roots and berries are carefully combined in Burdock Blood Bitters, which regulate the secretions, purify the blood and renovate and strengthen the entire system. Price \$1 a bottle, six for \$5. Less than one cent a dose.

Holiday Announcement

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

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



Ladies' Dressing Cases, oxidized case with oxidized fittings. These goods are guaranteed not to tarnish or break in fair use, \$1 to \$15.
Ladies' Dressing Cases, in plush, containing jewel, dressing and manicure sets. All the newest fittings in white amber corneal and oxidized, \$3 to \$15.
La Mes' oxidized manicure sets, with oxidized fittings, \$2, \$2.75.
Ladies' Work Boxes, in plush, complete. Good substantial fittings, also in fancy oxidized trimmings, 90c. to \$5.
Baby sets, plush and satin lined, all the newest shades; and complete puff and powder box, brush and comb, \$1 to \$3.

Men's Leather Cases, complete, for travelling, from \$1 to \$10. These are all solid leather, and fittings of the very best quality.
Plush and oxidized Glove and Handkerchief Boxes, \$1.25 to \$1.00.
All the latest designs in plush and oxidized Perfume Cases, 1, 2 and 3 bottles, cut-glass, 50c. to \$5.
Cigar and Cuff Boxes, plush, leather, and celluloid, single and combined, \$1 to \$1.50.
Gents' Shaving Cases, plush, newest shades, and beautifully lined and fitted up for use, with cup, razor, and shaving brush, \$1 to \$3.
Comb, brush, and mirror sets, in card-board boxes, white celluloid, amber, antique corneal, from \$1.50 to \$3.50.
Manicure sets, in plush and oxidized and leather. All fitted with best goods, 90c. to \$7.
Glove and Handkerchief Boxes, in leather, with brass mountings, and half plush, \$1.25 to \$5.
Muscle Rolls, leather and plush 50c. to \$2.50.

TOILET ARTICLES—
Perfumes, by best makers: Colgate & Co., 75c.; Atkinson & Co., 60c.; Toilet Water, 50c.; Florida Water, 10c. to 35c.; Eau de Cologne, etc., 30c., 45c., 75c.; Bay Rum, 25c. to \$1.



Hair Brushes—wood, celluloid, zylonite, corneal, amber and antique, from 20c. to \$2.25.
Mirror, same material as hair brush, from 25c. to \$1.50.
Combs, same as hair brush and mirror, from 6c. to 75c.
Fancy Photo Frames, from 10c. to 25c.
Newest designs in Ladies' Bags, for shopping, with satin and velvet top, and leather finished bottom; to carry by black silk cord handle, from \$1.15 to \$1.75.
Ladies' Leather Hand Satchels, 60c. to \$3.75.
Purses, in German and American makes, all the newest patterns, single and double clasps, patent springs, in fact, every design you desire, from 5c. to \$2.50. Best quality of these goods are Russian calf, seal, and everything that is durable.
Men's Bill Books, 20c. to \$2.50.

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