

# The Canadian Evangelist.

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

Vol. VI, No 16.

TORONTO, DECEMBER 15TH, 1891.

\$1 PER YEAR IN ADVANCE.

## THE Canadian Evangelist

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

### Selections.

#### The Ventilation of Churches.

Nowhere have the problems of ventilation been found to be more difficult of solution than in large public buildings. We might say in regard to many if not most of these that in this particular matter, had is the best result that has been attained. It must also be admitted that the state of churches, generally, proves the rule above stated, but not by way of exception. We may well ask, why is this? Surrounded with spacious windows, furnished with ventilating panes, with several doors, and with a high and arched roof, why is it that their atmosphere during times of worship is so often offensively close? In different cases we should probably find different structural deficiencies contributing to the result, with, however, the same consequence in all—defective aeration. One, if not the principal, fault in construction in many of the older buildings is the want of outlets, or of a sufficient number of them. Such openings as do exist are better fitted to act as inlets than as exits. In buildings thus constructed, a change for the better would be most fittingly inaugurated by the formation of two or more large roof outlets, with revolving cowls. The allotment of floor space is also an important consideration. This, however, is as a rule contrived with a reasonable regard for health considerations. It is only in the event of over-crowding that all individual rights are overwhelmed in the common crush, and wholesome breathing air becomes more scarce than standing room. The gallery system, also, if adopted on any considerable scale, is open to adverse criticism. By accommodating more sitters it necessarily increases what we may call the breathing surface, while at the same time it lessens the available air space. If constructed at all, the gallery ought to be of the lightest description compatible with due stability. The correction of the evils we have thus briefly touched upon, and especially the formation of roof outlets to promote the escape of heated and impure air, will go far to obviate such occurrences as that of ladies fainting in church, which under present considerations is not uncommon.—*Lancet*.

#### Recognizing the Light From Heaven.

Dr. Dale, in his recently published book, "The Living Christ and the Four Gospels," tells of a Japanese gentleman, of considerable intellectual culture and great mental activity and vigor, who gave him the following account of how he became a Christian. He had been a Confucianist, but could not find in Confucius any clear, satisfying teaching on the subject of God, though he sought for it eagerly. While thus unsatisfied and perplexed under the ambiguities of the great sage of China, a friend gave him a Chinese Bible, asking him to read it, and assuring him that the translation was an achievement of scholarship, and possessed of very great literary merit. "I found he was right; the translation is admirable. I read page after page until I came to the 18th chapter of St. Paul's First Epistle to the Corinthians, 'If I speak with the tongues of men and of angels, but have not love, I am become as sounding brass or a tinkling cymbal.' I read the whole chapter. I was arrested, fascinated. I had never seen, or heard, or dreamed of a morality like that. I felt that it was above the reach of the human race, that it must have come from heaven, that the man who wrote that chapter must have received light from God—from God, about whose existence I had been speculating. And then I read the Gospel of St. John, and the words of Christ filled me with wonder. They were not to be resisted. I could not refuse Him my faith." This Japanese gentleman did not enter upon any question of authorship of the Fourth Gospel, nor did he insist upon knowing what proofs were forthcoming as to St. Paul's having written the Epistles to the Corinthians. Whoever wrote these passages had "received light from God." That was enough. He saw the light, and recognized it to be Divine.—*Selected*.

#### They are Starved in Soul and Intellect.

Dr. J. G. Holland will not be charged with cherishing narrow, Puritanical ideas, and that gives the more force to his opinion of popular amusements. Of social card-playing he says:—"I have all my days had a card-playing community open to my observation, and I am yet to believe that that which is the universal resort of the starved in soul and intellect, which has never in any way linked itself to tender, elevating or beautiful association, can recommend itself to the favor of Christ's disciples. The presence of culture and genius may embellish but can never dignify it. "Even when cards are played solely for amusement, and with no thought of gambling in any way, still the amusement is of a low order, which 'the starved soul and intellect' relish as much as 'culture and genius.' The sort of excitement which comes from all games of chance is unwholesome. Persons who indulge much in such games are sure to show the effects of it in their temper and their tastes."—*Western Recorder*.

#### Thy Will Be Done.

Not in dumb resignation  
We lift our hands on high;  
Not like the nerveless fatalist  
Content to trust and die.  
Our faith springs like the eagle  
Who soars to meet the sun,  
And cries exulting unto Thee,  
O Lord, Thy will be done!

When tyrant feet are trampling  
Upon the common weal,  
Thou dost not bid us bend and writh  
Beneath the iron heel.  
In Thy name we assert our right  
By sword, or tongue, or pen,  
And even the headsman's axe may  
flash  
Thy message unto men.

Thy will! It bids the weak be strong;  
It bids the strong be just;  
No lip to fawn, no hand to bog,  
No brow to seek the dust.  
Wherever man oppresses man  
Beneath Thy liberal sun,  
O Lord, be there Thine arm made bare,  
Thy righteous will be done!  
—*John Hay, in Harper's Magazine*.

#### A Scotchman on Miracles.

"Well, you may say what you please," said Smith, "I, for my part, cannot believe that God would first impose laws on nature, and then go to violate His own laws. What would be the use making them if they are to be so readily set aside?"

"I think, sir," said uncle, very reverently, "what God may do, or what He wishes to do; but I don't regard a miracle to be a violation of the laws of nature. There's no violation of the laws of nature, or rather laws of God, that I ken o', save the wicked actions of wicked men."

"And what then," asked Smith, "do you make a miracle to be?"

"I regard it," said uncle, "to be merely such an interference with the established course of things, as infallibly shows us the presence and the action of the supernatural power. What o'clock is it wi' you, sir, if you please?"

"It's half-past twelve exactly—Greenwich time," replied Smith.

"Well, sir," said uncle pulling a huge old time-piece from his pocket, "it's one o'clock with me; I generally keep my watch a bittie forrit (a little forward). But I may ha' a special reason the noo, for setting my watch by the railway; and so, ye see, I'm turning the hands o't around. Noo wad ye say that I had violated the laws o' a watch?"

"True, I have done what watchdom wi' a' its laws couldna have done for itself, but I have done violence to none o' its laws. My action is only the interference of a superior intelligence for a suitable end, but I ha' suspended nae law. Well, then, instead o' the watch, say the universe; instead o' moving the hands, say God acting worthily o' Himself, and we ha' a' that I contend for in a miracle; that is, the unquestionable presence of an Almighty hand working the divine will. And if He sees fit to work miracles, what can hinder Him? He has done it oftener than once or twice already; and who daur say He'll not get leave to do't again?"

A little sinner only needs time and opportunity to become a big one.

#### A Languishing Saint.

To-day religion is not so much a battlefield as it is a hospital for sick and disabled folks; it is very often only a round of poultices and plaster and nourishing diet, where the talk is of troubles and trials and what we have to get through. I have met religion looking very unlike the warrior or the maiden martyr. A poor thing coughing a feeble apology for its existence, and timidly promising not to get into anybody's way if we will only let him alone; that shuts its eyes for fear of seeing what is wrong, and holds its tongue for fear of giving offence; a poor, sick, sighing thing that can do nothing in the world but sit by the fire nursing itself, creeping very occasionally into the sunshine when the wind is not in the east. There is much need that we add to our faith virtue—that we keep alive this spirit of daring—fearless, outspoken, determined. We need a religion that is a thorough nuisance to those who want to do wrong; with an eye like an eagle's for anything that is not straight, and making a hideous noise about it such as will set the Pharisees grumbling indignantly. A courage that can die, but cannot be put down; that can be laughed at and scorned if need be, but cannot do other than the right and speak other than the truth. There is much faith to-day, but we want this courage to go right out and live, and dare, and endure—in our word, we want a great enthusiasm for Jesus Christ.—*Mark Guy Pearse, in Ram's Horn*.

#### The Prodigal Daughter.

The minister had preached an excellent sermon on a text taken from the parable of "The Prodigal Son," and as a relation he permitted the prettiest girl in church to walk home with him. Everybody at the church door had praised the sermon, and the minister thought his fairest parishioner would certainly burn a little incense in his honor. He talked about the weather at first—for even clergymen are not above such polite subterfuges. Then he paused to allow his companion to turn the conversation in his direction. But she said nothing. So he broke the ice with: "And how did my sermon please you?"

"Oh! it was very good no doubt," she replied, "from a man's standpoint. The prodigal son is always returning, and the fattest calf is continually being killed. But I think it is time that something was said and done for the prodigal daughter. If a girl falls into evil company and squanders her substance in riotous living, there is no prospect of a welcome and forgiveness if she returns home. She is condemned without mercy by her own sex, and wo' batide her if she leans for support upon the other. The next time you want a topic for a stirring sermon think of the hopeless fate of the prodigal daughter!"—*Woman's Chronicle*.

We have to comply with God's conditions to raise an ear of corn, and we have to do the same thing to obtain salvation.—*Ram's Horn*.

#### Horace Greeley on the Misery of Being in Debt.

Among the many good things which Horace Greeley wrote for the *New York Ledger* is the following vivid article on the misery of being in debt:—

To be hungry, ragged and penniless, is not pleasant; but this is nothing to the horror of bankruptcy. All the wealth of the Rothschilds would be a poor recompense for five years' struggle, with the consciousness that you had taken the money or property of trusting friends—promising to return or pay for it when required, and had betrayed their confidence through insolvency.

I dwell on this point, for I would deter others from entering that place of torment. Half the young men in the country, with many old enough to know better, would "go into business"—that is, into debt—to-morrow if they could. Most poor men are so ignorant as to envy the merchant or manufacturer whose life is an incessant struggle with pecuniary difficulties, who is driven to constant "shining," and who, from month to month, barely evades that insolvency which sooner or later overtakes most men in business; so that it has been computed that but one in twenty of them achieves a pecuniary success.

For my own part—and I speak from sad experience—I would rather be a slave in a rice-swamp, than to pass through life under the harrow of debt. Let no young man misjudge himself unfortunate, or truly poor, so long as he has the full use of his limbs and faculties and is substantially free from debt.

Hunger, cold, rags, hard work, contempt, suspicion, unjust reproach, are disagreeable; but debt is infinitely worse than them all. And, if it had pleased God to spare either or all of my sons to be the support and solace of my declining years, the lesson which I should have most earnestly sought to impress upon them is: "Never run into debt! Avoid pecuniary obligations as you would pestilence or famine. If you have but fifty cents, and can get no more for a week, buy a peck of corn, parch it and live on it, rather than owe any man a dollar!"

Of course, I know that some men must do business that involves risks, and must give notes and other obligations; and I do not consider him really in debt who can lay his hands directly on the means of paying at some little sacrifice all he owes; I speak of real debt—that which involves risk or sacrifice on the one side, obligation and dependence on the other—and I say, from all such let every youth humbly pray God to preserve him evermore!

There is still such a thing as living very near Christ and yet being a Judas. The only knowledge that has the power to keep us from sin in the midst of sin, is the knowledge of God.

There are people who appear to be full of zeal for souls at camp meeting, who never strike a lick for God anywhere else; people who are always saying "amen!" in church, but who never "chirp" where it would cost them something to do it.

### What the Disciples in the States are Saying and Doing.

GULLINGS AND CLIPPING FROM EX-CHANGERS.

(From the Christian Oracle.)

The increase of gambling in this country during the last twenty-five years has been so great as to make it one of the most gigantic evils with which society is cursed. It is not confined to any particular class of people either. The bank president and the common day laborer, the professional man and the cultivator of the soil, are alike seeking through the various fascinating forms of gambling—as lotteries, base ball, horse racing, cards, et cetera—to increase their earthly treasures. The *Mid-Continent* devotes its leading editorial of the 12th inst. to the consideration of the increase of this vice. Quoting from an article in the *October Forum*, written by W. B. Curtis, editor of the *Spirit of the Times*, it says: "The betting on horse racing alone in this country, Mr. Curtis estimates to exceed \$200,000,000 a year. Five hundred men earn their living by peddling lottery tickets in New York city." It further says: "Throughout the country the pool rooms make a feature of base ball and there is a vast amount of gambling in connection with it. A vast amount of money changes hands by betting on the result of every election. Indeed Americans are getting to bet on almost every imaginable event. On ship board they bet on the daily run of the ship, or on the hour of arrival, and sometimes bet thousands of dollars on whether the next vessel will be sighted on the port or on the starboard bow. This country is said to be the paradise of gamblers. Its demoralizing influence is incalculable. Clerks steal their employers' money to gamble with it. Bank officers wreck their banks in speculating which differs little if at all from gambling. Poor people in large numbers throw away their hard-earned dollars in the vain hope of sudden wealth without work. Under the excitement of false hopes they allow themselves to be robbed. The honesty of the thing is the same as when you get a man drunk and then rob him of his money. Nothing could be more harmful either to business or morality than this gambling habit which is growing with such rapidity in our modern society. 'It runs,' says Mr. Curtis, 'a close race with intemperance for the dishonor of being man's greatest curse.' We make great efforts to stay the evils of intemperance, and yet hardly raise a note of warning against an evil almost as great."

(From the Apostolic Guide.)

The experience of everybody attests the truth of these wise words by the *Watchman*: "We have noticed that the ministers who give themselves to distinctively pastoral work are not apt to follow vagaries of doctrine, or to be enraptured with the latest results of criticism—latest, until the next results appear. There is something in the engagement of a man's soul in the attempt to make the gospel a controlling force in the lives of tempted, sinning, suffering men and women, that keeps his brain clear and his heart in touch with Christ. If we had our way, every professor should make it plain that he was actively engaged in some form of personal Christian service. Theological professors do not study too much, but they do not, for the most part, come into a hand-to-hand grapple with the questions of life half enough."

No one can impress a truth upon others who has not been duly impress-

ed by it himself. This is the open secret of all successful preaching and teaching. The degree of power with which any one speaks is measured by the power his message has had on his own heart. What we often loosely style "magnetism" is simply the truth vitalized in one's own character. The old prophets used to call their inspired communications a "burden." And when we come to feel that what we have to say is a "burden" on our souls we will speak with equal power. The Sunday school teacher who said "I am so full of the lesson that I can hardly wait for Sunday to come to teach it to my class" had the true idea. And the preacher who enters the pulpit with a yearning to impart to his people the blessed things with which he himself is filled and uplifted will always do them good.

(From the Gospel Advocate.)

The propriety of women preaching has been a subject of much discussion. The *Interior* says. "The question is easily answered. Women who could preach to edification will not do it. The women who want to, cannot." And we would add that the women who could preach to edification have no desire to do so because they have too much respect for the authority of the Bible.

The *New York Evening Post* says of the case against Prof. Briggs: "The clearly avowed motive of the New York Presbytery in dismissing the charges against Prof. Briggs yesterday was a pure longing for peace at any price. On the merits of the case no opinion was expressed." If this be true, that Presbytery is in a bad way. No man or body of men have a right to tolerate heresy for the sake of peace.

People are growing tired of so many long announcements from the pulpit and so many societies. The *Western Recorder* of last week has this sensible paragraph: "In the Eastern cities quite a discussion has been going on in regard to the small attendance at church on Sunday night. The churches and pastors have only themselves to blame. They have encouraged and urged so many meetings of various kinds, besides the regular preaching, that by night the people are tired out."

MILLIGAN COLLEGE, Nov. 20, '91.—We have in the college work here two weekly meetings; one on Lord's day night, the other on Wednesday night, which are chiefly the work of the young people. Their first prayers, quotations, short talks, readings, and exhortations are in these meetings. The Sunday night meeting has kept a large attendance for more than twelve years. It has not been suspended for regular preaching or any other exercise for years. At this meeting students, citizens, male and female, all attend. On Wednesday nights the young ladies meet in one hall and the young men in another. These meetings have all become fixed forces for Christian training in the college so that most of our young men who are Christians will take some part in public worship. In connection with these regular meetings sometimes one comes forward, and after a few weeks another, so the interest continues. Lately the meetings were continued an hour or more each evening of the week and took somewhat the character of preaching, and fifteen made the good confession and were baptized. Some others came forward, renouncing their allegiance. These young people's meetings make one of the happiest memories to those who have gone out. They often write concerning them. We want more young people from Middle Tennessee in Milligan College. Can we have them? J. Horwood.

(From the Christian Standard.)

McKENSPORT, PA., Nov. 20.—The meeting here still continues. Forty-seven have been added to date. House to house visitation has stirred this whole city. Bro. Mergans is doing some strong preaching and many others will come over the meeting closes.

H. W. TALMAOR.

SALEM, OREGON, Nov. 9.—Just closed a three weeks' meeting with thirty six additions. Attendance and interest good. We believe a large ingathering is just ahead of us.

W. R. WILLIAMS.

The Speaker of the British House of Commons attended the opening of a gymnasium on Nov. 4th, where he witnessed a prize fight, and made an enthusiastic speech in favor of the ring, hoping "the day was far distant when the English people would forget the noble art of self-defence." While he did not endorse "the base, bloody and brutal pastimes of the prize ring," he described the delight with which he witnessed, years ago, that most brutal and bloody battle between Heenan and Sayers. He forgot while holding these men up as examples of healthy development that such men fall into premature decay and are, almost without exception, short-lived. The abnormal development of the muscular system, at which this boasted gymnastics aims, can not be maintained beyond middle life, and is an elephant on the hauds of the vital forces all the time. The use of muscle is a very different thing from the cultivation of it.

It was with the double-force shock of surprise and disappointment that thousands read of the death of John F. Jones, as the result of drinking "the American Review," "Drunkness is Curable." Last April he went to Dwight, Illinois, to be treated by Dr. Keeley, and in May left for his home in New York with the firm conviction that he was cured. In the article referred to he said, "I do not believe, I know, that I am cured, and am satisfied as to its permanency," and adds, "I do not understand the processes, but I know the fact." Possibly this very confidence was the fatal thing, causing him to rely too much upon the alleged power of the bichloride of gold to destroy the power of alcohol. Reading between the lines of his article, one thinks he sees that the "cure" was owing more to the new hope and determination inspired by Dr. Keeley than to any drug he may have administered, and that reliance on the drug might prove fatal. At all events, on Sunday, November 1, the brilliant "Felix Oldboy" (by this *nomme de plume* he was best known) was drunk; on Wednesday he was in the gutter, and in a day or two died at the house of detention on Blackwell's Island. If this startling event shall cause others, who believe that Dr. Keeley has cured them, to be doubly on their guard it would be well; if it shall cause all others to dread drunkenness as an incurable disease, and to let intoxicants absolutely alone, it will be better.

J. B. Brinoy has prepared a course of four lectures—two on "Genesis and Geology," and two on "The Bible and Evolution." From his announcement we copy as follows:—

The aim is to impart a general knowledge of the facts of Geology, and to show that there is no conflict between this noble science and the Mosaic account of creation, and that the theory of Evolution in the Darwinian sense is unscientific, unphil-

osophical and untrue. The lectures are illustrated with about thirty fine Stereopticon Views of Geological formations, Geological landscapes, coal forests, glaciers, extinct animals, etc. These lectures thus illustrated give a better general idea of Geology and of vegetable and animal life in remote geological time, than general readers can obtain from much reading. The descent of man from monkeys is shown to be absurd. The views and explanations of the great Saurian reptiles which lived in Mesozoic times are alone worth more than the charge for the whole course. Children can appreciate and enjoy them. Reptilian quadrupeds 25, 40 and 60 feet long, flying bat-like reptiles, more than 20 feet in spread of wing, water reptiles, 30, 50 and 80 feet long, are presented in fine Stereopticon Views.

Bro. Brinoy is a master in the art of presentation, and is gifted with an utter detestation of shams. His lectures will be entertaining and instructive in an unusual degree, and societies and churches preparing lecture courses may depend on something fine from him. He should be kept busy all winter.

SAGINAW, MICH., Nov. 10.—We have commenced a revival meeting here, and have Bro. T. H. Hammond, of Decatur, assisting us. We expect good results from the meeting. I have been visiting Bay City, which is thirteen miles distant from here, every Lord's day afternoon since the end of August, and preaching for Bro. Holmgren. It may not be generally known that Bro. H. expects to leave Bay City and go to St. Paul, Minn., in a few weeks, where he expects to find a larger number of his nationality willing to identify themselves with the cause of primitive Christianity. Through no fault of Bro. Holmgren the Swedish Mission is not a success in Bay City, and we are making an effort to establish an American Mission in its stead. One week ago we had at Bay City one baptism, and yesterday we received five into the church there. Had not the day been wet others would have been added to the church. Bro. Russell, of Grand Rapids, comes to-morrow to begin a series of meetings and continue about ten days, when the writer is expected to continue the meeting. Saginaw has over 50,000 and Bay City over 40,000 population. They are but thirteen miles apart, and more than enough people between the cities to make 100,000 people at the mouth of the Saginaw. All this mass of people, and until but recently no preacher of our people to break the bread of life in the Saginaw Valley, with its thrift and unbounded wealth. A few years ago the beautiful, substantial and convenient church built by Rowland Connor was offered for sale at half its cost, but, though some of our preachers inspected it and knew it was a rare chance, arrangements were not made to secure it. The Universalists bought it, and now McQuary, the excommunicated Episcopalian minister, occupies its pulpit at a salary of \$1,800 per annum, and preaches therefrom rationalism in its rankest form. The First Christian church in Saginaw is making substantial progress, and we believe that, by the blessing of God, in a few years we shall have here one of the best churches in the State, and we hope that ere long the Bay City work, so promising now at the beginning, may continue to grow and prosper until all the people in that city may hear and understand and be led to accept the gospel in its primitive purity. Brethren, pray for God's blessing upon the special effort of Bros. Hammond, Russell, Holmgren and the writer in these twin cities, and don't forget the faithful Disciples who labor with us in these meetings. ANDREW SCOTT.

### Advantages of the Single Tax.

The following pithy article was written by Henry George for the *Liverpool Financial Reformer*:—

"I shall briefly state the fundamental principles of what we who advocate it call the Single Tax.

"We propose to abolish all taxes save one single tax levied on the value of land, irrespective of the value of improvements in or on it.

"What we propose is not a tax on real estate, for real estate includes improvements. Nor is it a tax on land, for we would not tax all land, but only land having a value irrespective of its improvements, and would tax that in proportion to that value.

"Our plan involves the imposition of no new tax, since we already tax land values in taxing real estate. To carry it out we have only to abolish all taxes save the tax on real estate, and to abolish all of that which now falls on buildings or improvements, leaving only that part of it which now falls on the value of the land alone. This we would increase so as to take as nearly as may be the whole of the 'economic rent,' or what is sometimes styled the 'unearned increment of land values.'

"That the value of the land alone would suffice to provide all needed public revenues—municipal, county and national—there is no doubt.

"To show briefly why we urge this change, let me treat (1) of its expediency, and (2) of its justice.

I. "From the Single Tax we may expect these advantages:—

1. "It would dispense with the army of tax-gatherers and other officials which present taxes require, and place in the treasury a much larger proportion of what is taken from the people, while, by making government simpler and cheaper, it would tend to make it purer. It would get rid of taxes which necessarily promote fraud, perjury, bribery and corruption, which lead men into temptation, and which tax what the nation can least afford to spare—honesty and conscience. Since land lies cut of doors and cannot be removed, and its value is the most readily ascertained of all values, the tax to which we would resort can be collected with the minimum of cost and the least strain on public morals.

2. "It would enormously increase the production of wealth—

A. "By the removal of the burdens that now weigh upon industry and thrift. If we tax houses, there will be fewer and poorer houses; if we tax machinery, there will be less machinery; if we tax trade, there will be less trade; if we tax capital, there will be less capital; if we tax savings, there will be less saving. All the taxes, therefore, that we would abolish, are taxes that repress industry and lessen wealth. But if we tax land values there will be no less land.

B. "On the contrary, the taxation of land values has the effect of making land more easily available by industry, since it makes it more difficult for owners of valuable land, which they themselves do not care to use, to hold it idle for a larger future price. While the abolition of taxes on labor and the products of labor would free the active element of production, the taking of land values in taxation would free the passive element by destroying speculative land values, and preventing the holding out of use of lands needed for use. If anyone will but look around to-day and see the unused or but half-used land, the idle labor, the unemployed or poorly employed capital, he will get some idea of how enormous would be the production of wealth were all the forces of production free to engage.

C. "The taxation of the processes and products of labor on the one hand, and the insufficient taxation of land values on the other, produces an unjust distribution of wealth which is building up, in the hands of a few, fortunes more monstrous than the world has ever before seen, while the masses of our people are steadily becoming relatively poorer. These taxes necessarily fall on the poor more heavily than on the rich. By increasing prices, they necessitate larger capital in all businesses, and consequently give an advantage to large capitals. They give, and, in some cases, are designed to give, special advantages and monopolies to combinations and trusts. On the other hand, the insufficient taxation of land values enables men to make large fortunes by land speculation and the increase in ground values—fortunes which do not represent any addition by them to the general wealth of the community, but merely the appropriation by some of what the labor of others creates.

"This unjust distribution of wealth develops, on the one hand, a class idle and wasteful, because they are too rich, and on the other hand a class idle and wasteful because they are too poor—it deprives men of capital and opportunities which would make them more efficient producers. It thus greatly diminishes production.

II.

"Let us turn to the moral side, and consider the question of justice.

"The right of property does not rest on human laws; they have often ignored and violated it. It rests on natural laws—that is to say, the law of God. It is clear and absolute, and every violation of it, whether committed by a man or a nation, is a violation of the command: 'Thou shalt not steal.' The man who catches a fish, grows an apple, raises a calf, builds a house, makes a coat, paints a picture, constructs a machine, has, as to any such thing, an exclusive right of ownership, which carries with it the right to give, to sell or bequeath that thing.

"But who made the earth that any man can claim such ownership of it, or any part of it, or the right to give, sell or bequeath it? Since the earth was not made by us, but is only the temporary dwelling-place on which one generation of men follows another; since we who find ourselves here are manifestly here with the equal permission of the Creator, it is manifest that no one can have any exclusive right of ownership in land, and that the rights of all men to land must be equal and inalienable. There must be an exclusive right to possession of land, for the man who uses it must have secure possession of land in order to reap the products of his labor. But this right of possession must be limited by the equal right of all, and should therefore be conditioned on the payment to the community by the possessor of an equivalent for any special valuable privilege thus accorded him."

To be always intending to lead a new life, but never to find time to set about it, is as if a man should put off eating and drinking from one day to another till he is starved and destroyed.—*Tillotson.*

Let us not shrink from that kind of work which is more laborious and lasting, which can be accomplished only by the victory that overcomes the world, even our faith. If we had done our own work more faithfully, we would have less to fear from the destructive work of others. It is by cultivating the soil with good seed that the weeds are exterminated. It is high time that we should hold forth the work of life if we would live to see it shine throughout the world.—*N. Y. Observer.*

A Parallel.

There is in the redemption of Israel a parallel to the redemption of the sinner. In the first there was a plan of redemption in the mind of God before it was made known to Israel. There was a deliverer provided in the person of Moses. The deliverer was on a divine mission, and as was usually the case was divinely qualified. He was given evidence of a nature in support of his claims that even the magicians said, "this is the finger of God." The people were called on to turn away from their former masters and follow this God-provided, divinely-qualified and approved deliverer. They were baptized into Moses. God then destroyed their enemies. The unbelieving, disobedient fell in the wilderness. The believing, obedient safely crossed the Jordan and entered into the promised rest.

There was in the mind of God before it was made known to man a "scheme of redemption." A deliverer was provided in the person of Jesus of Nazareth, a man approved of God. For, as Dr. Geo. Campbell has said, "I believe a proposition according to its evidence; he who believes more is a fool; he who believes less is a skeptic; I am neither a fool nor a skeptic." So God approved of Jesus of Nazareth to such an extent that when the apostles preached Him as the Christ, "he that disbelieveth," said the Lord Jesus, "shall be condemned." Men believing on Him are required to turn away from sin and be baptized into Christ. Then, as God so completely destroyed the enemies of Israel so that they might not fear them any more, so He now forgives the sins of the penitent believer. Then, as Israel had yet to cross the wilderness, so the babe in Christ has yet the life to live. A life it may be full of trials and oft-times disappointments, yet he has a faithful High Priest through whom with boldness he may approach a throne of grace, and may rest assured that when the sound of the "Jordan of death" breaks upon his startled ear; when his benumbed feet stand upon its chilly shore; when his eye, growing dim, gazes upon the dark and forbidding stream desecrating no shore beyond; when he sinks in the troubled waters, and their waves and their billows roll over him; that God will support him there, causing him to fear no evil; and that having safely crossed the swellings of Jordan he will shout deliverance on the heavenly Canaan's shore, and offer glad homage and unending praise to Him who has guided his trembling soul safe through the perils of life, and into the rest of the people of God. *P. Baker.*

Crossley and Hunter.

To the Editor of THE CANADIAN EVANGELIST: My DEAR BROTHER,—In common justice to the men whose names stand at the head of this item, I write to correct a statement in your last issue in which you make reference to their work. "Were anyone in their meetings to venture to tell awakened sinners what Simon Peter told them on the day of Pentecost, he would be counted an intruder and offensive, and, if not summarily ejected, he would be given to understand that his absence was very much more desirable than his presence." So you write. Now, will you be good enough to allow me to make a statement bearing on this very point. I was in the Hunter and Crossley meetings almost nightly for over three weeks; I met many enquiring the Way of Life and had the fullest liberty to tell to such just what Peter told them on the day of Pentecost, and of course did tell them. Others

of our brethren did the same, and both Messrs. Hunter and Crossley impressed upon all Christian workers, again and again, this as the primary qualification for the work: A willingness and an ability to give them a "Thus saith the Lord" for all we said to them. I write this in the interest of that justice which we owe to all men. Sincerely yours,  
J. LEBLANC

Unscrupulous Journalism.

A friend sent me a copy of the Christian Leader of Nov. 3rd, containing some strictures by a man of the name of James S. Bell, on my brief answer in Critic's Corner to H. B.'s question about the thirteen Apostles. I gave my answer according to my firm convictions. It is not a matter, at any rate, of very great moment as affecting the plan of salvation; and yet, as if I had denied the truth of the Scriptures in regard to Christ's mission, or tried to set aside the authority of the great commission, this rash and unscrupulous critic has condescended to revile me in the most un-Christian, ungentlemanly, vicious and unjust manner, comparing me to the false apostles, etc. To answer such a tirade of abuse and such unbecomingly unchristian assertions I regard as far below my ideas of Christian controversy, and I wonder that Bro. Rowe gave such an article insertion in his paper, and I shall wonder still more if our brethren in Canada continue to take a paper that allows its writers to insult their brethren, who are trying to upbuild the cause of Christ among them.

E.S.

(The odious practice of imputing evil motives to those who differ from us is none too severely dealt with by Bro. Sheppard in the above. It should be denounced by every respectable paper, religious or secular. We very much wish that Bro. Rowe would keep it out of the Leader henceforth. We should be sorry if brethren were to withhold their convictions in regard to the truth of the Gospel, or the best means of spreading it. But nothing save evil comes from turning aside from argument to invective.—Ed. EVANGELIST.)

Dr. T. A. Slocum's

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ATTENTION.

We call special attention to our "PREMIUM OFFER" in another column. We make this special offer in order that the circulation of THE EVANGELIST may thereby be greatly increased. We believe the paper does good wherever it goes, and those who help to increase its circulation are helping on a good work. Will YOU not try for five new subscribers and secure the "LIFE OF CHRIST AND ST. PAUL" EVANGELIST PUB. CO.

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

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

All business communications and remittances to be sent to the EVANGELIST PUBLISHING CO., 55 Yonge St. Arcade, Toronto.

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TORONTO, DECEMBER 15th, 1891.

### Our Premium.

What a per on who has read it thinks of it:—

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

J. P. WELLS, Aurora.

### London.

In the Fall of the year 1889 Dr. H. Z. Leonard, of Indiana, was appointed by President Harrison United States Consul at London, Ontario. Upon arriving in the Forest City he began to enquire for the people known as Christians or Disciples of Christ. He was disappointed to learn that no such people had an organization in the city and that there were perhaps not half a dozen of his brethren in the place. In a short time he became acquainted with Brethren T. B. Knowles and John Campbell of St. Thomas; he visited them and preached to the church in that city. He expressed to them his conviction that an effort should be put forth to establish a church on the Apostolic basis in London. Bro. Campbell laid the matter before the Board of the Co-operation and two hundred dollars was guaranteed towards the expense of holding a series of evangelistic services in the city provided an able evangelist could be procured and other necessary arrangements made. That Co-operation year closed without anything being done. At the Annual Meeting of 1890 in Owen Sound a project was set on foot to employ an evangelist with the intention that he should undertake the work in London. Earnest and protracted efforts were made to secure a suitable man without success, and that mission year also passed without a church being established in London. Most of people would have been discouraged by that time, and perhaps the Doctor was not quite so sanguine as he had been. But the event showed that it is not always when we are trying hardest that the opportunity comes and not always in the way we would expect that the Lord opens a door for us.

One evening towards the end, we believe it was, of last summer, Dr. Leonard was taking a stroll along Dundas Street East. When he came to the corner of Elizabeth Street he noticed that there was a light in the school room of the Methodist church on the north corner. Accosting a man standing there he enquired whether there was a prayer meeting being held. "No," said the man, "it's a meeting of the trustees, they're talking of selling the church." "Selling the church!" said the Doctor, feeling that the hour had come, "what do they want for it?" The man replied, "I don't know, but here comes one of the trustees, he'll tell you." And so Dr. Leonard entered into conversation with the trustee, and found that the Methodists had deter-

mined to consolidate their work in that part of the city by making two congregations into one, and that therefore the house was for sale. Bro. Leonard enquired the price and the terms, and got what, we think, we have heard called "the refusal" of the house for a few days; he immediately communicated with Bro. John Campbell, of St. Thomas, and to notify Bro. Campbell was to secure his sympathy, his assistance and his financial support, for he is one of those men who not only is diligent in his own business, but can be depended upon when the Lord's business needs him. Bro. Campbell, accompanied, we understand, by Bro. Knowles, went up to London on the day appointed, and they together with Bro. Leonard met the trustees of the Elizabeth Street Methodist church; in a short time a bargain was made, and the property deeded to Bro. Campbell, he and the Doctor themselves making the first payment. It was understood that as soon as a church should be organized and trustees appointed Bro. Campbell would convey the property to them. Possession was obtained in a week or two and Bro. Leonard made arrangements to begin regular services at once. Bro. Knowles officiated the first Lord's day, when there were good congregations. A goodly number of those who had long been connected with the Methodist church meeting in that house felt unwilling to leave their old church home. They were disposed to hear what Dr. Leonard and his friends had to say. They were pleased with what they heard; it was strange to them; it was fresh; and it seemed not to be unscriptural. They became interested in the new doctrine, and the more they heard of it the more it dawned upon them that the new doctrine was the old doctrine of Jesus Christ and His Apostles.

The church property purchased, as has been intimated above, is the north corner of Dundas and Elizabeth Streets, London East. The main building is of frame, is a substantial and commodious house, and now through the efforts of Dr. Leonard is in first-class order for work and worship. Improvements to the value of some seven hundred dollars have been put upon the house, chief among which are a well arranged baptistry and dressing rooms, and a large McLeary furnace to take the place of the stoves formerly used. Bro. Leonard has had the direction and oversight of all this work; and we understand has raised the major part of the cost of it from friends of his own in the city. Since the house was bought Bro. Leonard has been indefatigably engaged in superintending improvements on week days and in preaching on Lord's days when no other preacher was present, and this was the case the greater part of the time. His leisure has been entirely given up to the good work; indeed we do not intend to send President Harrison a copy of this number of THE EVANGELIST lest he might think that the interests of the United States have not been looked after as well as usual during the last few months in London, Ontario. It is very gratifying, we take the liberty to say here, to know that Dr. Leonard has magnified his office by faithful attention to its duties, by courteous treatment of all seeking his assistance, and by his readiness to aid all laudable enterprises, whether social, philanthropic or religious.

Our columns have already recorded the re-opening of the house by Bro. A. N. Gilbert, and the first visit of Bro. Robt. Moffett. Reference has also been made to the work of Bro. Ira C. Mitchell; he had to leave near the end of the second week. Bro. Moffett then came and remained a few days. While he was there an organization was

effected; there is already a membership of about thirty. Upwards of twenty of these were baptized during the special services, and it is believed there are many more to follow. Those earnest brethren and sisters who, having learned the way of the Lord more perfectly, have put on Christ in baptism, we are not surprised to hear, are very happy and very hopeful. May the Lord be gracious to them, and bless them as they go on diligently learning and cheerfully doing His will; and may the song and the prayer of each one be:

O may these heavenly pages be  
My ever dear delight;  
And still new beauties may I see,  
And all increasing light.

Time and space require us to close here for the present.

### Appreciate a Good Thing.

No less than four of the religious papers of Toronto are offering Farrar's "Life of Christ and St. Paul" as a premium.

### The Nankin Hospital.

DEAR BRO. MUNRO.—I notice in THE EVANGELIST of Nov. 2 that the happy thought occurred to you when at the Allegheny Convention to proffer \$100 for the Disciples of Ontario towards the Dr. Macklin Hospital, China. I think the brethren of Ontario have reason to thank you that by your offer at the Convention an opportunity has been given them of contributing as a brotherhood to a worthy and necessary object, and particularly when we remember that Dr. Macklin is an Ontario brother. By our giving for this purpose it furnishes us the privilege of showing our appreciation of the doctor and our sympathy with him in the sacrifice he is making in his work among the Chinese. Please find enclosed \$2 for Mrs. T. and myself. Fraternalty yours,  
JAMES TOLTON,  
Walkerton, Nov. 27, '91.

It is very pleasing when an unauthorized offer is understood and approved by those on behalf of whom the offer was made. When pledges were being taken for the Nankin Hospital the writer felt that he would almost be blame-worthy were he not to undertake to raise a reasonable sum among the Disciples in Ontario. He felt certain that there would be those like Bro. Tolton who would warmly commend the offer and cheerfully support. This opinion was confirmed immediately after the pledge was made when the two Toronto sisters who were at Allegheny paid five dollars each towards the hundred subscribed. Others have since promised to contribute, and there is no doubt but the whole sum will be received in good time.

As we have stated in a previous number, Dr. Macklin and his work were highly spoken of at the Convention. As Bro. Meigs related incident after incident illustrating the nature of the doctor's work and its effects in winning a way for the Gospel among the Chinese, who are suspicious of everything foreign, the impression was deepened that the Christian physicians in China should be multiplied, and provided with all necessary facilities for carrying on their work of healing the sick. We think we are right when we say that one of the most thrilling moments of the Convention was when Bro. Meigs explained the Chinese words which stand for "Christ's Church," and then told us that Dr. Macklin would have no other name upon his hospital. The doctor heals the sick, but is not forgetful to say unto them: "The kingdom of God has come nigh unto you." We shall be pleased to receive and to forward to Bro. Meigs any sums that any of our readers may desire to give to this worthy enterprise. The following subscriptions have already been made:—

Mrs. Dr. McCullough.....\$5 00  
Mrs. W. B. Malcolm..... 5 00  
John Munro..... 5 00  
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### Crossley and Hunter.

In another column of this issue will be found a letter from Bro. James Lediard, of Owen Sound, in which he takes exception to an assertion made by us in last EVANGELIST regarding Messrs. Crossley and Hunter. We made the statement believing it to be in accordance with fact and without the slightest desire to do injustice to those gentlemen. We based our opinion upon what we had read in the public press and what had been told us by brethren who had attended their meetings in different places. And what was told us we could easily receive inasmuch as it corresponded with what we had observed at other meetings conducted by Methodist revivalists. And since our former article was published we have had further testimony corroborative of what we had before heard. One of our brethren happening to be at one of Crossley and Hunter's meetings, when an opportunity was given, stood up and set forth the plain Gospel story; he found matters just as we described in the sentence Bro. Lediard refers to. We should like to know whether it was on the public platform or in the enquiry room that Bro. Lediard used the words of Peter on Pentecost. And if it were in the enquiry room, whether the evangelists and the other preachers taking part in the meetings were aware of it and approved of it. If they were aware of it and approved of it, we wish to publish the fact at the earliest opportunity, and certainly with great pleasure we shall then withdraw what Bro. Lediard objects to.

We have no hesitation in saying that union revival services, as usually carried on, are not in our opinion conducive to the interests of true religion, even from the standpoint of the denominations. And we cannot now see how Disciples can take part in them without injury to the cause of truth. But at the same time we have no desire to force our views upon our brethren, or to make our opinion the rule of their conduct.

After a year's successful work as preacher for the church at Fairfield, Nebraska, Bro. George Fowler has been compelled to seek another field of labor. His wife cannot endure the Nebraska climate. We think if an early invitation were extended to him he might be persuaded to locate in Ontario. We would advise churches needing preachers to write to him at once to St. Thomas, Ont., where he will be visiting friends for a short time.

The future of Canada is receiving considerable attention these days in the secular press, and even the religious editors feel constrained to say a word on the subject. Mr. Solomon White, of Windsor, has brought the question of annexation to the United States into some prominence. Those who oppose annexation should not fear, but rather court, discussion of the subject. The more it is discussed, the fewer will be, we think, the annexationists. The United States is a good country, and Canada is not a bad country; but in our judgment it has not yet been made clear that the best interests of both countries, or of either country, would be furthered by their union.

We do not often refer in this department to the delinquencies of our subscribers in the matter of not paying for THE EVANGELIST promptly. Like the publishers of religious papers generally we have our share of that class of subscribers who subscribe for the paper and like it, and intend to pay for it sometime, but who unfortunately for-

got that printers' bills are as regular as the issues of the paper, and in the case of a paper so well gotten up as THE EVANGELIST not inconsiderable. Will those in arrears take the hint, and those whose time is expiring renew promptly, that we may be able to meet our obligations as they fall due? We appreciate the good words so generously bestowed upon THE EVANGELIST by many friends. We greatly desire to stand equally high in the estimation of our printers.

Bro. T. L. Fowler has resigned his position as President of Fairfield College, Nebraska; the resignation to take effect at the end of the current term. It was at the urgent entreaty of the Trustees of the College that he undertook the work this session. During the two years previous the College had so prospered under his administration that they wished to retain his services if possible. It was the state of Sister Fowler's health that induced him to tender his resignation last summer, and that impelled him to insist on its acceptance now. It seems some constitutions can scarcely become acclimated in Nebraska. We understand Bro. Fowler intends resuming the work of the ministry; we should be very glad to hear that his services were secured by some church in Ontario. He can be addressed at St. Thomas, Ont., for a few days.

We clip the two following items from the last number of the *Christian Evangelist*:—

We learn indirectly that H. McDiarmid, of the *Christian Standard*, has been elected President of Bethany College. We have not heard whether he accepts the position or not. Bro. Mc. is a son of Bethany and deeply interested in its success.

Since writing the above we have seen a Pittsburg paper announcing Bro. McDiarmid's acceptance of the place. H. L. Willett, of Dayton, was elected Professor of New Testament Literature and Vice-President. We congratulate Bethany on having its vacant places once more filled, and by her loyal sons.

Bro. McDiarmid is a strong man, he has had experience as a teacher, he is mighty in the Scriptures. He will leave his mark upon the students that pass through his hands and they will be better men for it. The next thing we want to hear about Bethany is that some of her wealthy "loyal sons" have supplied her with an ample endowment.

W. H. Rogers in the *Christian Evangelist* thinks that the most hopeful phase of the recent Allegheny Convention was its revelation of the fact that the Disciples are more and more coming to make a man's standing depend not upon soundness but upon service. He thus put the case: "Dr. Storrs once told Edward Everett Hale that the great Unitarian defection in New England would have been averted if the American Board had begun its work in heathen lands a few years earlier. The doing of duty will sooner accomplish Christian union than the discussion of dogmas. Put truth into dogmatic statement and it leads to division. Put truth into beneficent activities and into saintly lives and it tends to Christian union. There was not much denominational bugle-blowing at the Allegheny Convention; not much ringing the changes on sectarianism and its evils; not much invective against denominationalism; but the work that was reported from the past and planned for the future will have its influence on sectarianism to overcome it gradually." And there is no doubt much truth in that view of the matter.—George Darrie, in *Guide*.

"Denominational bugle-blowing" is one thing, and glorying in the progress of the truth is another. The former we can do without; the latter is to be encouraged and commended. It will not be a matter for congratulation should the Disciples cease to "put

truth into dogmatic statement" even though division should thereby be produced. The Master said He came not to send peace, but a sword.

The Rev. William Arthur, in one of his short addresses at the Conference, said: "On one occasion the late Bishop of Lincoln, who was well known as one of the most distinguished ornaments of his ecclesiasticism in England, and who had a great desire to bring about what he thought would be a most desirable thing, viz., the reincorporation of the Methodists in the Church of England, said to me, 'Would not you like to preach in Lincoln Cathedral?' 'Yes,' I said, 'and I should also like to preach in a wheelbarrow!' If the first fact illustrates my idea of unity, the second illustrates my idea of uniformity. I concur in every word that I have heard to-day about the utter delusion of the human mind when it accepts uniformity as meaning unity. I hold, and have said it again and again, that the great enemy of unity has been the search after uniformity. When I hold the conversation with the Bishop of Lincoln already alluded to, I quoted the Scripture, 'One Lord, one faith, one baptism.' 'Yes,' said the Bishop. 'And St. Cyprian added "one Bishop." My reply was, that all the breaches of unity had sprung out of 'St. Somebody' adding something to the written Word."—Christian Guardian.

The Rev. Wm. Arthur hit the nail on the head, when he said "that all the breaches of unity had sprung out of 'St. Somebody' adding something to the written Word." It is common for us to speak of taking from the Word, as well as adding to the Word; but taking from the Word is in a true sense adding to it. When Mr. Arthur himself quoted "one Lord, one faith, one baptism" to the Bishop, he only quoted three-sevenths of the truth. See Eph. iv. 4-6.

Mr. McNeill very properly and temperately pleads for a reasonable degree of freedom from the domination of a cast-iron orthodoxy. He holds that it is unreasonable to "expect the ministry to be true to all the dogmas and decisions of past ages." The great Protestant movement when it broke irrevocably with the past never contemplated the substitution of an unalterable creed for the dogmas of Rome to be binding in all ages. The noble and scholarly men of past generations proclaimed the truth as they found it, and it is for their successors to be equally sincere and earnest in their researches. No human authority has power to bind the conscience or fetter the intellect. Creeds and systems have to be determined on by their conformity to Scripture truth. Neither novelty nor antiquity are in themselves recommendations or disqualifications. Of the labors of the theologians of the past, Mr. McNeill says:—

The system of doctrines which they discovered in the Word was elaborated with consummate skill and ability. So well did they do their work that that system is as solid and stable to-day as ever. Though some would jeer at what they call old and obsolete doctrines, and would have us believe that the age has made progress beyond them, and that those are fossils and fogies who still cling to them, yet it would be hard to find any theological system to compare with Calvinism as it really is. If it could be cleared of the world-wide misconceptions of it; if we could make it clearer and more explicit, I believe that grand old living truth of God's sovereign Fatherhood, whether we look at the Sovereignty through the Fatherhood or at the Fatherhood through the Sovereignty, would become a basis upon which all God's children of every church could rest their faith.—Canada Presbyterian.

It is surely a great pity that Calvinism cannot be cleared of world-wide misconceptions, if such there be. Chapter three, section three, of the Confession of Faith, is quite clear however: "By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death." There is no occasion for any mis-conception of that part of Calvinism.

Church News.

EVERTON.—The Bible class of the Everton Sunday School some two or three weeks ago presented Bro. Baker with a very fine copy of the Scriptures in the revised version.

WEST LORNE.—The annual December meeting of the Disciples in Aldborough will take place in West Lorne, on December 27. Bro. Answorth, who has taken charge of the Rodney and West Lorne churches, will be with us, and possibly other brethren as well. All are cordially invited to attend. J. A. M.

MIMOSA.—In last EVANGELIST Bro. Baker reported a S. S. entertainment recently held in the Mimosa church. But he failed to tell that during the evening he was presented on behalf of the church with a complimentary address and a valuable watch. Bro. Baker is a modest man, but the high estimation in which he is held by the Mimosa brethren must not go unrecorded for all that.

ST. THOMAS.—The anniversary tea-meeting of the St. Thomas church took place Nov. 19th. It was probably the most thoroughly enjoyable one we have held. The sisters fully maintained their well-deserved reputation as regards the good things served in the basement, and the exercises given afterwards furnished food and rest for the mind. Prof. Warner, of Alma College, gave a happy and instructive address, and Miss Eva Yorko showed herself an elocutionist of much promise. Miss Maud Campbell, Mrs. Dr. Teetzel, Mr. Norworthy, Mr. Marlutt and Miss Jennie Wilson rendered do lightful music.

Mrs. T. B. Knowles.

MANITOULIN.—A report of labor on Manitoulin Island is not equal to expectation. Evil-speaking, dissension, and alienation had sprung up and grown among the little band left there some two years ago. This put the work back weeks. Some sectarian parties had profited by above state of things. Good grounds for hope of a brighter prospect appeared before leaving. One man of good repute was baptized. Several more were almost persuaded. Some laborer should remain there all winter. Had a good hearing at a new point. O. J. L.

WAINFLEET, Dec. 8th.—I enclose \$1, the amount of my subscription to Home Missions; it seems a little; I would like to give more; however, every little helps along the good work. The church in Wainfleet is now in a better condition for work for the Master than it has been since I can remember. We are united and that is a very great blessing. The S. S. morning and evening services on Lord's day and the Y. P. S. C. E. are well attended. The O. E. deserves special mention; the attendance has reached 150 on more than one occasion. On one Thursday evening it rained steadily, yet the attendance was 80; that was very encouraging for a country place and the interest is much better than when you visited us. The meetings are conducted with less formality and more prayers and exhortations. We are about to lose a very valuable, active member in the person of Miss Quinn, public school teacher, whose engagement with the section expires at the end of the year. Bro. Ray is with us and enters into all this work with his whole mind, heart and strength. A FRIEND.

Order your Sunday school supplies from us at once.

Toronto—Cecil Street.

We had a great treat here on Thursday, 10th inst., when Bro. W. F. Richardson, of Allegheny City, Pa., delivered one of his able lectures. "The Modern Sampson" was the subject, and it was delivered to the pleasure and profit of all present and with great credit to Bro. Richardson. Among all the good things that it has been our privilege to hear in this city none were superior to this lecture. Bro. Richardson will be warmly received whenever he visits Toronto. Visits from such men will do our work in this city untold benefit. May the Lord strengthen our brother physically, sustain him intellectually, and use him for the upbuilding and extending of His spiritual kingdom. "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend." This was noticeable the other night when Bro. Connor met Bro. Richardson. They are old friends.

We have been working very hard of late to prevent a license from being granted near our church. The following from the Globe of Saturday will tell the result:—

M. R. DONERTY'S APPLICATION REFUSED. At a meeting of the License Commissioners yesterday the application made by M. P. Doherty for removal of tavern license from York street to premises corner of Spadina avenue and Cecil was unanimously refused. The board felt it would be very much against the interests of the immediate neighborhood to place a license there, notwithstanding the petition in favor thereof was largely signed by property holders and others.

All the churches in this part of the city co-operated in this work. Isaac Wardell, who is one of the most earnest temperance workers in the city, labored very hard and long. We as a people should be very thankful for the result.

Bro. Connor is making his influence felt. The people are getting to know him, and to know him is to like him. There have been in all eighteen additions by letter and otherwise since he has been laboring with us. The prospects are encouraging. D. Munro.

Sixth Anniversary.

CORRESPONDENCE BIBLE COLLEGE.

This school was established in 1885 with the avowed purpose of helping those who were so situated that they could not attend any other Bible school; and incorporated under the laws of Tennessee in 1888. During its existence it has enrolled pastors, State evangelists, college presidents, physicians, and many young men who were preparing to preach the Gospel. The total enrollment has reached fully one thousand, representing nearly all of the States and Territories of the Union, all the Provinces of Canada but one, and a majority of the Provinces of Australia. It has done a work peculiar to itself. I mention some of its achievements: (1) It has influenced a large number of persons to enter the ministry. I mention O. E. Taylor, pastor of the Christian church, Mentor, O.; D. W. Martin, evangelist, Bethany, Mo.; J. B. Dickson, who came from South Carolina to be immersed about one year ago; he was formerly a Presbyterian. (2) It has helped many young men while preparing to enter the College. (3) It has popularized systematic Bible study and opened up possibilities for young men of which they had never dreamed. (4) It has taught many the value of "spare moments."

Its enrollment averages nearly 300 annually, and its pupils are beginning to graduate. The course of study it offers is thorough and comprehensive, and open to all without reference to age or sex. Particulars free. ASHLEY S. JOHNSON, LL.D., Pres., Kimberlin Heights, Tenn.

Co-operation Notes.

CONTRIBUTIONS.

Table with 2 columns: Name and Amount. Daniel Ferguson... \$1 00, G. H. Miller... 10 00, Robt. L. McKinnon... 20 00, A. Friend... 1 00, D. F. Kilgour... 5 00, Mrs. D. F. Kilgour... 5 00. November Collection. Church, Everton... 43 41, Pricoville... 1 17.

The friends of the Co-operation will understand that the opening up of the work in London increases the demand upon the mission fund. The G.O.M.O. of the States will assist, and the church will do all they can, but there will still remain quite a sum for the Co-operation to make up. Let the liberal giving continue throughout the year and all obligations will be met.

Geo. Munro, Cor. Sec.

Second Sunday in January.

The newly-appointed Board of Negro Evangelization and Education was, by action of the General Convention, authorized to select at its discretion a day for a general collection; and the convention, by its action, pledged itself to stand by the effort that should be made to make that day a success.

The day chosen by the Board is the second Sunday in January. We now appeal to all the churches of Christ in the land, not only in the United States, but in England, Australia and all places where Christ's people may be to unite in the effort to make the offering on that day a large and generous one.

If the preachers of the gospel will be faithful to their duty in this matter the offering will be large. We feel confident that the people will respond if they be given an opportunity. The time for argument as to our duty in this matter is past. Eight millions of the negro race are now in our land, depraved, victimized by sin and vice, bound in the fetters of ignorance.

They can be Christianized. They can be saved by the gospel. Christ calls on us to save them. We can no longer delay.

The other religious people of America are already in the work and accomplishing grand results. Methodists, Baptists, Presbyterians, Catholics, have been in the work for more than twenty-five years. They have spent many millions of dollars in it, money consecrated to Christ. They have thousands of devoted workers, men and women in the field.

Is the church of Jesus Christ alone excused? To reach this people with the gospel we must educate them. To educate means simply to enlighten, cleanse and strengthen, to free and set at liberty their minds. When a man whom we wish to Christianize is drunk, we must first make him sober, then preach to him. When he is dying of hunger, the first thing is to feed him in the name of Christ.

This Board is, therefore, a Board for education and evangelization.

We call upon every church in the land to help, upon every Christian who has money.

We call upon every religious paper among us to help, and confidently look for the help you can give. Will the preachers preach a sermon on the matter upon the first Sunday and then take the collection on the second Sunday in January?

Will our editors be in earnest and put forth all their strength to help us between now and then?

Christian people, this is the youngest born of our missionary enterprises. It needs your best and mightiest effort this year. Will you help?

Send all money to H. L. Stone, Treasurer, Fifth and Court Place, Louisville, Kentucky.

By order of the Board. W. J. Loos, Secretary.

Literary Notes.

EVANGELISTIC SERMONS, with an essay on the Scriptural and Catholic Creed of Baptism, by Robert T. Mathews, minister of the Main Street Church of Christ, Lexington, Ky.; Cincinnati, Ohio: the Standard Publishing Co., price \$1.50. This is a remarkable book—we would say, a very remarkable book. You feel that as soon as you feel the book in your hand and notice the fac simile of the author's signature on the outside of the cover, it is characteristic. When you glance over the title page you are struck by the entire absence of display; no "Rev.," no "Mr.," no "D.D.," no "M. A.," and especially no "Elder." The simple dedication "to my Mother in Heaven" makes you feel kindly toward the author, and the table of contents will interest you, especially if you are a preacher. The title of Sermon 1 is "the place and power of prayer in evangelism," and the text, "but we will continue steadfastly in prayer and in the ministry of the Word"; a capital text for a very important subject. The reader soon judges that he is reading sermons that were actually delivered—sermons that probably grew by repeated delivery. It is apparent that the preacher is no recluse; he has been among the people. He is no copyist; he does his own thinking. It is refreshing and stimulating to observe his original method of dealing with staple subjects. He knows what "the fathers" have said and written; but he will not accept their conclusions until he has examined the question for himself; he will, without apology but respectfully, at times dissent from their positions, and give strong reasons for so doing. And right here let it be said to any preachers among the Disciples, who may have reason to suspect themselves of following too closely the interpretations of the pioneers among us, that a careful reading of Bro. Mathews' sermons will be found an excellent exercise. Not that when Bro. Mathews differs from the old men, the old men are necessarily wrong, but the reader finds himself impelled by one of his own brethren to bring his views anew into comparison with the word of God. And we think that the candid reader will see again and again reason to acknowledge and to rejoice that our brethren are progressing in scriptural understanding. No greater calamity could happen to the Disciples than that they should get in to the habit of regarding the interpretations of the scriptures, held by the leaders among them, as absolute correct and not to be questioned. Those eminent men of the past and the present are entitled to high honor; their fundamental position as to the church of Christ and its fellowship cannot be shaken; guided by correct principles they made marvellous progress in sound scriptural knowledge; but they were not always right; and we shall be rendering them the respect they would prize most highly, not when we slavishly accept what they taught, but when we go back to first principles as they did, and diligently study the Word for ourselves. Bro. Mathews has done that as the sermons before us testify on every page. We cannot undertake a minute criticism of this book. We are not prepared to adopt all that is new in it, but we are confident that the earnest student of the Word of God will find it a doctrinal and spiritual tonic. We would especially commend it to our young preachers and urge them to read it attentively with the New Testament open by them.

CHRISTMAS PRESENTS.—Why not give THE EVANGELIST a Christmas present in the shape of a new subscriber?



**Foreign Missions.**

**Contributions.**

Canada.  
 Ch. Rauey River.....\$ 1 00  
 " Stayner..... 2 15  
 " Portage La Prairie .. 62 60  
 David Stewart, Mt. Forest 2 00

**The Needs of the Foreign Society.**

The months following the October Convention and preceding the March collection are the dullest in the year. The receipts are the smallest. It should be borne in mind by the friends of the work that the expenditure is always increasing, never decreasing, whatever the receipts may be. The monthly outlay last year was not less than \$8,000. This year it will exceed that sum. We closed the year with \$4,000 in the treasury. The receipts since have been very light. With the great crops of the year and the present good times there ought to be a corresponding increase in the contributions to the Foreign work. Nothing is so costly as success. The growth of the several missions calls for an over-increasing outlay.

A. McLAN, Cor. Sec.

**Mahomet and Christ in Africa.**

Islam and Christianity, or Arab and European rule, and their attendant evils, namely the slave trade and the traffic in drink respectively, have resulted in the adoption of very much the same methods of propagandism and conquest. But, in their effect upon the pagan populations, Islam and Arab rule have succeeded in places where Christianity and European rule have failed. The main reasons of such relative success and failure appear to be (1) because Islam, now so long established as to be virtually an indigenuous force, has been able to rapidly assimilate the conquered peoples and raise them up to its standard, while Christianity, an alien force, with insufficient material power behind it, demands of the natives an impossible standard; and (2) because Arab rule is suited to the conditions of life in tropical Africa, while European rule, which has been inconsistent with the teaching of its pioneer missionaries, has introduced social revolutions, followed by moral degradation of the most far-reaching character. At the same time it is evident that even in the comparatively short time of effective missionary enterprise among the impressionable Bantu a certain measure of success has been attained. This degree of success would have had permanent and important results but for (1) European international rivalries in, and the ineffective administration of, the territories in Africa; (2) the immoral practices of traders; and (3) above all, the debasing and destructive traffic in cheap spirits. Thus, the efforts of the missionaries at ameliorating the lot of the natives, or at inculcating a higher life, have been either discounted or entirely thwarted. It is too obvious that, wherever the European domination has obtained some degree of permanence, the natives have deteriorated or died out, the relatively few exceptions only emphasizing this phenomenon. In the interests not only of humanity, but of national honor, if for no higher or even material reason, the European powers in Africa should immediately stop the indiscriminate trade in intoxicating liquors, by which their "customers" are slowly but surely being driven either into sordid barbarism, which can have no desires for other European manufactures, or into untimely graves, which will be imperishable monuments of European hypocrisy and disgrace.—Arthur Silea White, F.R.S.E., in Harper's Magazine.

**Children's Work.**

Mrs. Jas. Lediard, Supt., Owen Sound, Ont., to whom communications for this department should be addressed.

**Report.**

DEAR MRS. LEDIARD,—The Kilsyth Cheerful Givers reorganized July 28, 1891, and have been meeting twice a month. Our band is very small, our membership is fourteen, with an average attendance of seven. Our collection now is \$2.40. We each earn our own money, and occasionally we tell how we earn it, which is sometimes an amusing part of our programme, and is useful for giving each other plans for earning more. We are now sending a Christmas box to the children in the Minnedosa Sunday school; the girls have made dolls, the boys scrap books and all have picked beechnuts. One of our boys made a sacrifice of which I think I must tell you, just to show you that we are trying to live worthy of our name. His mother (who is now dead) had given him a good book, which he prized very highly, and when books were asked for he brought his, and with tears in his eyes he said: "This is the best I've got, put it in the box," which we did, feeling assured that it was more blessed to give than to receive; we are also knitting little mittens and are buying a number of small Testaments to send. We were much pleased with our Superintendent's letter, and especially about our boy; we are all going to pray for him every day, and at our next meeting are going to write him a letter and send him a Christmas card.

Yours sincerely,

MINERVA C. FLEMING.

The above is a very encouraging report, and shows that the Kilsyth "Cheerful Givers" have gone to work with a will. I hope the children of the Minnedosa Sunday school will enjoy the beechnuts as much as the Mission Band did gathering them. One item can be added to the report which is gratifying, and that is that the boy "who gave his best" has since given his very best, for he has confessed the Saviour's name and been baptized and so given himself to Jesus. I hope that a great many of my large family of over 300 children may follow this dear boy's example very soon and give their very best—their hearts and lives to the Son of God.

Once upon a time, a party of children were travelling from the place of their birth to the palace of a rich nobleman who had adopted them. As they were to share his home and all its privileges, he wished to test their characters by seeing how they would stand the journey. The first part of the road was very pleasant and safe, for it was not possible for them to wander from it. It is true that they could get into places where there was danger of falling, and hurting themselves, and brambles and poisonous plants were to be found which would harm them if they went near them. There was, however, one pathway along the middle of the road which was perfectly safe, and their father had provided attendants all through that part of the journey whose duty it was to keep these children walking in it. The only son of this nobleman had travelled this road before, and his footsteps were still to be found, if they were carefully looked for, and any child who got into the habit of looking for these footprints could easily find them, if they had any doubt as to whether they were in the right track. It was not always smooth travelling, for sometimes there would be a steep little hill to climb, or some rough

stones to walk over, but it was never too rough if the child asked for help, which was always at hand. Sometimes the children would think they could see an easier way than climbing or going over the stones and so shirk the difficulties, but those who kept the path marked by the footsteps were always the happiest and strongest and were always safe. It was not always rough; often beautiful flowers grow so close that they could gather them without wandering, while pleasant fruits hung over the way which they might eat. The nobleman knew that children need rest and amusement, and means for all these needs were provided. Strange that all these children did not stay where they were so safe and happy; but some of them would wander away in spite of all their attendants could do or say, and, as I said before, there were dangers to be found. This nobleman had a great enemy who was always trying to do some mischief, and laid traps and pitfalls, and sowed poisonous flowers along the sides of the road, to injure all whom he could tempt out of the track; but then he had no power to hurt them. Even the best of them would sometimes break away and very seldom get back without some injury or loss. But after awhile this part of the journey came to an end, for the road was closed by two gates, and each child had to pass through one or the other.

J. E. L.

(To be continued.)

One of the best habits that a young girl can form is that of keeping an accurate account of her own personal expenses; and the smaller, the more important to keep account of them. Few people realize how large a proportion of their money runs away in little expenditures of half dimes, dimes, and quarters. Even the insignificant penny has a way of counting up that surprises one. Car fares, soda water, ice cream, candy—and the money is gone! If girls were taught to keep account of every penny they spend, they would be better prepared to expend money judiciously when they become wives, housekeepers, and providers of families.—Christian at Work.

**Married.**

OSTRANDER—LAWSON.—On the 8th of September, 1891, by T. B. Knowles, John E. Ostrander, of Yarmouth Township, Elgin County, and Miss Mary E. (Minnie) Lawson, of St. Thomas, Ont.

ROSSER—SINCLAIR.—At the Church of Christ parsonage, St. Thomas, Ont., by T. B. Knowles, Thomas Rosser, of Eckfrid, Middlesex County, and Miss Maggie Sinclair, of Brooke, Lambton County, on Oct. 7th, 1891.

SURRU—FOX.—At St. Thomas, Ont., on Nov. 25th, 1891, by T. B. Knowles, pastor of the Church of Christ, Edward Smith and Ada Irons Fox, both of St. Joseph, Missouri.

**Obituaries.**

PRESTON.—Died at her home in East Garraha, on Nov. 28th, 1891, Sister Isabella Preston, after a long and painful illness; she was forty-nine years and four months old. She leaves a husband, one son and two daughters to mourn her loss. Sister Preston was called to pass through considerable sorrow in her short life. She buried six children, as well as her first husband. One of the daughters, a young woman of about eighteen years, is now far gone with consumption. S. W. Marsville, Dec. 1, 1891.

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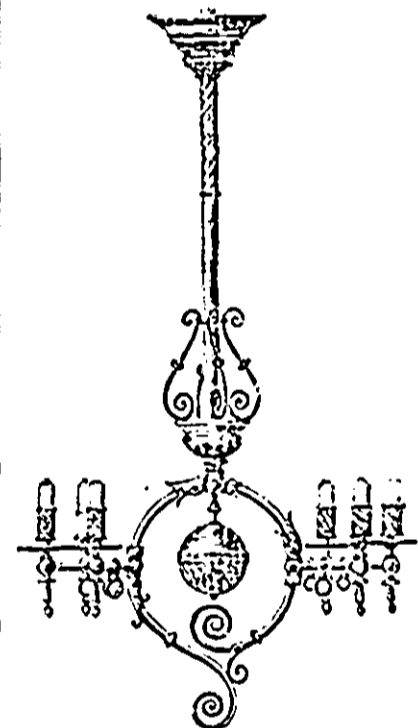
RUPTURED PERSONS. Read this letter from another Toronto Citizen.

To J. Y. Fran, Truss Manufacturer, Etc., 266 West Queen Street, Toronto, Ontario

DEAR SIR - I have been ruptured about thirty-three years. My sufferings during that time have been intense and can only be appreciated by those similarly afflicted. My business as carpenter and joiner (as all know) demands considerable muscular exertion, frequently have I been compelled to quit work, although at the time wearing Trusses made by the most prominent makers. I could not stand erect, and often had to lie down to ease my sufferings. All the Trusses I have worn have been utter failures. It has been one long round of misery and mental anxiety, loss of time and physical torture. About six months ago, thank God, I heard of your great success in the treatment of Rupture cases. The appliance you adjusted gave me, I can well remember, a feeling of support never before experienced by me, and has so continued to the present day. I am now comparatively a new man. Previous to this I could not stoop to tie my shoes, no matter what Truss I had on. If I got all Toronto, without my rupture coming out. To add to the difficulty I have suffered with a violent cough for years, but in the face of all this your great appliance has held me secure all the time while doing the hardest work. Only two days had I carried a load of green shingles up on a two-story building and not a "judge." I never could do any attempt, such a thing before without danger of my life. To crown all, I have worn and continue to wear your appliance with great comfort for all of which I feel deeply indebted to your skillful treatment. Very truly yours, 126 Teranlay St. Toronto. DONALD McRIVNA.

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