

Duncan Robertson

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# The Canadian Evangelist.

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

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## THE Canadian Evangelist

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

### Creeds, Divine And Human.

Which of the two ought we to prefer? There is a composition, said to be of very ancient date, called the Apostles Creed. So far as I remember it, it contains Scriptural truth. But there is one better deserving the name found in the 4th chap. of the Epistle to the Ephesians, the first six verses; because we know it was written by an Apostle. It has a perfect number of items, seven. The writer, let us say the inditer, evidently assumes that the saints and faithful ones holding under the Head those seven truths ought to keep the unity of the spirit in the bond of peace. The points are: 1. One body; 2. One Spirit; 3. One Hope; 4. One Lord; 5. One Faith; 6. One Baptism; 7. One God and Father of all. These points, being held intelligently and reverently by any number of saved men and women, are in every way calculated to bind them together in peace and love. But should any one want a more extensive creed, let us note what the same writer prescribes in order to make men wise unto salvation (2 Tim. iii. 14-17), namely, the holy Scriptures; through faith in Christ Jesus. He says all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

Now we cannot desire for ourselves or for others more than perfection. We are not Romanists and therefore do not believe in works of supererogation.

It has as we know been the dream of Kings, Popes, Cardinals, Archbishops and others to promulgo such statements, called articles of belief, that every one must give assent to no less, no more than they contain, on pain of excommunication. A good way of making intellectual and spiritual dwarfs and hypocrites. No one has yet invented a cast iron skull-cap that can be made to fit every head. The Lord never intended that every head should be of the same size and shape; whether a physical or a mental head.

Your correspondent, "C. G.," seems to be afraid of Baptist churches becoming an *omnium gatherum* for Christendom. I am afraid that if all Baptist churches contain many strong advocates for human creeds that honor will not fall to them. All who acknowledge the "One Lord" must desire that his prayer (John xvii. 20-21) "Neither pray I for these alone but for them also who shall believe on Me through their work, that they all may be one," etc., should be accomplished.

I think it must be evident to every thoughtful person that so long as the various Christian bodies have creeds, all of them diverse in some respects from all others, and many of them in opposition and antagonism to all others;

and so long as these creeds are terms of communion, Christians in those bodies can never become united, nor the Lord's petition be answered. Does it not then follow that all human creeds should be abandoned and in their place one that all can unite on be adopted, namely, God's word. This would be a beginning towards unity.

"But," C. G. asks, "Must we not allow the church liberty to defend her self against the leaven of false doctrine, etc.?" I would say the church has that power. Read Paul to Titus iii. 10. "A man that is a heretic, after the first and second admonition reject." And I Cor. v. 11, when he instructs that if any one called a brother be guilty of certain vices he mentions the church should not eat with him. And in many other places there are instructions to keep the church pure.

It is plain to me that no one is authorized to impose his mere opinions on another. One who wishes to do so might do well to remember that this question might be put to him: "Who art thou that judgest another man's servant?"

If individuals in place of studying God's word for themselves choose to buy a document called "The New Hampshire Confession of Faith," or any other creed to try themselves by, I suppose that liberty should be allowed, but they have no right to impose it on others. For my own part, should any church ask me as a term of admittance among them to subscribe to any human compilation, I should respectfully decline. Even if I thought it was correct, I should inquire by what authority such a condition was imposed. And if answered that a convention or union required it, I would reply that I acknowledge nothing short of divine authority. I might think the points all right; another of Christ's freemen might not think so. I should feel it wrong in me to countenance any such usurped power.

So it just comes to this: Test a would-be brother by God's word and his obedience to the commands of Christ. If he is thought to be deficient in knowledge, instruct him; if unwilling to obey, exhort him. So will God be honored and men saved.

I would kindly suggest to all lovers of human creeds whether they may not be infringing on the prerogative of the Lord, and whether the germs of persecution for conscience' sake may not be in their minds because they feel they are backed by numbers and power.

Wm. Elliott.  
337 Sherbourne St., Toronto,  
December, 1890.

—Canadian Baptist.

[We have no little pleasure in republishing from the *Canadian Baptist* the above article which is so complete an endorsement of the platform of THE CANADIAN EVANGELIST as presented in the statement which is kept standing on this page. Note these words: "I should feel it wrong in me to countenance any such usurped power." As we point out on page four of this issue, every church in the Baptist denomination, and every member in every church, "countenances such usurped power," even though they have not themselves formally adopted "The New Hampshire Confession of Faith." The last sentence in the article seems to confirm what "C. G." maintains, that the "lovers of human creeds" are "backed by numbers and power" in the Baptist denomination. "'Tis true 'tis pity and pity 'tis, 'tis true.'"—ED. EVANGELIST.]

To be engaged in opposing wrong affords, under the conditions of our mental constitution but a slender guarantee for being right.

### In and About Toronto

Because of absence from the city and other minor reasons nothing has been written under the above caption for some length of time. The omission, no doubt, has given more pleasure than the insertion would have given, hence your readers should be congratulated upon the extra enjoyment they have had, and they should continue to express that satisfaction by continued and renewed efforts to increase the circulation of THE EVANGELIST.

I do not purpose, at this time, going farther back in the history of events than the first of last October, and I am led thus far back by the letter of the Secretary of Committee on Education, which appeared in your last issue. In that report we have a record of the beginning of what is hoped to develop into an affiliated college. That being the case I wish to direct the attention of your readers to the Provincial University, the institution with which we desire to be connected, and this I can do best by giving a few extracts from the annual address delivered by Sir Daniel Wilson on Convocation day, 1st of October, 1890. Were it not for trespassing too much upon your space I would give the whole address.

The "residence" began as follows:—

Whatever events may hereafter give prominence to exceptional periods in the annals of this university, the present year must ever stand out conspicuously in its history as an *annus mirabilis*. That we are to-day indebted to the courtesy of an affiliated institution for the hall in which to inaugurate the work of another year recalls to us—if any remembrances could be needed—that the stately buildings in which the work of the university had progressed from comparatively humble beginnings and a limited attendance to its present numbers and efficiency stands roofless and defaced by fire. But happily stone walls and architectural adornments do not constitute the essentials of university life. Deplorable as the calamity has proved, the vigor of the institution was not to be palsied by a disaster that reduced to ruin the stately pile in which its graduates took so just a pride. It has been accredited to us that we did not despair; and had we ever been tempted to do so the generous sympathy so promptly extended to us by liberal benefactors was well calculated to revive the most faint-hearted.

He then dwells upon the world-wide sympathy so promptly extended and so gratefully received; then he speaks of the needs of the university, and the bright prospects of supplying all those in the immediate future, and then closes this part of his address thus:—

Thus we see a silver lining to the cloud that seemed for a time to gather over us with portentous gloom. Stimulated to increased energy, and encouraged by the generous sympathy that our calamity has called forth, our aim is now to place the university on a footing adequate to the great work that lies before it, and to the requirements of our young Dominion, only now entering on the occupation of the vast territory out of which is to be fashioned a greater Britain worthy of the motherland through whom its title is derived.

How much yet remains for us to do in the very initial stage of development is shown by the conclusion arrived at by Dr. George Dawson, after years of exploration, that there is still an area of fully five hundred thousand square miles east of the Mackenzie river; in

within the line of the great fertile belt, of which as yet we know less than of the interior of Africa. The teeming population of the Old World look with longing eyes to this land of promise, with its millions of acres needing only willing hands to make them yield golden harvests. The student of history turns with eager expectancy from ransacking the buried records of decayed monarchies to survey a virgin continent on which the British colonist has already sketched out prospective States—the Saskatchewan, the Alberta, the Keewatin, the Assiniboia, and the Athabaska—of the twentieth century. It is on those who are now in training in our universities, and being equipped and armed by high culture and wise discipline for the work that lies before them, that in no small degree it will depend whether or not the sanguine dream of the philosophic idealist shall be realized, and—

There shall be sung another golden age.  
The rise of Empire and of Arts:  
Inspiring history's illumined page  
By wisest heads and noblest hearts.

The opening up of this vast wilderness as a new centre of civilization gives a practical significance to the widening of the intellectual horizon and the expansion of knowledge in so many unlooked for aspects. In whatever light we view it, the practical importance of higher education, as a grand factor in material progress, becomes ever more apparent, and the economic value of applied science is already so universally appreciated that scarcely any limit can be set to the demands for ampler services. And while we are looking with sanguine eagerness on this birth-time of our own Western domain, the old East is waking up to a new life, and testifies its sympathy in the trials of our own university. Europe and America are paying back their debt to the birth lands of letters and civilization. Schools and colleges are being planted in British India, and letters and science receive a hearty encouragement in Japan, at the very time when the recovered tablets and inscriptions of Babylonia and Egypt disclose evidences of an Eastern civilization dating fifteen centuries before the Christian era, and startle us by their novel elucidations of sacred and profane history.

With our excellent public schools accessible to all, our free libraries, our unshackled printing press—unshackled even by an honest respect for the author's right of property in his work of pen and brain—knowledge is widely diffused, but it is mainly superficial. Smatterers in science cavil at revealed truth, and amateur newspaper correspondents undertake to solve problems that have baffled the profoundest thinkers. The vastness of the ever-widening field of knowledge stands out in startling contrast to all that the most gifted instructor or the ardent student can overtake in the brief years of an undergraduate course; but this at least we seek to secure, that whatever is done here shall be thoroughly done. And if among the contestants in the intellectual arena there are some to whom knowledge brings its own reward, the world needs its thinkers no less than its doers. It is their province to lay broad and deep the foundations of abstract truth, on which their successors build for purposes of utility. Without them the marvellous utilizations of science for the daily service of man which pre-eminently characterize the present age would have been impossible. No nation can flourish by a trafficking in knowledge as the mere outfit for professional life. Yet I am persuaded, from long experience, that no training is better qualified to fit men for many practical duties than the persistent diligence of systematized study in any of the departments of our university honour work. It is accordingly with peculiar pleasure that I note among the acquisitions of the present year the founding of the Ram-

say scholarship in political economy, the gift of one of our leading bankers, in evidence of his recognition of the practical utility of the training now given in this university in the liberal course of studies embraced in the Department of Political Science.

### PRACTICAL VALUE OF A LIBERAL EDUCATION.

That higher education in a young country like this—as, indeed, to some considerable extent in all countries—will be turned to account for professional training is inevitable. We may recognize the charms of divine philosophy as "a perpetual feast of nectared sweets," but the prosaic realities of life forbid us sitting down to its enjoyment. The revolution that has marked the progress of school education in Ontario during the last thirty years has been traceable in no small degree to the training which fitted our graduates to step into the vacant masterships of its high schools and collegiate institutes. In spite of the crusade against professional training, which led to the abolition of medical and law faculties for a time, the practical value of a liberal education has been attested by the honorable rank won by our graduates in the learned professions. As instructors in colleges, schools of science, and of medicine, they have reflected honor on their Alma Mater; while in the legal profession they have not only distinguished themselves at the bar, but among them are already numbered a chief justice, a chancellor, vice chancellor, and eminent judges. In the recent provisions for the efficient equipment of the departments of biology and physiology it is inevitable that the students of medicine will largely profit by the advantages thus brought within their reach. It was a practical commentary on the inexpediency of abolishing the medical faculty of King's College that the medical schools of Ann Arbor, Buffalo, and Montreal were the resorts of hundreds of students from Ontario, seeking advantages there that they could not command at home. It is in the interest of all that our medical men should be thoroughly educated; and I have little fear that the people of Ontario will sympathize in a protest against the improvements in the department of biology, lest perchance the students of medicine avail themselves of its advantages, and so some half educated practitioners may be superseded by men thoroughly informed in the science of their profession. Our aim in the faculty of arts is high culture in its truest sense; the pursuit of knowledge for its own sake, and wholly independent of mere professional requirements. But if a result of such training is to secure able and scholarly teachers for our schools; for our bankers men of clearer insight into the principles on which the wealth of nations depends; for lawyers and judges men of cultivated intellect, trained in wide fields of philosophic speculation, and taught to control the seductive powers of rhetoric by the highest laws of ethics; and for physicians men who have advanced beyond the stage of clinical instruction, and as scientific experts can render a reason for the course that they pursue, this is assuredly a public gain.

### SPECIAL NEEDS OF THE PROVINCE AND DOMINION.

In the recent revision of the scheme of studies prescribed by the university in all the departments of letters and science, while availing ourselves of the experience of other universities, the special needs of our province and the Dominion have been kept steadily in view. Canada has rare and exceptional advantages. As a people we share in all the grand historic past of the motherland, while we enjoy an immunity from the impediments involved in some of time's bequests to her. We inherit what it scarce seems hyperbolic to speak of as a boundless territory,

unnumbered, and ours to make of it what we will. The training of those who before long must be called upon to take part in the carrying out of this transformation is the work of our schools and colleges. It is for us as teachers not only to guide the student through his prescribed undergraduate course, but to animate him with the resolve to turn his knowledge acquired here to wise account, to stimulate him with the ardour of proud hopes and noble endeavors:—

To arouse the sleeper heart,  
Confirm the spirit glowing to pursue  
Some path of steep ascent and lofty gain.  
Never was there a time when the responsibilities were greater or more urgent. Our young Dominion throbs with eager undimmed longings and aspirations—"yearning for the large excitement that the coming years will yield." It is of vital importance that such aspirations be wisely directed, and the true goal be kept in view. There is a tempting hallucination in the acquisition of a domain that stretches from ocean to ocean. The rhetoricians of the neighboring Republic have yielded only too freely to its seductions. Emanuel Leutze's fine allegorical fresco in the Capitol at Washington pictures the pioneers of the Pacific States as they surmount the crest of the Rocky Mountains, and beneath it is the motto:—

The spirit grows with its allotted space  
The mind is narrowed in a narrow sphere.  
But however just the pride with which we enter on the task of fashioning out of the savage wilderness of half a continent, the provinces and States of the future history teach us other lessons. If breadth of mind is coincident with amplitude of territory, Russia ought to be the centre of Europe's intellectual life and England a narrow sphere of bigotry and ignorance. The lamented historian, John Richard Green, charmed all readers with his "Making of England," but his fascinating volume sufficed to show that it is men, not acres, that go to the making of great nations. From a little speck on the world's map, lying between the Mountains of Moab and the sea, have come the melodies of sacred song, and the inspired lessons that still glow with living power for the regeneration of the world. The land of Hellas and the islands of the Egean Sea were the nurseries of letters, arts, and science; and a still smaller republic in the valley of the Arno stepped into her place as the Athens of the Middle Ages, and the cradle of the Renaissance. And as for England, the land of Shakespeare and Milton, of Newton, Locke, Adam Smith, Darwin, and other epoch-makers of the past and the present, America's genial poet, Oliver Wendell Holmes, looking on the insular cradle of our common race from his own ample domain, exclaims with kindly irony:—

His home; the Western giant smiles,  
And twirls the spotty globe to find it;  
This little speck the British Isles?  
'Tis but a freckle, never mind it.  
But it is only to recall the words:—  
For Memory blushes at the sneer,  
And Honor turns with frown defiant;  
And Freedom, leaning on her spear,  
Laughs louder than the laughing giant.  
"An islet is a world," she saith,  
"When glory with its dust has blended;  
And Britain keeps her noble dead  
Till earth, and sea, and sky are rended."

We inherit the energy of the race that has made of England what she is, and with it the heritage of her example, and the lessons which her history teaches. The capacity is ours; let it find wise guidance, as it has ample scope; and what may it not accomplish! Our faith in the life that lies beyond earth's narrow span finds confirmation from the very insignificance of man's highest achievements here compared with his capacities and aspirations. Yet here is your present field of action, in which you are called to play your part manfully, over keeping before you that higher life, of which this is but the probationary stage. Let it be vital with deeds, and not with boastful words.

I ask the readers of THE EVANGELIST to read these parts of the address carefully. In your next issue I may have something to say regarding them.

THEATRES.

Women who will tramp a mile, drag their skirts, spoil their tempers, squander their car fares, chide their children and anger their husbands, over fifteen cents saved (!) on the price of some article, are not born economists.

Contributions.

Honesty in Business

The principle that should govern all business transactions is that every man should pay for that which he gets, and get that for which he pays; or, in other words, that every man should be strictly honest in his business. But there are various ways in which this just principle is violated both by men of the world and by those who profess to be members of the body of Christ.

1. Some appear to have strong desires to possess nearly everything which they see, without the ability either to pay for the same or to make the money with which to pay in an honorable and useful business enterprise, and so obtain the article, if possible, by a "promise to pay." Perhaps it would be well for such persons to consider, with some degree of care, by the help of that blessed commodity called common sense, that the "promise to pay" will have to be met sometime and from what place the money is to come with which to redeem the said promise. Business confidence once betrayed, and lost, can scarcely ever be regained. To get something for nothing in return therefore is the principle upon which confidence men, thieves and burglars ply their trade.

2. Honest debts, if contracted, ought to be paid; indeed, they usually can be paid. With a clear head, an honest heart, and a good, strong right arm, with the ability and disposition to labor, a man can by economy pay his honest debts. It is believed that some men would, if necessary, live upon bread and water, and eat meal a day at that, in order to pay every dollar they owe to any man. It may take long years of earnest endeavor, but it can be accomplished by persistent and patient effort. Let the creditor be patient and long-suffering, as he is in general, when he sees that his debtor is putting forth a manly effort to pay him in full. Let professing Christians listen to Paul's exhortation in 1 Thessa. iv. 11, 12: "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; That ye may walk honestly toward them that are without, that ye may have lack of nothing." The Apostle not only exhorted others to do so, but also taught by example himself as well; for rather than be indebted to any man for the means of subsistence, he would pay his own way by "making tents"; and yet he taught that "Even so hath the Lord ordained that they who preach the Gospel should live of the Gospel," (1 Cor. ix. 14). Again he said: "Provide things honest in the sight of all men," (Rom. xii. 17); and yet again: "Providing for honest things, not only in the sight of the Lord, but also in the sight of men," (2 Cor. viii. 21).

3. An honest man is not afraid that the "drummond light" of truth should be turned upon his business transactions. "He walks honestly as in the day," (Rom. xiii. 13); but some "men love darkness (secrecy) rather than light, because their deeds are evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved (margin, discovered). But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (John iii. 10-21). Such a man has no need to leave a given locality in the night, to avoid being detained by his wronged creditors.

4. Putting property out of his own

name to avoid the payment of honest debts is, to my mind, a legalized crime; and yet professing Christians have committed this crime and still retained their standing in the Church of God. Is it not high time that the congregations of the Lord should take a decided stand for honesty and truth? And can laws not be made to put an end to this wicked practice? Why cannot the strong arm of the law go behind the action to the evident motive which prompted such a course, trickery and dishonesty? But the laws in some localities seem to be made to aid one man to cheat another, by taking the benefit of the "Bankrupt Act," or by "Crossing the lines" between countries supposed to be controlled by Christian principles. Would it not be well to have the laws so arranged as to arrest a criminal wherever found, and take him to the place where the crime was committed, place him on trial and, if found guilty, punish him as he so richly deserves? Why not have the laws so framed, in all enlightened nations, as to make it very difficult for a man to be dishonest and escape the penalty of a violated law?

May the day not be far distant when men shall be honest and truthful as the Word of God teaches they should be; and when trickery and falsehood shall be so certain of punishment by the law that men, lacking in principle, shall thereby be restrained are things most earnestly to be desired by all good, noble, right-thinking people. May the day soon come when to be an honored member in the Church of the living God means that he is an honest, truthful man. A Christian's word in business, or statement, ought to be as good as any other obligation which the law might impose, no matter how carefully composed nor how strongly bound. May this soon be truthfully said of every follower of Christ.

J. A. BRENNENSTUHL,  
Everton, Ontario, Dec. 12, 1890.

"Who is this? . . . This is Jesus the Prophet of Nazareth."—  
Matt. xxi.

By turning to c. xx. you will notice that our Lord with His disciples was on His way from Jericho to Jerusalem, a distance of about twenty miles. The road is represented as a dangerous way, full of great rocks and caves, a place notorious for robbers. You will recollect the account given by Luke of the man who went from Jerusalem to Jericho, and fell among thieves, who not only robbed him but stripped him of his clothing, leaving him helpless by the way. Such was the life of the "Man of Sorrows." He went about doing good, and not always selecting the most comfortable route either. He journeyed mostly on foot, and was always found where His presence was most needed, irrespective of danger or fatigue. "He came to seek and to save the lost."

The Mt. of Olives here mentioned lies to the east of the Holy City about three quarters of a mile distant. It is nearly a mile in length, and seventy or seventy-five feet high. Between this mountain, now of sacred memory, and the city of the Great King lies the valley of Jehoshaphat, through which flowed the brook Kidron over which David passed when he fled from Absalom, as recorded in 2nd Sam., "And David went up by the ascent of Mt. Olivet, and wept as he went up, and had his head covered, and went up barefoot, and all the people that wore with him covered every man his head, and they went up weeping as they went. On the west of the mountain and not very distant was to be seen the Garden

of Gethsemane, the place where Jesus and His disciples often resorted, and where our Lord wrestled with approaching death till great drops of perspiration, as it were drops of blood stood upon His sacred brow. His disciples were asleep. But "Who is this" that bends slow? "Who is this" in such agony? "Who is this" from whose lips is heard "O my Father, let this cup pass from me, nevertheless not as I will but as Thou wilt!" "This is Jesus the prophet of Nazareth," "The child born," "The Son given," "The Wonderful," "Counsellor," "The Mighty God," "The Father of an everlasting age," "The Prince of Peace,"—your Saviour and mine. The leading thought, however, in the chapter before us is our Lord's entrance into the great city. No doubt the scoffers would presume to say a good deal about what is called the triumphal entrance of Christ into Jerusalem, and wonder why He didn't enter the city in a more respectable way. "What would you think of a King riding into one of our cities mounted on an ass?" Thou fool. The angels that waited on the shepherds out on the plains of Bethlehem sang that beautiful song "Peace on earth and good will to men." To ride on a horse on such occasions in those days was an emblem of war, to ride on a mule, or an ass was considered an emblem of peace. King Solomon, on the day of his inauguration, rode on a mule (1 Kings i.). So you see "you greatly err not knowing the Scriptures." It was becoming Him who was, indeed, the King of Peace. In entering Jerusalem, He entered as a King, whose kingdom is a kingdom of peace. Some of the people put their garments on the ass, others spread them in the way. This was all done simply as a token of respect; it was the custom of the people on such occasions. They evidently recognized Jesus as a King and thought from what they knew of Him that He was about to lead them on to an easy victory. Some of them doubtless expected high positions hence they exclaim "Hosanna to the Son of David, Hosanna in the highest." "Blessed is He that cometh in the name of the Lord." Jesus entered as one having authority, and those buyers and sellers were made to feel His presence. "Hosanna! Save Lord; O thou great and glorious One, save by Him who comes in Thy name. Our Lord's entrance into the sacred city, though to the minds of some who have little or no knowledge of the customs of the times may appear rather unbecoming one of such high pretensions, yet you will notice that the whole city was moved saying "Who is this," and the multitude that had been shouting "Hosanna" said "This is Jesus, the Prophet of Nazareth of Galilee." So you perceive the people recognized His coming quite in harmony with what might have been expected even from a temporal king. It is very probable the cleaning of the temple occupied about two days. According to Mark's account our Lord arrived in the city some time in the afternoon, toward evening. He looked through the temple; saw what was going on; withdrew and went out to Bethany; returning the following day, entered the temple and with authority "cast out them that sold, and them that bought, and overthrow the tables of the money-changers, and the seats of them that sold doves." He, for the time, prohibited all ingress and egress through the temple. Of course the "Scribes and chief priests heard of it, and at once sought how they might "destroy Him, for they feared Him, because all the people were astonished at His doctrine," Mark xi. It is very noticeable that though the Scribes and chief priests desired to kill Him

yet they did not resist Him. His manner on that occasion, as well as His words, must have impressed them with the dignity of His mission, and the authority with which He was invested. He entered Jerusalem that day as the Prince of the House of David, and they could not, they dare not resist Him. They very meekly asked Him for His authority, and this gentle demand was made, not by the buyers and sellers, but the chief priests and elders of the people came unto Him as He was teaching. It is to be observed that after Jesus had purified the temple He immediately began to teach the people. No doubt the chief priests and elders were more concerned about the "doctrine" at which the people were so "astonished" than they were about the "buyers and sellers." Jesus did not give them a very satisfactory answer. He simply asked them a question regarding the baptism of John, whether it was from Heaven or of men. The reader will see at once that a more embarrassing question could not have been submitted to them. It needs no comment. When they failed to answer the question the Lord said to them, neither toll I you by what authority I do these things; and He went right on teaching the things diametrically opposed to them, and just as long as He pleased He kept them in abeyance, and they had no power to lay hands on Him. And the people say in astonishment "Who is this?" The answer is "Jesus the Prophet of Nazareth." So I see!! on yonder cross with bleeding feet and hands, and head inclined. Hark! "Eloi! Eloi! lama sabachthani." He is alone; forsaken by all. "He dies the Friend of Sinners dies." But "who is this" at whose death the sun obscures his light, the earth as if awe-stricken trembles beneath the expiring cry of Him who was "wounded for our transgressions, and bruised for our iniquities." "Who is this," from the door of whose sepulchre the angel rolls back the stone? "Who is this" who conquers death, rising triumphantly over the grave? "Who is this" claiming all authority in heaven and earth? "Who is this" who majestically amidst a convoy of angels ascends on high, greeted by ten thousand times ten thousand angelic voices. "Lift up your heads O ye gates; and be ye lift up, ye everlasting doors, and the King of glory shall come in." "Who is this King of glory? The Lord of hosts." "This is Jesus the Prophet of Nazareth of Galilee." II. Brown.

Ridgeway, Dec. 7, 1890.

They do not love that do not show their love.

The soldier's fear is the fear of being thought to fear.

What is our death but a night's sleep? For as through sleep all weariness and faintness pass away and cease, and the power of the spirit comes back again, so that in the morning we arise fresh and joyous; so at the last day we shall rise again, as if we had only slept a night, and shall be fresh and strong.

The Spirit of God develops the new life in the human soul in no fixed order. Men who have gone far in overt wickedness may find their first moral impulse to spring from a condemning conscience; but others are more affected by the sweetness and beauty of moral qualities as seen in some godly life. Sometimes hope, sometimes sympathy, sometimes fear, and sometimes even the imitativeness that becomes contagious in social life is the initiatory motive. For the human soul is like a city of many gates; and a conqueror does not always enter by the same gate, but by that one which chances to lie open.—  
Becher's Life of Christ.





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TORONTO, JANUARY 1st, 1891.

### The New Year.

I see not a step before me  
As I tread on another year,  
But the past is still in God's keeping,  
The future His mercy shall clear,  
And what looks dark in the distance  
May brighten as I draw near.

—Mary G. Brainard.

Reader, can you realize that 1891 is here? If you can, you can do more than the writer of this can. Did you ever notice how people drop into poetry—their own, or some other body's—at this season? We have two or three bits here which strike chords we like; perhaps, some of our readers will enjoy them. The lines which we have placed at the head of this article beautifully describe the attitude of mind the Christian should maintain in view of the natural anxiety of man with regard to the future, which may bring speedily upon him sorrow and trouble.

These verses that follow remind us that, notwithstanding our forebodings, each year of our lives has brought to us unnumbered blessings:—

The New Year is gently knocking at the door!

With a basketful of blessings he hath come,  
Give a welcome to the laden one who bringeth

Goodly presents from the happy Heavenly Home:

He hath clusters from the Vine that never faileth;

He hath honey from the flowing Riven Rock;

He hath nectar for the thirsty, wine to strengthen—

Let us open to his soft and gracious knock.

The New Year is gently knocking at the door.

As a visitor he cometh to abide  
For a twelvemonth in earth's cottage,  
and I reckon

We shall soon be loth to lose him from our side.

Let us treat him with the friendship of affection;

Let him never hear the anger of reproof;

But with kindness and with singing entertain him,  
As a visitor of honor 'neath our roof.

And here is a word fitly spoken by way of exhortation "To Better Life":—

Speak a shade more kindly than the year before;

Pray a little oftener, love a little more.  
Cling a little closer to the Father's love,  
Life below shall liker grow to thine above.

—An. n.

Baptists Against Themselves.

I.

The Committee of Disciples appointed to prepare a statement on union gave expression to the opinion that Baptists teach that "faith is the result of regeneration."

The *Canadian Baptist*, in an article we published in our Dec. 1st number, said: "It will probably be news to our readers to learn that it is an article of Baptist belief that 'faith is the

result of regeneration,' rather than the means by which the change is wrought." This is as much as to say that the Committee of Disciples "misunderstood Baptist teaching as to the relation of faith and regeneration.

"C. G.," an eminent Baptist, in the *Canadian Baptist*, of Nov. 27th, has this to say to the editor:—

"The statement that it would be news to the readers of the *Baptist* to learn 'that it is an article of Baptist belief that faith is the result of regeneration rather than the means by which the change is wrought,' seems to me directly to imply, if it did not declare, that Baptists do not believe that faith is the result of regeneration, and that they do believe that faith is the means by which regeneration is wrought. As Baptists, so far as their belief on the point can be known from generally accepted statements of Scripture doctrine, and the declarations of their representative theologians, really believe what this editorial utterance implies they do not, and as it implies that they believe what not one of their representative writers, so far as I can learn, has accepted, it seemed to me the statement ought not to go unchallenged."

This is as much as to say that the Committee of Disciples did not misunderstand Baptist teaching as to the relation of faith and regeneration.

Herein is a marvellous thing that these two representative Baptists should squarely take issue on this matter. We say representative Baptists, because the editor of the *Canadian Baptist* is, or ought to be, a representative Baptist, and the editor of the *Baptist*, in the Dec. 4th number of his paper, includes "C. G." among "representative Baptists." "How can these things be?" One thing is clear: if the Committee of Disciples misrepresented the Baptists on the matter in question, so does the eminent "representative" Baptist, "C. G."

Another thing is likewise clear: that if "C. G." be correct in his contention, then the editor of the *Baptist* and those who think with him are not Baptists. And the editor is not alone, as the columns of the *Baptist* testify. Indeed so far as the columns of the *Baptist* furnish indications, it would seem that "C. G." is alone; no one, we believe, has written in support of "C. G." Are there none among the readers of the *Baptist* who stand with him? Is he the only representative of old-fashioned Baptist theology in Canada? Or, being "a host in himself," is it thought unnecessary for other friends of the old doctrine to rally to the rescue? In the Dec. 4th number of the *Baptist*, a correspondent who signs himself "J. D. K." comes out on the editor's side in these words:—

"The simple student of the Bible must be satisfied to leave the 'Metaphysics of Theology' to editors and learned professors, while he rests without cavil upon what the Spirit has revealed. In such passages as these, 'Ye are all children of God by faith in Christ Jesus,' 'Whosoever believeth that Jesus is the Christ is born of God,' the wondrous fact that belief in Christ is the means of regeneration is clearly stated, but the fact itself is neither analyzed nor explained. Enough for us that it is God's appointment, and any discussion as to terms and order of time must be dreary and unprofitable speculation."

Now we would say to "J. D. K.," "That is not bad doctrine at all, but if 'C. G.' is right, it is not Baptist doctrine, nor are those who hold it Baptists."

Another who thinks himself "a good Baptist" endorses the editor in this wise in the Dec. 11th number of the *Baptist*:—

"I was much pleased when I read your remark on the statements of the Committee of the Disciples that it would be news to Baptists 'that it is an

article of Baptist belief that faith is the result of regeneration rather than the means by which the change is wrought.' It has been for years from Bible study my conviction that 'saving faith' is not a fruit of regeneration but the condition through which regeneration is wrought by the Spirit. My theological instructors taught that faith is the result of regeneration and not the means by which eternal life is attained. This, I think, is generally taught by our theologians, but I, for one, and I think I am a good Baptist, cannot find warrant for this teaching in the Word, and I am inclined rather to follow the Scriptures, which seem fairly plain on this subject, than 'The Metaphysics of Theology,' which seems in the interests of a system to contradict the Scriptures. See Mark xvi. 16; John i. 12, iii. 14, 15, 16, 36; Acts xvi. 30, 31; Rom. iii. 22, 25, 26; Eph. ii. 8, etc. If our good brother, 'C. G.,' will show from the Word of God that regeneration precedes faith he will confer a great favour on at least one who sincerely desires to know the truth."

No, "L.," according to "C. G." you are not "a good Baptist"; but you need not feel very badly about that, because, you know, you can be "a good Christian," even though you may not be "a good Baptist." The Committee of Disciples may well be excused for accounting that Baptist doctrine, which, on the testimony of "L.," is generally taught by Baptist theologians, and, on the testimony of "C. G." (*Canadian Baptist*, Dec. 11th), is held by "the presidents of all the Baptist Theological Schools." And we risk nothing in saying that the same committee would be gratified by the assurance that the editor of the *Baptist*, "J. D. K." and "L.," rather than "C. G.," "the presidents of all the Baptist Theological Schools," and Baptist theologians generally, truly represent the Baptists of Canada to-day as to the relation of faith and regeneration. When the Committee receives such assurance we are sure they will cheerfully "stand corrected." Before passing from this point let us remark that it is refreshing to observe that "L." has outgrown his theological instructors, and is inclined rather to follow the Scriptures, which seem fairly plain on this subject, than "The Metaphysics of Theology," which seems in the interests of a system to contradict the scriptures.

Moreover, the editor of the *Baptist* and "C. G." are against each other as to whether the Baptist churches of Canada have adopted the New Hampshire Confession of Faith. Referring to your statement in Dec. 1st number of THE EVANGELIST, that the Baptist churches of Canada have either formally or virtually adopted the New Hampshire Confession of Faith as a test of fellowship, the editor of the *Baptist* says (Dec. 11th):—

"It is not correct that the Baptist churches of Canada have adopted the 'Baptist Church Manual' as an authoritative creed. The proof is that there are some, and we believe many, churches that have not adopted and will not adopt either this or any other man-made creed; and there are many individual Baptists in good standing in the churches who would not, on any consideration, subscribe to any such creed."

In the same number of the *Baptist* (Dec. 11th), "C. G.," replying to the criticism of "J. D. K.," given above, uses the following language:—

"Perhaps this explanation may relieve the learned authors of the Confessions of Faith, accepted by virtually all the Baptist churches of this continent, and the presidents of all the Theological Schools, from the charge of cavilling at God's Word."

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Now, compare the statements of the *Baptist* and "C. G.," and you will find that while the *Baptist* contradicts our assertion, "C. G." supports it, and

goes further by extending his declaration to "all the Baptist churches of this continent." When we used the language, "formally or virtually," we did so advisedly, and we are not a little gratified to find ourselves justified by so eminent and well-informed a Baptist as "C. G." But a careful and critical reader may be saying, "Not so fast, O editor! Do you not observe that the editor of the *Baptist* affirms that the Baptist churches of Canada have not adopted 'The New Hampshire Confession' as an authoritative creed?" To such a reader we reply, we do observe that most particularly, nevertheless we declare that the Baptist churches of Canada have virtually adopted "The New Hampshire Confession" as an authoritative creed as a test of fellowship; and in proof of our assertion we quote from "C. G." in the *Baptist* of Dec. 4th:—

"But if Baptist churches are not allowed to have any statement of doctrine whose rejection would disqualify for church membership, then they tie their own hands and meekly consent that their churches become a common breeding ground for all the heresies which may there choose to hatch out their evil broods. If anyone can discern a logical *via media* between the two, he will have thought to better purpose than I. But is it a fact that Baptists have accepted this position? Every new church, before reception into the denomination, has to be recognized, and before it is recognized its soundness in the faith is tested. Every candidate for the ministry is examined by a council, and if he is found unsound in doctrine, he is refused ordination. In the United States, churches that have departed from the faith have been excluded from the denomination. Who has not known of instances in which members of Baptist churches have been excluded for heresy?"

Let the reader note that "C. G." implies not only that Baptist churches are allowed to have a statement of doctrine whose rejection would disqualify for church membership, but that in fact they have and use such a statement. We may add that the grounds on which we based the opinion that the Baptist churches of Canada had either formally or virtually adopted "The New Hampshire Confession" as a test of fellowship were these:—

(1) We had been informed upon good Baptist authority that the Baptist churches in Canada were generally organized upon the basis of "The New Hampshire Confession," that is, had formally adopted it; and adopted it as a test of fellowship as shown by Art. I., sec. 1 of the "Rules of Church Order," included in the "Baptist Church Manual."

(2) The statement that the Baptist churches in Canada were generally organized upon the basis of "The New Hampshire Confession," implied that some Baptist churches were not organized upon that basis, had not formally adopted it, and we referred to them in the word "virtually." How so? (a) By sending representatives to a council which recognized as a regular Baptist church a congregation which had formally adopted "The New Hampshire Confession" as a statement of faith and practice. We think it a reasonable presumption, since the Baptist churches are generally organized on the basis of the aforesaid Confession, that there is not a Baptist church in Canada that has not taken part in such a recognition service, and thus virtually adopted the New Hampshire Confession itself. Should there, however, be Baptist churches which have not taken part in such services, our affirmation still holds good, or (b) when such a church was itself received into the Baptist denomination it endorsed the churches already in the denomination, most of whom had formally adopted the Con-

fusion, and so endorsed—virtually adopted—the Confession itself. It therefore follows that every Baptist church in Canada, and every individual member of the churches is committed to the New Hampshire Confession, and they have no just ground of complaint if they are held to approve the faith and practice set forth in that document.

The *Baptist* says: "There are Baptist churches which have not adopted and would not adopt any man-made creed, and that there are individuals in Baptist churches who would not on any consideration subscribe to such a creed. These churches and individuals are, we believe, theoretically right, but practically wrong. Every church of them and every individual of them should withdraw from the Baptist denomination, and so bring their practice into harmony with their theory. 'If ye know these things, blessed are ye if ye do them,' saith the Saviour."

What Constitutes a Baptist?

The *Canadian Baptist* of Dec. 11 contains an editorial with the above heading, replying to ours in the Dec. 1 EVANGELIST. We have pleasure in acknowledging the courtesy of the present editor of the *Baptist* in promptly replying to our questions as to Baptist faith and practice. In the Dec. 4 number of his paper he answers our question as to whether a person must subscribe to the New Hampshire Confession of Faith or be denied admission to a Baptist church, in the following paragraph:—

"The question in the last sentence is a fair one, and is entitled to a straightforward answer. The answer is 'No.' This answer is a simple matter of fact, and is given not on the sole authority of the editor of the *Baptist*, but on that of all the representative Baptists to whom we have had opportunity to put it, including two Doctors of Divinity, and even our well-known correspondent 'C. G.' himself. It does not involve a contradiction of the statement our contemporary quotes from 'a leading Baptist,' which is, we dare say, also a matter of fact" (i. e., that the Baptist churches in this country are generally organized upon the basis of the New Hampshire Confession).

We think it is a fair inference from this statement that though the Baptist churches have generally adopted "The Baptist Church Manual," they do not live up to it. For by reference to that Manual, as shown by us before, we find that before a person can be baptized and received into the membership of a church that had adopted the Manual, he is required to adopt "the views of faith and practice held by this church, as set forth in the foregoing Declaration." Are we to understand from the *Baptist* that this rule is a dead letter? We have before us a letter from a friend who a few years ago was received into the fellowship of a Baptist church without being called upon to subscribe to the Manual; but two weeks after he was received, the document was read to some others who were being received into the same church. The practice of that church was variable, partly according to the statement of the *Baptist*, partly not. Can the *Baptist* explain that?

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The *Baptist* says: "There are Baptist churches which have not adopted and would not adopt any man-made creed, and that there are individuals in Baptist churches who would not on any consideration subscribe to such a creed. These churches and individuals are, we believe, theoretically right, but practically wrong. Every church of them and every individual of them should withdraw from the Baptist denomination, and so bring their practice into harmony with their theory. 'If ye know these things, blessed are ye if ye do them,' saith the Saviour."

What Constitutes a Baptist?

The *Canadian Baptist* of Dec. 11 contains an editorial with the above heading, replying to ours in the Dec. 1 EVANGELIST. We have pleasure in acknowledging the courtesy of the present editor of the *Baptist* in promptly replying to our questions as to Baptist faith and practice. In the Dec. 4 number of his paper he answers our question as to whether a person must subscribe to the New Hampshire Confession of Faith or be denied admission to a Baptist church, in the following paragraph:—

"The question in the last sentence is a fair one, and is entitled to a straightforward answer. The answer is 'No.' This answer is a simple matter of fact, and is given not on the sole authority of the editor of the *Baptist*, but on that of all the representative Baptists to whom we have had opportunity to put it, including two Doctors of Divinity, and even our well-known correspondent 'C. G.' himself. It does not involve a contradiction of the statement our contemporary quotes from 'a leading Baptist,' which is, we dare say, also a matter of fact" (i. e., that the Baptist churches in this country are generally organized upon the basis of the New Hampshire Confession).

We think it is a fair inference



Baptists, not of Disciples, we shall not stay to establish what we think scarcely needs proof, though easily proved, viz., that the Disciples are, in effect, at least as much a sect as any other Christian denomination. We wish simply to observe, in reference to other statements of ours which have caused THE EVANGELIST so much surprise, that if it will take the trouble to note the distinction, than which nothing can be clearer, between the general agreement of a number of theological writers belonging to the Baptist body touching a given doctrine, and the adoption of that doctrine as a binding creed by the denomination, composed as it is of a very large number of individually independent churches, in Great Britain, America and other parts of Christendom, it will have the clue which will lead it out of the labyrinth of confusion in which it has involved itself by failing to distinguish between things that differ so widely as do independent churches and those which recognize the authority of ecclesiastical constitutions and courts."

In regard to this we would just say briefly that we shall thank the Baptist to point out in what respect the Disciples are a sect, in the sense that they require as tests of fellowship more or less than the New Testament requires. And as to the question whether or not the Baptists have a binding creed, we have said so much in other places in this issue that we think it only necessary to remark that while we are not unacquainted with the distinction that exists between "independent churches and those which recognize the authority of ecclesiastical constitutions and courts," neither are we acquainted with the practical distinction that exists between Baptist churches and "those which recognize the authority of ecclesiastical constitutions and courts." The more we look into the matter, and the more we are instructed by that eminent Baptist, Professor Goodspeed—beg pardon, "C. G."—the more evident it becomes to us that, whatever the Baptist churches are in faith and practice, THEY ARE NOT INDEPENDENT. When a society of baptized believers is received into the Baptist denomination, it ceases to be an independent body, and it cannot become independent without withdrawing from the Baptist denomination. Let the editor of the Baptist consider this and he may find the clue which may lead him not only out of a labyrinth of confusion, but also out of the Baptist denomination, so that he may be a freeman in Christ Jesus.

The Baptist persists in maintaining that it is a misrepresentation to say that Baptists teach that "baptism is because of the remission of sins," and declares that "baptism is a profession of faith and an act of obedience." That "baptism is a profession of faith and an act of obedience" we do not deny; but it is more, if we are to take at their face value the words of the Lord Jesus Christ and His Apostles. If the Baptists have really ceased to teach the unscriptural doctrine that "baptism is because of remission of sins," we are heartily glad. But the editor of the Baptist will, we trust, pardon us when we say that we doubt if all ordained Baptist ministers in Canada have ceased to teach it. A few months ago, not a hundred miles from where this article is being written, according to the testimony of intelligent hearers, an ordained Baptist minister maintained the well-understood, time-honored, Baptist doctrine. Does he stand alone—a sort of relic?

We find that space forbids our giving the Baptist's statement of those things which differentiate Baptists. As there is an intimation of the statement being completed in a later number of the Baptist, perhaps we shall be able to present it entire in our next issue.

Half a truth is often a whole falsehood.

We wish all our readers a Happy New Year.

It is expected that Bro. Joseph Franklin will begin a series of meetings with the church in Hamilton the second Lord's day in January.

Our American exchanges inform us of the death of two pioneer preachers among the Disciples: P. S. Fall, of Kentucky, and R. C. Barrow, of Nebraska.

Since all the papers, secular and religious, are saying something about Parnell we may say that, in our opinion, he cares more for Charles Stewart Parnell than he does for Ireland.

We regret to hear of the death, in Fairfield, Nebraska, of Lewis LeRoy Fowler, infant son of Bro. T. L. Fowler. We deeply feel for our old fellow-laborer and his wife in their affliction.

The Canada Presbyterian, of Dec. 11th, has an editorial with the heading, "The Sabbath a Sacred Day." The Sabbath was a sacred day but is not now. The Sabbath belongs to Judaism not to Christianity. The efforts to preserve the Lord's day as a day of rest from secular toil we heartily sympathize with, but these efforts are hindered by the un-Christian use of the name Sabbath, and by the improper appeal to the Old Testament Sabbath laws.

In the December number of the Christian Voice, of Buffalo, there is an announcement of the discontinuance of that journal. The editor, F. W. Norton, and the publisher, D. L. Ransom, both, owing to the pressure of other duties, find themselves unable to devote the requisite time to the paper. We have watched and sympathized with the efforts of the Voice for some time, and were thinking it had recently taken a new lease of life. We shall miss the Voice from our list of exchanges.

The Gospel Advocate quotes from the Central Methodist Dr. Hayes' denial that the Roman Catholics claimed to have changed the ordinance of baptism from immersion to sprinkling, upon which Bro. Srygley delivers himself thus: "I'm sure I don't want to hold the Roman Catholics responsible for what they didn't do. But if they didn't change baptism to sprinkling, who did? Will Dr. Hayes tell us? Somebody has done it, certain, and I don't know any people who would be more likely to do such a thing than the Catholics. John Wesley says that 'buried with him,' in Romans vi. 4, and Col. ii. 12, alludes 'to the ancient manner of baptism by immersion.' Who changed that ancient manner of doing the thing, I should like to know, if not the Catholics? The Western Recorder shows that Dr. Haydock, the Catholic commentator, positively declares that the Catholics did make 'just that change,' and the Pope himself endorses the statement of Dr. Haydock. Taking all the evidence before me, including even the admission of the Pope himself, I must say the case against the Catholics looks decidedly dark, but if Dr. Hayes thinks he can make out a stronger case against somebody else, I will cheerfully hear what he has to say."—Missionary Weekly.

Attention

GRADUATES AND STUDENTS OF BETHANY COLLEGE.

All those living in Canada who are graduates, and those who have been students at Bethany College, are requested to send their names and addresses to Bro. T. B. Knowles, St. Thomas, Ont., immediately.

Church News.

BOWMANVILLE.—One confession since last report. E. B. BARNER.

GUELPH.—We had two good audiences yesterday. Two confessed Christ at the evening meeting; others are almost persuaded to accept Him. Dec. 22. J. K. HESTER.

BRACEBRIDOR.—I am going to Brunel tomorrow to fill Bro. Crewson's appointments. Bro. C. has been absent for several weeks. He has been called to his daughter's, in New York State, on account of severe illness. A. C. GRAY.

DEAN BRO. MUNRO.—At the close of our regular service on 21st instant, eight persons were immersed, and at the close of our service last evening three others obeyed their Master in the same way. Our brethren, after a long season of quiet, are now very much encouraged. Elder Childroy, who preaches for us Sunday evenings, was the administrator. A. YULZ. Aurora, Dec. 29, 1890.

AYLMER.—We closed our meetings Dec. 17th. The immediate result was twelve additions. Bro. Shoppard and Bro. Hertzog were listened to by an attentive and appreciative audience as they faithfully unfolded the New Testament plan of salvation; and we feel that much good has been accomplished beyond visible results. They planted the seed of the kingdom and we will seek to water it, and look to God for the increase. We have all been strengthened and cheered by the labors of our good brethren. W. D. CAMPBELL. Dec. 20, 1890.

TORONTO DENISON AVENUE.—Seven additions since last report. The young people have undertaken to open a mission in the north east part of the city. There are some forty Disciples in this district. The young people's meeting in the church has developed a large number of earnest and able workers, who are well fitted for carrying on mission work. May the Lord bless them and fit them for every good word and work. The contract for the seating in the new church is let, and the seats are to be in by February 20th. Begin to prepare for coming to the opening shortly after that date.

WALKERTON.—Sister Leonora Whitehead conducts and efficiently teaches a "Band of Willing Workers," assisted by other zealous co-laborers. She gave an entertainment in the meeting house last evening. The selections given by the children were excellent. Everyone inculcated a religious temperance or benevolent sentiment. The house was crowded to the doors. Including the sale of some useful articles made by the sisters and sold in Bro. Thomas Whitehead's store, the sum of \$25 was realized for missionary purposes. E. S. December 10.

Dec. 23.—The Sunday school entertainment given on this date was excellent in every particular. It would be difficult for any school to render a better prepared and more interesting programme. Those who did the work will be amply repaid by seeing the school prosper.

ACTON.—Five young persons from the Sunday school made the noble confession on Dec. 21st. If you ever visited this school you would not be surprised to hear of the scholars becoming Christians. Great credit is due the teachers. The Sunday school entertainment was held on Dec. 29th. The house was crowded to the doors; Bro. Hugh Black, of Everton, was chairman. The school gave an excellent programme of songs and recitations. All the resident ministers, together with Mr. D. Henderson, H. P. Moore, of the Free Press, and D. Munro, of THE EVANGELIST, gave short addresses. Every one felt they had spent a pleasant and very profitable evening. Every scholar in the school received a present from the teachers.

DUNVILLE.—The work is moving along nicely here. Good hearing; and at Sweet's corners, the audiences are immense, for which I am thankful and take courage. Your brother, R. M. AINSWORTH.

NASSAGAWYVA.—The writer had the pleasure of speaking at this place on Lord's day, Dec. 21st. An appointment was left for one of the students for January 18th. The church is

small in numbers but large in zeal and determination to do good. We believe this is a church where students can do a good work by giving them frequent preachers at small expense. There are a great many churches who need and could use a student if they only know it. There are many places where there is little or no work being done, because they cannot afford to keep a man all his time, and many where they cannot use a man who requires large remuneration not even occasionally. To those the students come and just supply their wants. Many churches can have them every week; some frequently, and all at small expense. Does it not make our hearts glad to continually hear of young men giving themselves to the work of the ministry, and glad to see the churches giving them so much encouragement? Is it not beginning to look as though the Lord was willing that His work should prosper in our hands? D. MUNRO.

COLLINGWOOD, DEC. 11.—Two confessions last Lord's day evening, who were baptized last night, and one came with us from the Baptists, wishing to take the word of God as the whole guide of the Christian life.

Dec. 29.—One added to the Church yesterday.

It was decided upon to hold our annual Sunday school entertainment on the evening of Dec. 23rd, and, notwithstanding the bitter cold and fierce storm, the scholars—as might be expected—were in attendance and a goodly number of others. The ladies of the congregation provided tea for the school, which was an important feature of the evening with the little folks. After refreshments were served and things generally straightened up the entertainment proper commenced, which was opened by the congregation singing "All hail the power of Jesus' name," reading a portion of the word of God, and prayer. The remainder of the programme consisted of music, recitations, dialogues, etc., all of which were in harmony with the occasion, and were well rendered by the scholars. The evening was pleasantly and profitably spent, all being made glad. C. S.

WIARTON.—Our church circle here has been more than usually active for some few weeks past. November 19th, when our annual church business meeting was held, seemed to be the beginning of the activity. At this meeting two new deacons were appointed and the Secretary and Treasurer re-appointed, also a committee to engage an evangelist were appointed. A week after our church meeting our Sunday School business meeting was held. December 7th was the occasion of our first visit from Bro. J. D. Robertson of Owen Sound. He preached twice for us that day and everyone seemed much pleased. Come again, Bro. Robertson. That week we expressed our appreciation of our leader in song, Mrs. Jas. Trout, by sending her a very nice present. Also our Children's Mission Band gave a very successful entertainment. Bro. Amos Tovell was with us and gave an address that evening, and preached twice on Sunday, December 14th. The subject of the morning is in 2 Peter, chapter iii., the first part of the eighteenth verse; and the power and helpfulness of the sermon show Bro. Tovell to have taken very "earnest heed" to this exhortation. This morning our church loses by removal a member of very long standing, Sister Selves. On our prayer-meeting night this week the brothers and sisters presented our sister with a token of their love and wish for remembrance. Dec. 19, 1890. L. E. CRAWFORD.

ST. THOMAS.—A pleasing event took place last evening at the home of Rev. T. B. Knowles, pastor of the Church of Christ, in this city. In the early part of the evening, and during his absence from home, the parsonage was taken possession of and filled to overflowing with the members of his congregation and other friends. After an hour or two spent pleasantly together the pastor returned, when he was called to the middle of the room, and Mr. John Campbell read to him a neatly worded address, expressing the confidence and esteem in which he is held by the congregation, and congratulating him on the day being his fiftieth birthday, of his being still in the enjoyment of sound and vigorous health, and expres-

ing the hope that in the future Father Time would still deal gently with him and Mrs. Knowles, and that they both would be spared many years to labor in their present field of labor. During a pause in the reading of the address, Mr. W. E. Leonard, in a few appropriate words on behalf of the congregation and his many friends, presented Mr. Knowles with a large and very fine easy chair, expressing the hope that he might long live to enjoy this gift which was given as a kindly offering from his many friends. After Mr. Knowles had sufficiently recovered from his surprise he replied in a few well-chosen words, thanking his friends for their kindness and many acts of love to him and Mrs. Knowles during the two years that he has labored in the city. The ladies then assumed control of the proceedings, and passed around coffee and cake to satisfy the inner man. After a bountiful repast, a few hours were spent in social intercourse, singing, etc.; and at a late hour, after the invoking of the Divine blessing by the pastor, all separated to their homes, feeling that another link had been forged in the chain of love that binds this congregation to their pastor and to one another.—St. Thomas Paper.

Co-operation Notes.

CONTRIBUTIONS.

Individual Subscriptions.

John Campbell	\$26 00
Marianno Sinclair	1 00
Alice Steel	1 00
P. J. McKellar	1 00
Sara McCloy	10 00

November Collection.

Church, Galt	\$1 50
" Acton	0 09
" Erin Centro (3)	0 50
" Solkirk	1 22
" Lobo	18 20
" Rodney and W. Lorne	18 00

Children's Day.

S. S. Glencairn	\$16 00
" Toronto (D. Ave.)	7 31

At the Annual Meeting a pledge of \$10 was made on behalf of the Sunday school at Glencairn. As will be seen, that and \$6 additional has been already paid. Last year the Glencairn S. S. made the largest contribution of any of our Sunday schools to Home Missions, viz., \$15.

Five more churches are reported as having taken up the special collection; and we have not yet heard from three churches that took up the November collection last year. If four more churches send in collections, then the number will be twice as many as last year. Another indication of increasing interest in the work.

Bro. Joseph Franklin has agreed to spend some time in Ontario, beginning the second Lord's day in this month. It is not just settled where he will begin his work.

One unpleasant thing connected with the management of the Co-operation is when the Board, through want of funds, is compelled to refuse an application for assistance. Recently one application could not be responded to.

Let us remind the friends of the work that their contributions are helping to do good in Toronto, Hamilton, Owen Sound, Collingwood and Muskoka. Every one who gives, no matter how small the sum, is a fellow-worker. GEO. MUNRO, Cor. Sec.

DON'T MISS IT. A new and attractive publication containing many useful, interesting and instructive features has just been issued by T. Milburn & Co., of Toronto, under the title of the BURDOCK BLOOD BROTHERS ALMANAC FOR 1891. It is now in the hands of druggists and merchants for free distribution, and we would advise our readers to secure a copy before the supply is exhausted.

Children's Work.

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

Child-Life

An early traveller am I Upon a road that looks As pleasant as the flowery path Beside the summer brooks.

I've gone a very little way, And yet I can't go back To pick up anything I've lost Or wasted on the track.

And if I careless pass each stone, I can't my steps retrace, And so I need a faithful Guide To keep me by His grace.

—Selected.

DEAR SISTERS,—I will take this opportunity of wishing you all a very Happy New Year; the happiest you have ever known. I would like, at this time, to recommend to your notice, as a subject of Bible study, the eighth and ninth verses of the first chapter of Joshua, for I believe them to contain the elements essential to success in any work for the Master. At first sight you may not see how these words can be made to apply to your case when they were spoken to a great nation; but a little careful study will make it clear. I have confidence that you are all honestly desirous of success in this work, and would rejoice to see some measure attending your labors, so I would recommend your trying this plan. Will you do so? Now for a question or two. Have your children a clear idea what they are doing? Can they give intelligent answers respecting their work, its objects and desires? It is important that they clearly understand these things; so important that a few questions, some time during nearly every meeting, to draw out their thoughts respecting it will be in order. Children are always interested in anything in proportion as they understand it, and, for that reason, even the smallest child should be taught all that its small mind can take in and retain. Line upon line, precept upon precept, is what is needed in dealing with them. Wearisome, discouraging work you may find it sometimes, but never mind, dear sisters, it is in a good cause, "Be strong and of a good courage." You are helping to make efficient helpers for the future, and much may depend on your brave persevering efforts of to-day. May God bless you all.

DEAR MRS. LEDIARD,—The "Buds of Promise" Mission Band of Guelph had been organized a year on October 25th. During the year our membership has had an increase of nine names, making a total of thirty members. We raise money by each member paying a fee of two cents per month, which must be from their own pocket (a good idea, Ed.) During the year our fees amounted to eight dollars and six cents (\$8.06), which goes to help educate the little child in China. We held an entertainment on November 4th, at which a collection was taken up, amounting to \$3.10, which also goes to that purpose. With love from the Buds of Promise.

MARGIE M. TYNDAL.

The "Buds" are opening out very nicely. May nothing ever mar their perfect blossoming.

Our mission band, "Golden Links," was organized June 23rd, but did not hold its regular meetings until after the holidays, when we met every two weeks. Our collections amounted to \$1.88, but we had a concert on the 5th, and the proceeds were \$11.41, so if we did not have very much during

the quarter we made it up afterwards. We have about twenty members.

DAVEY SIMPSON, Secy. Owen Sound, Dec. 16, 1890.

DEAR SISTER LEDIARD,—Our Children's Mission Band, the "Cheerful Givers," gave an entertainment on the evening of the 21st November, Mr. Brown, the pastor, in the chair. The church was well filled and the programme was very interesting. The members of the band sang several mission songs, and some of them gave recitations. Miss Ellis, one of our leading musicians in town, gave a very fine instrumental on the organ. All the ministers in town with one exception were present, and each made a short address. Mrs. Brown also favored us with a very interesting talk upon mission work and the great need of it, which pleased every one there. Our Secretary read a full report of the last year's work done by the band. Everything went off very nicely, and we realized by a collection \$8. Since then our meetings have not been well attended, but we hope that after the holidays the members will rouse up and do better. We wish all our sister bands a very happy New Year, and trust that it will find us all more willing, yes, eager, to work for the Master, and more earnest in everything we attempt for the furthering of His cause. M. H. Ridgetown.

Woman's Work.

Conducted by Mrs. B. M. Brown and Miss Jessie R. Arnew. Everything intended for this column should be sent to Mrs. B. M. Brown, Ridgetown, Ont.

Five of the Auxiliaries have responded to my request for short reports, others will no doubt follow. I wish the dear sisters who so kindly and promptly complied with my request could realize how heartily I say "Thank you." Every report brought cheering words. They told of blessings and spiritual strength received in the past through the meetings, and of faith and hope for the future. I can only give extracts, as our allotted space will be so well filled in this issue by Sister Lediard's paper.

Blenheim says: "Our monthly meetings have been very helpful to us aside from the money question. Our sisters have expressed themselves so—we have never thought of giving them up. We are able to raise about \$25 a year more than we would without this organized method, and none of us feel any the poorer for it either. I believe we are only in our infancy yet in this work. We are only having our eyes opened to what we may accomplish by persistent, systematic work for the advancement of our Master's kingdom."

Eramosa: "We are happy to say that our monthly meetings are growing in interest, thanks to the earnestness and devotion of our beloved

president. Our average attendance is not large, but when it is remembered that this is a country church, where there are so many hindrances, we think it very good, and feel encouraged. At each of our meetings four or five sisters are requested to furnish something of interest for the next meeting, consisting of selections on missionary subjects, to which our president adds many useful and helpful remarks. Others read a few verses of Scripture, so that all or nearly all take an active part in the meetings."

West Lorne writes: "Our total membership is eleven. Three of the sisters reside at such a distance that it is impossible for them to attend. The average attendance is six. Our meetings are certainly growing more interesting, and we feel encouraged and strengthened by talking about the good work to which we devote so small a portion of our time. We have recently appointed a programme committee, whose duty is to select a short exercise for each meeting. We find this brightens our meetings greatly." Will our sisters kindly take special note of one item in the above: Out of a possible attendance of eight there is an average of six. That speaks for itself.

Erin Village and Collingwood also sent reports, but I am sorry to have to confess that I cannot lay my hand on them at present. They were equally as good and cheering as those given.

The little band in Collingwood has struggled along under difficulties that would have discouraged many. They have been faithful over few things and through days of darkness, and more will be committed to their trust, as their way is growing broader and brighter. One incident in the experience of the Erin Village Band fixed itself so in my memory that I think I can give it correctly. One very stormy day certain of the sisters who lived not far from the place of meeting thought it useless to go, as they supposed no one would attempt to go out. But near the hour of meeting they saw a sister who lived several miles out go by on her way to the meeting. All who saw her soon followed her example, and the result was one of the best, or as many thought, the very best meeting they ever had. I wish I had been there. I think the report said that this sister had been absent from only two meetings in two years. Words would only weaken the force of such an example as that. "Nearest the throne, and first in song" will be found such faithful souls when the Lord comes to number His jewels.

S. M. BROWN.

**MONEY** can be secured at any time for work, study, and business, by those of our best, young or old, and in their own interests, or to help others. Any one can do it. Easy to learn, no special knowledge, no special money, no special time to be taken. This is a new and useful method of earning money, and it is a wonderful success to every worker. The money is earned from \$25 to \$50 per week, and is paid weekly, and more after a little experience. We can furnish you the complete and full information. Write to us at once. Full information FREE. "PUBLISHED BY THE CANADIAN EVANGELIST, TORONTO, ONTARIO."

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

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If you have a wasting away of Flesh.....	Use it.
If you have Weak Lungs.....	Use it.
If you have Bronchitis.....	Use it.
If you have Asthma.....	Use it.
If you have Catarrh.....	Use it.
If you have a Cold.....	Use it.
If you have a Cough.....	Use it.
If you are Feeble and Emaciated.....	Use it.
If you have Consumption.....	Use it.

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Foreign Missions.

The New Silver Law

ITS EFFECT ON FOREIGN MISSIONS.

Before the Silver Bill became a law, in view of its probable passage, the American missionaries in Eastern Asia wrote that such a law would very seriously reduce their salaries, and otherwise cut down the financial resources of the mission.

Since this law has been in operation some of our missionaries have declared that, rather than burden the treasury of the Society by an increase of their salaries so that they shall amount in real value to what they were before this silver law was passed, they were willing to live on less. We stated this fact before the Des Moines Convention as an evidence of the spirit of self-sacrifice that animates these noble men and women. From what we heard from members of the convention afterwards, it is quite certain that the effect of this law on foreign missions is not at all generally understood.

The Missionary Review for November publishes, from the Independent, a statement explaining the matter, and which, we think, should be read by all who take an active interest in Christian missions in heathen lands. We take the liberty, therefore, of asking our editors, who are so nobly sustaining our foreign work, to republish this article from the Independent for the enlightenment of our people.

And now we have two questions to ask: 1. Shall our missionaries, in lands where this silver law reduces the value of their salaries, suffer this deduction—from 15 to 20 per cent?—and 2. Will the friends of missions, in view of this deterioration of the value of our finances, at once generously, and promptly meet the case by larger contributions?

There should be, and we trust there is, really no need of asking these questions. Yet it is well for us to understand the situation; and the executive committee of the Foreign Board, we are certain, would like to know the mind of our brethren in this matter, and our missionaries, we are also sure, would be greatly encouraged by an expression from their friends at home of what we are confident is their generous sympathy with them, and their appreciation both of them and their work.

CHAS. LOUIS LOOS.

The Silver Law's Effect on Missions.

Strange as it may seem, the Silver law affects Christian missions. We all know what it has done for the silver barons. It has made a fine market for their ore, and lined their pockets, not with their own coin, but with good, merchantable money, stamped with the seal of the United States treasury. It has raised the price of silver, and therefore accomplished the purpose for which it was forced through the two Houses at Washington. It has enriched mine owners; has it blessed anybody else? We will wait to see. Meantime, it is having a disastrous effect on the missionary societies which make large expenditures in foreign lands. By raising the price of silver it has so advanced the rates of exchange for all those countries which have a silver standard that a large percentage of every dollar transmitted to the various fields is lost in discount.

The dealings of the societies, it should be explained, with Mexico, Brazil, and other American countries, with India, China, Japan, Syria, Persia, and other Asiatic fields, are all conducted on the silver basis. In making appropriations for the year, the societies make

them on the basis of an exchange rate, averaged on the rates of the previous years. While this rate differs in different countries, it has averaged less, the treasurer of the Presbyterian Board, Mr. Dulles, informs us, "than 80 cents to the dollar for all countries."

Now for the effect of the Silver Bill on exchange. Mr. Dulles writes us:—

"I find, by reference to my records, that on April 9, our bills sold in China at 77 1/2 (this is discount on the Mexican silver dollar); on April 21 it had risen to 79 1/2; May 23 to 82 1/2; July 15 to 86 1/2; July 28 to 88.08, which is the last date at which I had advices of actual sales; or a rise of 15 per cent. This will serve as an example. In fact, our estimates were made below 77, the first price above given; but assuming the variation as above, it means that when we contract to pay a native helper or incur any other form of expenso for a given number of Mexican silver dollars, we must now, in order to meet our accounts, add 15 per cent. to our disbursements of American gold. This is not a simple illustration, but the statement of an actual fact."

The rise in India is somewhat less. On April 16, £500 yielded 6,832 rupees; on May 14, 6,357; on July 21, 6,140. The last advices, says Mr. Dulles, shows that the rate is still rising. Withal, the market is so uncertain, that 60-day bills can not be sold at all. The rates in Mexico are higher, even than in China or India, varying from 15 to 20 per cent.

What is true of the Presbyterian Board is also true of the American Board and other societies. A note to us from one of the secretaries of the American Board says its expenditures are affected, "not only in India and China, but in Japan and Mexico as well—fields in which fully one-half of our total expenditures are made." The Western Christian Advocate says a "special appropriation of about \$20,000 to meet the increased cost of exchange" in India will have to be made by the Methodist Missionary Society at its meeting in November. The cost of the silver bill to the Society will be, the Advocate estimates, fully \$40,000.

The outlook is a serious one for all the societies. A large increase in the incomes of the societies will be necessary to pay the same bills as in former years. Says Mr. Dulles, speaking for the Presbyterian Board:—

"It is early to calculate the effects of a change of 15 to 20 per cent. upon appropriations of \$500,000. Without entering into the merits of the silver question or venturing prophecies as to the results, it certainly is unlikely that silver will fall much below its present value, and those who are considering the obligations of the church to foreign work must bear in mind the unavoidable demand upon them this year, and indeed in subsequent years, on account of the special change in the rise of silver."

Upon the churches the burden must fall. It will not do to cut down former appropriations by 15 or 20 per cent.; therefore it will be necessary for them to increase their contributions by that amount. If last year a society appropriated \$500,000, it must appropriate this year, to keep up its work, \$575,000 or \$600,000.

What a pity the extra percentage can not be assessed on the silver barons! —The Independent.

\$3000 A YEAR! ... [Advertisement for a financial scheme or investment opportunity]

Holiday Announcement

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

FANCY GOODS—

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



Ladies' Dressing Cases, oxidized case with oxidized fittings. These goods are guaranteed not to tarnish or break in fair use, \$1 to \$1.5. Ladies' Dressing Cases, in plush, containing jewel, dressing and manicure sets. All the newest fittings in white amber corneol and oxidized, \$3 to \$15. Ladies' oxidized manicure sets, with oxidized fittings, \$2, \$2.75. Ladies' Work Boxes, in plush, complete. Good substantial fittings, also in fancy oxidized trimmings, 90c. to \$3. Baby sets, plush and satin lined, all the newest shades; and complete puff and powder box, brush and comb, \$1 to \$3.

Men's Leather Cases, complete, for travelling, from \$1 to \$10. These are all solid leather, and fittings of the very best quality. Plush and oxidized glove and Handkerchief Boxes, \$1.25 to \$1.50. All the latest designs in plush and oxidized Perfume Cases, 1, 2 and 3 bottles, cut glass, 50c. to \$1. Collar and Cuff Boxes, plush, leather, and celluloid, single and combined, \$1 to \$1.50. Gents' Shaving Cases, plush, newest shades, and beautifully lined and fitted up for use, with cup, razor, and shaving brush, \$1 to \$3. Comb, brush, and mirror sets, in card-board boxes, white celluloid, amber, antique corneol, from \$1.50 to \$3.50. Manicure sets, in plush and oxidized and leather. All fitted with best goods, 90c. to \$1.75. Glove and Handkerchief Boxes, in leather, with brass mountings, and half plush, \$1.25 to \$3. Musto Rolls, leather and plush, 60c. to \$2.50.

TOILET ARTICLES—

Perfumes, by best makers: Colgate & Co., 75c.; Atkinson & Co., 60c.; Toilet Water, 50c., \$1; Florida Water, 15c. to 35c.; Eau de Cologne, etc., 30c., 45c., 75c.; Bay Rum, 25c. to \$1.



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

EVENING FANS—

Black satin fans, plain and hand-painted, 40c. to \$1.10.

Black satin fans, feather tipped, plain or hand-painted, \$1.10



Black ostrich feather fans, tortoise shell handles, \$1.50 to \$3.75. Assorted colors, plain and feather tipped and hand-painted, 90c. to \$1.50. Gauze fans, hand-painted, from \$1.50 to \$5.

MISCELLANEOUS BOOKS—

Dante's Inferno. Illustrated by Dore. At Milton's Paradise Lost. \$1.25 each. Dore Bible Gallery. Ancient Mariner. By Coleridge. Illustrated by Dore. Cloth, \$1.75. Idylls of the King. By Tennyson. Illustrated by Dore. Cloth, \$3.25; full morocco, \$7.00. Sets of Irving, Scott, Lytton, Cooper, Elliot, Thackeray, Macaulay's England, Dickens, etc., at prices to suit the times. Leisure Hour, \$1.65. Sunday at Home, \$1.65. Boys' Own Annual, \$1.65. Girls' Own Annual, \$1.65. Presentation Editions of the Poets. A large assortment in all bindings and prices. Bibles. Teachers' and Students' Bibles in great variety of bindings. Pansy and Elsie Books 25c. each. Complete assortment on hand. Lily Series. Full line in stock. Fine books for presents. 30c. Prayer and Hymn Books. A specialty, from the cheapest to the best. April Skies. By Mary A. Lathbury. 12 full-page colored illustrations of children. A beautiful book for presentation. Handsome board cover, \$1.25. White House Gift Book, Playmates, and a number of others, at 55c.

Make out a list of what it is you want, and forward at once, with an additional amount sufficient to cover postage. We charge nothing for our services, and whatever money is not needed will be returned with the goods. It's nothing more or less than shopping by mail with the largest, brightest, and in every way the most satisfactory store in the Dominion.

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Temperance.

Fruits of the Traffic.

A CANADIAN GAOLER GIVES HIS THIRTY YEARS' EXPERIENCE.

Mr. A. Lang, gaoler of the Barrie gaol, writes in the Globe as follows:— Drunkenness is the sin of our world. Thirty years ago on the first day of last December I took possession of this gaol. My experience is that eighteenth-twentieths of our gaol population during that period found their way here through using the poison vendid by what is now mis-called the Licensed Victuallers' Association. To talk about building houses for the drunkards' widows and orphan children sounds like an empty echo, while the law licenses men to make the poison, licenses men to sell the poison, licenses men and women to drink that poison till they become insane and commit crime, and then licenses judges and magistrates to send them to prisons or the gallows. Yes, first make men drunkards and ruin them, and then tax the country to build houses for the widows and orphans, all manufactured by law, and finished up by employing keepers to oversee them. I remember a very solemn case

which occurred here about nine years ago. A man in our county was hanged for killing his wife. On the evening prior to his execution, he asked the privilege of addressing all his fellow-prisoners, and fellow-drunkards as well. This he did by calling each one by his name, and as an earnest dying man he urged them never again to touch the accursed cup which had been his ruin, and had brought them to prison. He went on: "To-morrow morning I must die in the fulness of good health, and had it not been for whisky, I would never have been inside this gaol a prisoner." And on that very same evening the hangman asked me to let him out so that he could procure a bottle full of the licensed victuallers' cordial to help him through that terrible ordeal. If our good men who can write so sympathetically for the poor lost drunkard's starving child will only set themselves to work with an unconquerable will, they can place honest, sober and sterling men at the head of the polls, instead of drunken sots who are willing for the sake of holding office to open wide the floodgates of drunkenness and ruin to our beloved country!

Why, sir, if it was possible next week to sweep off from the face of our

continent the whole of those streams of liquid death and moral destruction, I would guarantee that in twelve months the Toronto gaol would hold every prisoner in Ontario, thus doing away with 88 gaols and eight lock-ups, with a saving to the country of over one hundred and fifty thousand dollars a year in cash. Then add to that the amount of prisoners' time saved—it would rise to ten times that amount in our own Province. And in three years more there would not be a pauper child in our country. Every man and woman would be clothed in their right mind, and their children would grow up to fill respectable positions, instead of finding their way into gaols, reformatories and penitentiaries. Then we would have peace within our borders and prosperity within our homes. We agree with the principle of strict teetotalism in our gaols, and I try to treat my prisoners as if they were human beings, the workmanship of God's hand, and the objects of God's love.



Married.

WHEELER-BARDEN.—In Erin, Dec. 21, 1890, by George Munro, George Wheeler, of Erin, and Harriot Ann, daughter of Wm. Barden, Esq.

Obituaries.

STEPHENS.—Death has again visited the home of Bro. S. T. and Clara Stephens, of Glencairm. About three months ago little Willie F. was taken off to the paradise of God, and upon the 26th of November Helena Marion, a lovely, engaging little girl of five years and five months, was called to join her little brother.

HERE AND THERE. Here and there and everywhere may be found persons who have used and now honestly praise Burdock Blood Bitters for its wonderful blood purifying, cleansing and tonic effects in all diseases of the stomach, liver, bowels and blood.

Literary Notes.

We are pleased to copy the following review of book, which we trust many of our subscribers will buy and read: "Christianity and Some of its Evidences" is the subject of an address delivered in Woodstock, Oxford county, Ontario, Canada, by the Hon. Oliver Mowat, Premier of Ontario, before the Society of Christian Endeavor.

THE CHRISTIAN INTERNATIONAL LESSON COMMENTARY FOR 1891. By B. W. Johnson.—This is one of the best works we have yet seen. After you are through using it this year it will make a valuable book for your library.

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Burdock Blood Bitters Cures BILIOUSNESS. Direct Proof. I was troubled for five years with Liver Complaint. I used a great deal of medicine which did me no good, and I was getting worse all the time until I tried Burdock Blood Bitters. After taking four bottles I am now well. I can also recommend it for the cure of Dyspepsia. D. W. A. B. DRACON, 115 Washington, Ont.

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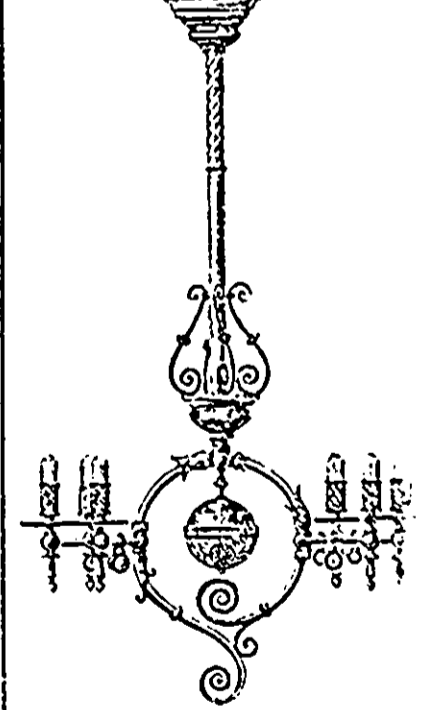
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Illustration of an electrical device (Belt and Suspensory) with text: ALL DISEASES ARE CURED BY OUR INDICATED ELECTRIC BELTS AND APPLIANCES Which are brought directly into contact with the diseased parts; they act as perfect absorbents by destroying the germs of disease and removing all impurities from the body. Diseases are successfully treated by correspondence, as our goods can be applied at home.

ALL HOME REFERENCES. NO FOREIGN OR MANUFACTURED TESTIMONIALS. Isaac Rudford, 35 Adelaide street east—Butterfly Belt and Insoles, cured him of Inflammatory Rheumatism in four weeks. Samuel W. Abbott, Mulholland's Building, cured in one week. Rheumatism in knees and feet—knee Pains and Insoles. A. E. Caldwell, Printer, 71 King street, City, Rheumatism in the knee cured. J. McQuig, Grain Merchant, cured of Rheumatism in the shoulder after all other failed. Jas. Weeks, Parkdale, Sciatica and Lame Back cured in fifteen days. W. J. Gould, Tinney's Stone Works, City, not able to work for three weeks, cured in four days—Sciatica. Mrs. J. Swift, 57 Agnes street, City, cured of Sciatica in six weeks. C. C. Rockwood, 16 Bulwer street, City, cured in one week in a few days. Mrs. Geo. Planner, City, Liver and Kidneys, now free from all pain, strong and happy. Miss Flora McDonald, 21 Wilton avenue, City, reports a lump drawn from her wrist. Josiah Fennell, 27 Queen street east, City, could not write a letter, went to work on the sixth day—Neuralgia. Mrs. Win. Bennett, 14 King street west, City, after 3 years of sleeplessness now never loses a wink—Butterfly Belt. Mrs. S. M. Whitehead, 175 Jarvis street, City, a sufferer for years, could not be induced to part with her belt. Mrs. F. Stevens, 120 Edgar St., City, blind with Rheumatic Inflammation—cured in three weeks by Actina, Butterfly Belt and Insoles. Geo. H. Lucas, Veterinary Dentist, 168 King street west, had dyspepsia for six years, entirely cured in eight weeks—Butterfly Belt and Insoles. Richard Hood, 40 Stewart street, City, used Actina three months for a permanent cure—Catarrh. Alex. Rogers, Tobacconist, City, declared Actina worth \$100. Headache. E. Riggs, 220 Adelaide street west, City, Catarrh cured by Actina. John Thompson, Toronto Junction, cured of Asthma in five days in two weeks by Actina. Miss E. M. Forsyth, 18 Grant street, City, reports a lump drawn from her hand, twelve years' standing. Senator A. E. Botsford advises everybody to use Actina for halting Dyspepsia. Miss Laura Grose, 126 King street west, City, granulated eyelids, cured in four weeks—used Actina and Belt. Mrs. J. Stevens, 23 Tecumseth street, City, Rheumatism in the eyelids, spent three weeks in the hospital, eyes opened in two days. Mrs. McLaughlin, 84 Centre street, City, a cripple from Rheumatism, now able to attend to her household duties. Giles Williams, Ontario Coal Co., says Actina is invaluable for Bronchitis and Asthma. J. H. McCarthy, Agt. N. P. & M. Ry., Attorney, Man., Chronic Catarrh and Catarrhal Deafness for seven years, entirely cured by Actina. THOMAS JOHNSON, New Serum, suffered with Weir Large and Asthma—Lungs strengthened and Asthma cured. Mrs. Beard, Barrie, Ont., cured of Catarrh of three years' standing—Actina and Insoles. Rev. R. W. Mills, Brantford, Ontario, entirely well, had Catarrh very bad—used Actina and Insoles. H. S. Fleetwood, a weak mentally and physically. Cause, nightly emissions. Perfectly cured. Thomas Guthrie, Argyle, Man., says our Butterfly Belt and Suspensory did him more good than all the medicine he paid for in twelve years. Thos. Bryan, 44 Dundas street, City, Nervous Debility—improved from the first day until cured. Chas. Cozens, P. M., Toronto, Ont., after five weeks, feels like his former self. J. A. Tully, cured of emissions in three weeks—our Belt and Suspensory cured me of Impotency, writes J. A. I would not let without your Belt and Suspensory for \$10, writes J. McT. For General Debility your Belt and Suspensory are cheap at any price, says S. N. C. Belt and Suspensory gave H. S. of Fleetwood, a new lease of life. R. H. G. had no faith, but was entirely cured of Impotency. W. T. Brown, 73 Richmond street west, City, Varicocele, tried several doctors; all advised the knife. Cured in six weeks with Butterfly Belt and Suspensory. John Bromagen, Varicocele, cured in five weeks—Belt, Suspensory and Insoles. Reuben Silverthorn, Teesdale, England, a weak. Entirely cured by the Belt and Suspensory. Many Such Letters on File.

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