

The Canadian Evangelist.

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

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THE Canadian Evangelist

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.

Letter From Japan.

To the Editor of THE CANADIAN EVANGELIST:

For many years no such excitement has occurred in Japan as was witnessed some time ago, when a policeman attempted to cut off the head of the Crown Prince of Russia. The overbearing disposition of Russia has made her a terror to Japan. The people here imagine every now and then that Russia is going to swoop down from Siberia and swallow the whole country. The Czarowitz was paying a visit to Japan, was at Kyoto, and riding out to visit a beautiful lake, when one of the policemen stationed to guard the road drew his sword, rushed upon the Prince and struck at his head, inflicting a slight wound. This ended the Prince's further touring in Japan. The Emperor of Japan, members of the Cabinet, etc., paid a most hasty visit to the wounded guest, after which the Czarowitz, as soon as possible, sailed for Siberia. The would-be assassin was tried and sentenced to life imprisonment.

The Japanese seem to be thoroughly roused up. Various demonstrations have taken place. Our village has petitioned the Government to order all persons bearing the name Sanzo, the criminal's name, to change their name, and to issue a proclamation that no babies be named Sanzo henceforth forever, that the name of Sanzo may perish. One Japanese sent the chief of police of the district where the incident took place a sword, requesting him to commit suicide, saying if he did not he himself would go to St. Petersburg, and there before the Czar kill himself. A lady of honourable position, soon after, killed herself in Kyoto. In her possession was found three letters, one to her mother, one to the Emperor and one to the Czar. The contents have not been revealed. Sanzo having been imprisoned for life, his wife had to return to her mother's house for support. But, lo! the people of the village would not allow her to remain. They drove her out. A special embassy was sent to St. Petersburg. The two men who were pulling the Czarowitz in their little carriage, and who protected him from the attack of the policeman, were pensioned by the Emperor. The chief of police was degraded, and the governor of the district was discharged. The latter had only been elected.

This very sad calamity will, no doubt, work some injury to the standing of Japan among foreign nations. Such demonstrations to show how the people deplored the affair were unnecessary; and they are more likely to be interpreted as indicating a greater degree of barbarism than of civilization. Such methods of humiliation are never adopted in highly civilized countries. Then the truth that the guilty one was an employee of the Government has been used to create distrust of the Japanese Government in the minds of foreigners. This, of course, will put off the blessed day of treaty revision, when the country shall be thrown open and when the missionaries will no more be tempted to use passports, ostensibly for health and science, when in reality they go for missionary purposes. But Japan has got going, and there is no stopping her now. All things will come around well in the end.

In close proximity to our chapel is a famous Buddhist temple. It was founded about 1399. The priests there seem to have bestirred themselves against Christianity. They do not like to have us preach near them that it is wrong to worship idols. They, in a lecture meeting just held, deny the charge, and say that we misrepresent them when we charge them with idol worship. I have heard no explanation of what they mean by idol worship. We must remember, in the first place, that Buddhism is as atheistic as Robert Owen, Ingersoll, Huxley and probably Sir Edwin Arnold. But that their temples are full of idols of dead men is seen any day one wishes to observe. In the yard of one of the largest temples in Tokyo is a small hexagonal house so full of idols that it presents a view of a chess board thickly set with the players. In that same temple is an old idol which has its face and toes rubbed away by the devotees who thus sought release from sickness and disease. Standing one day within the court of this temple I observed an elderly lady and little girl approaching. They passed by me and went on towards an idol in an obscure place. The little girl stopped to look at the foreigners, when the mother called to her. They then stood before the image, clasped their hand, bowed their heads and uttered a prayer. They then turned away and began watching us. This we call idol worship—I don't know how the priests would explain it. From time far back in the dark past concerning Buddhism Japan has had her sceptics. One especially, in the person of one of her greatest men—Hiideyoshi. When a boy his father bound him out to become a priest. He was sent daily to set food before the idols in the temple. They fed their gods in those days, and do now. Hiideyoshi, seeing that the food did not diminish, began to think that the idol would not eat for some reason or another, so he took up a club and began to pound away. The priests, hearing the strange beating in the temple, ran in and found Hiideyoshi knocking the image to pieces. When asked why he was doing so, he replied that the idol would not eat, and that he was going to make it eat. This great man did many things to conciliate the Buddhists, when at the same time

he believed in none of their religious superstitions.

This is the kind of religion from which we are sent to rescue these people. O, brethren, if you could only be here and see with your own eyes, and bear with your own ears, the story of poverty and sin, and observe the indifference of the perishing when we in our feeble strength hold up the trembling cross, your hearts would beat with shame at the littleness of our mission efforts. In the midst of so much darkness and opposition what a blessed comfort, however, to see one stray lamb brought into the fold of Christ the Good Shepherd. Now and then they come. If we cannot immediately have any other help, we can claim your prayers. May God pour out a blessing upon us all.

E. SNODGRASS.

Tokyo, Japan, June 18, 1891.

Misrepresentations Corrected.

To the Editor of THE CANADIAN EVANGELIST:

My father had many friends in Ontario, and I trust that I may claim some also among the disciples there. If it will not be trespassing, I would like to correct some false statements that have probably reached these friends. And I shall try to put what I have to say into a shape to have a bearing on some subjects of general interest among the disciples.

1. Some capital has been made of the fact that the church here is currently known as the "Christian Church." This term is applied to most of the churches in Kentucky and Southern Indiana and Illinois. The reformation in this region was largely among Presbyterians at first—using "Christian," instead of "Presbyterian," they called the people "Christians" and the churches "Christian Churches." In a belt of country farther north the reformation was at first among the Baptists chiefly. Dropping out the word "Baptist" left them with the designation of "Churches of Christ." In New York and Ontario I have noticed that the people are called "Disciples," and churches are called "Churches of the Disciples." I do not know how that came about, but I have been in all these regions, and I know that with all this variety of names they are one people. And I am sure that no one who desires the union of the followers of Jesus will take advantage of this variation to effect a division.

2. This church, and indeed a multitude of others like it, are enceringly referred to as "so-called Christian Churches," and are declared to be so given up to immorality that all "loyal disciples" ought to separate from them and form new churches. This charge of gross immorality is a slander. The standard of piety and morals is as high in these churches as in any others on the earth. The teaching and example of Jesus are as faithfully presented and followed here as anywhere. It seems that a few men have planned to divide the reformation and put themselves in the lead of a secession. As a justification for such a course they are making this outcry about immorality in the existing churches. Like the Pharisees of old "they esteem themselves to be righteous and despise others." They

are saying to the rest of us: "Stand by thyself, come not near unto me, for I am holier than thou." (See Luke xviii. 9, and Isa. lxxv. 5.)

3. It has been published that "the church in Bedford, Ind., has no overseers such as are commonly called elders. The pastor and seven deacons constitute the official board." This is untrue in three particulars. 1st. There are three elders, and the board as it now is was constituted in September, 1888, nearly three years ago. These three elders have had respectively forty-five, thirty-five and twenty-five years' experience in the care of churches. 2nd. In the sense of an official apart from the elders the church has no "pastor," and does not read the New Testament in that way. I am one of the three elders. I give my whole time to the church and am paid a salary, but I exercise no prerogative whatever apart from the other elders. Our church slanderer could have read these facts in the church records, if he had wanted to know them. 3rd. There are nine deacons. These and the three elders, twelve carefully selected men, meet once each month to act on church affairs. The meetings are all open, and any member of the church may attend them and may introduce any proposition for the good of the church. Routine business is completed by this board; but any unusual matter goes from the board to the church at large, to be approved, amended or rejected.

There is a deal of nonsense going about this "pastor" business. I have been with this church four and a-half years and am called by the people about us "the pastor." I have lived here, meanwhile, and hold membership in this congregation, yet I have never assumed so much authority as either of my two severest critics have done while itinerating in this county. It is a fact which is very significant that these same preachers who only stay from one to four or five weeks in a place, assume every prerogative and do everything in that time that we do who locate and take membership in the churches where we labor. There is another fact which is nearly as important. We are sneered at as "stalled pastors" because we are paid a stipulated amount. Yet, when these very men come into southern Indiana "to hold a protracted meeting" the brethren who are in sympathy with them are somehow given to understand what is the amount of money necessary to be raised. And their figures fit very snugly alongside the figures of my salary. In many instances it takes much juggling of the brethren to get together money enough to enable these anti-pastors and anti-salary preachers to "trust in the Lord for their support."

It was because it was based on misrepresentations and false pretences that the movement organized to stampede "the Christian Church in Bedford, Ind.," was a dismal failure, and did not unsettle half-a-dozen of our members. Brother James Small, an evangelist, of Columbus, Ind., was called to our aid on the 6th of June. He preached, day and night, to large audiences for five weeks. Seventy-six confessed and were baptized. Of persons immersed, among the denomina-

tions, some stragglers from the fold, and persons recently come into our growing town, there were forty—altogether one hundred and sixteen added to our fellowship. We now number largely over five hundred, and the harmony among us is as perfect as ever exists among that number of human beings.

JOSEPH FRANKLIN.

Bedford, Ind., July 21st, 1891.

Heart Rest.

How many there are who are wearied in body, wearied in mind, wearied in head and in hand, simply because they are weary at heart. The world has disappointed them, life has been to them an empty round of change and turmoil. They have sought in vain for peace and rest; they are weary and worn, and the outward weariness is but an index of that inward unrest, which makes them "like the troubled sea," which casteth up mire and dirt. Oh, if they but knew the meaning of those words, "Come unto Me all ye that labor and are heavy laden, and I will give you rest; take My yoke upon you, and learn of Me, and ye shall find rest unto your souls;" how soon they might change this anxious restlessness, this weary round of turmoil and of strife, for the deep abiding, abounding "peace of God which passeth all understanding."

The human heart can never rest in earth nor in the things of earth. Treasures will vanish, friends will fail, joys will flee, pleasures will pass away, everything earthly is transient, empty, void and vain. The human heart can only find its rest in God; but that rest is set before us if we will accept it, if we will believe, if we will enter into rest. God, who has loved us, and pitied us, and cared for us, waits to make us welcome to His rest, to make us partakers of His peace, and of His joy. Oh, weary, restless, wavering soul! Return unto thy rest, for the Lord hath dealt bountifully with thee. Come to Him who giveth rest, come from earth's turmoil to heaven's peace; come away from the shifting quicksands, and build your hopes upon the Rock of Ages, the same yesterday, today and forever. He who giveth that kingdom which cannot be moved, waits to bestow on you all the blessings you need, all the comforts you desire, all the rest for which your weary spirit yearns.

And the rest into which you enter when you believe on the Lord Jesus Christ, is only a commencement, it is a foretaste of a rest deeper, wider and more glorious than anything that earth has ever seen; a rest which begins in time and lasts to all eternity. For, when the turmoil of this world's week of toil is ended, "there remaineth a rest for the people of God;" "for we that believe do enter into rest."—The Christian.

Cures for drunkenness are being published in many of our exchanges. Some of them are said by thoroughly trustworthy people to be helpful if not a certain remedy. The only absolutely certain cure is never to drink any liquor. As the Irishman said, stop before you begin.—Canada Presbyterian.

The Last Testament.

ADVANCE SHEETS OF THE GREAT CONTROVERSY BY ABILEY & JOHNSON, LL.D., KINDERLIN HEIGHTS, TENN.

CHAPTER XIII.

ECONOMICAL.

"And such trust have we through Christ that God would not that we are sufficient of our selves to think anything as of ourselves; but our sufficiency is of God; who, also, hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."—2 Cor. iii. 4-6.

"And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, which they are called might receive the promise of eternal inheritance; for where a testament is, there must also, of necessity, be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth."—Heb. ix. 15-17.

I appear again before this convention for the purpose of breaking idols. When I survey the vast assemblage before me, and my ear catches the echo of the confusion that exists throughout the world, my indignation rises, and I feel that the time has come to break all the idols worshipped by the people of God, bury them by the wayside, and then march on with the triumphant hosts to the conquest of the world. The great idol, the father of all the smaller ones, is compounded of equal parts of the law of Moses, human tradition, and the gospel of Christ. It is generally "called the identity of the two covenants," but the name is changed and varied according to the temple in which it is worshipped, and the high-priest who presides over the homage that is paid to it. It is an easy task to break this idol. Paul speaks in unmistakable terms of the two covenants (Gal. iv. 21), and no process of logic or ecclesiastical logermain can make them one! He also declares that the first has been abolished or done away (2 Cor. iii. 1-8; Heb. viii. 1-18), and no power in the universe can bring it back into force! Where now are the scattered fragments of your beloved idol? Echo, borne upon the cold and pulseless wind, answers, "Where?"

It being settled by incontestable testimony that there is only one covenant or testament in existence, and that it is a new covenant, we can proceed to the examination of it. We may legitimately ask, Who is the author of this testament? What does it embrace? When, and where, did it begin?

Before proceeding to answer these questions, I propose to settle another important point. It is this: What is the meaning of the word testament, or covenant? Many people speak of the New Testament without comprehending what it is, or what it offers. A testament is simply a will; the words will and testament may be used interchangeably. This is easy enough for any one to understand. The New Testament is, therefore, the will of God concerning men. You will notice that Paul declares that in order to enforce the provisions of a will, or testament, the death of the testator must be brought in or declared. There are some peculiarities about wills or testaments with which all intelligent persons are familiar. It is a fact that I wish to state with all possible emphasis, that every important characteristic of a human will or testament may also be seen in the divine will. God adapts himself to us, and speaks to us in language suited to our comprehension. There are many things we know concerning testaments, testators, and administrators, for they touch us in every-day business life. Our constitution, our laws, and our customs unite in guaranteeing to every man the right to make a will or testament, and thus determine what shall be done with his earthly possessions after he

shall have gone to the grave. They guarantee to him the incontestable and inalienable right to begin at the age of twenty-one and make as many wills or testaments as his fancy or judgment may suggest. They guarantee to him, in spite of this, the right to use his possessions as he pleases after making his will. They guarantee him the right to make any changes in his will or to supplement it in any way he chooses. They guarantee to him the right to make his will conditional or unconditional. They decree that a testament cannot be enforced until the death of the person who makes it, and that after this only can it be probated and executed according to his desire. They further guarantee that no power can make any changes in a will after the death of its author. If he places conditions between the legacy and the legatee, no earthly power can legitimately remove them. If he does not place conditions in his will, no earthly power can legally introduce them and require submission to them. You know these statements to be true in the affairs of this life. Why may they not be true in reference to the things that pertain to the life beyond the grave? It is a fact that you cannot and will not deny, that a testament may be changed repeatedly during life. Neither can you deny that after death it must stand without change, supplement, or amendment, and must be executed to the letter.

In order to make a testament that will stand in law certain things are absolutely necessary. I will name them: (1) The testator must be of proper age; (2) He must be in his right mind; (3) He must have something to give; (4) He must be explicit, leaving no room for doubt, making it conditional or unconditional as his desire may dictate; (5) There must be competent witnesses; (6) It must be admitted to probate; (7) If there are conditions they must be performed in the precise manner required. A person of improper age cannot make a will or testament. A person of an unsound mind cannot make a will or testament. A testament without a consideration is not worth the paper on which it is written. A will that is obscure cannot stand the fire of antagonism, and therefore cannot be executed. A will without a sufficient number of competent witnesses is null and void. A testament is prophetic; it relates to what shall be after the death of the person making it. He can therefore, at pleasure, make changes in it, or make gifts entirely independent of it, or, if he chooses, make an entirely new one. The right to make gifts independent of the will lasts until death, but the moment the testator dies the will is forever sealed, and must therefore stand. A will cannot be probated without witnesses, and when once probated it cannot be changed or abolished; it must stand forever! All these things are true in reference to the testaments of men. They are equally true in reference to the testament of our Lord and Savior Jesus Christ.

I affirmed that a testament must stand, after the testator's death, just as it is written, and that if there are conditions added to its provisions they must be performed without addition or subtraction. Allow me to illustrate: I own ten acres of land. Law says it is mine. Custom says it is mine. I have the power to control it during my natural life, and also to say to whom it shall go at my death. I sit down in the presence of competent witnesses to write my will. I have the power to make it conditional or unconditional. I choose to make it conditional. I decide what the con-

ditions shall be: (1) A wire fence six feet high on the north side; (2) An iron picket fence six feet high on the west side; (3) An oak plank fence six feet high on the south side; a common rail fence six feet high on the east side; (4) At the completion of the fence according to the specifications, the legatee is to take possession, and it is specified that he shall have, own, and control the land as long as he keeps the fence in good repair and the land in a good state of cultivation. Now who will affirm that the legatee can be brought into the possession and control of the land without the exact performance of the conditions? Who will affirm that he could complete three sides of the fence according to the requirements, and then take possession of the land? Who will affirm that he can maintain his right to the land without the performance of all the conditions laid down in the will through his entire life?

It is an established fact that Jesus, while making His will, lived under the "first covenant," and that it continued in force until the ratification of the new testament by His death on the cross (Col. ii. 11-14; Heb. viii. 1-18).

Jesus was of proper age to make a testament (Luke iii. 23). He also had the power to do whatever He desired (John x. 17, 18). Did He have anything to give? If so, what? Did He have enough to meet the wants of all men in all ages? Let Him speak for Himself: "Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. xx. 28). Again, "And ye will not come to me, that ye might have life" (John v. 40). "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly" (John x. 10). He came with the riches of heaven to the poor and needy of earth. Hear the triumphant refrain of the great apostle of the Gentiles: "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. viii. 9). Hear Him again: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. i. 15). Jesus Christ brought these things for you; they are incorporated in His will; He calls on you to accept and perform the conditions to-day; will you do it? He is plain, full and explicit in His requirements, and there is absolutely no excuse. There were competent witnesses to the will or testament of Jesus Christ. Both the Old and New records unite in declaring that the testimony of two or three witnesses is sufficient to establish any question of fact (Deut. xvii. 6; 2 Cor. xiii. 1). Jesus, the Christ, came as the last, yea, the final remedy for sin; hence, in order to make His testimony overwhelmingly convincing, He chose twelve competent witnesses (Matt. x. 1-15). Hear His word concerning them: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in My name, he may give it you" (John xv. 16). Again: "As thou hast sent me into the world, even so have I also sent them into the world" (John xvii. 18). After His resurrection He said to them, after having given them their commission: "And ye are witnesses of those things" (Luke xxiv. 48). On the day of Pentecost, after having preached to the people, they triumphantly proclaimed: "This Jesus hath God raised up, whereof we are all witnesses" (Acts ii. 32). Again at Solomon's porch, Peter declared that God had raised up Jesus: "Whereof we are witnesses" (Acts iii. 15). It is a fact that cannot be successfully contradicted that after the death of the testator everything depends on the witnesses. Human law recognizes this universally. Jesus also recognized it. He called the twelve Apostles. He taught them during His entire life. They knew His will. They knew His manner of life, but He did not leave them alone. He sent power of God upon them that they might be inspired, illuminated, taught, until it was absolutely impossible for them to make a mistake. Their words were truly, undeniably, incontestably the words of God, of Christ, of the Holy Spirit! Who will deny it? Who will dare to tread so close to the great loving heart of Divinity and open doubt or question? Away with your doubts! Away with your questions! Away with the crumbling remains of your idols! God has spoken, Jesus Christ, the Great Testator, has spoken, the witnesses have spoken, let humankind listen, believe and obey! Do you call for proof? Listen: "For it is not ye that speak but the Spirit of your Father which speaketh in you" (Matt. x. 20). Again: "But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John xiv. 26). Again: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, He shall testify of me: and ye also shall bear witness, because ye have been with Me from the beginning" (John xv. 26, 27). Again: "But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts i. 8). Again: "And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance" (Acts ii. 4). In the face of this testimony who will affirm that the twelve witnesses made any mistakes? Who will affirm that they failed to uphold the provisions of the will or testament of Jesus Christ? Who will affirm that it is safe to disregard their testimony and seek elsewhere for the way of salvation? Did Jesus put conditions in His will? If not, and God is no respecter of persons, it is a decree and not a will! If it has no conditions, what necessity was there for the Apostles? If there were no conditions, what necessity was there for the Church? In order to settle the matter beyond dispute I appeal to the record: Let the Master speak: "Not every one that saith unto Me; Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. vii. 21). Hear the Apostle Peter: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him" (Acts x. 34, 35). Hear the Apostle Paul: "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. v. 8, 9). Hear the Apostle John: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. xxii. 14). This settles, settles forever, the question of conditions in the will of Christ. No man can deny it

without denying the plain and unequivocal statements of the record. What were the conditions? This is an important question. Indeed, it transcends all others, and, when compared to it, they are as nothing. Before proceeding with the answer I wish to submit a few preliminary considerations that will assist in properly understanding it. Returning to our fence illustration, I remark that many different parts or pieces enter into the different sides, and many details enter into it in order to its completion according to the specifications, but when it is completed, it, in brief, comprehends the four sides designated. It is so with the plan of redemption developed in the testament of Jesus Christ. Many things enter into it; the goodness and love of God, the gift of Jesus Christ, preaching, penitence, the fear of punishment; yet it can all be successfully summed up in four conditions. What are they? Let the Bible answer. What is the first condition? "I said, therefore, unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins" (John viii. 21-24). What is the second condition? "Except ye repent, ye shall all likewise perish" (Luke xiii. 1-5). What is the third condition? "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. x. 32-33). What is the fourth condition? "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God" (John iii. 5). Who is the author of these statements? Jesus the Christ. Who were the witnesses that He made them? The twelve apostles. Where are they found? In the will or testament of the Son of God. Is one condition more important than another? Is one side of the fence more important than another? Where is the man who will affirm it? Bring him out, I want to look him in the face.

When did Jesus Christ make His will? During His life on earth He began with His ministry and continued unto His death. During His public ministry He dispensed rich gifts, as He clearly had a right to do. He also imposed such conditions as the immediate circumstances required. He said to the impotent man: "Rise, take up thy bed and walk" (John v. 1-8). He said to the man sick of the palsy: "Son, be of good cheer; thy sins be forgiven thee" (Matt. ix. 1, 2). He said to the sinful woman: "Thy faith hath saved thee; go in peace" (Luke vii. 36-50). He said to the penitent thief on the cross: "To-day shalt thou be with me in paradise" (Luke xxiii. 39-43). Who will affirm that these incidents are precedents for us, seeing they were never so used by the Apostles? Who will affirm that Jesus intended to have us consider these as examples of conversion recorded for our guidance? If I begin to write my will to-day, and continue to write for three years, I will have a perfect right to make any gifts that I desire to make, and this would form no precedent for my executors to bestow similar gifts under similar circumstances. What the testator does himself and what he directs his executors to do are absolutely and unalterably different. We must not appeal simply to what Jesus did, but what he commanded the witnesses to do. The testator personally controls everything until his death. The moment he expires his personal acts sink into insignificance, and the executors must deal only with what is expressed as his

will. This will or testament of Jesus was not and could not be executed during His life. This is stated as plainly as language can make it: "For where a testament is, there must also, of necessity, be the death of the testator" (Heb. ix. 16).

Jesus continued His work, through His life, gradually unfolding the provisions of His will to His chosen witnesses. He was constantly engaged in preparing them to take charge of His work after His departure from them. At last, those whom He came to befriend nailed Him to the cross, and He yielded up His life in order to the world's redemption. The moment He expired His testament was sealed, and could only be opened by His chosen representatives. They were confined to what He had commanded them to do. The conditions were in the testament when the testator expired; they were so recognized by His executors, and they must remain until the end of time. There is no power on earth or in heaven that will remove the obligations and bring the man into the legacy who has never done his part. The testator is King, and He demands a strict compliance with all the requirements. The person to whom I gave the land, on the conditions, know, when he had completed the fence according to the requirements, that the property was his, and that no earthly power could deprive him of it so long as he kept the fence in good repair and the land in a good state of cultivation, and we know that when we comply with the requirements of the Gospel we receive the remission of sins, and if we continue in the faith there is no power that can separate us from the love of God.

The Apostles were the witnesses of the testament of Jesus Christ. They began in Jerusalem and carried out its provisions. This you can find by reading the record of their labors in the Book of Acts. Their works sustain me in all I have proclaimed. Search and see!

My task is done. My promise is fulfilled. I am ready to bid you adieu. Truth is prevailing. Idols are crumbling. Time-honored customs are passing away. Creeds are losing their grasp on the minds of intelligent people, and soon they will be remembered only as the Shibboleths of other days. The world is moving toward Christ. The Bible is cutting its way. Light is breaking. The morning is approaching, and faith is chasing away the dark clouds that have so long hung their black drapery over the straight and narrow way. I am glad to be able to bear some part in this mighty revolution, and I join you in a fervent prayer to Almighty God to hasten the day when the knowledge and glory of God shall cover the whole earth, and His will be done on earth as it is done in the courts of heaven!

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Selections.

Breathe Soft and Low.

Breathe soft and low, O whispering wind, Above the tangled grasses deep, Where those who loved me long ago, Forgot the world and fell asleep. No towering shaft, or sculptured urn, Or mausoleum's empty pride, Tells to the curious passer-by Their virtues or the time they died.

I count the old, familiar names, O'ergrown with moss and lichen gray, Where tangled brier and creeping vine Across the crumbling tablets stray. The summer sky is softly blue; The birds still sing the sweet old strain; But something from the summer time Is gone that will not come again.

So many voices have been hushed, So many songs have ceased for aye, So many hands I need to touch Are folded over hearts of clay. The noisy world recedes from me; I cease to hear its praise or blame; The mossy marble echoes back No hollow sound of empty fame.

I only know that calm and still They sleep beyond life's woo and wail, Beyond the fleet of sailing clouds, Beyond the shadow of the vale; I only feel that tired and worn, I halt upon a highway bare, And gaze with yearning eyes beyond To fields that shine supremely fair.—Selected.

Dangerous and Misleading Teaching.

In a note from Dr. Withrow he expresses a fear that some might imagine the magazine referred to in the Guardian, as depreciating the Scriptures to exalt the personal guidance of the Holy Spirit, was the Methodist Magazine. We do not think there was much danger of anyone thinking this. We supposed we would be understood by all our readers to refer to Mr. Burns' teaching. The disparagement of the value and authority of Scripture, in order to exalt the imaginary infallibility of the individual who assumes to be unerringly guided by the Spirit, is a serious error. It raises those who hold this notion above the power of argument or truth. They are a law unto themselves; reason, common sense, observation, and Scripture teaching are all superseded by a presumptuous confidence that they are directly and infallibly guided in all things by the Spirit. By the reception of such a belief one becomes an oracle whose judgment cannot be questioned, and the floodgates are opened by which the fancies and impulses of ill-balanced minds are regarded as divine revelations. The theories of rationalistic critics, which undermine the authority of the Bible, are hailed with satisfaction; because the disparagement of the Scriptures helps to make way for the theory which makes each true believer an oracle. Here is the way a recent writer in Mr. Burns' magazine states the case: "One of the conflicts of the age is that between the Scriptures and the Holy Ghost. Many religionists of to-day search the Scriptures to their own destruction, just as religionists in Christ's time did when He said unto them, 'Ye will not come unto Me that ye might have life.' They preferred searching the Scriptures then, and rejecting the Lord Jesus, just as the modern Jew searches the Scriptures and rejects the Holy Ghost." If the Holy Scriptures are a revelation from God, given by the inspiration of the Holy Spirit, how can there be a conflict between the Scriptures and the Holy Ghost? Does not God everywhere honor His revealed Word? It is specially to be regretted that notions which logically make every

believer an infallible pope should be connected with the avowed teaching of holiness. Because of this those who oppose this dangerous and misleading dogma may seem to be opposing holiness. We believe in the need and possibility of holiness of heart and life; but we do not believe that the Holy Spirit is given to supersede the need of the exercise of our mental faculties, or to lift us above the need of studying the Holy Scriptures, which are able to make us wise unto salvation.—Christian Guardian.

A New Testament in Writing.

In the archives of the British and Foreign Bible Society may be seen a curious copy of the New Testament, whose production was indeed a labour of love. It is all written by hand, but by no means elegantly done, the crude, cramped chirography betraying the toil-some patience of one little used to the pen rather than the rapid dexterity of a professional copyist.

This singular volume is the work of a poor Irish laborer whose education was better than his advantages, and whose thirst for the Word of God conquered every difficulty to obtain it.

In the county of Cork, when copies of the Scriptures in the native language were a novelty and a rarity, a Protestant peasant learned that one of his neighbours, a country gentleman, owned a copy of the New Testament in Irish, and went to his house to ask the loan of the book.

"What would you do with it, my man?" said the gentleman, kindly, but in some surprise.

"I would read it, sir; and if ye'd let me 'ave it that long I'd write it off, an' be kapin' a copy o' me own."

"Why, how could you possibly do that?" exclaimed the gentleman, still more surprised.

"I can read and write, sir."

"But where would you get the paper?"

"I would buy it, sir."

"And pen and ink?"

"Faith, I'd buy them, too, sir."

"But you have no place nor convenience to do such work. How will you manage that?"

"Ah, then, where there's a will there's a way. Maybe yer honor wouldn't be willin' to lend the book?"

"Well, well, really, my man, I don't know where I could get another copy, and I should feel reluctant to let the volume go out of my house, especially for so long a time. You might come here and read it, you know."

The poor peasant was evidently disappointed. But he made one more appeal.

"Beg pardon, yer honor, but if ye'd just allow me to sit in yer hall now, I cud come up when me wurruk's done in the day, and write it off in the evenin'."

The gentleman was so struck with the pious sincerity of his humble neighbor that he was granted his request, and for months a candle and a place in his hall were allowed the poor man, till he had actually copied every word of the New Testament.

Let any of our young readers try the same task, and then say if aught but pure love for the precious Word could supply the zeal and patience necessary to finish it.

Years afterward a printed New Testament was presented to the Christian peasant, when he gave up his manuscript copy to the society which has since kept it as a relic.

God grant that, with all the trials and sorrows that may come to us, there may never, never be to us a famine of hearing the words of the Lord.—Sunday School Times.

Temperance.

Color-Blind from Alcohol and Tobacco.

Dr. J. H. Thompson, of Kansas City, Mo., in an article on alcohol and tobacco as a cause of color-blindness, read before the Railway Surgeons' Association, and published in the Quarterly Journal of Inebriety, calls attention to the fact that alcohol and tobacco used by railway engineers and other railway employees, especially when used together, are liable to produce color blindness, even unconsciously to themselves and after they may have passed satisfactory test examinations upon entering the service as to their ability to distinguish readily the color signals. He says: "All competent authority is unanimous in attributing to the abuse of alcohol and tobacco a certain remarkable derangement of the optical apparatus, called the central color scotoma, which is in a measure characteristic of alcohol poisoning."

To the traveller by the night express train, and to railway stockholders, the engineer, uncertain or mistaken from any cause of the color of the signal lights, is a great peril. Dr. Thompson advises critical examinations from time to time of all employees of railways, or of ships, who drink or who use tobacco excessively, especially with reference to their sense of color, and to give corporations the benefit of any doubt by striking from their rolls all who are even suspected of color deficiency. This would, indeed, considering how much is involved, seem to be a reasonable precaution. Better still would it be for the public, the companies and the employees themselves, to make abstinence from alcohol and tobacco a condition of entering upon and continuance in the very responsible service.—Temperance Advocate.

Ireland and Whiskey.

Sir Wilfred Lawson, M.P., in an address before a meeting in London, March 17, 1891, stated that two years before a memorial was sent up to the Lord Lieutenant of Ireland, signed by two thousand Irish magistrates, stating that there were seventeen thousand public-houses in Ireland; that drink was the cause of discontent and poverty there; that there were thirteen thousand more public-houses than were wanted to meet the needs of the people; that in the town of Besbrook, with its five thousand inhabitants, where there were no drinking shops, no police were required.

This is the Irish question in a nutshell: The amount paid for strong drink is twice as great as the amount paid for rent; and the mischief of the drink traffic is doubly greater than all the mischief wrought by absentee landlords, and other matters which are so constantly paraded as the woes of Ireland. Let Irishmen boycott dramsellers, instead of men who read their Bibles. Let the men spend their money for bread instead of for whiskey and dynamite; and it will not be long before they will find that the troubles which they suffer from others are light compared with those which they bring upon themselves by evil practices, habits and appetites.—The Safeguard.

I hate to see a thing done by halves; if it be right, do it boldly; if it be wrong, leave it undone.—Gilpin.

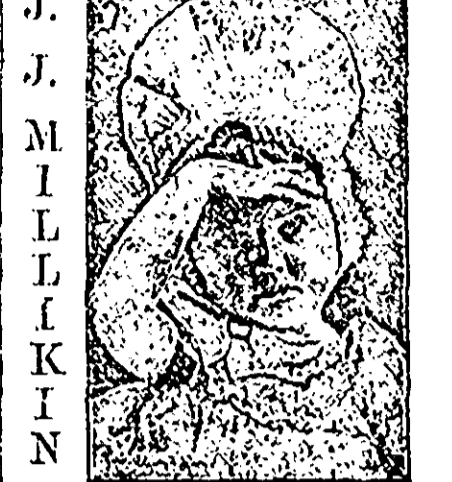
If thou seek rest in this life, how wilt thou then attain to the everlasting rest? Dispose not thyself for much rest, but for great patience. Seek true peace—not on earth, but in heaven; not in men, nor any other creature, but in God alone.—Thomas à Kempis.

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TORONTO, AUGUST 1st, 1891.

Communion.

OPEN, CLOSE AND OTHERWISE.

Communion is one of the Scriptural names for what is commonly called the Lord's Supper. It is the word used in connection with "close" and "open" when the question is being discussed as to who has a Scriptural right to sit at the Lord's table.

Open Communion signifies the practice of those who allow and invite all who profess to be Christians and are living godly lives to break bread with them.

Close Communion signifies the practice of those who allow none but those of their own faith and order to break bread with them.

"Otherwise" we use to denote the practice of (1) Those who invite none but immersed believers who are living godly lives to break bread with them; (2) Those who invite all immersed believers who are living godly lives to break bread with them; but as to other godly professing Christians, they neither invite nor debar them, saying, that it is the Lord's table, and that such persons must determine for themselves whether or not they are entitled to "eat of the bread and drink of the cup."

How shall we decide which, if any, of these practices is correct? By referring the question to the New Testament, of course. We should enquire what were the qualifications of those who in the days of the Apostles sat at the Lord's table. If we can determine that point, the question will be settled. We find, then, that the Lord told His disciples to observe this ordinance in remembrance of Him, and we find further, when any record is made of such observance, it was by disciples of Christ; and any instructions relative to it were given to such people and to such alone. So, then, we conclude that only disciples of Christ have a right to sit at the Lord's table. And if the additional question be raised, "Who is a disciple of Christ?" we must again appeal to the New Testament for an answer. Among many pertinent passages, we quote Gal. iii. 26, 27: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Those words were addressed by the Apostle Paul to churches of Christ, and we know the churches were composed of disciples of Christ. And we, therefore, learn that a disciple of Christ is a believer in Him who has been baptized into Him; and by "baptized," as a matter of course, we mean being "Buried with Him in baptism" (Col. ii. 12)—that is, immersion. And so we Scripturally reach the answer to the question, which, if any, of the aforementioned practices is correct, and affirm that only immersed believers who are living godly lives are Scripturally qualified, and should be

invited to sit at the Lord's table; we add the qualification, "who are living godly lives," because we also learn from the New Testament that a godly walk and conversation were requisite in order to continued membership in the church of Christ.

To say that it is the Lord's table, and that it is not for us to invite or debar, is the same as to say that the church of Christ is the Lord's church and it is not for us to say what are the conditions of membership in it. We have no difficulty in discovering the conditions of membership in the Lord's church, and we have no hesitation in declaring what they are; there need be no hesitation in declaring what are the qualifications for a place at the Lord's table. No consideration of policy, or of charity, so-called, should prevent us from plainly declaring the law of the Lord in the one case as in the other.

Educating the Baptists.

The editor of the *Canadian Baptist* is again "setting the heather on fire" among his brethren on the question of the lawfulness of man-made creeds as tests of fellowship. As was evident in the discussion we had with him last fall he is a liberal-minded Baptist, and he appears to be resolved to educate his brethren generally up to his own advanced position. We wish him much success in his heroic efforts; we say heroic efforts, because, as we affirmed in substance some time ago, and as a correspondent of the *Baptist* says in the July 16th number of that paper, "That nine out of every ten Baptist churches in the United States and Canada have adopted this Confession (the New Hampshire) as formulating and setting forth the leading doctrines of revelation." What gave rise to the present discussion in the *Baptist* was the publication in its columns recently, with strong editorial approval, of an exceptionally powerful sermon by Dr. T. E. Brown, an American Baptist minister of great courage and ability as his sermon amply proves. It is a stirring plea for liberty within New Testament lines, and an almost violent protest against those whose purpose it is to confine Baptist ministers within the limits of the Philadelphia or New Hampshire Confessions of Faith. We may say that so far as the matter in hand is concerned, Dr. Brown stands on practically the same ground as do the people known as Disciples of Christ. It is no small joy to know that able men like Dr. Brown and the editor of the *Canadian Baptist* are manfully fighting the same glorious battle for freedom in which the Disciples have been engaged since the early part of this century. And so while we regret to see that Baptist churches continue to be organized in this country on the basis of the New Hampshire Confession of Faith, we rejoice to observe that the editor of their denominational organ lives in the nineteenth century, and is determined that if his brethren will live in the seventeenth it will not be his fault.

Where the Money Goes.

It is not the necessities of life that keep a man poor in providing them, but the luxuries. Let any man, with or without a family, put the cost of his necessities in one column and the cost of his luxuries in another and he will very soon see that this is the case. It does not cost a great deal for a man to live. And a good thing it is that such is the case, else the hard working laboring classes would find a ready answer to the question whether life is worth living. Probably nine out of ten of those who are taking comfort from the fact that the price of sugar has been reduced will not deny themselves a single dollar's worth of the solace to be

extracted from their pipe and tobacco. Nor will there be any decrease in the consumption of strong waters, even if the price should be increased as a result of the enhanced duty.

Yet we all think it is something to rejoice over that there has been a reduction in the price of sugar. And no doubt it is, especially to the housewives who have to maintain a perpetual course of cheeseparing in order to make both ends meet on the weekly allowance. Few men think of what they spend on themselves. It does not seem to occur to them that while the current of expenditure is restricted to a very fine stream at the spigot it may be running pretty freely at the bug-hole. It is not the expenditure on sugar, nor yet on the ordinary commodities of life that keeps people poor, but the expenditure on things which could, with a little self-sacrifice, be done without. How many men leave their wives to practise economy in the household expenses while they keep no track of the money they spend themselves on tobacco and beer?—*Hamilton Herald*.

The above strikes us as being so sensible and well put as to justify our giving it a prominent place in *The Evangelist*. Let all our men readers "read, mark, learn and inwardly digest." Is it not true that "Few men think of what they spend on themselves"?

"The Letter from Japan" will be found very interesting reading. We thank Bro. Snodgrass for favoring us with it.

Are you the superintendent of a Sunday school? If so, please read and reflect upon what is said in *Co-operation Notes* to you.

We learn from the *Standard* of July 25th that a great meeting was in progress at Wichita, Kansas, with 259 additions up to July 18th.

Among our selections is an article on "Dangerous and Misleading Teaching" from the *Christian Guardian*, the Canadian Methodist church paper. It is none too severe upon those who place their own vagaries above the Word of God.

The number of Disciples in Australasia is, approximately, as follows: Victoria, 5,000; South Australia, 2,100; New Zealand, 2,000; New South Wales, 1,000; Queensland, 500; Tasmania, 300; Western Australia, 25. Total, 10,925.—*Christian Pioneer*.

"The Constitution and By-Laws and Journal of Proceedings of the Canadian Press Association at Thirty-Third Annual meeting 1891," is gotten up in good style by the J. B. McLean Co., Toronto. The annual meeting was very interesting and profitable and the dinner a very pleasant affair.

It has been intimated to us that Prof. Jules de Launay intends to make a tour among the Disciples in Ontario. It is none of our business to dictate to the churches, but we feel it our duty to suggest that, in view of the paragraph concerning him from the *Christian Leader*, which we published in our July 1st number, it would not be prudent for our brethren to receive him or to bid him Godspeed.

They have post cards also in Japan. We received one July 22nd with the following written thereon:—

Shonai, June 30th, 1891.

Many thanks for copies of *The Evangelist*. As we sail for America about August 20th or Sept. 1st, our address should be changed from Shonai, Yamagata Ken, Japan, to Coon Rapids, Carroll Co., Iowa. After eight years in a foreign land we are anxious to see loved ones again.

Fraternally, CHAS. E. GARST.

Elsewhere in this paper will be found a statement from Bro. A. N. Gilbert. He has had large experience as an evangelist, and has held very successful protracted meetings for large city churches. Churches may send for Bro. Gilbert with the assurance that he will preach the Gospel fully, forcibly and fervently.

Dr. Phillips Brooks on being recently asked to furnish a sketch of his career for the record of his class in Harvard, replied: "I have had no wife, no children, no particular honors, no serious misfortune and no adventures worth speaking of. It is shameful, at such times as these, not to have a history, but I have not got one and must come without."—*Christian Leader*.

The Michigan Disciples, so the *Apostolic Guide* informs us, intend to hold their annual convention in Detroit, beginning August 20th and continuing four days. President Zollars, of Hiram, is to be there, and President Loos, of Lexington, and J. H. Garrison of St. Louis. It will, therefore, be a big convention. We should not wonder if any of us Ontario people were to happen there if we should be made welcome.

I would like to learn how "Religion is the science of good manners," as *THE CANADIAN EVANGELIST* for July 1st states. In simplicity we thought religion was infinitely higher than manners of any quality. J. B.

The brother refers to a sentence near the foot of column four, page six, of our July 1st number. The editor disclaims any responsibility for the statement; it is very far from being a complete definition of religion, especially of the Christian religion. Bro. J. B.'s point is well taken. We shall be sorry if our columns offend in that way again.

The subjoined press dispatch sets forth the latest we have seen in regard to the Briggs' case:—

New York, July 18.—Eight hundred thousand dollars, nearly the total endowment fund of the Union Theological Seminary, is in jeopardy on account of the action of the directors in Dr. Briggs' case. The endowment fund was established upon the assurance that the seminary was permanently under the control of the Presbyterian church. Now that the directors refuse to be guided by the General Assembly, disapproving of Dr. Briggs' election to the faculty, the large donations may be withdrawn. Mr. Russell Sage is waiting for the action of the directors in the fall before deciding to bring suit to recover his donation of \$5,000. Other large donors were ex-Governor Edwin D. Morgan and Banker Brown. The withdrawal of nearly the entire cash endowment of the seminary will depend on the action of the directors in the fall.

Drake University having conferred on B. W. Johnson the title of Doctor of Divinity, the honor was respectfully declined in an open letter which appears in the *Christian Evangelist*. The declination is based on the words of Christ: "Be not ye called Rabbi," which B. W. Johnson interprets to mean, as our fathers also did, that ecclesiastical titles given for the mere sake of honor are forbidden by the Saviour. That he is correct in this and thoroughly right in refusing the title we have no manner of doubt. Only once before, if we mistake not, has such an honor been proffered any of our ministers, and in that case it was accepted. We are glad to see that in the present instance it has been firmly and politely declined. It is a new thing for one of our institutions to confer this degree. We saw the fact announced with no small measure of astonishment. May it be a long time before this bad precedent finds any imitators.—*Geo. Davis, in Guide*.

Judging from the outspoken and unqualified condemnation of the innovation we notice in a number of our United States papers, "D.D.'s" will not be very thick among us for a while. We are glad to believe it is a small minority of Disciples that favors the "D.D." business.

Just now there is among English Baptists considerable questioning as to the reason why they are not making more rapid progress—why, indeed, they are not keeping pace with the increase of population. The last report of their church membership showed that they had fallen behind not far from a thousand members during the year. Of course, many reasons for such a condition might be assigned, and nearly every one has his own. But it is interesting to note that not a few are persuaded that it is due largely to the "open communion" practice, which causes Baptists to feel that their principles are hardly worth contending for, and which at the same time makes the passage from their own to other denominations exceedingly easy.—*Journal and Messenger*.

Is "close communion" the only thing English Baptists are contending for? And why won't the rule work both ways, so as to make the passage from other denominations to the Baptists as easy as "the passage from them to other denominations?"—*Christian Evangelist*.

It is the baptistery that makes it more difficult to pass from a Pædobaptist church to a Baptist church than vice versa.

Julia Ward Howe gives as a reason for exchanging the ministry of Theodore Parker for that of James Freeman Clarke that she wanted her children to attend service where their minds would be inspired with reverence. The former, with all his pulpit brilliancy, was deficient in "religious force" and in all those qualities which go to make up a religious "atmosphere." She realized the value of early impressions and wanted her children to be deeply impressed with the spirit of reverence in the house of God. She knew that such a spirit was vital to the right development of character, and for that alone she sought for them the ministry of James Freeman Clarke. And should not all parents be equally careful in regard to the same thing? And should not all ministers seek to give, as far as in them lies, a pronounced tone of reverence to every service they conduct? Does not the *Watchman* say the right word when it says: "We have heard much talk and read many articles on how ministers should reach 'the masses.' We have heard and seen surprisingly little on how ministers by their sermons and the conduct of public worship are to inspire reverence in the minds of young children."—*Guide*.

The preachers among us will do well to take heed to themselves in regard to the impression their manner in the pulpit makes upon the young and upon the old too.

What the *Canada Presbyterian* says in the subjoined paragraph may be accepted in a general way:—

The poorest "stick" in any church is the creature who is so bigoted that he refuses to learn anything from other denominations. There is no church better all round than the Presbyterian, but Presbyterians might learn several useful things from their neighbors. From the Episcopalians some of them might learn not to allow every tramp that comes along to use their pulpits. From the same body they might learn not to use the pulpit as a dead head advertising medium. Complaint is made of Episcopalian exclusiveness. The exclusiveness that keeps other than Episcopal ministers out of the pulpit may seem extreme, but it will wear better than the inclusiveness that admits every "ecclesiastical prowler" into the pulpit. No notices at all is better than turning the pulpit into a bulletin board and using God's house and God's day for dead-head advertising for the benefit of every crank who may want his show advertised. From the Methodists we might take many points in the way of making our church machinery flexible and adapting it to our environ-

ment. From the Baptists we might learn one lesson. If a Baptist woman will wade out into a river in presence of hundreds, should a Presbyterian woman be ashamed to present her child for baptism in the church?

We would answer the question in the last sentence this way: If a Presbyterian woman can find that the Lord requires her to present her child for baptism, then she should not be ashamed to do so; but if she cannot find in the Scriptures that the Lord requires her to have her child baptized, then she should be ashamed to present it for baptism. And, no doubt, the trouble with some Presbyterian women is that they can't find Scriptural authority for baptizing infants, and so they are ashamed to present them for baptism. The Baptist woman knows that her Saviour was baptized in a river in the presence of a multitude and she is not ashamed to follow His example, especially when she knows that it is His will that those who believe on Him should be baptized. It is no wonder that the number of Presbyterian women who present their children for baptism is decreasing; the better they understand the Lord's will in regard to baptism, the less disposed they will be to have their infants baptized.

We have repeatedly pointed out in these columns that a society claiming to be a church of Christ has no right to make conditions of fellowship not authorized by the Head of the Church Himself. The *Canada Presbyterian* does not seem to apprehend this matter correctly when it says in the following paragraph, "A church has an undoubted right to make its own laws."

To one who believes that exercising the franchise is a duty, or a matter in which liberty should be allowed, the action of the Reformed Presbyterian church of the United States in expelling several ministers for voting seems unreasonable and unjust. But, like every other question, this one has two sides. A church has an undoubted right to make its own laws. One of the fundamental principles, so-called, on which this body rests is abstinence from the world in matters of civil government. These expelled ministers know that when they took their ordination vows. If they did not like the position of the Reformed church to Caesar they could easily have kept out of it. They could easily have found a place and work in one of the other Presbyterian bodies. An insurance company, a fire company, any kind of a society, has a right to make and enforce its own rules, and if they are absurd, so much the worse for the makers. A church should surely enjoy the same privilege. Believing as we do that the franchise is a trust, we think, of course, that the position of the Reformed church is absurd, but then churches have a right to do absurd things if they will.

Now the fault of the Reformed church is in making an unscriptural test of fellowship. Where in all the New Testament is it declared that voting disqualifies a person for membership in the church of Christ? The *Canada Presbyterian* is sound on that, of course. But will it suffer us to point out that there is just as much Scriptural authority for forbidding a Christian to vote as for requiring him to have his infants baptized. And, therefore, the Presbyterian church of Canada is in just as absurd a position as the Reformed church of the United States. Every society claiming to be a church of Christ which demands as a condition of membership what the New Testament does not require is in an absurd position.

It is just as true in the church as anywhere else, that to be happy, one must be busy.

BETHANY COLLEGE—Fifty-first Session opens Sept. 21, 1891. For Catalogue and other information address, Prof. J. M. Tribble, Bethany, W. Va.

Co-operation Notes

STANDING COMMITTEES FOR 1891-92.

On Obituaries—O. J. Lister, E. Sheppard, C. Sinclair.

On Missions—A. Yule, S. Woolner, T. B. Knowles, James Tolton, M. N. Stevens, Daniel McMillan, James Hunter.

On Education—John Munro, D. W. Clendennan, L. K. Murton, R. W. Ballah, C. A. Fleming.

On Statistics—P. Baker, D. A. Sinclair, E. Thomson.

On Sunday Schools—J. K. Hester, E. B. Barnes, O. O. Crawford, A. Tovoll, Mrs. Brononstahl, Miss Annie Loazy, Miss Lizzie V. Riach.

HUGH BLACK, President.

CONTRIBUTIONS.

Mrs. S. M. Brown \$1 00
John Ogden 5 00
Amanda Masals 5 00

Those who were at the Annual Meeting may remember that it was decided to ask the Sunday schools to take up a special collection for Home Missions the first Lord's day in September, instead of the first Lord's day in October, as formerly.

It is easy to ask all the superintendents to lay the matter before their schools, and not difficult for them to do so. But, nevertheless, all will not do so; some through indifference, some through opposition to the project, and some through a dislike to talk about money matters to the school.

We can scarcely expect in these notes to gain the support of those opposed to the Home Mission Work carried on by the Co-operation; but we would fain believe that we might overcome the indifference of the indifferent. Let us say to those that what they are neglecting is an opportunity of furthering what they believe to be a good cause, and of developing in the minds of the children an interest in the progress of the Gospel of Christ. Any one with sufficient interest in the rising generation and in the cause of Christ to undertake the management of a Sunday school, should be very reluctant to allow such occasions to pass unimproved. The superintendent who rightly values his own influence will scarcely fail to use it on behalf of what he esteems a good cause.

The superintendent who is informed, or will inform himself in regard to our mission work, will easily find material for an interesting address to the school, and a basis for an earnest appeal for a good collection. The fact is that the Co-operation is compelled to say "No" to appeals made for aid, when, too, the appeals are urgent and touching, and when there is every reason to believe that, were the proposed efforts put forth, great good could be done. The Disciples in Ontario should rejoice that the appeals are made, and should see to it that none are refused through heedlessness or stinginess. Now the special point is, will the Sunday school superintendents do their part?

The Board has now before it requests for aid from Montreal in the East, and London in the West, and Winnipeg in the North-West. In those cities churches can be established, without doubt, if proper preachers are properly supported. We repeat that the Disciples in Ontario should be glad that such requests come from those cities; they mean that there are earnest Christians in them who are not willing to live in sectarianism, but are ready to labor and to sacrifice in order that churches on the apostolic platform may be built up. What will the Sunday

schools do towards enabling the Board to say "Yes" to these appeals? It depends almost altogether upon the superintendents.

We are slow to make suggestions to schools as to others in regard to the amounts they should contribute, the circumstances of persons and places vary so much. All that we say is this, that we can assure the schools that all they may be able to give will be thankfully received and expended where it will do good.

The list of standing committees was crowded out of last issue. The brethren appointed will kindly make a note of the fact, and be ready to attend to their several duties in due season.

Geo. Munro, Cor. Sec.

Church News.

WEST LAKE.—Bro. A. C. Gray will spend the rest of the summer with this church.

GEORGETOWN.—Bro. J. D. Stephens spent the month of July with the Georgetown Disciples.

EVERTON AND MIMOSA.—One added by letter at Mimosa, and one baptized and two added by commendation at Everton. P. B.

PRINCE EDWARD CO.—Bro. A. C. Gray and Bro. McArthur are now laboring with the churches at West Lake and Hillier.

WEST LORNE AND RODNEY.—Bro. A. C. Gray, spoke for these churches on Lord's day lately.

The regular August meeting will be held the last Lord's day of the month.

CARSON CITY, July 27.—Have been in this new field four weeks, and have had six additions in all. The "Second Work Sanctification" movement in the Methodist Church, and the unstable Confession, is turning the eyes of sober, thoughtful people to the glorious Gospel of our Lord. Labor on.

FRANK HEY, LEMON.

LOBO.—Bro. Brononstahl is doing a good work here, and the church is ripe for a large ingathering. They expect to have a grand meeting at the time of their October meeting, the second Lord's day in October.

Besides the regular meetings Bro. A. Sinclair conducts a Sunday school in a school house, four miles from the meeting house, each week.

The church is to take up a special collection on August 2, to assist the work in London. This is commendable. Cannot other churches do the same? D. MUNRO.

WINNIPEG.—Rev. A. H. Finch, of Portage la Prairie, and Rev. J. B. Lister, of Minnedosa, formerly of Meaford, Ont., who were appointed a committee by the F.M.C.S. and the Ontario and Manitoba mission boards to ascertain and report on the advisability of establishing a mission of the Disciple church in this city have reported, recommending a minister to be sent here at once to begin the work of organizing the congregation. There are several people living in the city who belong to that denomination. The general mission board has guaranteed \$1,000 towards the expense. As soon as the congregation is formed a site will be purchased and a suitable church erected thereon. It is probable that Prof. Black, of Chicago, will be chosen to take up the work here.

MINNECOSA.—There was a baptism last Thursday evening at the river, north of Mr. Myora's residence. After a short service in the church, where the confession of faith in Christ was made

by the candidate, a number of persons repaired to the river side. A song breathing confidence in Jesus as the Saviour was sung. The baptist and candidate, "Both went down into the water." The minister said "In the name of Jesus Christ, I baptize you into the name of the Father, and of the Son, and of the Holy Spirit." The candidate was buried and raised again, after which "they came up out of the water." Another verse was sung expressive of the life to live, that opens the gates into the everlasting city. They then called upon the Lord and the party dispersed. The baptized one "went on his way rejoicing" in the promise of salvation (Mark xvi: 16). —*The Minnedosa Tribune*, July 16.

MANSVILLE, July 11.—On June 21 Bro. James Lodiard began a meeting in Mansville, and continued two weeks. He delivered fourteen discourses; the immediate results were eighteen baptisms, mostly of young people. Bro. L's sermons were thoughtful and full of Gospel truth; they cannot fail to do good in sowing the good seed, and in encouraging greater exertions to advance the Master's cause. We all feel better for the season of refreshing from the presence of the Lord. Our meetings in Grand Valley and in Providence are growing. Peace and harmony prevail. We hope to have a series of meetings there this fall.

July 27.—Our hearts were made to rejoice in seeing two precious souls respond to the Gospel invitation last Lord's day evening; they were baptized the same hour of the night. Truly the Gospel is the power of God unto salvation to every one that believeth.

S. W.

LONDON.—As announced in last EVANGELIST, the work is started in London. The property which was purchased for \$3,000 is worth far more money. It was bought at a great bargain. It is in a part of the city where the land will soon be very valuable. Bro. Leonard is having some repairs pushed forward, such as a baptistry, pulpit put in, and the seats and wood-work oiled and varnished. It is expected that all this will be completed for the second Lord's day in August, when they will have special services. Of course the building and repairs cost money. Where is the money to come from? Bro. Leonard and Bro. Campbell have already contributed between one and two hundred dollars each, some others have given smaller sums, while Bro. Leonard has received upwards of two hundred dollars from the people of London. Judging by the vigor with which Bro. Leonard is pushing the work and the high esteem in which he is held by the citizens of London, the work is sure to receive a great deal of sympathy and support from them.

The formal opening services will be held August 23. Bro. A. N. Gilbert, of Cleveland, Ohio, will be the preacher of the day. Bro. Leonard desires us to say that a cordial invitation is extended to the brethren in Ontario to be present on the occasion.

Bro. Knowles spoke on Lord's day, and Bro. Geo. O. Black the next. The reports from these meetings were very encouraging.

This work should receive the hearty sympathy and support of the churches throughout Ontario. D. MUNRO.

SELKIRK.—Our meetings closed in this village, having been continued twelve days, with three additions. We certainly had throughout a very enjoyable time, and the last night I preached the church was filled to overflowing. I shall not soon forget, however, the kindness I received at the hands of the brethren here, and shall often think of

them on the score of loving memories and Christian affection. When a boy I visited this congregation in company with Brethren Alexander Anderson and C. J. Lister. I was then in my teens, and since then twenty-eight years have passed away, and comparatively few of the old brethren now remain. Oh! how frequently we wish for the former days to return. But

Unlike the tides whose ebb and flow
Are often seen to come and go;
Unlike the ships from foreign lands
Returning with their sailor bands;
No; our days on earth when passed away
Will come no more, they're gone for aye.

RAINHAM.—On leaving Selkirk, June 23, I returned and preached here, for three evenings. Two made the good confession, and were baptized by Bro. Ainsworth in the beautiful waters of Lake Erie. The farewell service on Wednesday evening was, to me, most tender and affecting. Quite a large number of the brethren from Selkirk were also in attendance, and among them Bro. E. E. Phillips and Father Knisely. Bro. Phillips is a pleasant and earnest speaker, and his address at the closing of the service was duly appreciated, and will not soon be forgotten. Bro. Elias Overholt, elder of the church here, and others, also took part, after which the audience heartily joined in singing "God be with you till we meet again."

ROCKFORD.—Thursday evening, June 29, it had been previously announced that we would have a baptismal service at the Grand River. On these picturesque banks I gave an address, after which a young man came forward, confessed the Saviour, and was baptized. The scene was most impressive, one of the most beautiful I ever witnessed. The sun had passed below the horizon, and those on the shore and those in the boats were enabled to stand like the Roman Janus, looking forward and backward. In fancy's weird domain I still hear them singing

"Yes, we'll gather at the river,
Whose bright angels feet have trod."
On leaving the water we repaired to the church, where I preached, and afterwards extended the hand of fellowship to three, in behalf of the congregation meeting in Rainham. There are now about twenty Disciples in this locality, and with a little effort a good congregation could be raised up here. The harvest is ready for the reapers. An open door is on every hand. Oh! what a work to be done. I regretted that I had to leave. I was delighted with the people. This is the home of Bro. Charles Frodenburg. He has a large and interesting family, all of whom are members of the church. Two promising sons, one a school teacher, were baptized, of whom much may be expected.

WAINFLEET.—Having been chosen to preach in a grove at Wainfleet, July 12, I promised to return one week in advance, which I accordingly did. Here I found the church full of hope, full of life and activity. Bro. R. B. Ray of Ohio, and just from the University in Lexington, Ky., is now laboring for this congregation. I was pleased to meet him, and enjoyed his acquaintance very much. He begins his work in Ontario under very favorable circumstances, and is well liked here by the entire church and community. May Heaven's richest benediction rest upon him, and crown his labors with abundant success. Sunday evening one made the good confession, and we are expecting others to follow. The brethren abroad will regret to hear of the illness of Elder George Thompson. He has been for several weeks in very poor health. Elder John H. Bradshaw is also afflicted at present, and also Sister Henry Wills and Sister Forrester. May the smiles of Heaven sweetly rest upon these noble brethren and sisters, and smooth their way down life's river to "The fair land of song." Our prayer is that God may spare their lives a little longer. I fondly trust on some bright day to meet them in that home on high.

"That home, Oh! how sweet!
It thrills with joy the heart,
Home where the loved ones meet,
And never, never part."
W. K. Bunn.
Wainfleet, July 16, '91

Woman's Work.

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

To Mrs. D. Ash:

Dear Sister,—It is with feelings of deepest sorrow and regret that we are assembled here this afternoon in our closing meeting with you as a member of our Society. We are filled with sorrowful emotions at the thoughts of the separation that is so soon to come, but we know and trust that wherever you may be you will still be helping to carry on the Master's work. While you have been with us we have been helped in all our undertakings, encouraged in all our plans of missionary enterprise by your skillful and earnest efforts in our behalf, and in the furtherance of those plans which we have designed.

Your place will be sadly missed in our little Band; nor do we know where we can find a substitute that will at all fill the void, but while parted from you your kindness and sympathy will always be in our memory, and we know that your best wishes will go with us in the future as your counsel and presence helped us in the past.

Adieu, then, dear sister, and may a kind Providence watch over to guide you and protect you in that far land whither you go; may your efforts for good be blessed, and success crown you to the utmost of your heart's desire in the work you undertake; may temporal fortune also smile favorably upon you, and, should we never meet again below, may we all meet in that larger, better and happier society above, where parting is no more and sorrow never comes.

Signed in behalf of the sisters of the C. W. B. M., BESSIE MACKILLIP, Sec'y. BELLA M. MACKILLIP, Pres.

Sister Brown has again reminded us of our promise to write for this column, which is my apology for the following:

My thoughts have been with our isolated sisters. No doubt many such read this column. Can we not get nearer one another. Several of the sisters who belong to the same Auxiliary as myself are now scattered in distant parts. They have not the privilege of meeting with their brethren to worship, yet they are kept in touch with our work, and our hearts are made glad by hearing from them once a month or quarterly as the case may be. They are still members of our Auxiliary, and as their dues are handed in by a friend, or sent directly from themselves accompanied by a kind letter, our hearts and prayers are raised up in thankfulness because there are such warm, earnest, and zealous sisters, and we go on with renewed courage. We may be sure these absent sisters, too, are blessed in the giving, and that they feel happier because they still have fellowship with us in our work.

Now, you sisters who may never have been connected with an Auxiliary, and have not the opportunity now, can you not form a small auxiliary of one member? If you are longing to do systematic work for the Master in this way, can you not give your thoughts and your prayers for one hour in each month for the cause of Missions. Also sacredly set aside whatever you feel you can afford to give toward the work of the Lord now in our hands?

You may say, "I can do so little." Dr. Johnson wisely said: "He who waits to do a great deal of good at once, will never do anything." God only asks of us according as we have. He does not ask impossibilities. Whatever the O. C. W. B. M. has accomplished in the last four years, has been done by by little. If you lay by ten cents a

month, and have it ready to send to send to our Treasurer next May, when our missionary closes, it will not look so little. If any of you should resolve to do, and will let us know through this column, we shall be glad to welcome you as a co-laborer with us, and you will be spiritually blessed. M.

Children's Work.

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

The Quest.

There once was a restless boy Who dwelt in a home by the sea, Where the water danced for joy And the wind was glad and free; But he said, "Good mother, oh! let me go; For the dustiest place in the world, I know, Is this little brown house, This old brown house, Under the apple-tree.

"I will travel east and west; The loveliest homes I'll see; And when I have found the best, Dear mother, I'll come for thee. I'll come for thee in a year and a day, And joyful then we'll haste away From this little brown house, This old brown house, Under the apple-tree."

So he traveled here and there, But never content was he, Though he saw in lands most fair The costliest homes there be. He sometimes missed from the sea or sky, Till he turned again, with a wistful sigh, To the little brown house, The old brown house, Under the apple-tree.

Then the mother saw and smiled, While her heart grew glad and free. "Hast thou chosen a home, my child? Ah, where shall we dwell?" quoth she. And he said, "Sweet mother, from east to west, The loveliest home, and the dearest and best, Is a little brown house, An old brown house, Under an apple tree."—St. Nicholas.

He Bore His Cross.

It was a hot July day and Joo walked wearily along a dusty country road. Sometimes the distant lake sent a few stray breezes from its cool waters, and as they rustled the leaves of the way-side trees and fanned his sunburnt face he thought of the kind mother whom he (in a fit of boyish anger) had left behind.

He didn't find boat life in a rough barge the desirable thing, the sailors described; and when they finished up by saying "Now, lad, if you want a job as mess-boy, come aboard, the boat sails in five minutes," he went aboard. But oh! the rough men, the uncongenial work, the rocking motion of the vessel made him homesick as well as seasick, and when the boat reached port poor Joo was told to go, because he didn't "fill the bill."

Cast ashore so ruthlessly he walked away from the dock not knowing whither he went, but feeling as a boy can all the pain and sorrow of wrongdoing.

On coming to a pretty house, standing quietly back from the hot, dry road, he opened the gate, and, following a path which led him round to the kitchen door, he saw a pretty picture; in the doorway stood a little lad of four summers, with rosy cheeks and sunny hair; his mother was near him playing with a baby brother, and a lady friend who had just called in was saying, "Well, Don, what have you got?" pointing to two sticks which, fastened together, he was carrying about in much triumph.

"Oh!" said his mother, smiling, "he is bearing his cross, Mary."

"Yes, Mamie," said Don proudly, "and I made it myself."

"Well, well, here is a chance to 'draw a moral,' as the fables say," said the lady. "How many make their own crosses but do not bear them with such happy hearts and smiling faces. Do you carry your cross long at a time, Don?"

"Oh, no, not very long; when I get tired I gives it to my mama, and she puts it away."

Just at this minute they noticed the strange boy, into whose heart the baby words had stolen, and as he asked for a drink of water, and instead, had the little hands bring, at mother's request, some bread and milk for the tired laddie; at the door of that old-fashioned kitchen, Joo felt that one of God's earth angels had spoken to him, and the words "When I gets tired, I gives it to my mama," repeated themselves over and over again, until, footsore and weary, he reached his own dear home again, and left his pain and sorrow—the cross his own anger had carved—with his mother, who pointed her penitent boy to Him who bore the cross for the whole world. M. M. L.

DEAR CHILDREN.—I hope you will enjoy the story in the Children's Column this week. It is written by a lady who is interested in our special work, and who also wrote "How Nellie Caught the Sunbeam," in one of the EVANGELISTS for June. All such contributions to our columns are very welcome. It would be pleasant to have more of them. J. E. L.

The Narrow Crossing.

"You never signed the pledge, did you, Uncle John?"

"I never signed a pledge on my own account, Harry. I presume I have signed several as an example or aid to others," replied Uncle John. "When I was a boy, a good deal smaller than you, I lived in a small town in Vermont. There was a large creek by the village, and at a place called 'The Mills' there was a beautiful fall of water, of ten or twelve feet, pitching off from an even edged, flat rock. Reaching quite across the creek, a distance of twenty feet, over this fall of water was a bridge spanning the stream. 'The sides of this bridge were boarded up some four feet high. These side pieces were capped by a flap railing of boards of from four to six inches wide. Some of the more daring school children used to walk on this narrow capping-board when crossing the bridge, and there was more than one fall and serious injury happened.

"There was one thing that saved me from getting hurt or killed by the dangerous crossing. You would like to know what it was? The easiest thing in the world. It happened from the small circumstance that I never had either the courage or disposition to walk there at all! In other words, I wasn't sure of my head, and I was sure on the broad open bridge.

"I can think of a great many places that boys and men try to pass safely which are quite as dangerous, and where multitudes fall and ruin themselves, and perhaps perish, both soul and body, for ever. The safest way is never to take the first step on a dangerous path."

Probably no Modern Medicine has obtained wider notoriety, within a given time, than the really wonderful SLOCUM'S OXYGENIZED EMULSION OF PURE COD LIVER OIL. To sufferers from lung troubles we say: take no other. As all druggists sell it, it is easily obtained.

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"It is not enough that we read the Bible and learn what was said and done, at this time or that, in behalf of this or that person, or family, or nation; it remains to learn what in all this is the lesson for us, the truth that we can appreciate for our own spiritual growth."

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Cured of Bad Blood in its Worst Form BY B. B. B.

Dear Sirs,—I was troubled with a pain in my left side which broke out in sores, and these broke and ran matter. I had doctored a long time without relief when a neighbor told me I would try Burdock Blood Bitters, I would get better. Have taken twelve bottles of B. B. B. and think very highly of it. It was the first medicine that ever gave me relief, for my side is all healed up now and I am able to go around again after being in bed over a year without relief. MRS. D. MADDIS, Mount Pleasant, Ont.



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Foreign Missions.

Contributions.

Table with 2 columns: Location and Amount. Includes Ontario, Church, Everton, Mimosa, S. S., Blenheim, Erin Centre, Everton, Mimosa, John Matheson.

Amount asked from Canada this year, \$1,500; paid in up to July 8th, \$653.25.

As most of the churches and Sunday schools accustomed to contribute to foreign missions have already done so, if the sum asked from the Disciples in Canada is raised this year it will have to be by individual gifts.

Official News from the Foreign Society.

The Executive Committee met in regular session in room 55, Johnston Building, Cincinnati, July 18, 1891. F. E. Meigs conducted the devotional exercises.

FINANCES.—The receipts for the month amounted to \$11,598.77; the disbursements to \$6,577.44.

CONVERSIONS.—The following were reported: Three by M. D. Adams in India; five by J. E. Powell; two in China.

NOTES FROM THE FIELD.

India.—G. W. Jackson has been ordered by his physician to take a rest. He has gone to Darjeeling. In case he does not recover there he will return to England.—G. L. Wharton has been urged to return at once. He has it in his heart to go. If he can get a good home for Mrs. Wharton and the children he will sail in September for Hurda.—Dr. Durand writes as follows: "Before this reaches you we shall have welcomed to Hurda—no preventing Providence—the first foreign missionary to any country by our Australian brethren. According to a letter which I have received from their present Acting Secretary, Miss Mary Thomson is to sail for India May 23. We expect her here June 15." This is one of the good results of Bro. Wharton's visit to Australia.

England.—J. J. Halcy sends the following brief account of the work in Birkenhead: "The fourth anniversary of our Sunday school came off on first Sunday in June. It was a great success. Three services were held during the day. I preached in the morning to the children, in the evening to their parents. The afternoon service was given over to the children themselves. The hall was nearly full morning and afternoon; at night it was crowded. We have now 310 pupils and twenty-five teachers, and the school is in a very flourishing condition. The Wednesday following the anniversary Sunday we had the annual "treat" at a place called Baby Mero, about seven miles from Birkenhead. There were about 500 present at the picnic and the day was a most enjoyable one. We have concluded to erect a Sunday school building on a part of our lot. The building is to seat 350 and will cost about \$1,000. It will be ready for use November 1. This will enable us to save \$500 a year in rent. The building will serve every purpose at present for Sunday morning services, Sunday school, and week-night meetings, while we retain the music hall for Sunday night at a greatly reduced rental. We are greatly in need of a building of our own and this will solve the problem for a number of years. We have left the front part of the lot

vacant for a church when required. This step will greatly help us in the work at Birkenhead."

China.—The latest reports indicate that the riots are practically over. In Nankin neither persons nor property suffered. The women and children are in Shanghai. The men are at their post. E. T. Williams writes that the school work is going on, and that there is a good deal of preaching. The officials have warned them to be cautious. C. E. Molland and W. P. Bontley took their families to Shanghai, and returned at once to Wuhu. While there are rumors of riots and prophecies of trouble, the missionaries do not apprehend any serious outbreaks. The officers know that they must give an account for these disturbances, and that the lives and property destroyed must be paid for by the Government. The French are demanding 8,000,000 taels as damages for what they have suffered. These riots will be overruled to the furtherance of the gospel.

NEW MISSIONARIES NEEDED.—G. L. Wharton is anxious to take a man and wife with him to India. He wishes young people, strong in body, educated, and devoted to the work of God. Several more are needed for Japan. Several families ought to be sent out to this field at once. They will be sent as soon as they can be found.

THE INCOME OF THE SOCIETY.—We began the year resolved to raise \$100,000 this year. Nine months of the twelve have gone and the whole amount received is \$45,885.73. This is the third time that we have attempted to raise this amount. It will give a mighty impetus to all our work if we succeed; it will hinder and hurt all our work to fail. There are men able to give from one to ten thousand dollars. There are at least five thousand churches yet to be heard from. A little effort on the part of all would raise the amount proposed, and more. It can and ought to be done.

A. McLEAN, Cor. Sec. P. O. Box 750, Cincinnati, Ohio.

For Foreign Missions.

The following offerings have been received from July 15 to July 22, 1891:

California.—Sunday schools: San Jacinto, \$5.12; Santa Rosa, \$5. Total, \$10.12.

Canada.—Wm. Elliott, \$29.70; Sunday school, Galt, \$6.45. Total, \$36.15.

England.—C. W. B. M., \$120. 532

Illinois.—Church, Bloomington, \$24.08. Sunday Schools: Abingdon, \$12.29; Antioch, Iroquois county, \$4.50; Antioch, Morgan county, \$20.75; Blue Mound, \$2.50; Champaign, \$21.25; Hallsville, \$10; Lytleville, 7.37; Rock Island (29th street), \$9.40; Shelbyville, \$10; Smithboro, \$3.05; Transonia, \$1.33; Washington, \$18.56. Total, \$115.03.

Indiana.—Sunday schools: Fowler, \$1.58; Hobron, \$17; Liberty, \$9.50; Lowell, \$12.50; Wanatah, \$3.47. Total, \$44.05.

Iowa.—Sunday schools: Delta, \$14.50; East Des Moines (Mission), \$3.45; Oakland, \$5.52; Shellsburg, \$1.11; Union City, \$7.50. Total, \$35.08.

Kansas.—Church, Nortonville, \$13.72. Sunday schools: Arkansas City, \$10; Highland, \$2.83; Idana, \$5.07; Lyons, \$4.17. Total, \$35.79.

Kentucky.—Church, Harod's Creek, \$5.50; church, Madisonville, \$7.50; R. E. Dunlap, \$1; Jas. Ford, \$1; Lookout Band, Lexington, \$10; H. H. Savor, \$1; Sunday schools: Chestnut Grove, \$11.60; Harod's Creek, \$6.15; Lancaster, \$9.36; Madisonville, \$2.07; Pleasant Hill, \$40; Smithfield, \$14.50; Sulphur, \$18.75. Total, \$123.43.

Maryland.—Sunday school, Baltimore (Harlem avenue), \$45.96.

Michigan.—Sunday schools: Trowbridge, \$4; Vandalia, \$5; Wayland, \$3.59. Total, \$17.59.

Minnesota.—Church, Minneapolis, \$31.88; Sunday school, Fair Haven, \$270. Total, \$341.58.

Mississippi.—Sunday schools: Chapel, \$7; Newtonia, \$11. Total, \$18. 532

Missouri.—Mrs. J. B. Atkins, \$5; Mrs. Bouldin, \$5. Churches: Butler, \$7.85; Harrisonville, \$8.16; Holden, \$19.85; Kansas City (Springfield Ave.), \$3; Lee's Summit, \$2.25; C. W. Clark, \$1. Sunday schools: Aultville, \$7.29; Excelsior Springs, \$5.71; Gunn City, \$2.90; Rockport, \$6.67; Santa Fe, \$26.30; Sturgeon, \$20; Warrensburg, \$18.95; Watson, \$5.46; Westport, \$2.90. Total, \$118.29.

Montana.—Mrs. M. L. Streater, Helena, \$20; Sunday school, Helena, \$26. Total, \$46.

Nebraska.—Sunday schools, Oxbow, \$2.

New York.—Cash, 60c.; church, Tonawanda, \$13.72; Mrs. Sarah McCormick, \$20; Mrs. Sarah McKinney, \$12; Sunday school, Tonawanda, \$11.27. Total, 117.49.

North Carolina.—Sunday school, Armenia, \$2.69.

Ohio.—Church, Cincinnati (Richmond St.), \$11.21. Students, Hiram, \$10. Sunday schools: Canfield, \$2.45; Dayton (Barr St.), \$5; Dayton (Central), \$224.19; North Dayton, \$11.76; Dayton View, \$32.16; Hicksville, \$12; Lowell, \$9.31; McArthur, \$6; Mantua Centre, \$12.55; Mantua Station, \$3; Mecca, \$11.26; Morristown, \$15.37; Now Straitsville, \$1.43; N. Eaton, \$23.41; Randolph, \$13; Rushsylvania, \$17.15; Salineville, \$6.25. Total, \$491.80.

Pennsylvania.—Church, Washington, \$10; Sunday school, Milledgeville, \$3.80. Total, \$13.30.

Texas.—Dr. Allan, \$1; Mrs. Chaloner, 75c.; Sunday school, Palestine, \$11.15. Total, \$12.90.

Virginia.—Sunday schools: Dayton, \$6.25; Galilee, \$5; Strasburg, \$8. Total, \$14.25.

Grand total, \$1,518.55. Whole amount raised to date, \$45,885.73; whole amount asked for from October 15, 1890, to October 15, 1891, \$100,000.

NOTE.—Last year Dayton gave \$162.65. This year, \$303.41. Next year they propose to raise \$500, and it will be done. All contribute from the least to the greatest, and regularly. They are all at it, and always at it. This is the secret of their success.

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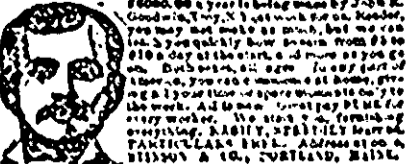
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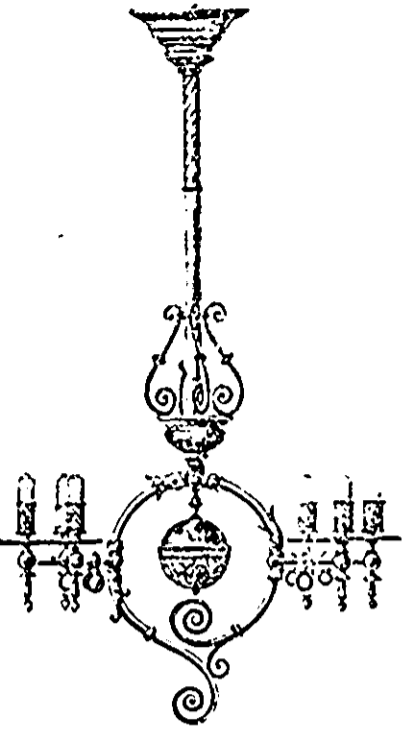
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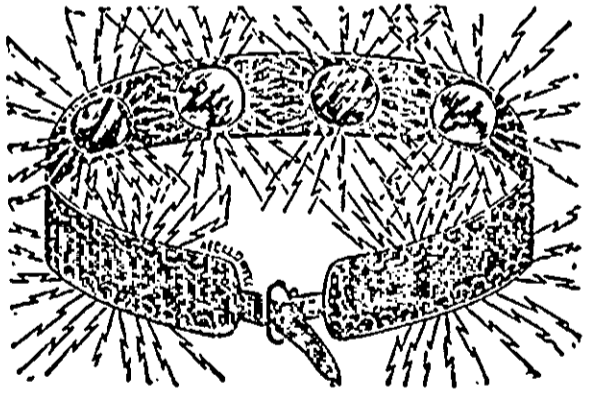
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