

The Canadian Evangelist.

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

Vol. VI., No 24.

TORONTO, APRIL 15TH, 1892.

\$1 PER YEAR IN ADVANCE

THE Canadian Evangelist

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

Selections.

Predestination.

Predestination is a hard doctrine; who can accept it? Even Presbyterian D.D.'s are repudiating it. The Rev. Dr. Henry van Dyke recently preached a sermon at the Brick Presbyterian church, New York, on "The Bible against Fatalism, or the Liberty of Man by the Decree of God," in which he "vigorously attacked the theory of predestination as held by many in the Presbyterian church, and argued that each man is perfectly free to work out his own salvation. After showing the tendency of the ego to fatalism in general, he said that the burning question of the day is whether man is fated or free. He quotes from Dr. A. A. Hodge that free will underlies everything, and if brought to question is infinitely more than Calvinism. If free will is gone, the moral system is gone." We give the synopsis of his sermon as found in the *Christian at Work*, calling especial attention to two sentences: "We must proceed by induction from the facts, and not by deduction from a definition," and "We must not invent a logical theory and then come with it to the Bible for proof; we must look first at the facts, as they are contained in God's Word and confined in our moral consciousness, and then construct our theory in accordance with them." "He asks his audience to turn to the Bible, the source of authority recognized by Christians as supreme and final, and find from it whether the soul is fated or free:"

"The answer," he said, "is clear and distinct. It stands on the side of liberty. There is a spirit in man which is made free from the law of necessity in order that it may answer to the law of responsibility. By the decree of God man has liberty to decide between good and evil, between obedience and disobedience to his Maker's will, and the destiny of each soul must depend upon that choice. That is revealed as a fact in Holy Scripture, and facts are the foundation on which our theology must be built. We must proceed by induction from the facts, and not by deduction from a definition. We have no right to ignore or explain away this fact of human liberty in order to make

room for our definitions of predestination or foreknowledge. On the contrary we are bound to limit our theories so that they shall leave room for this fact.

"But how different is the course which men have followed in their theology. They say that there is a divine foreknowledge, and they go on to say that it must embrace all things because it is perfect. If everything is foreknown they say it must be foreordained, every decision of the human will is determined beforehand. But how absurd is this argument, how false to the facts, and how unreasonable under its appearance of exact logic. The perfection of the divine foreknowledge consists not only in its quantity, but in its quality. If it did not correspond to reality it would not be perfect. It is not a foreknowledge of things as they are not, but a foreknowledge of things as they are. If the moral decisions of each soul were determined from eternity God would foreknow it as determined. But since it is free God foreknows it as free.

"Consider also the extreme form in which the doctrine of predestination has been stated and see how it is vitiated by the same fallacy. It is said that God must have a purpose in the creation of the world, which is true enough, but it is also said that this divine purpose must include every thought and feeling and volition of the human soul, and that God must therefore predestinate every creature to an inevitable fate. This is certainly an example of accurate reasoning from incorrect premises. It is an amazing assumption to take it for granted that the divine purpose must include the volitions as determined. It may include them as free. God foreordains whatever comes to pass. It comes to pass that man has the power of choice between good and evil. Therefore human liberty is foreordained by the decree of God.

"This is the only sound way to seek the truth. We must not invent a logical theory and then come with it to the Bible for proof. We must look first at the facts as they are contained in God's Word and confined in our moral consciousness, and then construct our theory in accordance with them. We must not confine theology to Scripture. We must hold fast to the divine revelation of human freedom. A theology which includes all human thoughts and feelings under an external decree, and reduces the apparent liberty of the will to a mere power of fulfilling a destiny which was determined for every man before creation, is as contrary to Scripture as it is to our moral sense. A theology which makes the decisions and actions of our will link in an iron chain of predetermined causes and effects binds us to practical slavery, even though it fastens the end of the chain to the throne of God. But the Bible defends us from that bondage, for it is our stronghold against the fatalism of the age."

Dr. van Dyke argued that if man's actions were determined beforehand, he would be as irresponsible as the dumb animals. All through the Bible, Dr. van Dyke said, man's power of decision was instanced, the Apostles

following Christ, and the Pharisees rejecting him, Paul obedient to the heavenly vision, while Felix refused the offer of salvation. All this he claimed would be a vain show of salvation if an eternal necessity assigned to one man the part of a hero and to another the part of a villain. These figures in the pages of the Bible were real, not cunningly devised puppets. All through the Bible a free choice was offered, and this Dr. van Dyke declared would all be a mockery if the choice were already foreordained by God from all eternity.

"There is no hardening of heart by God," he exclaimed, "save for those who have first hardened their own hearts. God does not pass by any door unless it has been locked against him from within. Men may teach another doctrine. They may disguise the determinism of Huxley in the language of St. Paul, and teach a fatalism none the less absolute because it has been baptized. But the Bible cuts all the knots of their logic with the sword of the Spirit, and reveals the truth which our hearts confirm that 'man is free by God's decree.' All are free to resist and perish, or to come and live, and there is no eternal destiny to divide them."

"This, then, is the doctrine of liberty which is contained in the Word of God. It is the Bible against fatalism. It surrounds the freedom of man by the sovereignty of God, and defends it from all enemies by the Almighty power. It rises like a wall of adamant against the invasion of the spiritual world by the dogma of an eternal predestination of each soul to good or evil. If you refuse the Gospel preached to you, if you think that you are bound, foreordained, necessitated, driven by a power within then you have created your own fate. Much has been determined for you by causes beyond your control; your circumstances, your inheritance, your talents; but one thing has not been determined, what use you will make of them. Much has been ordained beforehand, the conditions of life, the way of salvation by a Redeemer; but one thing is left to you to decide and that is whether you will accept or refuse it."—*Christian Evangelist*

Order your Sunday school supplies from us at once.

"What is the church? It is more than a club for social chat. It is not a drilling-ground for young orators; it is not a theological entertainment, with a program packed with instructions to the minister as to what he shall preach; it is not a debating society for the discussion of the faults of deacons; it is not a repository for the storage of grievances; it is not a battlefield where every sort of contemptible grievance may be fought out; it is not a park where all the loiterers of creation may gather and lounge. It is the marshaling of the forces of the Christian life, and the hurling of them in all their serried glory, like the Life Guard phalanx at Waterloo, against the hypocrites, the corruptions, and the agonies of the world's life."

True Courage.

'Tis easy to stand on a vessel's deck,
On a vessel, snug and trim,
And to watch the foam from her flashing wake,
And the rainbow bubbles swim;
It is easy enough to climb the mast
When hushed is the billow's war,
And the zephyrs play
With the pounon gey
That floats from the highest spar.

'Tis another thing in the murky night,
By the snaky lightning's glare,
To climb and to stand on the dizzy height,
When the tempest's arm is bare;
When the masts are bending low with the strain,
And the canvas all is riven,
And the angry blast
Goes whistling past,
And the flying clouds of heaven.

'Tis easy enough to be brave and true,
With a lying tongue to set us wrong;
When the sky above is a cloudless blue,
And the heart is full of song;
'Tis another thing when the stormy clouds
Are dark'ning over head,
When the angel of wrath
Stoops o'er our path,
And the sky above is lead.

Oh! the Christian who stands thro' his fiery youth,
When the tempter's power is strong,
And who will not barter God's holy truth
For the proffered hire of wrong;
Oh! bring to him not the warrior's meed,
'Tis a fading wreath, and dits; &
Earth has no' gem
For the bright diadem,
That the Lord will give to him.
—A. Thurston.

"Not Given to Wine."

The New Testament qualification for officers is exacting and inalterable. A perfect system of religion cannot be taught or enforced upon the hearts of the people by men whose lives condemn their teaching. Hypocrisy has no power to convert the world. It may gain converts to eloquence, it may group men about personal powers, it may enlist a fellow feeling that makes impenitent people wondrous kind, but the success is short-lived and wholly inadequate to satisfy the souls of those who love righteousness and hate iniquity. In all government, human and divine, law must have its rewards and its penalties. Law without penalty is dead, being alone. The ruler who enacts laws with no penalty to enforce them, virtually strips them of all authority. But he is no more at fault than the church which expects to convert men from drunkenness when its elders, deacons or preacher are given to wine or whisky. The fumes of sour whisky should not pollute the sacred word. No deacon's hand trembling with alcoholic poison should pass the cup of forgiveness. No elder charged with drunkenness should dare preside at the Lord's table. He should shrink from such high-handed outrage upon God's sacred ordinance. Can he forget that for less offence Nadab and Abihu fell before the Lord, offering strange fire, after strong wine had dethroned reason and made them force their polluted and polluting bodies into the tabernacle? Will men deceive their own hearts into thus prostituting

a sacred position? Will they rely upon mercy to efface presumptuous guilt?

It is certain that all officers who drink habitually, or occasionally, violate the law of God. They are standing in the way of success. Professing to represent temperance and righteousness, they in fact represent intemperance. Their own children hoot at their evil doings and despise such empty professions. Only evil can come from such league with sin. The officers of the church are set to condemn sin. When they become notorious for evil-doing, or are recognized as sapping their own health by secretly drinking wine or whisky, it is a disgrace to the cause of Christ to hold them in office. If they do not retire to repent, they should be called upon to vacate an office which their presence pollutes. Shame on the man who will thus stain his own life, block the cause of Christ and still pose as an officer of righteousness and peace to guilty souls! Nothing but a corrupt and vicious public sentiment could tolerate this two-facedness and crookedness in the house of God. The cause is paralyzed by a compromise with sin.—*Apostolic Guide*.

A sound discretion is not so much indicated by never making a mistake as by never repeating it.—*Bress*.

Many Christians have to endure the solitude of the unnoticed laborer. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many workers are those little corners of the newspapers and magazines which describe their labors and successes! Yet some who are doing what God will think a great deal more of at last never saw their names in print.—*Spurgeon*.

Do we know anything of what it is to take refuge from Christ's silence in Christ himself? If we do not, there are great depths of our religion still waiting for our souls to sound. You cry, "O Lord, solve me this problem?" and the solution does not come. "What must I walk in darkness?" your poor soul cries out; and then he comes and takes your hand and says; "He that followeth me shall not walk in darkness, but shall have the Light of Life." In place of the answer to your prayer comes he to whom you prayed. You have not got the solution of your problem; it still floats in doubt. You have not got the sure prophecy of the future; it is hid behind the wavering and trembling veil. You have not got the brother's dear presence for whose life you cried and wrestled; he is walking beside the river of life in the new light of heaven. You have not got what you prayed for, but you have got God! You have the source, the fountain, the sun! You have taken hold of the essential meaning and essence of all these things for which you prayed, in taking hold of him to whom you prayed. In his silence you have pressed back to him. If he had spoken, you might have rested in his words. Now you have pressed back to him. Not in the word he speaks, but in the word he is, you have found your reply.—*P. Brooks*

On Christian Unity.

(Concluded from last Number.)

Secondly Another inference from the views set forth is, that the unity of the church is a spiritual and not a mere numerical unity. The term unity, like the term church, has two applications in Scripture, which though closely allied are materially different. It is sometimes used in its primary sense to denote proper or numerical unity; occasionally in a secondary sense to denote an intimate alliance from the existence of a perfect or substantial agreement. The unity of the Christian community in the apostolic age did not arise from its being numerically one, for it was composed of an indefinite number of distinct churches, or assemblies; nor did it consist in these churches or any number of them being subjected to one earthly head. The body of Christ is, no doubt, one, and so is the human race one; but not as a society or community on earth. Its true spiritual unity has reference to its future existence and appearance in glory. Every member of Christ's "one body" forms a constituent part of a great church or assembly, of which the Head is in heaven. Some of the members of this great assembly have departed this life; some are now living; and some perhaps are not yet in existence. The universal church of Christ may therefore be correctly viewed as one in reference to him its supreme Head in heaven; but it is not one community on earth, and the various schemes that have been devised to connect Christians in different districts of the same country under the same government, whether the government be avowed or merely virtually exercised, have been all but ill attempts to accomplish what was never designed to exist.

Thirdly, As the one body of Christ is to be seen in this world only by representations given of it by individual assemblies of believers, it is in this view that Christian unity and the oneness of Christ's church ought in the first place to be regarded. A Christian church is not a matter of man's device, but the institution of divine wisdom; and from its being a divine institution, we cannot doubt it was designed to answer important ends. Not the least of these ends is the representation it is designed to give of Christ's "one body." But unless the disciples of Jesus are united on Scriptural principles and model themselves in their associated capacity on the churches planted and set in order by Christ's apostles, it cannot be expected that this representation will be truly, if at all, given. The nature and grounds of the Christian union imply that those composing it are of the one mind in the faith; for if not agreed about the foundation of their faith towards God, they cannot have fellowship in the truth; nor can they, without agreement on this important point, engage acceptably in the united worship of the Almighty, "and with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."

But as the churches planted and regulated by the apostles had all these catholic unities, even "one Lord, one faith, one baptism, one God and Father of all," so was there by each of them, a true representation of Christ's "one body."

Lastly: The views of Christian unity exhibited in the apostolic age, compared with the state of things in subsequent ages, appear to teach the lesson that a return to first principles on the part of the disciples of Jesus is the only effectual remedy for the sectarian divisions, jealousies, and

rivalries which have long been the reproach of the Christian profession. Scripture teaches that it is the bounden duty of every one who becomes a disciple of Jesus openly to profess his faith and unite himself with a company of his fellow disciples; in which act it is implied that he solemnly pledges himself to the Lord and to the brethren that it is his purpose to continue steadfast with them in the observance of Christ's ordinances, and to seek to know his appointed place in the spiritual body. Scripture teaches also that it is the duty of every assembly of disciples to bear a testimony for Jesus by the steadfast observance of "all things whatsoever he has commanded;" and to "contend earnestly for the faith once for all delivered to the saints;" while regarding supremely the authority of the supreme Lawgiver, and in true allegiance to him refusing to recognize in matters of religion any human authority whatever. Now were individuals and every separate assembly of disciples to act on their convictions of duty under a sense of responsibility to the Lord Jesus Christ; and were they instead of attaching importance to their connection with a religious party or some particular section of the Christian community, to attach due importance to their connection with the "one body" of the redeemed, it is difficult to see what grounds there could be for sectarian jealousies and rivalry. Under such circumstances, if disciples thought it advantageous to meet in separate assemblies in the same city or neighborhood, there would not be any interference with Christian unity; for as an indefinite number of churches in the same district of country independent of each other, was not considered inconsistent with Christian unity in the apostolic age, neither ought it to be considered inconsistent with it now. A large number of believers is not essential to the existence of a church. As wherever "two or three are gathered together" in the name of Christ, he has promised to be in the midst of them; an assembly of even two or three disciples united in the fellowship of the gospel is, through the fulfillment of this promise, constituted "the habitation of God through the Spirit," as really as an assembly of two or three hundred. It is possible that many of the apostolic churches were not numerous. In the Epistle to the Romans mention is made of "the church in the house of Aquila and Priscilla"; and elsewhere in the New Testament mention is made of other churches in private houses.

Persecuted as the first followers of Jesus were, it is difficult to conceive how they always could have procured accommodation or have met stately for divine worship in large numbers with safety. But to an assembly of disciples, however small, the apostles' words are applicable when they meet to break bread, not less than they were applicable to "the church of God at Corinth." "We the many are one loaf, one body; for we all partake of that one loaf." The one loaf is a symbol of the one body of Christ; and the many, through partaking of it, are represented as one loaf, one body. It is thus the privilege of every assembly of disciples to give a representation in the way divine wisdom has appointed of Christ's "one body," while keeping the ordinances as delivered by the apostles to the churches.

While the unity of the Christian body is represented by every assembly of disciples however small which is united in their profession of the one faith, by each assembly acting on its own responsibility, an independent

testimony is borne for the truth; and love and sympathy are allowed freely to circulate through the whole "household of faith."

There is no doubt an appearance of strength gained by a number of assemblies of Christians in different localities forming a vital alliance as a religious party, or as an association of churches, in which there is an avowed or understood obligation incurred by the members to yield their own convictions on many points, and submit to the decision of one or more leaders. But while there may be advantages arising from a union of this kind, there are also serious disadvantages connected with it. Not the least of these is the liability of the leader or leaders creating dissension or discord in churches, by unwarranted or injudicious interference; and thus by not allowing the churches to act on their own responsibility, becoming virtually "lords over God's heritage." Independent of this source of danger, those assemblies of disciples who are induced to submit to a central authority of this kind are deprived of their privilege of bearing a separate and independent testimony for Jesus. One reason for the Apostles, under the guidance of the Holy Spirit, being led to form an indefinite number of distinct and independent churches instead of one community under one government on earth, was probably that these different distinct churches might all separately become witnesses for the truth. It is well known that a comparatively small number of witnesses bearing testimony to a fact, independent of one another, have much greater weight than the testimony of, it may be, a hundred witnesses, who agree to deliver the particular testimony which has been dictated to them by authority to which they are in subjection. In like manner, an indefinite number of churches among which there is a substantial agreement, though not visibly or in any way connected so as to form a party, but each acting on its own responsibility independent of others, bears separately a more powerful testimony for Jesus; than it is possible for any alliance or religious party, however large, the members of which are under the virtual control of some central power or authority.

But apart from considerations of this kind, whatever supposed or real advantages may arise from such alliances, true allegiance to the Lord Jesus Christ forbids our sanctioning them. One is our Master, even Christ; and as brethren, we are all equal in authority. As the disciples of Jesus, we have no laws to make; our duty is to obey the laws our Master has given us. While individually regarding supremely his authority and in our associated capacity acting on the principles taught and exemplified in the New Testament, we may expect many trials, and sometimes much discouragement; but the path of obedience being plainly set before us our duty is to follow it. Union and unity are greatly to be prized; but in aiming at the attainment of unity, it behoves us to guard against sacrificing one iota of truth. All attempts to gather the children of God "into one" on principles unsanctioned by Scripture must tend eventually only to scatter them more. In following the footsteps of the first churches in Judea that were in Christ Jesus, we may expect to be misconceived of or misrepresented, and perhaps spoken against as sectarians; for so was it with the early believers: they were, we learn, a "sect everywhere spoken against." But if enabled to keep the faith and to bear a testimony for Jesus by walking in the path of obedience, he has prescribed for his followers; though

not receiving the praise of men, it will be enough if we are blessed with the approbation of our Lord when he comes again to be "glorified in his saints and to be admired by all who believe" in him.

Toronto. J. H. McNAIRN.

"Do I now Persuade Men, or God?"

GAL. i. 10.

In addition to what I wrote on having the courage of our convictions, in the last issue of THE CANADIAN EVANGELIST, in "Critic's Corner," I will add a short article on the above passage.

No intelligent Christian can for a moment doubt the propriety of every one who preaches making the great Apostle of the Gentiles his model as far as he possibly can do so. To aspire to the same zeal, the same unwavering faithfulness, ardent devotion and unflinching integrity, is to aspire after the greatest usefulness and the approbation of the Saviour.

In the words that head this article, and their context, Paul is asserting his firm purpose to preach the Gospel in its original purity, so as to please God and benefit man. The original text does not mean: Do I now persuade men, or does God persuade men? but its import is: Do I now persuade men, or do I persuade God? The context also indicating this: Or do I seek to please men? That is, do I try to please men by persuading God to accept of their whims and corruptions of the truth; or do I persuade men to submit to God's requirements without compromise or gainsaying?

The august inauguration of the Gospel dispensation at Jerusalem, when the conditions of pardon were most solemnly announced "once for all," is an assurance that no man can claim the promised blessings of the New Covenant unless persuaded to yield in faith, penitence and obedience to these divinely appointed means. And it is thus that Paul says in the context of the words before us: "But I certify you, brethren, that the Gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." And so sacred and inviolable are its sanctions that he further affirms "But though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed."

How steadfastly he refused to please men is seen in his refusal to circumcise Titus, in compliance with the wish of false brethren, "to whom," he says, "we gave place by subjection, no, not for an hour, that the truth of the Gospel might continue with you."

I leave the intelligent reader to make application of these words to the necessities of the present time. If, through the grace of God, we have sought to comply with the teachings of the holy scriptures in our own persons, do we, as faithfully as the Apostle did, refuse to please men by a compliance with their untaught methods? Do we unflinchingly declare to the enquiring penitent what he must do to be saved; and stand aloof from cooperation with others (no matter how pious they may seem to be) who seek to persuade God, in prayer, to forgive and save the disobedient? May God assist us to imitate the brave and noble writer of the words we have been considering.

E. SHEPPARD.

Those have best learned the meaning of Scripture that have learned how to apply it as a reproof to their own faults and a rule to their own practice.

Brother Lediard's Question.

I am disappointed that Bro. Lediard's question has not called forth a greater number of answers. As a religious people we have a distinct plea, the restoration of primitive Christianity, the oneness of all the followers of Christ, in faith, in obedience, in life. And to further that holy purpose, I would say that we should embrace every opportunity, and make opportunities, to meet with our religious neighbors. It being always understood that we have faith in, and loyalty to, the truth we plead. The position we take is gradually, as it is presented and understood, gaining the attention of people and ministers among our religious neighbors. Wherever we go, as our plea and our name become known, we hear words of commendation, that we "recognize, only, the authority of the scripture in faith and practice," and "take the name which Christ gave to his disciples."

I firmly believe that the truth, as Jesus and the apostles taught it, is being more carefully studied, and better understood by the leading religious teachers of our day, than it was at any time since the days of the Apostles.

Shall we, as a religious people, whose plea is to restore the union of God's people, shun those whom it is our mission to bless, avoid even being friendly, because we feel sure that we have more of truth than they? Should we not rather go—go—go—where there is opportunity, and with good sense and wisdom preach the whole truth. I am convinced that, if we were as wise as we should be, with that knowledge given in the scriptures, we could by meeting with those willing to meet with us, not in sectarian pride in "our position," without giving up one iota of the truth we plead, greatly assist in furthering the cause of Christ. Let us strive, in truth, without prejudice, to rejoice when Christ is preached and the work of our redemption clearly set forth. The plain, full authority of the word of God is working "fast and sure" among the denominations; "creeds" are fast losing their hold upon the religious mind of our day.

We cannot look for these great religious bodies giving up all that is human, in doctrine and practice, and hoary with age, by a single movement, but let us thank God for the progress that the whole truth is making, and in the future be in earnest and faithful. And that day may soon come when the world shall believe, because all the followers of Christ are one.

We should never so forget our liberty in Christ as to say "Amen" to errors that are preached. Our religious neighbors would cease to respect us if we were unfaithful to the truth we plead.

HUGH BLACK.

That Question Again.

DEAR EVANGELIST,—I enclose a copy of our town paper, which contains an article from me upon a subject which is now before the minds of your readers relative to our conduct toward other religious people in their work. I take it that Paul says to me as a preacher, through Timothy, that the result of my labors should be "Love out of a pure heart, and a good conscience, and faith unfeigned" (1 Tim. i. 5) James says, "The wisdom which is from above is first pure, then peaceable" (Jas. iii. 17), and Jude says that we "should earnestly contend for the faith which was once delivered to the saints." Subsequently he assigns a reason for it. I cannot keep a good conscience and trample over specific commands of Christ and take up human methods in matters of salvation,

redemption. The first and greatest command is love to God. The proof of that abiding in one is to respect His Word (Matt. xxii. 37, 38; 1 John v. 2, 3). The second command is love for our neighbor, and I am certain that cannot mean to use guile and lead astray. God forbid.

The Methodist pastor here began a revival assisted by two young women serving as evangelists. They were from a distance. They preached perfect holiness (the state we all ought to be in) and claimed themselves to be sinless and to be able to assist others to attain the same state. I believe this is true in part—we should preach holiness. All systems have truth. As regards the perfect state I have to meekly bow and say "not yet, Lord." "He doth into light retire, but to lift me higher." I am not discouraged, but I have "a thing or two" to do yet.

Their method was to open with song and prayer, deliver a short address, then invite all Christians and seekers forward for a season of prayer and agonizing; Christians to seek a second work of grace and become wholly sanctified, and sinners to seek pardon. That season was protracted thirty minutes and longer. I did not take part in their altar service.

A young man of this town, who is in every way a worthy young man, religious, earnest and honest, a young student at law, told me that my letter was just as he would have written. He said he thought the "disgraceful behavior" was in that religious performance. J. B. LISTER.

Minnedosa. [Lack of space prevents us from inserting Bro. Lister's letter to the Minnedosa Tribune. In it he defends himself from the charge of "disgraceful behavior" in not taking part in the services at "the altar" at a Methodist revival.—ED. EVANGELIST.]

What the Disciples in the States are Saying and Doing.

COLLINGS AND CLIPPINGS FROM EXCHANGES.

The following clipping from the Christian Evangelist will give our readers an idea of what is going on in the States among our brethren.

Nine added in A. B. Moore's meeting at Payson, Ill., in 11 days.

Our meeting all right—62 added to date. Bro. M. R. Elder is an excellent co-worker. G. W. PEARL.

Ashland, Ill., March 28.

Twelve additions—11 by confession—in J. M. Hoffman's 15 days' meeting at Cape Girardeau, Mo.

D. M. Kinter closed his meeting at Scranton, Pa., with 22 additions. He is now at Larksville, Pa.

Thirteen accessions here yesterday; 12 confessions, 89 in all.

J. V. COOMBS.

Goshen, Ind., March 28.

Clements and Swartz opened up at Dowagiac, Mich., March 27.

Telegram: Seven last evening. Total two hundred and twelve. Sweeney well. JAMES SMALL.

Columbus, Ind., March 28.

Meeting continues with good interest—32 additions to date.

H. C. LEMON.

Glenswood, Ia., March 21.

J. A. L. Romig is in a good meeting at Neos City, Kansas, with 80 additions up to March 26, 60 by confession.

Meeting still in progress; great interest. Bro. Northcutt is a power for good. About 12 have joined.

J. W. HOLLADY.

Carrollton, March 26.

E. J. Hart, with his daughter as

singer, is in a good meeting at Somerset, Pa. They will go thence to Brad-dock to assist pastor T. V. Brown in a meeting.

Meeting closed last night with 46 accessions, making 113 added within the last year. W. W. BURKES.

Humeston, Ia., March 25.

We have with us Bro. Patman, of Ohio. He is 22 years old, but a noble preacher. Sixty-nine additions up to last Wednesday night. We have employed him for one year beginning Feb. 1. J. F. WINTERS.

Red Cloud, Neb., March 12.

"Uplike and Hawes will be in Lincoln, about April 1st. Bro. U. has been sick."—Bethany Heights Star.

Seventy-one additions in two weeks in I. J. Spouner's meeting at Winchester, Ky.

Sixty-two additions by March 10 in W. A. Foster's meeting at Woodland, Cal.

Closed a 15 days' meeting at Cisne, Ill., with 21 additions, 8 the last day. Cleared up old difficulties and ordained new elders. J. R. SPACK.

Kureka, Ill., March 24.

The Secret of Health.

Don't worry. Don't hurry. "Too swift arrives as tardy as too slow." "Simplify!" "Simplify!" "Simplify!" "Don't over eat. Don't starve. Let your moderation be known to all men." Court the fresh air day and night. "Oh, if you know what was in the air." Sloop and rest abundantly. Sleep is nature's benediction. Spend less nervous energy each day than you make. Be cheerful. "A light heart lives long." Think only healthful thoughts. "As a man thinketh in his heart, so he is." "Seek peace and pursue it." "Work like a man but don't be worked to death." Avoid passion and excitement. A moment's anger may be fatal. Associate with healthy people. Health is contagious as well as disease. "Don't carry the whole world on your shoulders, far less the universe. Trust the eternal." Never despair. "Lost hope is a fatal disease." "If you know these things, happy are ye if ye do them."—Lives of Life.

Govern your thoughts when alone, and your tongue when in company.—Thomas a Kempis.

We would advise all of our readers to apply this test to their spiritual life. Let us not be deceived. In so grave a matter nothing but certainty should satisfy us. If there are nominal church members who read these lines, who are conscious in their own souls that they do not pray, really and truly, and that they have no desire or spiritual appetite for prayer, and who do not love the "sweet hour of prayer," either alone with their God, or in the prayer-meeting with their brethren, they may well doubt the reality of their conversion, or at least the security of their present position. Once awakened to a sense of their danger and an earnest inquiry instituted for a remedy, there is hope that such persons may be brought into a really Christian state, which their evidence of conversion will not be confined to the record in the church book, but will be found in their own hearts and lives. They will have the witness within them of their acceptance with God. The habit of daily secret prayer among professing Christians would do more to clear away doubt, strengthen faith, brighten hope, perfect character, and increase Christian joy, perhaps, than any other one thing. We therefore most heartily commend it to all of our readers.—Christian Evangelist.

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No more valuable contribution to our literature has appeared in recent years than this superb series of articles, originally issued in the Christian Standard, and now published in book form in response to a general and urgent demand. Nearly the entire first edition has been subscribed for before the book goes to press. One of our readers writes: "Nothing that I have read, from A. Campbell down, equals the eloquent, dispassionate and convincing serial now emanating from our greatest living champion of the ancient gospel." It is certain to have an immense sale, and should be in the home of every Christian in the land, as it will undoubtedly exert a powerful influence for good wherever it goes.

N.B.—Especially suitable for the unconverted and those unacquainted with our plea.

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- 1. The Place and Power of Prayer in Evangelism. (Text, Acts vi. 4.)
2. Hearing the Gospel. (Text, Isaiah lv. 8.)
3. Repentance. (Text, Luke xxiv.)
4. Faith and Life. (Text, Galatians ii. 20.)
5. The Good Confession. (Text, I. Timothy, vi. 12.)
6. The Baptism of the Believer. (Text, Acts viii. 12.)
7. Conversion of Young People. (Text, I. Timothy iii. 15.)
8. The Penitent Robber. (Text, Luke xxiii. 42, 43.)
9. Glorifying God in the Name Christian. (Text, I. Peter iv. 16.)
10. The Fear of Hell. (Text, Matthew x. 28.)
11. The Self respect and Salvation of Young Men. (Text, Mark x. 17, 22.)
12. The Possession and Practice of Righteousness. (Texts, Matthew v. 6, I. John iii. 19.)
13. Crisis of Decision in Conversion. (Text, Acts ii. 40.)
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EVERY PREACHER, SUNDAY SCHOOL WORKER, and in fact every BIBLE STUDENT should have one.

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

OUR SPECIAL OFFER.

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

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

THE EVANGELIST PUBLISHING COMPANY, 11 RICHMOND STREET WEST, TORONTO.

THE *Canadian Evangelist*

PUBLISHED SEMI-MONTHLY
BY THE
Evangelist Publishing Co.
11 RICHMOND ST. WEST, TORONTO.

Terms \$1.00 per annum in advance.

GEORGE MUNRO Editor.
DONALD MUNRO, Business Manager.

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

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

Remittances sent by post office order or registered letter will come at our risk.

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TORONTO, APRIL 15th, 1892.

CHANGE THE ADDRESS.

Our Business Office has changed from 55 Yonge Street Arcade to 11 Richmond Street West. All correspondents will please govern themselves accordingly.

Home Missions.

THE MAY COLLECTION.

In addition to what was said in last number under the head of "Home Missions," we desire to present a thought or two by way of impressing upon our readers the importance of heartily supporting the Co-operation. We assume that the object the Co-operation has in view, as explained in our last issue, is one that our readers sympathize with, and would like to see furthered. Disciples, when they are Disciples indeed, believe in propagating the truth, and are not content unless some effort is being put forth in that direction. The intense propagandist spirit of the old Disciples is unfortunately not so conspicuous in their children and grandchildren. One does not find that fine hatred of sectarianism, and that eager passion for Christian union so highly developed among the younger Disciples of our day. At the same time, it is but fair to say that our young people are not without zeal and not devoid of an anxiety for the progress of the cause. But one misses that clear perception of the differences between the pure Gospel of Christ and denominationalism, and that urgent demand for an aggressive proclamation of apostolic doctrine that so strongly characterized the pioneer Disciples. We should like to see that noble spirit awakened in the young, which led the fathers to labor and suffer for the truth. We fancy that were such the prevailing spirit among us, it would not be difficult to raise money for Home Missions. We should be happy to hear of our preachers taking special pains to instruct the young Disciples in the first principles of the doctrine of Christ. We can assure them that they would find it a delightful task, and the young people would rise up and call them blessed. It is a mistake to take it for granted that the young people understand these things.

But what about the May Collection? Just this, it should be the largest collection in our history. Why so? Because the Board of Managers have undertaken more this year than ever before. Why did they do that? Because they could not help themselves. Take the London mission, for example; a Christian with faith half that of a grain of mustard seed would not have ventured to say "Do not undertake that work, you can't raise the money." The Board believed it was the Lord's will that that enterprise should be supported, and so in faith they took hold of it. And, of course, the Disciples in the Province will stand by them. Churches and individuals know about how much they have

been in the habit of giving; now let us respectfully suggest that all should double their gifts. This may be too much for some, but in most cases it will not. Really, friends, when we calmly reflect upon the spirit and amount of our offerings for missions we have very little reason to congratulate ourselves. How often is it a trifle lightly given! What is wanted is that all should give seriously and religiously according to their ability. Let it be so on this occasion.

Whether the collection will be small or great depends very largely upon the elders and preachers. There is a good deal even in the way in which the collection is announced. A cheerful and sympathetic notice will almost ensure giving of a like character, and when a hearty and interesting address is made before the collection is taken up the result will always be gratifying. There are several misconceptions which the preachers should seek to remove where they exist. One is that the Co-operation is devoting itself to the cities and towns to the neglect of the country districts. At present the mission points are in cities and towns mainly it is true. But why is it so? Because formerly the cities and towns were neglected by our brethren to the great loss of the truth. And now it is necessary, if the cause is to be built up in cities and in towns, that the country churches should support missions in cities and towns, and for our part we have admired the way in which the churches in rural districts have cheerfully entered into the work of establishing churches at central points. All honor to them for their broad and liberal spirit, and for their generous contributions to the good cause. Another idea more or less prevalent is that the Co-operation is a party to raising exorbitant salaries for the preachers at the mission points. The salaries are only such as are necessary to enable the preachers to support their families in a respectable way, and no reasonable person can object to that. Again, it is sometimes complained that appeals from points quite as promising as those being assisted are rejected. That may be; but what then? Simply this, that it is impossible to aid all those seeking help from the Co-operation. A selection therefore has to be made, and if occasional mistakes should be made and the less promising assisted, that would be no just reason for not supporting the Co-operation. And then it should be remembered that when once the Co-operation undertakes to support a certain point it is not desirable to discontinue supporting it until it becomes self supporting, or until it is concluded that it cannot be made so in a reasonable time. A consideration of this point will sometimes forestall adverse criticism of the Co-operation. We must close here for the present with two remarks; first, we believe that all connected with the Co-operation, especially the board of managers, are desirous of doing the very best they can to further the cause of Christ; second, let us all, preachers, elders, brethren, sisters, young and old, give the truth as we understand it a mighty impetus by doing all in our power to make the collection on the first Lord's day in May worthy of the cause we plead and the Lord we serve.

Notice.

The editor of this paper has recently received communications from a number of churches, making enquiry as to available preachers. Some desire experienced men, others are looking for young men with a little experience. Particulars will be cheerfully furnished upon application.

Our Religious Neighbors.

In considering the question propounded by Bro. Lediard, it will occur to those accustomed to seek for precedents in the New Testament to enquire whether any light is thrown upon the matter by the apostles of our Lord. Can we learn from their method of treating those who differed from them religiously how we should conduct ourselves towards those not of our faith and order? We think that an examination of the book called "The Acts of the Apostles," will furnish not a little instruction on this question of every-day practical importance. And right here we wish to observe that those who have dealt with the question in our columns have presented principles rather than specific rules. And that is not to be wondered at. It indicates that the writers have done some thinking on the subject, even if they have not had personal experience of the difficulty of determining just how far to go in the way of cultivating friendly relations with the denominations. Very few, if any, of our people would venture to lay down cast-iron rules to guide their brethren in this regard. They would say, we must consider whether in doing thus-and-so we compromise the truth, or stultify ourselves.

As we survey the Acts of Apostles we find that the Apostles used every opportunity of proclaiming the truth, that they spoke with equal boldness before high and low, that they did not withhold the truth for popularity's sake, nor from fear of persecution, and we notice that while they were uniformly courteous, they could be severe when the occasion required it. In all these respects we should follow their example.

To be more specific, let us note their procedure with the Jews who believed not. Their custom was to visit the places where Jews were in the habit of assembling, notably the synagogues, and when an opportunity was given they would preach the Gospel of Christ, and would continue to do so until those having control of the synagogues would intimate that such teaching would no longer be tolerated within their jurisdiction. The Apostles would then retire, not however without giving their testimony in all plainness and honesty against those who "opposed themselves and blasphemed." Is there not a lesson for us here? In approaching Gentiles, we find that the Apostles were considerate and conciliatory, continuing with them and preaching the truth to them so long as allowed to do so.

And to come nearer to the subject before us, How did the Apostles deal with those disciples who were in error in theory or in practice? Take the case of Peter when he was criticised for having fellowship with Cornelius and his friends. Peter's critics were in the wrong of course. Did he make a furious attack upon them? No, not though he was an inspired Apostle. He simply recited the facts in the case, told them the truth about the matter: they accepted his word and rejoiced in the increase of their knowledge. Is there not a lesson for these days here? Again, consider Apollos, who was imperfectly instructed in Christian doctrine, though a devout and zealous believer; when Aquila and Priscilla discovered that his knowledge was imperfect: "they took him unto them and expounded unto him the way of God more perfectly," while he, for his part, evidently thankfully received the increase of knowledge and with unabated zeal devoted himself to the Lord's work; and in like manner those twelve (or about twelve) disciples at

Ephesus whom Paul instructed more thoroughly in the truth, how promptly they put in practice the new knowledge they received? Do these instances not show us the path of duty now? Our religious neighbors we consider imperfectly instructed in the truth; they practice what the scriptures do not require; they do not practice what the scriptures do require. Be it ours, in every lawful way, to "expound unto them the way of God more perfectly," and let us never place ourselves in circumstances that would give ground for the suspicion that we esteem that of little account which the Word of God places a high value upon. What would the Apostle Paul do were he to enter a Pædo-baptist church when an infant was being sprinkled with water in the name of the Father, Son, and Holy Spirit? Would he protest? Yes, verily. Would his protest be heeded? We grieve to write that we do not feel certain that it would be. What would the same grand man do were he to hear a professed minister of the Gospel teach that "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death"? Would he protest? Most assuredly he would. And so we might go on with such instances. But time and space admonish us that we must defer further remarks on this interesting question. We ask our readers to study it along the scriptural lines we have indicated, believing that by so doing such conclusions will be arrived at as are in harmony with the truth.

We clip the following from the *Christian Commonwealth*:-

Lecturing last week at Lockwood, Huddersfield, on "Incidents in the Life and Labors of the late Rev. C. H. Spurgeon," the Rev. W. Stott, late of the Metropolitan Tabernacle, said Mr. Spurgeon had his trials; but his darkest sorrows and bitterest griefs came from his own church; for one great spirit after another went down like falling stars, in each case an inordinate love of wine being the cause of their downfall.

Many a preacher has had similar experiences with those who would tarry long at the wine.

Do we hear somebody say: "It is money, money, nothing but money!" Well, that's so, or at least, it's a good deal that way. And don't you find it that way about the house, about the farm, about the shop, about the office, etc., etc., etc.? And you have to keep shelling out, shelling out, don't you? Of course you do. And why should it be considered a strange thing if the cause of Christ makes constant demands upon our purses? And, by the way, brother, which of us has hurt himself in paying out money for the Lord's work? Echo answers, Which? It is not that kind of expenditure that hurts us, but other kinds that most of us know of right well when we are candid with ourselves.

Here is another item about Mr. Spurgeon:-

Writing of Mr. Spurgeon in the New York *Christian Advocate*, the Rev. John B. Gould says that, in conversation, the great Baptist preacher gave his reasons for never visiting America, as follows: "You know that I believe in and advocate open communion, and I have had committees wait upon me and say that if I visited America I would 'scatter fire-brands and death' among them, and while they were glad to call me a Baptist on this side of the water, they did not wish me to disturb their peace at home. Therefore I shall never visit America."

One cannot but speculate on what the consequence would have been had

the great preacher visited America and advocated open communion in Baptist churches.

Here is a fine thought well expressed:-

God's almightiness is sent to us as a pledge; not that it may do everything for us, but that it may awaken our strength and call up every energy we possess and consecrate it to the high and solemn service of the great Lord.—*Selected.*

And we also take a little space in this department to remark that the first Lord's day in May is Home Mission day with the Disciples in Ontario. Do not forget it, gentle reader, and in the meantime be making up your mind how much you ought to give. You surely will not feel comfortable if you only give five cents when you might give five dollars. Of course, if you cannot give more than five cents do not feel un-comfortable about that.

These words from the *Christian Evangelist* are quoted with unusual pleasure:-

Our conclusion, then, is, that the disposition to deprecate an honest, courteous, but firm and unwavering advocacy of the fundamental truths and principles underlying our own religious movement, as too denominational, and to seek after so-called "undenominational" papers, which have no interest whatever in the work we are doing, is an unhealthy sign. It is not a protest against the evils that are to be remedied, but a surrender to them and an abandonment of a plea for unity among Christians which now, more than ever, is attracting the favorable consideration of wise men in all religious bodies.

Those Disciples who have so much loving-kindness that they cannot endure the courteous advocacy of the truth are not much account in this world, and we do not believe they will occupy a very high position in the world to come. We prefer the kind-of-people who love the truth well enough to fight for it.

Our Omnibus.

NANKIN HOSPITAL FUNDS.

Previously reported	\$39 50
Mrs. Thom. Cook	1 25
J. R. Smith and wife	1 00
Mrs. D. McGill	1 00
T. R. Butchart and wife	5 00
Miss Sadie Ballah	2 00
Friends, Galt	50

We should be very happy if about fifty of our friends would send in a dollar apiece to this fund within the next ten days. Who is there that would not like to have one dollar invested in Dr. Macklin's hospital?

SUNDAY SCHOOL STATISTICS.—Bro. Amos Tovell, of Warton, chairman of the committee on Sunday schools, will be very much obliged to the officers of the Sunday schools, if they will return to him at once the blanks he sent them, properly filled up.

Our big journalistic brother of St. Louis, Mo., to wit the *Christian Evangelist*, has the following complimentary reference to this paper in a late issue:-

THE CANADIAN EVANGELIST, Toronto, Canada, has moved from 55 Yonge St., Arcade, into much more commodious and comfortable quarters at 11 Richmond St. west. It is a good paper, is doing a good work for the Disciples in Canada, and is worthy in every way of their cordial support, and we are glad to note its increasing prosperity as indicated by the recent change in its quarters. We would also call attention of our Canada brethren to the fact that THE CANADIAN EVANGELIST handles all the publications of the Christian Publishing Co., and can furnish them at as reasonable rates as can be obtained here.

We would again ask our friends in writing for the press to be very careful about the spelling of proper names.

Do not omit to read and consider the editorial on Home Missions, and the Co-operation notes in this issue. And then ask yourself whether you are doing all that you can to advance the cause of Christ in this country.

Re BRO. LEDIARD'S QUESTION.—I regret that while trying to shorten the "Parable" in last number, its point was left out: fourteenth line from top, it should read, after the words "told his wife," the seed was badly mixed with wild oats. GERRON.

Church News.

WILKINSON, April 11.—One confession here last night. AMOS TOVRELL.

COLLINGWOOD, April 11.—One confession and baptism last evening. C. S.

LONDON, April 11.—Spoke last night to a crowded house on the "Divinity of Christ." T. J. FOWLER.

GRAND VALLEY.—Building operations have begun at this place. The new house is expected to be completed about the middle of September. S. WOOLNER.

HAMILTON.—The writer has accepted an invitation to preach for the church in Hamilton, and expects to begin work there about the first of June. He also takes this opportunity of making his best acknowledgments to other churches that have solicited his services. G. M.

WEST LAKE.—On the 10th, 17th and 18th ult., we held services in Picton. The audiences were small but were made up of attentive listeners. We trust good seed has been sown which in due season will bring forth fruit to the glory of God. There are at present fourteen Disciples in the town. One reclaimed since last report. April 6th, 1892. A. C. G.

GLENCAIRN, April 6, 1892.—We closed a five weeks' meeting here, on 27th ult., with nineteen added, and the church confirmed in the Faith. Bro. C. J. Lister, who was the preacher, displayed consummate skill in wielding "the Sword of the Spirit" and sustained the interest of the people to the last meeting. This "Old Soldier of the Cross" should be kept constantly in the field, and we strongly recommend him to churches desirous of holding a series of meetings.—Cov.

BOWMANVILLE.—At the Disciples' Church, Friday night, Rev. A. W. Conner, of Toronto, gave an interesting lecture on "The Ideal Man." The speaker enforced many practical lessons, brightened by humor, as well as showed that that man is ideal who is Christian, and Christian as he is thoroughly practical. Mr. Conner is an able speaker, combining wit and earnestness in a great degree. The lecture was given by the Y. P. S. C. E. and was the first of a series which will be given monthly.—West Durham News.

GEORGETOWN.—On Monday, 7th ult., Bro. Weaver commenced our meeting, but could only remain five days, owing to his duties at home, which we very much regretted. He intended, however, to return in a few days, but was prevented through sickness. While with us, the attendance was

fair, and the interest increasing, notwithstanding that the roads were almost impassable, and a Union Temperance Meeting going on at the same time. He is a workman that needeth not to be ashamed, rightly dividing the word of Truth, giving to each a portion in due season. He seems to thoroughly understand the work of an evangelist. Bro. Baker succeeded, remaining fourteen days, and although suffering from the effect of la grippe did not spare himself, preaching every night and three times a Lord's day, and visiting through the day from house to house. The immediate result was the conversion of two young women, several others almost persuaded, and the church very much edified and encouraged. We trust that the good seed sown will soon bear much fruit. Bro. Baker is specially gifted for evangelistic work. It seems to me that more of his time should be devoted to that particular work. Brethren, pray for the success of this church. We are weak financially, but are determined, if possible, to see the cause built up in this place. D. McKECHNIK.

Co-operation Notes.

Table with 2 columns: Name and Amount. Includes Bessie Parkinson (\$3.00), T. B. Knowles (5.00), D. Harris (5.00), John Marritt (5.00), Mrs. R. Henderson (1.00), T. W. Klinck (10.00), John Hamilton (5.00), Lizzie V. Riach (5.00), Mrs. Riach (5.00), Jennie Moot (1.00), G. Wells (5.00), Joseph Watson (2.00), Church, Rodney and W. Lorne (6.00).

The first Lord's day in May is the day on which the churches are asked to take up a special collection for home missions. But some other Sunday soon after that will do. The main point is that the collection should be taken up.

Envelopes have been prepared and will be sent to the churches. It is hoped that the parties receiving them will take pains to distribute them carefully among the members of the congregation not later than April 17.

The board would respectfully ask the preachers and elders to commend the home mission work to the congregations. Usually it is found that those who are acquainted with the work are interested in it, and disposed to help it. A stirring sermon on April 24, and a rousing appeal on May 1, will almost certainly insure a good collection. The board feel that they have a right to solicit this assistance from the elders and preachers.

As to the immediate needs of the Co-operation the board would inform the brethren that in order that all demands may be met by the annual meeting, 3500 over and above all unpaid subscriptions is yet required. Our friends will understand that this means a strong effort on their part. It is very desirable that the mission year should close as heretofore with a balance on the right side of the ledger.

In previous years a goodly number of brethren and sisters have made personal contributions to the mission fund. And so far this year we have not fallen behind other years in this respect. Still there are others who are hoping to hear from. We trust not to be disappointed. We have been especially interested in the gifts of isolated Disciples, inasmuch as they indicate loyalty to the truth and zeal for the work on the part of those who do not

enjoy the fellowship of their own brethren in church work and worship.

Let us have a large and hearty response this spring, brethren. It will not only bless those who receive aid, but also those who render it, and will undoubtedly give an impetus to our efforts in this country that we shall all rejoice in.

GEO. MUNRO, Cor. Sec.

To the International Y.P.S.C.E. Delegates.

The Christian Endeavorers in the Church of Disciples, on West Fifty-sixth street, New York, send greeting to the young disciples of Christ everywhere.

We cordially invite you to meet with us in our Sunday school at 9.30 a.m., in our church services at 10.15 a.m., in our Christian Endeavor meeting Lord's Day at 7 p.m., and in the mid-week prayer and conference meeting on Wednesday evening at 8 o'clock, whenever you are in New York.

You are also invited to make the Church of Disciples, No. 323 West Fifty-sixth street, your headquarters during the great Convention, July 7-10, 1892, to be held at the Madison Square Garden, Fourth avenue and Twenty-sixth street. A committee will be in constant attendance at the church.

How to reach the church.—From downtown take any uptown horse car and get off at Fifty-sixth street. The church is on Fifty-sixth street, two hundred feet west of Eighth avenue. The Sixth avenue elevated railroad will put you off at Fifty-eighth street and Sixth avenue, or at Fifty-third street and Eighth avenue. The Ninth avenue elevated railroad will put you off at Ninth avenue and Fifty-ninth street. It is but a few minutes' walk from any of these stations to the church, but the most convenient is Fifty-third street and Eighth avenue.

HENRY MILSON, ALFRED SHORT, President, Secretary. ROBERT C. DYKES, Chair, Social Committee.

The May Collection.

DEAR BROTHERS AND SISTERS.—The importance of sustaining the work of preaching the truth we believe should not require to be pressed upon your attention. I believe every Disciple in Ontario is desirous, anxious to extend the kingdom of our Redeemer. The only obstacle appears to be a want of preachers and the means to sustain them. God has blessed us, and is richly blessing our efforts, wherever we faithfully preach his truth. At every point which is being sustained by your assistance there is much to encourage. Have we each one done what we could? It is true, we are not numerically strong, nor rich in this world's goods, but we should "be rich in faith toward God"; and in view of our responsibility as stewards of our Father's bounties, give as he has enabled us. The Board is in great need of money to pay those who are laboring at the different mission points. Without your help, brothers and sisters, the work, so hopeful, cannot go on. In the past you have done nobly, and has not God blessed you? and do not all enjoy very great satisfaction knowing that they are co-laborers in the good work. Trust every preacher and every elder will realize his responsibility and lay this matter faithfully before the churches; then let each brother and sister "lay by as God hath prospered you," and on the first Lord's Day in May, or some date before the annual meeting, gather all the offerings and forward to Bro. Munro. Many new points are patiently and prayer-

fully waiting to be assisted. The future is bright with promise for the cause we plead. I pray to God that we may each be faithful, and "do that which is right and well pleasing in his sight."

HUGH BLACK.

Letter From Japan.

E. SNODGRASS.

When a nation can boast of an election day it can claim some degree of self government. The 16th of this month was election day in Japan. It will be remembered that the Emperor, last Christmas, dissolved the Parliament and appointed a new election. The cause of this dissolution was the determined opposition of the two Liberal Parties which had a majority in the Diet, and which set aside some of the bills of the Government. The object of the new election was to defeat the Liberals and elect a house of government supporters, hence the contest might be said to have been between the Government and the people. The contest was very bitter. Mob violence was resorted to on both sides, the police even interfering to prevent a fair election. The casualties are 23 killed and 161 wounded. More were killed and wounded on the side of the Liberals, showing that the Government party exercised the greater violence.

But the strength of the people's party in the next house has not been much weakened; for 137 Liberals are returned against 73 Government members. However, among these there are some elected as independents, and it is not known just where they may stand.

There were 144 old members returned, and 158 new members. As to professions and callings the members are classed about as follows:—

Table with 2 columns: Profession and Number. Includes Officials (28), Farmers (114), Journalists (17), Lawyers (23), Ex-officials (11), Business men (23), No profession (35), Bankers (7), Physicians (3), Scholars (1), Authors (0), School Masters (2), Judges (2), Priests (3).

It is seen that the gains have been in the official class. The Emperor occupies an unenviable position. And it is exceedingly unfortunate that the politics of the country is divided into the Government party and the people's party, and that the Emperor is at the head of the former.

Last year 6,950 Japanese emigrated to the Sandwich Islands, and their population there now numbers 13,297. The native population of the Sandwich Islands is on the decrease. This may point to a time when the population of these Islands will be almost entirely Japanese.

It was stated in a secular paper not long ago that the Protestant native Christians here numbered 58,000. I know not by what authority such a statement is made. At the end of 1890 the mission statistics reported 32,380 members. And last year's work has been exceedingly difficult and slow. The people have been so much excited about political matters that little time is left to think about God and eternity. The statistics for 1891 have not yet been published.

Some Japanese citizens propose to erect a monument in Yokohama to the memory of Commodore Perry, who opened the gates of Japan to the western world, and introduced to the Land of the Rising Sun its learning and religion.

The Japanese Government heretofore has been very indifferent as to foreigners going into the interior. Hence the law regulating the granting of passports for that purpose has often been unscrupulously violated by foreigners who have gone beyond treaty under any kind of pretext. Native Japanese churches were granted the right to employ, through their officers, a foreign missionary to preach for them. In this way a missionary could obtain a passport to reside beyond treaty limits. This law had only been in operation a short time; now we hear that no more such passports will be granted. Again, many foreigners have gone into the interior and opened a class in English as a kind of school in the name of a Japanese, and in this way obtained passports. Now we hear that this matter is to be investigated and no more such passports will be granted. Only passports will be granted to foreigners who are teaching in bona fide schools recognized under the Government. These steps are causing some talk in missionary circles.

The small-pox is raging in Tokyo. Our 100 cases are reported daily. Two missionaries have died with it, and others are suffering with it. While the officers of the government take precautions to check its spread, yet it continues to go abroad; and the carelessness and filth of the people affords every facility. Some missions have for the time closed their Sunday schools. Thus in various ways the work of the Lord is hindered in foreign lands.

No. 14, Tankiji, Tokyo, Japan, Feb. 20, 1892.

Literary Notes.

CHARLES SUMNER, THE SCHOLAR IN POLITICS. Vol. VIII. "American Reformers" Series. By Archibald Grimke. Cloth, 12mo, 414 pp. With Portrait and Index, \$1.50. Funk, & Wagnalls Company, New York, London and Toronto.

America has been fortunate in producing great men at every crisis of her short but eventful history, and in the foremost rank of her great names—aye, of the great men of the nineteenth century—we must place that of Charles Sumner. This name stands for inflexible principle—the kind of principle that does not tolerate any compromise with wrong-doing, that will ever assert itself for the right, though the heavens fall.

Webster, the great New Englander, dared to compromise with the South; and many people deemed the matter settled and the Union saved, until Sumner, in a voice that rang through the nation, pronounced the overfamous dictum: "Nothing, sir, can be settled which is not right!" Here we have the key to the character of the man; the clue to his most significant position in the Abolition movement: the determinant factor of his place in history.

Archibald Grimke has treated his subject worthily; his control of language, his familiarity with the history of the time, his passionate sympathy with the Abolition movement, and his warm appreciation of his subject rendered him exceptionally qualified for the task. The author is an able writer; he excels in biographical work, and the present volume sustains his high reputation.

The book is well calculated to fire the spirit of patriotism in the youth of our land by holding up for their study an American who, recognizing the evil of his times, became through the exercise of his lofty principles, by his self-abnegation and inflexible purpose, largely instrumental in overthrowing it.

Foreign Missions.

Contributions.

Table with 2 columns: Location and Amount. Includes entries for Mantola, Church, Portage la Prairie, Ontario, Church, St. Thomas, etc.

Official News From the Foreign Society.

The Executive Committee met in regular monthly session in Room 55, Johnston Building, Cincinnati, Ohio, March 19, 1892.

FINANCES.—The receipts for the month amounted to \$9,982.62; the disbursements to \$6,225.22.

NOTES FROM THE FIELDS.—W. P. Bentley writes: "The work in Shanghai is exceedingly important. This is really the most important commercial city in China."

England.—W. T. Moore has been ill, but is muc better. When he wrote it was his purpose to return to London from the Isle of Wight.

Very earnest efforts are being made now to pay off all the indebtedness.—F. W. Troy writes: "I baptized three men on Sunday night."

ONE HUNDRED THOUSAND DOLLARS THIS YEAR.—The desire that this amount be raised is almost universal. Nearly every letter that comes to the Mission Room alludes to it.

lectures on social and religious subjects. On Sunday afternoon the subject of the lecture was 'Outcast London, or how the poor live.'

Turkey.—G. N. Shishmanian writes: "The Turkish Government published a notice a few days ago that all the schools and places of worship that fail to obtain a government permit within six weeks shall be closed."

THE MARCH COLLECTION.—The reports to date are very encouraging. It is plain that the missionary spirit is extending in ever-widening and in ever-deepening circles.

ONE HUNDRED THOUSAND DOLLARS THIS YEAR.—The desire that this amount be raised is almost universal. Nearly every letter that comes to the Mission Room alludes to it.

reach the limit of our ability. But to raise the amount proposed we must give nearly twice as much as we gave last year.

A. McLAN, Cor. Sec. P.O. Box 750, Cincinnati, O.

Married.

NODWELL—MARTIN.—At the residence of the bride's parents, East Garafraxa, April 6, 1892, by S. Woolner, Andrew Modwell and Rebecca Martin, both of East Garafraxa, Ont.

ROBSON—BALMER.—In Portage la Prairie, Man., by A. H. Finch, at the residence of the Hon. Francis Ogilvie, uncle of the bride, James Wells Robson, a native of Calcutta, India, to Jane Balmer, formerly of Ridgetown, Ont.

Obituaries.

Hicks.—Died in her seventy-fifth year, on March 26, Sister Harriet Hicks, relict of the late James Hicks. She, who served her Master faithfully for so many years, was one of the charter members of the West-Lake Church of Christ.

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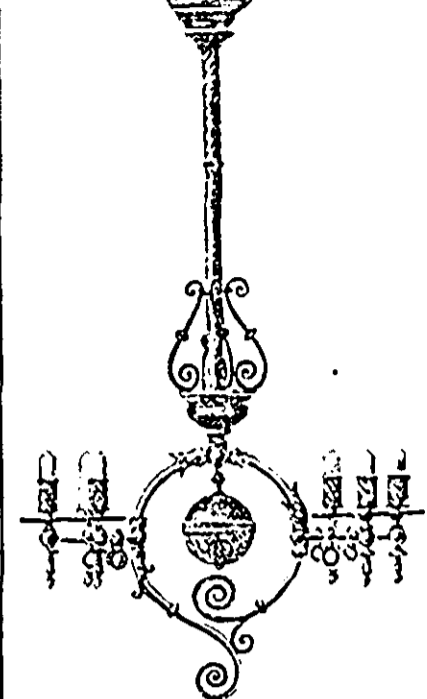
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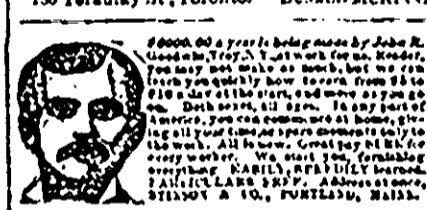


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