

The Canadian Evangelist.

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

Vol. VI., No. 14.

TORONTO, NOVEMBER 16TH, 1891.

\$1 PER YEAR IN ADVANCE.

THE Canadian Evangelist

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

"Take heed what you Hear."
"Take heed how you Hear."
MARK AND LUKE.

"Faith cometh by hearing and hearing by the word of God." The order is, first, hearing, second, believing, third, eternal life, which is secured by a "faithful continuance in well-doing." Hearing, scripturally considered, means vastly more than a mere assent to the historical records presented by the sacred writers. It is possible to hear without having any perceptible impression left upon the mind of the hearer; hence the Apostle says: "We ought to give the more earnest heed to the things we have heard lest we drift away." Hearing, therefore, in a scriptural sense, means to earnestly "heed"—to receive the ingrafted word which James says is able to save the soul. Hearing, then, evidently implies a hearty reception of all God has said to us or about us, seeing He has, in this last age, spoken by his Son; and Jesus says: "He that heareth My word and believeth on Him that sent Me hath eternal life." In the Revelation we have this beautiful scripture: "Behold, I stand at the door and knock—if any man hear my voice and open the door, I will come in and sup with him and he with Me." The writer of the Hebrew letter says of a class to whom the Gospel was preached, it did not profit them, not being mixed with faith in them that heard it. "The Gospel is the power of God unto salvation to everyone that believeth." If you do not believe it, however true, it will have no power upon you. The word of God is "living and powerful," but still the Saviour says: "According to your faith be it unto you." The most important message, though flashed over the wire, falls powerless on your ear if you do not believe it. But what about the telegram that brings the sad news of the death of one who is very dear to you? You say: "If I accept the message as true, I feel there is a power—an all most irresistible power in the short sentence: 'Your son, your daughter, or your friend is dead.'" There is a power in words, when believed. Let those who are engaged in preaching the everlasting Gospel pray that they may "so speak that many may believe." "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of

Heaven, but he that doeth the will of My Father who is in Heaven." "Therefore whosoever heareth these sayings of Mine and doeth them, shall be like a man that built his house upon a rock." "Ye doers of the word, and not hearers only, deceiving your own selves." James says, respecting those who hear and do not: "He is like a man beholding his natural face in a glass—he goes his way and forgets what manner of man he was." May God save us from cold indifference about eternal things. If eternal life depends upon "what we hear," or "how we hear," and upon what we believe and what we do—it is of the utmost importance and of eternal interest to us to "give the more earnest heed to the things we have heard, lest we drift away." I mean the things which God has spoken to us by His Son. "This is life eternal," said our Lord, "to know Thee and Jesus Christ, whom Thou hast sent." Paul to the Philippians says: "That I may know Him and the power of His resurrection, and the fellowship of His suffering being made conformable unto his death." "Faith cometh by hearing," and the faith thus produced by giving the more earnest heed to the things which God has spoken to us by His Son, will bring the sinner to repentance and reformation of life. Hence, to believe in God and his Son, Jesus Christ, is not merely to accept the evidence concerning Him historically, but to be brought into direct contact with Him—to be made partakers of the divine nature. To think of Jesus as one whom we know—"This is life eternal to know Thee, etc." To believe in Christ, then, in a scriptural sense is to receive Him in all His offices, and in all His personal glory. To trust Him in all the relations He sustains to us as our prophet, priest and king. To behold Him as our only hope and refuge, the Lord our righteousness. It will be readily perceived by the foregoing that hearing in a scriptural sense implies faith, and that the faith of the Gospel will lead to repentance, obedience, reconciliation, yea, complete sanctification. "If you do these things you shall never fall." "He that hath ears to hear let him hear." H. BROWN.
Ridgetown, Nov. 1, '91.

The Parable of the Talents.

This parable is probably one of the most familiar to the diligent Bible student. The preacher uses it often as a favorite theme. Its fulness is surpassed only by its simplicity. To sinner and saint alike its adaptability is incomparable. He who would find its treasures must search eagerly; for, like many other passages of scripture, this "grows the more by reaping." Let us study it a short time, in an introductory way, for at least all that can be said is morely a door of entrance, a prelude, a beginning. The man travelling into a far country is the Master; His return will be after His mediatorial reign shall end; the servants are the Disciples. To the servants were intrusted talents to be increased by profitable use, and each was to be "rewarded according to his work." The numbers five, two, one, have no

special significance; any other numbers might just as well be used. We are well acquainted with the talents of the parable, but what bearing has the parable, and especially the talent on the Disciples of today? We often hear it said that a brother has a talent for speaking, another for praying, etc., and that these talents are to be improved; the talents, in most cases, are made to refer to natural ability.

Now, while it is true that the word talent, by the accommodation of speech, has come to mean a special gift in some particular line, yet the interpretation of the parable as briefly given above, which is the commonly received rendering of it, while true in part, obscures or omits entirely the real application of it to those who have lived since the Saviour's time; for it is possible that a man may improve his talents or natural abilities to the utmost without doing good to any, thereby occupying the double position of the five and one talent man. The omission of the distinction as laid down in the text deprives the parable of its true meaning. Now, let me say, that the talents are not our abilities; for in the text talents, not abilities, were given. He gave to every man according to his several ability, are the words used. The number of talents given depended on the extent of the ability of each. The man with the most received five talents and the others were intrusted commensurate with their ability. Everyone in the kingdom has abilities, and those who have not are not fit subjects of it. All have talents just as certainly as they have abilities. Let no one say they have no talent, and are, therefore, as dead branches on a living tree. Abilities come by nature, talents by grace. When the Master calls us into His service the poorest as well as the richest in natural attainments can find "talent" all along their respective lines. Bear in mind, however, that the talent and ability are no way synonymous, the former is something capable of improvement; the latter being the power of improving the talent. This distinction must be constantly kept before us, or we will confound things that differ, and thereby be confused.

Whatever may be the real significance of the talent, and it may be many things, yet to my mind talents are our opportunities for doing good. Certainly these are always in proportion to our abilities. By improving them as they come to us by the moments or the hours we have great reward. These are our Master's treasures, and so they appear for the first time, rugged, crude, naked, they may not carry with them any value, but when we improve them, transform them by the power of a single act, they may have the worth of shining, glittering gold. It is by so doing that we lay up treasures in heaven. Opportunities and abilities are the Christian's stock-in-trade, and as we use one upon the other to-day we gain promise for the morrow. To the man with the most talents, and the man with the least, the "well done" will be said. They both did their best, and that is all the Master expects. We never do our best, however, until we do our all. The man with one talent might have had said to him well done,

his talent was in proportion to his ability, but he digged in the earth and hid his Lord's money. "Thou wicked and slothful servant," fell upon his ears ringing with doom. Alas! too many in the church to-day are hiding their talents, allowing their opportunities, as golden as the hours, to go unheeded, and to be lost forever. We can no more call them back than we can call a soul from the other world. How great are our responsibilities! Why stand ye here all the day idle! — E. B. D., *Bowmanville, in St. John Christian.*

When has a Person Eternal Life?

Jesus answers, "He that believeth on the Son hath eternal life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John iii. 36.

Now certain schools of theology have taught—taking this answer as authority—that eternal life is a gift of God immediately bestowed upon the person believing prior to any act of obedience. Let us see if we can find out the meaning of the term or terms here used by the Saviour and translated "believeth not," then we shall know what the Saviour meant when using "believeth" as the condition of eternal life.

The word employed by the Saviour and translated "believeth not" occurs some sixteen or seventeen times in the New Testament. The word is *Apeitheo*, but in King James' translation is not uniformly translated, a fact which will be apparent as we proceed. In the following places the word (or some form of it) used by the Saviour in John iii. 36, can be found; the italicized words and the various translations of this word.

- (1). He that "believeth not" the Son shall not see life. John iii. 36.
- (2). But the "UNBELIEVING" Jews stirred up the Gentiles. Acts xiv. 2.
- (3). But the Jews which "BELIEVED NOT." Acts xvii. 5.
- (4). When divers were hardened and "BELIEVED NOT." Acts xix. 9.
- (5). Do NOT OBEY the truth. Rom. ii. 8.
- (6). All day long I have stretched forth my hands unto a "DISOBEDIENT." Rom. x. 21.
- (7). In times past have "NOT BELIEVED" God. Rom. xi. 30.
- (8). Even so have these "NOT BELIEVED." Rom. xi. 31.
- (9). God hath concluded them all in "UNBELIEF." Rom. xi. 32.
- (10). May be delivered from them that do "NOT BELIEVE." Rom. xv. 31.
- (11). To whom sware He . . . to them that BELIEVED NOT. Heb. iii. 18.
- (12). Rahab perished not with them that BELIEVED NOT. Heb. xi. 31.
- (13). Which stumble at the Word being DISOBEDIENT. 1 Peter ii. 8.
- (14). If any "OBEY NOT" the Word. 1 Peter iii. 1.
- (15). Which sometimes were "DISOBEDIENT." 1 Peter iii. 20.
- (16). End be of them that "OBEY NOT" the gospel of God. 1 Peter iv. 17.

In the foregoing we notice that *Apeitheo* is translated ten times by "believeth not—not believed—or unbeliever"—the remaining six by "obeys not" or "disobedient." In examining

the marginal readings we find that four out of the ten read "OBEYS NOT" or "disobedient"—leaving but six out of the sixteen favoring the translation by any form of the verb *believe*.

The American Bible Union follows closely the common English version with the exception of Acts xvii. 5—*believeth not* is omitted and Rom. xi. 30-31 in *disobeyed*, and verse 32 has *disobedience*.

The Living Oracles—a translation of the New Testament from the original Greek—by Doctors G. Campbell, James Macknight and Philip Doddridge—and revised by A. Campbell—gives some form of the word *believe* with the negative in the five following passages—Acts xiv. 2, xvii. 5, xix. 9, Heb. iii. 18, xi. 31. In ten others is found "*disobedience*" or *obeys not*—and in John iii. 36 it reads—*He who rejects the Son shall not see life*.

The "revised version" gives WITHOUT EXCEPTION some form of the word "DISOBEY." So that John iii. 36 reads: He that believeth on the Son hath eternal life, but he that *obeys not* the Son shall not see life—but the wrath of God abideth on him. According to the evidence before us and much more at our command, we are justified in saying that a man receives eternal life when he OBEYS the Son and NOT BEFORE. And to this agreeth the words of the inspired writer, "And being made perfect He (the Saviour) became the author of eternal salvation (or eternal life) unto all them that obey him. Heb. v. 9.—? H. C., in St. John Christian.

Bitterness of Unbelief.

Mr. Renan, the brilliant French author and infidel, in his youth was gladdened by the hope and joy of religious faith. He grew wise, however, with that wisdom of men which is foolishness with God, and turning from the Bread of Life prefers to break his teeth against a stone. What a hymn of despair is the following utterance of his:—

"We are living on the perfume of an empty vase. Our children will have to live in the shadow of a shadow. Their children, I fear, will have to subsist on something less."

This is only surpassed in awful sadness by the exclamation of the lamented Professor Clifford, out of the Egyptian midnight of his professed atheism:—

"We have seen the spring sun shine out of an empty heaven to light up a soulless earth; we have felt with utter loneliness that the Great Companion is dead!"

Said the great American apostle of infidelity, standing beside the coffin of his brother:—

"Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud and the only answer is the echo of a wailing cry."

"Without God" man has "no hope;" he is a fragment of a broken-up universe, and there is no one to put him in the place where he belongs. But when he knows the Lord then he finds a Father, a Saviour, a Comforter and a Friend, and his life finds its axis, and moves in harmonious order under the guidance of the gracious and ever-watchful providence of God.

What the Disciples in the States are Saying and Doing.

CULLINGS AND CLIPPINGS FROM EX-CHANGES.

(From the Christian Oracle.)

MORTON, Iowa, Sept. 11.—The tent meeting continues with increasing interest. Three-fourths of the additions so far have been married men and women and among them families of wealth and influence. We started a church subscription and the required amount for building will be raised without a struggle. Our crowds yesterday were immense. May the Lord remain with us. Brethren Kendall and Hamilton are holding up my hands. F. H. LEMON.

The great Hall Hutto revival of thirty-six days closed to-night with 150 additions to the church at Chariton, Iowa, and \$2,766.50 raised in sixty minutes on a fine \$5,000 or \$6,000 church to be built immediately in the heart of the city. We praise the Lord and take the middle of the sidewalk hereafter in Chariton. Our beloved evangelists spend five days with wives and babies at Kansas City and open at Carthage, Ill., next Lord's day. They have booked one year's work while here. They come to Chariton again a year from the coming winter. Full report next week. O. E. PAYNE.

That our plea for the organic union of all the followers of the Lord Jesus Christ is leaving the Christian world more and more from year to year is evident from the utterances of the religious press and of religious conventions, the free and more frequent interchange of courtesies between different religious bodies and a larger participation in general religious work by members of the different churches. If it is a desirable thing for the different branches of Methodists to seek to bring about their unification, why not equally good and desirable for all professing Christians to come together as members of a common family? As believers grow in knowledge and grace the desire for closer fellowship with all who love the same Lord, and who are seeking the same glorious destination beyond the grave, will become stronger and more demonstrative. We say "our plea for union," for we are the pioneers of the present great union movement. But while this is true of us, the Christian world may not acknowledge that such is the case, nor give us credit for what we have accomplished. But this matters little, so the end is attained.

(From the Christian Standard.)

WICHITA, Kansas, Oct. 20.—Have just held a happy little meeting of one week with the church at Douglass, resulting in 15 accessions, 12 of which were by immersion. J. M. MONROE.

AUGUSTA, Ga., Oct. 10.—The work in the Second Christian Church has broken its record in the last two weeks. More than 40 persons have been added to this congregation in this time, and such crowds of people have never been seen to gather at this church, standing room being often at a premium. Twelve were baptized last night; 13 made the good confession; others were to be baptized, but were not ready. Some of these are from the Presbyterians, some from the Baptists, some from the Methodists, some from the Episcopalians, the greatest number from the world. We have no protracted effort, no preacher but the pastor. May the Lord be praised is our prayer. NATHANIEL G. JACKS.

I ran out to Ann Arbor, Michigan, to be present at the opening of the

house of worship recently erected in that beautiful little city of ten thousand people. The feast of dedication took place on Sunday, Oct. 11. It was a joy to be there. The new house is well adapted to the place and work to be done. It is almost an exact reproduction of the Rochester, New York, church building, on Howell street. The entire cost of building, ground, heating, furnishing, etc., complete, in Ann Arbor, was about \$17,000. The opening services were unique in this, that there was no solicitation of money. Thanks to the good management and generosity of the Christian Woman's Board of Missions. These services were unique in another respect—there is no organized church in Ann Arbor to occupy the house. And still another feature was most remarkable—a preacher has been employed, and was on the ground as master of ceremonies. Thanks to the Christian Woman's Board of Missions for all these odd and pleasant features. B. B. TYLER.

"Nothing but Christ"; "Christ the all sufficient creed of the Church," are cries which carry so much of fundamental truth in them, and express so much of the passion of the day to find the way to the heart and centre of all regenerate life as to give an ungracious or even irreverent look to any attempt to enquire into their meaning and their validity.

Yet it was this very cry "I am of Christ" which Paul heard among the discordant notes that reached his ear at Corinth, and it may have mischiefs in it again.—*The Independent*.

While it is true that one may say "I am of Christ" in a sectarian spirit, it is not certain that those who used this language at Corinth did so. It is often said that they are placed by Paul under the same condemnation with those who said "I am of Paul." This is not clear from his language, though they may have been to blame. Paul's special objections would not apply to them. He says: "Was Paul crucified for you, or were ye baptized in the name of Paul?" As neither of these things were so, they should not be called by Paul's name. But Christ was crucified for them, and they were baptized in his name. Paul's answer seems to justify them who said "I am of Christ," while it condemns those who said "I am of Paul." So in chapter iii., when the matter is referred to again, Paul makes no mention of those who said "I am of Christ," but writes thus: "For when one saith, I am of Paul; and another, I am of Appollos; are ye not men? What then is Paul? He would not say, What then is Christ? Paul says not one word here in condemnation of those who were wearing the name of Christ. Not one of his objections can apply to them. If they deserved rebuke Paul certainly failed to administer it.

(From the Christian Leader.)

A writer in the New York Evangelist, the leading Presbyterian paper of this country, argues that it is a poor time to be trying Professor Briggs or any other man for heresy when the church itself is revising its creeds and knows not what its doctrine will be in two years from now; that the doctrines they now condemn may by that time be approved.

Another correspondent of the same paper estimates that the Presbyterian church has already lost half a million members in this country because of what is called the "horrible decrees," which consign a large portion of mankind to eternal death. We would suggest to Calvinists that if there be such a class as the "non elect" doomed to eternal reprobation, the fact is unknown to us, and the Almighty will take care of His own secrets. We

would advise our Presbyterian friends and also Calvinistic Baptists to frequently preach from this text of the Apostle John: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him come to the water of life freely."

J. J. Christian, M.A., D.D., is the author of a work entitled "Immersion the Act of Christian Baptism." Will our Presbyterian friends take off their blue goggles and read the following extract:—

The Southern Presbyterians of the United States have founded three churches in Greece, and all three of them practice immersion. Dr. W. D. Powell, of Mexico, recently wrote from Athens, Greece, as follows: "I found that all churches in Greece—the Presbyterians included—are compelled to immerse candidates for baptism, for as one of the professors remarked, the commonest day laborer understands nothing else for baptism but immersion. I visited the university, and saw the magnificent library and museum. I asked the professor what baptism meant, and he said: 'It has but one meaning—to submerge, to immerse. Why do you ask?'"

GREEKS SCANDALIZED BY SPRINGLING.—In reply to an editorial in the *Christian Observer*, of Louisville, Ky., Dr. Powell writes to the *Western Recorder*, January 8, 1891, as follows:—

I asked Bro. Sakellarios, who has charge of the Baptist church in Athens, if the Greek word could mean anything but immersion, and he said "No!" To my enquiry how the Presbyterians managed this question, he replied: "Very easily—by having a baptistry made in which they immerse infants, just as the Greek priests do." Said he: "Once they sprinkled some children, and it created such a scandal that it came near breaking up the church, and they were compelled to have a small baptistry." Adult Greeks are received into the Presbyterian church on the baptism which they received in the Greek church. In Greece, Bulgaria, Asia Minor, Syria, Palestine, and wherever the Greek language is spoken, immersion for baptism is practiced.

WHAT HAS BEEN DONE.—We all know how often it has been stated that the three thousand Pentecostians could not have been baptized in one day by immersion. The following remarks under the heading, "The Baptism of the Three Thousand," ought to set the question at rest in the minds of the most sceptical: "In the Madras Confederacy, in 1878, Bro. Joe E. Clough, with five assistants, baptized in six hours, two baptizing at a time, 2,222 converts. On December 28, 1890, 1,671 were baptized. As these baptisms were performed by Baptist preachers I shall scarcely be expected to offer proof that the act was by immersion. The truth is that all the Greek baptisms of the world have been by immersion."

(From the Gospel Advocate.)

The church of Christ, of the Christian denomination, at Elgin, Ill., passes resolutions making prohibition part of its creed, and refusing fellowship to those who vote otherwise. It is the second church in the country to do this.—*North Western Christian Advocate*.

When the above mentioned church added political prohibition to the creed, it ceased to be a church of Christ. While as for myself I should be glad to see prohibition prevail all over this country, yet it is none the less true that it is entirely a matter of human opinion as to whether prohibition, which at best can be but indifferently enforced, is the best method of dealing with this question. The only means allowed a Christian in the Scripture for accomplishing moral ends is spiritual weapons, and political prohibition is not a spiritual weapon. Whenever a church adopts other means than

those provided by Christ our King, it exceeds its authority and passes beyond the realm of Christ's kingdom.

The very fact that so much is done for preachers, and none too much is done, is a temptation to them to become as it were semi pauperized, and they should resist the tendency. It is this tendency which has led to all the sneers which men of the world utter against preachers—as for example—"mankind is composed of three classes, men, women and preachers." They look upon ministers as lacking in manliness, and as living a sort of unreal, ethereal life. The apostolic injunction to Timothy, "Let no man despise thee," needs to be heeded.—*Western Recorder*.

Years ago I decided within my own mind that I would not ask a favor of the world on the ground of being a preacher. I have never asked nor accepted a reduced fare as a preacher. If I had a large amount of travelling to do I should doubtless avail myself of the rate offered to general public who do much travelling. I have never asked a tollgate keeper to pass me through his gate free on the ground that I was on my way to an appointment to preach. Nor have I ever availed myself of the reduced subscription price offered to preachers. I mention this not to boast myself, but because I have always believed that the dignity of the religion of God suffered by the "semi-pauper" preachers. I do know that the world at large has come to look upon preachers in general as objects of charity slightly more respectable than those that grind the hard organ for a support. "Let no man despise thee."

In a vigorous and timely article headed "Conscience Wanted," the *Christian Advocate* says: "The funeral with all its delicate, tender, and distressing surroundings thoroughly tests the stuff of which a preacher is made. No place where conscience is so tried, and so often dismissed as at this sacred and trying place. Conscience must direct the service of the grave, not only to cast the mantle of silence over the coffin, but to speak bravely, truly, in the interests of the living." He continues his article by giving an account of a serious failure of conscience at the funeral of a prominent man in a neighboring State, at which two preachers spoke in most laudatory strains of the benevolence of the man, saying, "that while he did not give his name to any church, he manifested his love for the religion of God by his many gifts to charities and the cause of religion." Whereupon the New York *Nation* comments as follows: "Both of those reverend gentlemen know when they were saying these things that the man of whom they were saying they had confessed, only a few years ago, that he was guilty of a crime which ought to have confined him to a cell in the penitentiary for several years, instead of allowing him to fill a large place in life." They know that he was charged with having bribed members of the Legislature to vote in favor of a bill taking \$1,000,000 from the State Treasury, with the understanding that half the amount was to go to Quay and Kemble, and the other men who sought to bribe the bill through. They know that he had in court pleaded guilty to the charge, but fled before sentence could be pronounced, and had been pardoned by a Board of Pardons of which Quay was a member before entering upon his term of imprisonment. What wonder that the influence of the clergy is declining when two of its most prominent representatives in one of the foremost cities in the land stand up and say of such a man that he had "manifested his love for the religion of God by his acts, if not by his profession, and that he was like a big tree among small trees?"

Selections.

Obscure Martyrs.

They have no place in storied page,
No rest in marble shrine;
They are past and gone with a perished age,
They died and "made no sign."
But work that shall find its wages yet,
And deeds that their God did not forget,
Done for their love divine—
These were the mourners, and these shall be
The crowns of their immortality.

O seek them not where sleep the dead,
Ye shall not find their trace;
No graven stone is at their head,
No green grass hides their face;
But sad and unseen is their silent grave—
It may be the sand or the deep sea wave,
Or a lonely desert place;
For they need no prayers and no mourning bell—
They were tombed in true hearts that know them well.

They healed sick hearts till theirs were broken,
And dried sad eyes till theirs lost light;
We shall know at last by a certain token
How they fought and fell in the fight.
Salt tears of sorrow unboltd,
Passionate cries unchronicled,
And silent strife for the right—
Angels shall count them, and earth shall sigh
That she left her best children to battle
and die.

—Sir Edwin Arnold.

Mahomet's Death.

The prophet died on June 8, 632, after an illness of thirteen days. Up to that time he had been hale and vigorous, so that his death came as an unexpected catastrophe to Medina. A burning fever kept him a close prisoner to his couch. On Sunday he was prostrate and delirious, but on Monday morning the symptoms were more favorable. Mahomet rose, and, drawing aside the curtain from the door, moved softly into the court of the great mosque, where his faithful companion, Abu Bekr, was reading prayers. He spoke kindly to the friends who crowded round him, and was helped back into the chamber. The effort had been a last flickering up of the flame of life. Utterly exhausted, Mahomet shortly afterward breathed his last in the arms of his favorite wife. The rumor of his death spread quickly, and his excited followers crowded into the mosque. Omar ascended the pulpit, and in an excited strain asserted that their master had but fallen into a trance from which he would soon arise to root out the hypocrites. Meanwhile Abu Bekr hurried back from the upper suburb of the city where his family resided. He paid no heed to his excited friend declaring in the mosque, but passed into Ayesha's chamber to kiss the prophet's face: "Sweet wert thou in life, and sweet thou art in death." Then he stepped out to the crowd and put Omar aside with the words: "Whoso worshippeth Mahomet let him know that Mahomet is dead, but whoso worshippeth God let him know that God liveth and dieth not." He added some verses of the Koran which showed that Mahomet was mortal like all the prophets. Poor Omar rudely awoke from his delusion. "My limbs trembled, and I know of a certainty that Mahomet was dead indeed.—*London Recorder*.

The world may misunderstand God's rebukes, or put an unkind construction upon them; His children cannot, for they know "God is love."—*II Nonar*.

Be such a man, live such a life that if every man were such as you, and every life a life like yours, this earth would be God's Paradise.—*Phillips Brooks*.

Draw the People to Church.

The great reason why more people do not attend church is because they are not attracted. "Ring the bell loud enough," said a certain famous pulpiteer, "and people will come to church." What he meant was that the church should be made conspicuous in all their avenues of thought and sense. If you want people to believe you, you must get them to hear you. If you want them to hear you, you must say something that will interest them. It is to be feared that too few preachers grapple with everyday thought. Others make the mistake of clothing sacred truth in scientific garb. If there is anything despicable in the shape of verbiage it is the vernacular of modern science. What we want is interesting truth in interesting dress. The simpler the words the better. An old lady once walked a long distance to hear Dr. Adam Clarke, the distinguished commentator, preach. She heard him with great interest. She was asked how she liked the sermon "Why," she said, "I could understand every word." She did not expect to understand the great Biblical scholar, and was surprised when she heard him use such simple language that she, a poor, illiterate woman, could understand every word. No sermon should be above the comprehension of the unlearned. Technical terms and scientific phrases would better be avoided. Indeed, unless the preacher does avoid them the common people will avoid him. Spurgeon says some preachers seem to understand the Saviour's commission, "Feed my sheep, feed my lambs," to be "Feed my giraffes." And Talmage, who is noted for his directness and simplicity of speech, says: "We want fewer rhetorical elaborations and fewer acquiescent words, and when we talk about shadows we do not want to say adumbrations, and when we mean querness we do not want to talk about idiosyncrasies, or if a stitoh in the back we do not want to say lumbago; but in the plain vernacular to preach that gospel which proposes to make all men happy, honest, victorious and free. In other words, we want more cinnamon and less gristle. Let this be so in all the different departments of work to which the Lord calls us. Let us be plain. Let us be earnest. Let us be common sensical."

All this agrees with the precept and example of John Wesley, who drew more people to church than almost any other man since the days of Paul. His happy art is outlined in the following: "I design plain truth for plain people; therefore of set purpose I abstain from all nice, philosophical speculations, from all perplexed and intricate reasoning; and as far as possible from even a show of learning, unless in sometimes citing the original Scriptures. I labor to avoid all words that are not easily understood, all which are not used in common life; and in particular those kind of technical terms that so frequently occur in bodies of divinity, those modes of speaking which men of reading are intimately acquainted with, but which to common people are an unknown tongue."—Michigan Advocate.

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generally known that many cases of consumption of long standing as well as advanced cases of catarrh and asthma have been permanently cured by SLOOM'S OXYGENIZED EMULSION OF PURE GOD LIVER OIL. This famous medicine is manufactured at 186 West Adelaide St., Toronto, and every druggist in Canada has it for sale. 85 cents per bottle.

Self-Denial and Hardness.

In the New Testament self-denial and hardness are joined as cause and effect. They are cardinal characteristics of the New Testament ministry. The men who impress this or any other ago for Christ must be thoroughly saturated with the power to endure. It belongs to their vocation. It is one of the elements of a successful ministry. The man who is looking for an easy place has fallen from grace; has separated himself from his Lord who was the very impersonation of self-denial; who emptied Himself as the initial step in his ministry.

To endure hardness as a good soldier is the first element of a Christly ministry. He who seeks an easy place, a better place, who regards salary or ease, may project himself and preach pleasant or self-lauding sermons, but he is wholly without ability to preach Christ or project his Gospel. He may preach many good things about Christ, and say many fine, new things about His gospel, but these are far removed from that preaching that enthrones Christ in hearts, and makes His gospel felt as an aggressive and constraining force.

The New York Observer some time ago had an editorial on the vacant pastorates in the Presbyterian church, and their young men in the ministry. It declared that somehow their young preachers had lost the spirit of sacrifice and hardness which were absolutely necessary for success in the ministry; that their young preachers would not deny themselves and work on small salaries and with small, obscure churches; that they demanded city churches and fine salaries. This condition of things had brought about lamentable results. The custom prevailing in many churches of furnishing money to educate young men comes in for a large share of the blame. It is said that:—

A venerable clergyman in New York recently declared that the modern plan of offering to impoverished young men a support through college serves as a kind of bribe to many to take up a calling for which they have no taste nor moral and intellectual fitness. "It is a free-lunch route to the altar," he said, "and nothing better could be expected from it than that it should produce a race of weaklings. Men really fitted for the work of the ministry would have managed to get into it without anybody's help."

Whether this solution is the true one or not, the fact seems patent not only as an existing one in the Presbyterian church, but as an existing and growing one in other churches. We fear that this principle of self denial, the very foundation and life of our itinerancy is becoming weak with us.—Christian Advocate.

Receipts for Sunshine in the Soul.

- 1. Look at your mercies with both eyes, and at your troubles and trials with only half an eye.
2. Study contentment. Keep down the accursed spirit of grasping; "what they don't have" makes thousands wretched.
3. Keep at some work of usefulness. Work for Christ brings heart health.
4. Keep your heart's windows always open toward heaven. Let the blessed light of Jesus' countenance shine in. It will turn tears to rainbows. This last receipt is the best one. It is all very well to say, "Do right and you'll be happy," but there is something more than that needed. We must let the spring of our lives be in Christ, letting His Spirit guide us in all we do.—Theodore L. Cuyler.

The Humbug of Proverbs.

A proverb has been defined as "the wisdom of many and the wit of one." Into many proverbs are packed pithy suggestions as to conduct and generalized experience of mankind. They are sarcastic, hortative, minatory, mirth-provoking, but they are not wiser than the people who make them. Hence, many of them, some of the most widely current, are arrant humbugs. If they were once true to experience, under certain conditions, they are true no longer. To say this is flat contradiction of the well-known proverb, "Nobody is wiser than everybody." But even that is one of the humbugs. It not infrequently happens that a single man is wiser than his whole generation. Such men become first the leaders, then the martyrs, of their age, but are the saints and heroes of the ages which follow.

As a flagrant instance of proverbial un wisdom and humbug, take the distich which has been dinned into the ears of unnumbered generations of children: "Early to bed and early to rise, makes a man healthy, wealthy and wise."

This is a terse and witty generalization of the experience of a pastoral community, where to get on in the world it was necessary to work in the fields from "sun up" to "sun down." It has no application whatever to town life. The wealthy and wise men of towns are men who work late and rise late; and as to health, it is notorious that no part of our population so suffers from all manner of diseases as farmers and their families. Yet how many have been deprived of their natural sleep by a superstition, begot of this wretched rhyme, that early rising is conducive to health. It is only in recent years that people have had the courage to take the sleep which nature demands. The man who did so a generation ago was called "lazy"—the most intolerable of all epithets. Franklin even aimed a proverb at him: "Men need five hours' sleep, women six, children and fools seven." Nowadays the man who takes less than eight is the fool.

Take some of the maxims inculcating shrewd business policy: "A penny saved is a penny earned," has ruined many a man who could not persuade himself to spend money with judicious lavishness in enlarging his business. The penny saved was so large in his eyes that it hid the dollar lost by his foolish economy. "Out of debt, out of danger," and "Better go to bed supperless than rise in debt," are a precious pair which have brought many to the poor-house. Debt is the only salvation of many a man. Not debt recklessly incurred in the purchasing of a home or the establishing of a business. Where would modern commercial affairs be but for credit? But credit means debt; for if A trusts B, B must owe A. Debt makes many a man careful and saving who would spend all he gets if he had no pressing obligations to meet. So he is forced, as it were, in spite of himself, to provide for sickness and old age.—New York Examiner.

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TORONTO, NOVEMBER 16th, 1891.

Despising the Day of Small Things.

With many people the desire to be on the popular side is so much stronger than the desire to be on the right side, that when what they deem the right is in the minority and unpopular, they go with what they consider wrong, but which is popular. This is one of the greatest hindrances to the advance of moral and spiritual truth. When the public acceptance of a new truth would involve the breaking up of old associations and the severance of friendship's ties the progress of truth is still further impeded. And when such feelings are so much more developed that people will withdraw their influence and support from the truth in its day of small things the consequences are still more evil.

It is evident that such people would never have established any great principle, nor planted any good cause. They are not the stuff that martyrs are made of; they could never be pioneers of a great movement. Every great movement has had its day of small things, Christianity the greatest of all movements had not excepted. The sublime isolation and faith and patience of Jesus, of Nazareth thrill us as we contemplate them on the Gospel page in this year of grace eighteen hundred and ninety-one. The noble way in which His Apostles followed His steps in those respects is only less inspiring. The calm persistence and steady fortitude and unwearied confidence of all religious reformers present one of the most magnificent spectacles of all history. The record of these noble souls who endured hardness for the truth's sake fills us with admiration and stirs our hearts to-day, inciting in us the desire to emulate their zeal and imitate their example. As we consider the footsteps they trod, we could almost choose to live and labor where the truth is accepted by the few and despised by the many, that we might have fellowship with those heroic souls of the past and be partakers of their peculiar joy.

We confess to a feeling of pride when we think that the work carried on by the people known as Disciples of Christ was inaugurated and consecrated and sanctified and glorified by the labors and sacrifices of a galaxy of illustrious men, who, not despising the day of small things, bravely turned their faces to the light and walked therein—true men were they who truly took up their cross and followed Christ their Lord. Shall we, the inheritors of their renown, the professed custodians of the truth they revived and presented afresh to their generation, shall we, with craven hearts and mean spirits, give up the contest because the enemy may be numerous and our fellow soldiers few? God forbid.

On—let all the soul within you
For the truth's sake go abroad,
Strike, let every nerve and sinew
Tell on ages, tell for God.

Which is Which?

At the recent Baptist convention in this city there was considerable plain talking. So we gather from the reports in the daily press. The Baptists we believe, are in the habit of "speaking out in meeting." That is just one of the things we like about the Baptists. One of the matters that gave rise to an animated discussion was the editorial management of the *Canadian Baptist*. The brethren had their chance at the editor and they improved it. We were glad to observe that the editor was not without his defenders. Our readers will surmise that the criticism grew out of the discussion carried on in the *Baptist* during the last twelve months on Baptist doctrines and practices. The question still remains, Which is the representative Baptist, Professor Goodspeed or the editor of the *Baptist*. It is curious that intelligent and educated men can differ on so plain a matter. But they do. It is evident to us that Professor Goodspeed is a regular close communion Calvinistic Baptist, such a Baptist as the New Hampshire Confession of Faith calls for; it is also evident that the editor of the *Baptist* is an irregular open communion anti-Calvinistic Baptist. Now if persons holding such diverse views can be leaders in the Baptist denomination in Canada, of course it is none of our business, but we think the said denomination should, for its own sake and the information of the public, revise its statement of doctrine and practice so as to make it correspond with the actual state of affairs in the denomination. It is clear that there is something out of joint when able men of life-long experience in the fellowship of Baptist churches not only hold personally such diametrically opposite views, but also differ so widely as to what constitutes a regular Baptist. It occurs to us that when things are so among the fathers in the Baptist Israel, there must be a great deal of indefiniteness as to Baptist doctrine among the rank and file of the denomination, not improbably among the preachers too. We have heard of Baptist preachers ridiculing Calvinism in Baptist pulpits, and we know that while close communion is the general, it is not the universal practice in Baptist churches in Canada. It is a very interesting situation indeed when the principal of the theological school is a thorough-going Conservative and the editor of the denominational organ is a thorough-going Liberal. One cannot but wonder whereunto these things will grow, and the question which stands at the head of this article obtrudes itself continually, Which is which? Which will the Baptist people of Canada accept as the exponent of their position? Which will have the greater influence upon the whole denomination, the professor or the editor? How do the Baptist preachers stand now? Our sympathies are with the editor, and we trust that his supporters are multiplying.

Practical Religion.

Practical religion is a favorite theme with a large number of people, both among those in the church and out of it. And by practical religion is not meant the observance of religious duties so-called, going to church on the Lord's day, teaching in the Sunday school, attending prayer meeting on Wednesday night. These may be regularly done and much more of a similar kind, and yet the demands of practical religion not be met, so we are often told. It is maintained that all these may co-exist with an utter lack of practical religion. What then is meant by this phrase? A favorite way of defining

it is in the words of James, "Pure religion and undefiled before God and the Father is this: to visit the widows and fatherless in their affliction and to keep ourselves unspotted from the world." The emphasis seems usually to be laid upon "to visit the widows and fatherless in their affliction." Now no true Christian can complain if such Scriptures are given much prominence, indeed, it will be very freely admitted that it would be a calamity were they ignored. But practical religion goes farther than the letter of our quotation; it is held to include the faithful performance of all our obligations to all classes of our fellow-men—relatives, friends, neighbors, servants; the poor, the sick, the degraded, the criminal. And scripture is not wanting to support such description. For example, "As we have therefore opportunity, let us do good unto all men, especially unto those who are of the household of the faith;" "As ye would that men should do to you, do ye also so to them."

At the present time much is said concerning the way Christian men treat their servants. We are told of men, conspicuous in church life, prominent at church conventions, liberal in contributions to religious and philanthropic enterprises, who grind the money they give out of their employees—grind it out of them by long hours and short pay and it is declared that if such be the fruits of Christianity, then the religion is an evil rather than good. But such are not the fruits of Christianity. Its fruits are, "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance." It is affirmed that instead of announcing that the noble and generous Brother Liberal had given ten thousand dollars to the Lord's work, it would be more accurate to say, "Wrung from the labors of his servants." Let it be said and reiterated over and over again, and proclaimed on the housetops far and wide that Jesus Christ does not count those His own who keep back by fraud the wages of those who work in their fields, in their factories, in their shops, or at their desks. Christianity is an intensely practical religion. "If ye know these things, happy are ye if ye do them."

Bro. Geo. O. Black is preaching for the church at Suspension Bridge, N. Y. We trust the Lord's work will be greatly prospered in his hands in that important town.

Bro. Alex. McMillan, who has been applying himself assiduously to the church in Welland for the last six or seven months, has resumed his studies in Toronto University.

Should this meet the eye of wealthy brethren who would like to help enterprises that would assist the Lord's work in two towns in Ontario, they can get particulars by addressing the Editor of this paper.

We are pleased to observe that our American papers have very friendly notices of Tozo Ohno's presence and remarks at the Allegheny Convention. We remind the churches that Bro. Ohno is at liberty to go out and make addresses.

Quite a number of churches have already reported special collections. We would urge all the churches to make liberal offerings at this time. The work is very hopeful and growing on our hands. The brethren generally should strengthen the hands of the Board of the Co-operation that as many missions may be supported as possible.

One of the most pleasant features of the Allegheny Convention was the kindly reference made by a number of speakers to the work of Dr Macklin in China. The short letter from him in another column will be read with interest as good news from a far country.

The Board of the O.C.W.B.M. recently had a meeting in Guelph. Important business, we hear, was transacted which will be reported in due time no doubt. The sisters are to the fore as usual; they have their programme arranged already for the next Annual Meeting.

We understand that it is in contemplation by the Cecil street church in this city to have a series of lectures during the coming season by eminent speakers. We are glad to know that this is the case, and that there is a strong probability that Bro. W. F. Richardson, of Allegheny, Pa., will introduce the series.

It will be a matter of interest to our readers that John Munro, B.A., has been appointed Fellow in Chemistry in Toronto University for the current academic year. We congratulate him on this appointment. We believe his connection with the church at Toronto Junction will be continued notwithstanding his acceptance of the above position.

Bro. R. W. Ballah, B.A., of Toronto University, who has been laboring with the East End Mission in this city during the past vacation has gone to Lexington, Ky., to take a course there in the Bible College. Bro. Ballah is one of our most promising young men, and we are thankful to know that it is his purpose to return to Ontario in order to devote his talents and his energies to the building up of the cause here.

We have recently received a number of copies of China newspapers. They contain much matter relating to the late riots. The letter by a Chinese which will be found elsewhere in this number is long but it is worthy of the space it occupies. It is very instructive as showing how the work of the missionaries is understood and defended by an intelligent native of China. It suggests also how much, rather how little, there is in the assertion that the missionaries in foreign lands are a set of lazy creatures living in luxury.

It appears that the Presbytery of New York has dismissed the charge of heresy against Professor Briggs. The case has however been appealed to the Synod, and we shall probably hear more of it there. Those who have so bitterly opposed the professor can scarcely let the matter drop now. It is evident that the Northern Presbyterian church is virtually composed of two sections, the one standing for the Westminster Confession, the other repudiating it. The same thing is true of the Presbyterian church in Canada, though the leaders here have so far managed to keep the question in the background.

WHY HE JOINED THE CHURCH.—"I joined the . . . church because I was converted through their work." This is what many a person has given as the reason for his connection with some body of Christians. Gratitude for the interest they have taken in him, and a feeling of sympathy with them in most cases leads him to a union with them. This is very natural; and yet it may be very wrong. For a man owes more to Christ than to Christ's people. He will be a better friend to a disciple than any church can be. Therefore, every new convert ought to begin with Paul's question: "Lord, what wilt thou have me do?" and go

to the Lord's Word for an answer. His first duty is not to join the church, but to obey his Master. Yet how few people seem to think of this!—*North-West Baptist*.

The above is well said, very well said. It would be well were such teaching general in religious journals and in the pulpits of the land. The majority of preachers encourage the opposite spirit and habit. They advise young people to join their parents' church, wives to go with their husbands, etc., etc. If the Baptist ministers of Canada would speak out on this matter they could do a vast amount of good.

We clip the following from the Toronto correspondence of the Montreal *Witness* :—

At the Methodist Conference of class leaders yesterday, considerable difference of opinion was developed as to the desirability of keeping up the class as a church institution and as to the best means of making it useful. The difference was largely whether the class should be regarded mainly as a place for telling experiences or as a place for religious education with a view to an improvement in life.

In the Australian colonies the same question was discussed by the Methodists a few years ago. Judging by what Methodists have told us, the system of telling experiences in class is not edifying. There seems to be a great disposition to relate experiences that were never experienced. We would not say that the experience of especially aged Christians is valueless to other Christians, but we are certain that the systematic and general relation, at stated times, of experiences is injurious.

Church News.

LONDON.—Dr. Leonard informs us that Bro. Ira C. Mitchell, of Mansfield, Ohio, will begin a series of meetings in London, Lord's day, Nov. 15. We trust that the effort will be blessed to the good of many souls.

GUELPH.—Bro. J. K. Hester has tendered his resignation as preacher for the church in Guelph, and it has been accepted to take effect at the end of this year. Bro. Hester has done a good work in Guelph; and we should be very glad to hear of his arranging to labor with some other church in the Province.

Co-operation Notes.

CONTRIBUTIONS.	
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H. M. McMillan	5 00
Dan McMillan	5 00
M. McKinnon	5 00
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GEORGE MUNRO,
Cor. Sec.

The Martin-Easton meeting at Plattsburg, Mo., closed Sunday night, Oct. 25. Results: by confession and baptism, 260; by letter and statement, 62; from Methodists, 26; Baptists, 19; Presbyterians, 1; Catholics, 2; United Brethren, 2; total 372.

Love, the true love of God, is the love of His truth, of His holiness, of His whole will; the true love is that which reflects itself in obedience; the true love is that which stirs and purifies the conscience.—*Vinet*.

The Missionary Question.

To the Editor of the North-China Daily News,—

Sir,—The writer of the article "Defensio Populi ad Populos," which appeared in the *N. C. Daily News* of the 21st July, deserves credit for the able and earnest, if highly injudicious, manner in which he advocated his views; and I, his compatriot, who am equally zealous for the welfare of our people, cannot withhold my admiration for his evident sincerity to denounce what he considers an injury alike to the interests of the Chinese and foreigners.

But having pondered over the subject with deliberation, I cannot help feeling that his over-zealous patriotism has entirely blinded his judgment, causing him to overshoot the mark in all his utterances, and make sweeping statements, every one of which is a sad misrepresentation of the truth. His entire article convinces the most superficial knowledge of matters that have come under his attention, and shows the folly of pronouncing judgments on questions one has only partially studied.

To begin with, permit me to introduce myself as a convert to Christianity, but I am not, as such, either a social outcast, or a prototype of the Taipings, or a man "worse than the worst of the Chinese." I have embraced Christianity from personal conviction of its superior merits as compared with the doctrines of our national Sage and our national traditions; and I consider that the advent of the Protestant missionaries to China with their accessory instruments for promoting the moral, intellectual and social elevation of our people, instead of being an injury alike to the injury of China and foreigners, is the greatest blessing that the All-wise Being can confer upon our unhappy country.

The writer's opinions cannot cause surprise to the well informed, since they are entertained not only by a large class of thinking natives, but, if I mistake not, they are the views of a majority of the European mercantile community resident in the East. But these views are as unjust as they are discreditable to those entertaining them, since they are the result of the most willful ignorance and bigoted prejudice.

I admit that in the course of my travels I have visited missionaries' residences whose parlors resemble more royal palaces than the lowly dwellings of Christ's apostles. But these instances are rare exceptions, and merely show that among missionaries, as among all other classes of humanity, the selfish hypocritical will find their place, as tares will grow among the wheat. On the other hand, the number of truly pious, godly apostles is legion; and as I write, recollections of humble, self-denying men and women whom I have met and known crowd upon my mind. Among these recently dead, we have the Rev. J. Crossot, who, though an eminent scholar and a gentleman, denied himself even the necessaries of life that he might administer to the wants of others, and was happy to share the same bed and partake of the same food with the lowest of men. Truly his life was a shining light to all who came under his influence. Then there is the Rev. James Gilmour, who for years lived alone among the Mongols, enduring all the rigors of tent-life, and even practicing a vegetarian diet, that he might the better prosecute his work.

As to the living missionaries of the genuine type, let me mention an incident that came under my notice. The Rev. Hampden Du Bose, of Soochow, was one day preaching in the streets, as was his daily wont, when an impudent lad came up to him and pulled his long, flowing beard. Mr. Du Bose gently laid his hand on the other's

beard, and said, "The only difference between us is, you grow your hair behind, I grow mine in front." Hearty laughter followed among his audience, to the great discomfort of the would-be mocker.

I cannot forbear to mention also the extreme devotion of the now absent Mrs. Alexander King (nee Miss Howard), private physician to Lady Li, wife of the Chihli Viceroy. She was never appealed to in vain by the poorest of the natives for medical attendance at their homes, and her solicitude for her patients, were they members of the Viceroy's family or the children of a coolie, was ever the same.

I come now to the three principal charges which have been noticed by others of your correspondents.

Under the first charge, the writer is not content with declaring that the Christian convert is not morally better than the ordinary Chinaman, but is not even as good and as useful a citizen; in other words, that the convert has been debased through coming in contact with Christianity and its professors.

Before making a comparison between the Christian convert and the average Chinaman, as representing two distinct classes of our people, let us see how they are each taught, trained, educated and controlled by external influences.

The Chinaman from his early youth is taught that the Confucian writings are his ideal moral code; that according to this code filial piety is the *summum bonum* of this earthly life; that the Five Relations form the *vero* cardinal social virtues; that honesty and sincerity are obligatory only so far as they are consistent with expediency; that evil is to be requited by evil, and kindness by kindness.

Indoctrinated with such ideas the Chinaman's ideal moral life is a miserable failure.

Coming to the question of the average Chinaman's veracity and sense of honor, as a result of Confucian teaching, I agree with Carlyle that "silence is golden." The average Chinaman's revengeful disposition is another too well-known characteristic to need comment here.

We will now examine into the principles which the Christian convert is taught. Just as the Chinaman's *summum bonum* of practical ethics is filial piety, so the Christian's is universal love. The sincere Christian convert whose heart is full of this love will manifest all its attributes, which together make up the stature of the perfect man. And I say it is an utter impossibility that such a man can be inferior morally to the average Chinaman, indoctrinated, as the latter is, with solely Confucian ideas. It is not true that the native converts as a class are induced to join the Christian church through the hope of pecuniary benefit or material advantage; but it is true that only an infinitely small proportion of them obtain any so-called pecuniary assistance from missionaries.

The fact is, the Christian converts of China are a sober, peaceful and honest class of people, who, convinced that their sad earthly lot has little or no happiness to give them, have been eager to accept the glad tidings of the Gospel, as affording them the hope of ameliorating their condition hereafter.

I will now briefly reply to the second charge, in which the missionaries are accused of teaching "intellectual jugglery" to the Chinese. I am certainly amazed at the bold manner in which the writer ascribes "the root of the hatred of foreigners among the educated Chinese," a hatred which he knows, and which every one knows, had its origin and existence long prior to any missionary publications, or any attempt to

teach western science to the Chinese. I wish that, ere the writer so unwarrantably denounced the missionary publications as "a mass of impenetrable darkness," he had carefully examined the contents of such periodicals as *The Chinese Scientific and Industrial Magazine* and *The Review of the Times*, in which subjects of travel, history, biography and science are treated with great didactic skill and precision.

Permit me to give my opinion, as a native, as to the root of this anti-Christian feeling among educated Chinese. The Chinese scholar is taught, soon after he has learned his letters, that the Confucian doctrine is the only true doctrine, and all other religions are heresies, and that, as a faithful and loyal disciple of the great philosopher and demi-god, Confucius, it behoves every educated Chinaman to repel every effort to introduce extraneous religions into China. I say it is this fear of having their national demi-god dethroned, and his so-called sacred teaching superseded, which is actuating the literati to resist and malign Christianity, a course which I fear they will continue to pursue until the intellectual enlightenment of the masses become a too powerful factor for them, and they are forced to the wall.

The third charge, that the works of charity are a scheme devised for the benefit of the unemployed professionals of Europe and America, is so outrageously absurd that I do not deem it worthy of further notice here.

Finally, I cannot conclude this article without alluding briefly at least to the manifold benefits which China has already received, directly or indirectly, through Christianity and its propagandists. In diplomacy, China owes the establishment of her diplomatic relations with Europe and America to the zeal and ability of a Christian gentleman, the Hon. Anson Burlingame. In commerce, the principal steamship line of the country, the C. M. S. N. Co., is indebted for its existence to the enterprising spirit of M. Tong King-sing, a beneficiary of the Morrison school at Hongkong. In mining industry, the only successful mine in China at present, that at Tongshan, would never have been heard of without the indomitable, persevering spirit of the same gentleman. In railway enterprise, such progress as has already been made, both in North China and Formosa, owes its origin to the little, and at first unheard-of, line between Tongshan and Suko-chuang, which was built and maintained through the bold spirit also of Mr. Tong.

In education, the Tung Wen Kuan at Peking, owes its inception and final establishment to the influence of Christian gentlemen, and it is evident our Government are in no fear of having "intellectual jugglery" taught their young men, for we find an ex-missionary appointed as its President. The Educational Mission to the United States some twenty years ago, the results of which are bound to be felt, if not in this generation, in the generations to come, was the labor of a Christian gentleman who had been a child of mission-oharity. In a word, the innumerable schools of Western learning, scattered all over the Empire, built and maintained by Christian enterprise, attest the intellectual awakening which I trust will not cease until the impenetrable darkness now enshrouding this land is dispelled, and the new, effulgent light of Christian knowledge is replaced in its stead.

I am, etc.,

ANOTHER CHINESE.

13th August.

—North China Daily News.

Read our premium offer on page 3. Now is the time to renew your subscriptions.

Dr. Briggs Victorious.

The prosecution of Prof. Charles A. Briggs, of the Union Theological Seminary, New York, for heresy, has so far proved to be but a flash in the pan. On Wednesday last the accused divine, by his defence before Presbytery, so damped the powder of his assailants that their charges failed to ignite and they were completely routed. One day's proceedings ended the affair, for the present at least. They began with Dr. Briggs' statement of his defence, read from a written document which from the skillfulness of its argument would do credit to the ablest lawyer in the land. It opened with an admission of the regularity of the organization and of the jurisdiction of the judicatory, which, however, was followed by an elaborate series of objections to the charges and specifications on the ground of their insufficiency in form and in legal effect. This demurrer to the indictment was so strong and so unanswerable that it had a marked effect upon the Presbytery—an effect which was heightened by the subsequent portion of the defence, in which Dr. Briggs presented his refutation of the charges, declaring, in the course of it, that he had "never, anywhere or at any time, made any statements or taught any doctrine that in the slightest degree would impair what he had ever regarded as a cardinal doctrine, that 'the Holy Scriptures are the only infallible rule of faith and practice.'" The reading of the defence was followed by a motion to dismiss the case, which, after much discussion and various amendments, was carried. The motion declares that, having heard Dr. Briggs' defence, without approving of the positions stated in his inaugural address, at the same time desiring earnestly the peace and quietness of the church, and in view of the declarations made by Dr. Briggs touching his loyalty to the Holy Scriptures and the Westminster standard, and of his disclaimers of interpretations put on some of his words, the Presbytery "deems it best to dismiss the case, and hereby does so dismiss it." The vote was 94 to 39, divided as follows: Ministers for, 71; against, 27. Laymen for, 23; against, 12. Notice of appeal to the Synod was at once given.

It would not be fair to say that Dr. Briggs owes his virtual acquittal entirely to his defence. In the first place, the majority of the Presbytery undoubtedly dreaded the effect of the proceedings upon the church, feeling, as President Hastings said, that "a heresy trial ploughs over the ground, and blasts and curses all that it passes over in the church." In the next place, it is probably not going too far to say that a majority of the clergy, at least, in the Presbytery sympathized with his views in the main. To all such the defence gave, by reason of its skillfulness and logical power, a welcome pretext for the withdrawal of their support from the prosecution. To illustrate Dr. Briggs' argument, we may take what he said with regard to the authorship of the Pentateuch. He admitted that he had taught and most firmly held and asserted that Moses was not the writer of this portion of the Bible, but this teaching and belief, he maintained, did not in any way conflict with Holy Scripture. He as firmly believed the Pentateuch to be one of the books of Holy Scripture, having divine authority, and he had always taught that it was one of those Holy Scriptures which together constituted "the only infallible rule of faith and practice." With regard to the misinterpretations of the Scriptures which had been charged against him, his reply was summarized as follows: "If this Presbytery had the right to decide the interpretations of Scripture for the official determination of doc-

trines undefined in our constitution, there would be a new way of amending and enlarging the Confession of Faith by judicial decision in heresy trials." Dr. Briggs objects, in short, to being tried for so-called heresies which the standard of the Church's faith does not denounce. His demonstration of the fact that this was really the meaning of the proceedings taken against him settled this question, no doubt, in the minds of many of his judges, and they practically acquitted him. The leaders in the prosecution, however, are not satisfied, and have announced their intention of appealing to the Synod. By some this is regarded as an empty threat; others fear that it means years of trouble ahead, which could have been at least partially avoided by having the case argued to a conclusion before the Presbytery. But, however this may be, Dr. Briggs is for the present the victor, and, as a New York contemporary says, using the language of one branch of the curriculum of an institution intimately connected with the prosecution, "the Princeton rush line" is broken.—*The Mail*.

Literary Notes.

EVIDENCES OF CHRISTIANITY, Part III. Credibility of the New Testament Books, Part IV. Inspiration of the New Testament Books, by J. W. McGarvey, A.M., Professor of Sacred History and Evidences in the College of the Bible, Kentucky University, Louisville; Guide Printing and Publishing Co. Price \$1.60. This book is Volume II. of Professor McGarvey's work on the Evidences of Christianity. Volume I. treats of the Integrity of the New Testament text and the Genuineness of the New Testament books and was first published five years ago. In the preface the author declares, "that this work is intended, not for those already proficient in the knowledge of evidences, but for those who have given the subject little or no attention," and we think it is the chief merit of the work that it is adapted to the needs and capacities of those for whom it is specially designed. It is a book which the general reader may peruse with profit and pleasure. There is a fascination about its plain and straightforward style. The evident candor of the author, his quiet confidence in his ability to deal with his subject, and his extraordinary familiarity with the text of the New Testament interest and assure the reader on almost every page. It occurred to us as we were reading this book that nearly all the difficulties of the New Testament are removed in it, and that one possessing it might almost dispense with the aid of commentaries. We would suggest that the next edition contain an index of passages referred to in the book. We think that the time is at hand when many will desire personally to examine the grounds on which the New Testament is received as from God. Hitherto preachers and a few of the more intelligent Christians have had a monopoly in this line. It is every way desirable, and we believe necessary, that this knowledge should be widely diffused in order that defenders of the faith may be multiplied and that the specious and plausible objections of unbelievers may not find so many helpless victims among the young and inexperienced as there is reason to believe they do now. We think there is a great deal of unconfessed scepticism in our day which keeps many out of the Church of Christ. The most of such scepticism, we believe, would be removed by a reading of Prof. McGarvey's work, and we are therefore anxious that it should be widely circulated.

Read our premium offer on page 3.

Woman's Work.

Conducted by Mrs. S. M. Brown and Miss Jennie Fleming...

President, Mrs. W. H. Malcolm, 89 Church St. Toronto; Sec., Mrs. E. McClellan, 1744 Bloor St. W. Toronto; Treasurer, Miss Jennie Fleming, Kitley St.

Ontario Christian Women's Board of Missions.

The following sums have been received since the Annual Report:

Table with columns for collection type and amount. Includes 'Collection at Annual Meeting, Toronto', 'Auxiliary at Lobo', and 'Sisters in Vaughan Church'.

Table titled 'CONTRIBUTIONS FOR FOREIGN WORK' listing auxiliaries and individuals like 'Mrs. Manning, Bowmanville'.

In conversation with a friend some time since, this remark was made, that "Our thoughts more than anything else, have to do with forming our characters."

Our thoughts more than anything else, have to do with forming our characters. The more I consider this matter the more fully I am convinced that this is true.

have no power to expel the darkness only by letting in the light.

The same writer adds: "When the imagination is wandering to unprofitable or forbidden subjects, all that is necessary in order to break the chain of evil suggestions and introduce into the mind a profitable train of thought, is to turn the eye of the soul upon the 'Lamb of God that taketh away the sin of the world.'"

All who have read the reports given in last issue of THE EVANGELIST of the great convention held in Allegheny City, must feel an increase of faith and courage. I hope that every reader of THE EVANGELIST read every word of them; if not, just treat yourself to that pleasure now.

"Have this mind in you which was also in Christ Jesus." To be like Christ is what our hearts are craving.

Children's Work.

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

DEAR CHILDREN,—I have a piece of news for you this time that I am sure will give you pleasure. It is that Dr. Macklin has chosen a boy at last and our adopted child in China really exists.

DEAR MRS. LEDIARD,—The "Warton Cheerful Givers" have just entered upon the first quarter of their third year since re-organizing. Our collection for the last quarter amounted to \$201, an average of forty-one cents per meeting.

Yours truly, SOPHIA SEVENS, Secretary, Warton, Oct. 21st, 1891.

I am hoping to hear from all the bands during the remaining weeks of November. Christmas is drawing near and you will all be busy with plans for the holidays.

How He Did More Than His Share.

BY FRANK H. STAUFFER.

An appeal for aid had come to the Sunday school from a destitute district of South Carolina. The appeal was a very earnest one, and the superintendent of the school heartily endorsed it.

Among the scholars in whom an especial interest had been awakened was Benny Raymond, a boy but six years old, whose parents were very poor. He wanted to contribute, but where was he to get the money?

One morning, as he was passing a wealthy gentleman's residence, he noticed that the gardener was cutting down a number of lilac-bushes which were in bloom.

"Why are you doing that?" he asked.

His tone was so pleasing and his bearing so respectful that the gardener answered him at once.

"Mr. Branson wishes the carriage-drive to wind through here, and the bushes are in the way. It seems a shame to sacrifice them, but there are plenty of others on the lawn."

Benny's quick wits were at work, and he thought he saw how he might get the money he wanted so much.

"May I have some of the flowers?" he asked.

"Why, to be sure," replied the gardener. "Help yourself."

Benny was not long in collecting a bulky heap of them.

"Are you coming for them with a wheelbarrow?" asked the gardener, with a grin, as he rested a moment from his work.

"I don't want to seem greedy," replied Benny. "I propose to sell them."

"Oh! you're a little speculator, eh? Well, there's nothing like being 'on the make,' as the saying is," rejoined the gardener.

"The money isn't for myself," Benny said. "There's a poor Sunday school down South badly in need of books, good papers, lesson-leaves, and such things."

"Home mission work, eh? Well, that's all right, and I hope you may

sell lots of lilacs. But it seems to me you need a new pair of shoes right badly."

"I can make these do awhile," Benny said. "I can wait, and maybe the Sunday school can't."

"Why not pluck the lilacs before I cut the bushes down?" asked the gardener. "They will not be broken up so. All in this row are to come down. Then I notice that all you have gathered are in full bloom. Why not take those which are only partly blown? They will keep in water for three or four days, and fully expand their flowers."

"I didn't think of that," Benny said. "It is kind in you to tell me, and to let me gather the flowers."

"I wouldn't strip all the leaves off, for they make a pleasing contrast," remarked the gardener. "And why not make them into bunches now? Here is a ball of twine. Match the stems, and, after you have tied them, I'll oven them off with my knife."

Benny discarded his first lilacs, and gathered fresh ones from the bushes still uncut. The gardener helped him, as he had promised, and said:—

"Now, run home and get a good-sized basket; one with a flat bottom, if you can."

Benny started off, and soon came back with a basket.

"Just the thing," said the gardener. "Now pack them in nicely, and then I'll sprinkle them for you."

When that was accomplished, he asked:—

"What will you sell them at?"

"At ten cents a bunch," Benny hesitatingly said.

"That's too little," declared the gardener. "They are large bunches, and every bunch should bring you twenty-five cents. Mr. Branson's lilacs are the only ones in the village. Tell the folks that the money is for home missions, and they'll come down handsomely."

That looked plausible, but still Benny wasn't very sanguine about it. Then, too, he had not mentally pledged himself to give a specified sum.

"If you find that you can sell them, come to-morrow morning for another lot," said the gardener, who had taken quite a fancy to Benny. "Let me give you a 'pointer,' as they call it. There's a lawn-tennis party at Major Damp-ton's. Do you know where he lives?"

"Oh, yes!" cried Benny.

"Go over there with your flowers," suggested the gardener. "Every young fellow will want a bunch for his lady. The girls will go into ecstasies over the flowers, and then how are the young fellows to get out of buying? They can't, without feeling mean. I was young myself once, and it isn't comfortable to feel mean."

He laughed softly, and Benny trudged off with his basket.

The gardener was correct in his inference. Benny disposed of all of his flowers at twenty-five cents a bunch. The lilacs pleased, and so did the polite, half-timid way in which Benny offered them. Harry Larkins, the leader among the group of young people, felt disposed to make sport of the little flower-vender. He laughed incredulously when Benny announced what he intended to do with the money.

"That's too flimsy," he said. "We know better than that,—don't we, girls?"

"I don't, for one," replied a pretty brown-eyed miss. "There is this to be said in the boy's favor,—he didn't use it as a pretext. He didn't tell us about the needy Sunday school until after we had bought the flowers."

"Who is your teacher?" Harry Larkins asked.

"Miss Bessy Garner," replied Benny. The young folks laughed, and Harry

Larkins grew very red in the face; for he liked Bessy Garner very much, and had never disguised his preference for her.

"My boy, if you are in Miss Garner's class, then your story is straight," he said, after regaining his self-possession. "We received full value for our money; now let us do something for the Sunday school—" way down on the Swanco ribber," or whorover it may be. I'll give a dollar. Now, you fellows, chip in, please."

The sale of the flowers and the money donated amounted to ten dollars,—a sum that made Benny's heart swell with gratification.

"The one hundred dollars has been raised," the superintendent of the school said, the next Sunday. "I am very much pleased to say that one-tenth of the sum came from Benny Raymond, a scholar in Miss Bessy Garner's class. As he is but six years old, and a poor boy, I must tell you what he did. It shows how much zeal he felt in the cause, and what a little ingenuity will accomplish."—From Sunday School Times. J. E. L.

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Foreign Missions.

Letter From China.

NANKIN, Sept. 15th, 1891. DEAR BRO. MUNRO,— Would you kindly announce to the Ladies' Society that I have now chosen a boy, a fine little fellow, for the Canada ladies to support.

Excuse the rareness of my letters. I shall try to send you the news right along now.

Yours sincerely, W. E. MACKLIN.

William Carey.

William Carey began work in India as the first Protestant missionary only ninety-eight years ago. It was in 1793 that he alone, the leader of a vast army that should follow, set foot on India's soil for the redemption of the millions of that race.

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Temperance.

Wine and Women.

The corridors of the station-house were lined with benches on which sat a few burly policemen in their blue and gilt uniform. In the inner rooms were congregated old bloated drunkards, hardened women charged with crime, a terrified young girl and one or two children.

"Yes, we see strange things here," he said. "But one gets hardened looking constantly at the black side of human nature. I've seen sights here, though, that would wring any man's heart. There was a woman one night sat on that bench yonder that was brought in for petty larceny.

"When they went to take her out to the prison van she was dead. The action of her heart was weak, the doctor said, and shame and misery bore on it too hard. There was no use prosecuting a dead woman.

"But a thing happened one night that seemed to me more terrible than that.

"About midnight two or three carriages drove up, and a party of ladies and gentlemen came in, wrapped in their furs and opera cloaks. They had been at the theatre, and had come down out of curiosity because one of their companions had promised them a 'glimpse of real tragedy, more dramatic than anything they would find on the stage.'

"Among the prisoners was an old hag who was near to death with long faithfulness to vice and drink. She held out her filthy hand, begging. One of the ladies came up close and looked at her long and curiously. I heard her name, and know it. She belonged to a good family in the city, and was famous for her beauty and recklessness. She had been married but a year, and was already divorced.

"She stood still, looking at this bleared old woman, her face growing white. Then she dropped a gold coin in the out stretched hand. 'I wonder,' she said, 'who will give me a gold piece when I sit where you do now!'

"Her friends dragged her away laughing. I smelled champagne on her breath as she passed me. But it was a terrible thing, for I know she had foreseen what would happen to her. It would have been better if she had looked on her own dead body. Only we policemen know how many fast, champagne-drinking, fashionable women end here at last."

The policeman's story was true in every detail. We tell it to show how short and steep is the road downward for the woman who, whether thoughtlessly or deliberately, enters upon it. To conceal such dangers from young girls is as false a kindness as to send innocent children to walk over the hot,

thin crust of a crater without warning them that death lies below.—Youth's Companion.

Drunk.

And what is it to be drunk? Who can comprehend the meaning that is wrapped up in that one word? To be drunk is to be a maniac, a man who by his own act has cast away the reason which God gave him, and has made himself a madman, ungoverned and ungovernable. To be drunk is to be an imbecile, to lose the power of reading, and writing, and thinking, and speaking intelligently.

There have been men who have never been drunk but once, but that once blackened their record, covered their hands with innocent blood, blasted their lives, and sent them to dark, dishonored graves. The man who never tastes strong drink never gets drunk; the man who tastes but once can never be sure what the outcome of his act will be.—The Safeguard.

Married.

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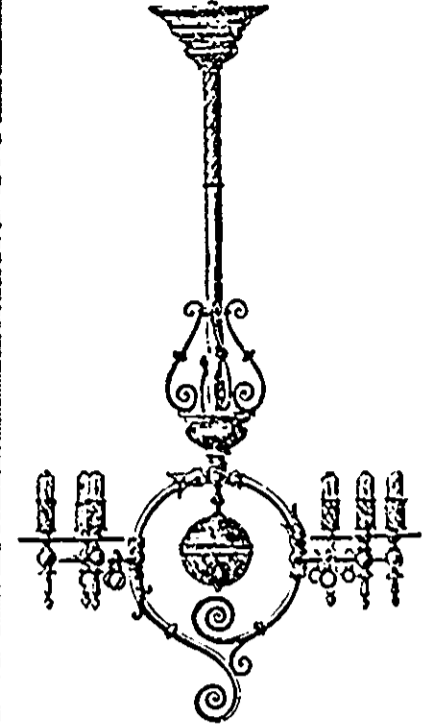
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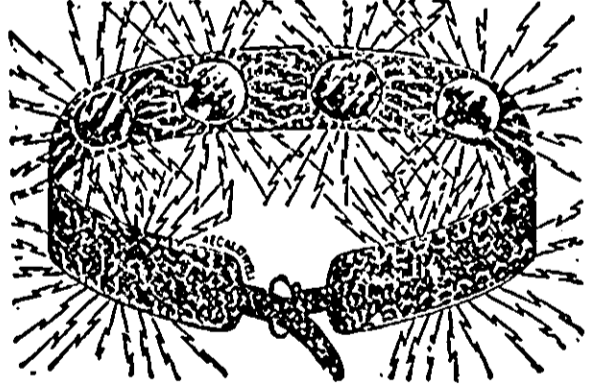
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