

Duncan Robertson

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.

"The Order of Confirmation."

UNSCRIPTURAL, ANTI SCRIPTURAL AND ABSURD!

In a recent issue of the *Guolph Herald* is the following notice of a religious ceremony in that city at St. James' church.

"Before the laying on of hands the Bishop explained the object of the ceremony, pointing out that it was not alone in order that they might take upon themselves the vows made by their sponsors at baptism, but for the conveying to them of God's Holy Spirit. The rite was administered by St. Peter and St. John, and the speaker pointed out that they should search the 8th and 19th chapters of Acts of the Apostles for authority for that rite."

Is it not surprising as well as deplorable that the ministers of the Church of England, many of whom are so justly celebrated for their great ability and profound learning, should not only perform a religious ceremony that is not only entirely foreign to Divine authority, but that they should also vainly presume to justify it by the Word of God?

While it is true that the "rite" or "sacrament" of confirmation is quite ancient, it is also true that neither in the scriptures referred to in the above quotation from the Bishop's address, nor in any other scripture is there a shadow of authority either in precept or example for the rite he is trying to justify.

In the 8th chapter of Acts we learn that Peter and John were sent down to Samaria to impart the Holy Spirit to the converts there. That supernatural gifts were imparted is evident from the record: "And when Simon saw that through laying on of the Apostles' hands the Holy Ghost was given," etc., there must have been a different result from the laying on of the hands of modern Bishops when no ocular result follows.

The other chapter contains a brief history of Paul's visit to Ephesus at which place after advancing the views of certain disciples "when Paul had laid his hands upon them, the Holy Ghost came on them, and they spoke with tongues and prophesied."

Did those in Guolph upon whom the Bishop of Niagara laid his hands receive the Holy Ghost, and speak with tongues and prophecy?

It cannot be denied that a reference to these scriptures, "for authority for the rite," implies that the Bishops of the Church of England have apostolical power to impart the miraculous gifts of the Holy Spirit by the laying on of hands;—a most presumptuous pretension;—a falsity and a cheat—made manifest in every place and at every time the farce is performed.

And furthermore where are the conditions for conformation to be found in the scriptures which give "authority for the rite?"

Were the Samaritans and Ephesians baptized in infancy, when God "vouchsafed to regenerate" them "by water and the Holy Ghost?"

What is said in those proofs about the Godfathers and Godmothers having vowed to renounce "the devil and all his works" in behalf of those for whom they became sureties?

Where is there in Acts viii. or xix. the following language or anything like it? "Do you here in the presence of God, and of the congregation, renew the solemn promise and vow that was made in your name at your Baptism, ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe and to do all those things which your Godfathers and Godmothers then undertook for you?"

"And every one shall audibly answer—I do."

It is all a vain travesty of the religion of Christ—a daring attempt to supplement and justify the ordinance of infant baptism; the prerequisites of scriptural baptism being admitted in their own authorized catechism to be "Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God made to them in that sacrament," which declaration very naturally suggests the following question: "Why then are infants baptized, when by reason of their tender age they cannot perform them?" which has the following answer: "Because they promise them both by their sureties, which promise, when they come to age, themselves are bound to perform."

That is, the sureties promise repentance and faith for the unconscious infant so that it may be "regenerated by water and the Holy Ghost," and, fourteen or sixteen years after, the "confirmed" subject begins to repent and believe for himself.

The word "confirmed" is used in the Acts but with no reference whatever to any "rite," "order" or "sacrament." When Judas and Silas were sent forth to deliver the Apostolic epistle to the Gentiles, it is stated that "being prophets also themselves, exhorted the brethren with many words and confirmed them." No exegete of common sense could explain these words other than by showing from the connection and from other passages where the word confirm is used, that it simply means to strengthen: "Epistatizo: to confirm to strengthen. In the New Testament it is only used in a figurative and spiritual sense for confirming persons in their adherence to the Gospel, notwithstanding opposition and persecution occurring, Acts xiv. 22, xv. 32-41, xviii. 28." This

quotation is from Parkhurst, a *Church of England* minister. It will thus be seen that the caption of this article is justified. Confirmation, as a rite, is both unscriptural, anti-scriptural and absurd. The Episcopalians took it, with some modifications, from the church of Rome where they also got infant baptism, and the blasphemous assumption contained in the following words which many Episcopalians do not know are in "The order for the visitation of the sick": "Our Lord Jesus Christ who hath left power to His church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences, and by His authority committed to me, I absolve thee from all thy sins in the Name of the Father and of the Son and of the Holy Ghost. Amen." E. SHEPPARD.

By the Way.

DEAR EVANGELIST,—Expecting to pass through Bracebridge and Huntsville on the 9th Sept., I wrote Bro. Kirk and Bro. Crowson on the 6th, and when the C.P.R. express reached Bracebridge, I stepped out on the platform and peered through the gray dawn for a look on the earnest and kindly face of Bro. John Kirk, one of our truest men. Only disappointment awaited me, and I turned back into the car, and waited till Huntsville was called. There I stopped out again to look for Bro. Crowson, that trusted minister of Jesus Christ. But the same blank. Why? Nevertheless, we shall meet again!

The country from Huntsville to North Bay promises little return to the agriculturist for his labor. After spending nearly two years among the farmers in the Niagara District, where they have favorable seasons, as a rule—land free from stone, and all arable, with all kinds of fruit from their large orchards, and good markets close at hand—we thought the comparison anything but favorable for Muskoka and Nipissing, with their rivers, lakes, lakelets, swamps and mountains of rock, and that almost certain destroyer, summer frost. We saw here and there a few shocks of oats on scattered patches of land, as a witness that some hopeful toiler had put forth an effort to redeem the barren appearance of the land. Besides, we did see such an abundance of blueberries and cranberries. Then, too, there are many mills, with train loads of lumber and shingles for market waiting a convenient season. So I thought of the line:—

"Nothing useless is, or low;
Each thing in its place is best."

And so everywhere we see developing the great principle of economic life: producing for the benefit of others—a fundamental law of Christ—"Looking . . . also upon the things of others."

At North Bay, we noticed some considerable enterprise and a growing town. We saw, too, for the first time, the beautiful waters of Lake Nipissing, while two steamers were crossing. We also noticed evidences of the fishing industry. There we filled our water bottle; and there we were made to feel the lack of kindness in a R. R.

employee, which is not usual. Our baggage changed cars, and while it occupied the platform, waiting for the train from the east, which was three hours late, I obtained permission from the station agent and train baggage-man to open a trunk; and as I set to work to take out a box of figs, for which we had what our sense of taste by talking about them, whereupon a pinched-faced, big-nosed, small-headed, self-important, dirty-clad trunk-smasher snapped out "Let that baggage alone!" "Well sir," said I, "I got permission to open this." "I tell you to let that alone!" said he. My book says "give place unto wrath," so I choked down my "sorry" and walked away, wishing that I could pile a heap of coals on his head. He and another man had tied the trunks from the G.T.R. car to the platform. They were tossed in a disorderly heap, and would fall or roll from the top to the platform with crushing force: one box broke open. The heavier boxes were hauled with considerable cursing upon the heads of the owners. There I learned that strongly bound trunks are necessary. Curs were well roped and stood the roughness. I thought, too, if I were a preacher at North Bay I should try to sow some of the good Word of God in that heart so barren of His grace: to teach it that "looking upon the things of others," is like oil in the journal—making the machinery run without jar, or disaster. There I stood for three hours or more, waiting and meditating on the world's needs through Christ. Should I not have ventured a word notwithstanding the filthy conversation, cursing, sneers and tobacco? Will some brother teach me how to let the light into such darkness? How to introduce, there, the presence of a kindlier grace, "that I may not depart with a conscience defiled, thinking myself a poor soldier of the cross, and, may be, an opportunity let go that might redound to the glory of God? Brother, have you ever felt the need of more courage? more power? When such wrong doing abounds and ascends to the ear of Almighty God, does not the question come with stinging rebuke to you, "How is it that I hear this of thee? Give an account of thy stewardship." Are we doing our best to make the world better? Or, are we wasting our time discussing the how?

We should have left North Bay at 9.55 a.m., but did not get away until 1.20 p.m., on a train of wine cars, filled to great inconvenience with pilgrims to the North-West. The country along the north of the lakes is surely Canada's desert—a land of swamp and rock, matted with tamarack brush. A brakeman told us that while we were asleep they would make up their loss time. They did. The next morning at 7 o'clock we came to a bridge that had spanned two hills the day before, but gave way, and let an engine and car down into the ravine. The engine was destroyed, but no one injured. Another train awaited us on the farther side. There stood those great iron horses facing each other on opposite hills; and we, poor "care-encumbered" souls, "each bearing our burden of sorrow," had to cross the wreck on foot. Such jostling and eagerness for seven long

hours! some making their way east and some west, along a yielding ballast. There we gathered a supply of huckleberries and red raspberries in their primes, on the 10th Sept., 1890. More again. J. B. L. Minnedosa, Man.

Preach the Truth.

The following incident, related by Dr. A. T. Pierson, may bring a reinforcement of courage to some preachers to preach the truth that men most need, regardless of the hearers' tastes or position in life: "At the funeral of a rich and popular but dissipated man who died of delirium tremens, I felt it my duty to be very plain in addressing a large number of men, who attended the funeral, with words of warning. So after a few words of reference to the dead, I began a pointed appeal to the hundreds of his unconverted business associates who came to the last rite. I asked them that old question of profit and loss, 'What shall a man be profited if he gain the whole world and lose his own soul?' With as much plainness as I could, I applied that question to many who, as I know, never showed themselves within church doors. Of course they took offence. Many came that day, expecting that the officiating clergyman would pay homage to a rich and popular man, and gloss over with polite varnish his life of profligacy and inebriety. They hoped to get some salvo to their own consciences from the ointment of praise with which such a man would be anointed for burial. The disappointment of a few was both outspoken and violent. One man went away angrily cursing and swearing at me and declaring that he would put it in his will that I should never have any part in his funeral ceremonies! Any minister of the Gospel who seeks first of all to be true to himself and to God as well as man, knows at what sacrifice of feeling truth has sometimes to be told, and conscience obeyed. But sooner or later the compensation comes. And in this case it came very unexpectedly and markedly. Within a few months God smote that man with an incurable disease; and, as he belonged to my congregation, it became now my duty to offer him such consolation and help as I could. Hesitatingly I ventured to call upon him; and to my surprise he was not only glad to see me, but begged me to come often, which I did. He clung to me like a little child—opened his whole heart to me, confessed his own life long sins, besought me to pray for him and with him, and before he died wrote me a letter, which is among the precious things preserved with great care. In that letter he says, after paying the most loving tribute to whatever attentions I had paid him during his illness, 'Always tell men the truth; be honest with them under all circumstances. They may be offended at the time but they will believe in you and trust you in the end.'

The person who never looks outside of himself is not apt to see anything very large.

What the Disciples in the States are Saying and Doing.

CULLINGS AND CLIPPINGS FROM EXCHANGERS.

LEWIS, Sept. 23.—Our meeting is growing into large proportions. To date forty-nine have been added. Many others almost persuaded.—JOHN BROWN.

MOBERLY, Sept. 27.—Our meeting moves along with gratifying success; seventy-one additions up to date; will continue through next week. Will quit in time to attend state meeting at Warrensburg.—W. T. HENSON.

FRANKLIN, Sept. 17.—I closed a two weeks' meeting on Monday night with the church at Boonsborough in this (Howard) county with fifty additions. I go next to Saline county to help Bro. C. Q. Shouse in a meeting.—JNO. W. BOULTON.

NEWARK, OHIO, Sept. 22.—Have been here two weeks, one week in our great tent, which will seat about 800 people. Had it full last night and a crowd standing up at the door. Have had twenty-seven additions in the last week; baptizing to day and also Wednesday. Prospects good for the future. Pray for us.—GEO. VAN PELT.

EAST AURORA, NEW YORK, Sept. 16.—Baptized twelve persons Lord's day—eleven at a point five miles from here and one here. Held no meeting of days but all came out at a regular Lord's day appointment. There are more to follow. The need of preaching straight to the line of the gospel is more apparent to me than ever before.—E. T. HAY.

HOUSTON, Sept. 11.—We held a meeting at Missouri City, Mo., for eighteen days, with fifty additions, forty by confession and baptism; about twenty-five of these were young men. Bro. Fanon was with us ten days. He is the prince among revivalists. By his great heart power he brings men and women to Christ. God bless him for his work at Missouri City. The church is much helped, and will increase her work.—J. W. MITCHELL.

DEWITT, Sept. 15.—I was called two weeks ago to assist Bro. Lockhart in a protracted meeting at Rockford, three miles from Bosworth. Began Aug. 27th, and closed Sept. 12th with twenty-four additions. We had a splendid interest, and very large attendance throughout the entire meeting. It was grand to see some very old men with gray locks stand up and confess their Lord, and then retire to the water's edge and put Him on in baptism.—JAMES C. COVINS.

The corner stone of the new Central church of Christ, at Detroit, was laid on September 21th, with appropriate ceremony. After singing and prayer an appropriate address was delivered by W. B. Thomson, the preacher of the church. The stone was laid by Mrs. Caroline Campbell, the oldest living member of the church, who has been identified with it since 1812. We rejoice in the prosperity of this noble church, and hope that it may serve the good cause with zeal and love commensurate with its increased opportunity.—Guide.

PORTLAND, OREGON, Sept. 15.—First church continues to grow. One hundred and twenty-five added to its membership in the year and a half past; seven yesterday, mostly by letter and statement. Four young people at the beginning of the work; now a Y. P. S. O. E. of between forty and fifty

members. The largest and most deeply interesting prayer meetings I ever attended Sunday audiences splendid, and, best of all, attentive. There is a grand future for this church. Its growth is simply wonderful. We are thankful and happy.—DAVID WETZELL.

GRISWOLD, IOWA, Sept. 12.—Our meeting has closed. It seems almost like a dream, so sudden has been our rise from a little band of fifteen to one hundred and forty-two. There have been just ninety baptisms, three yet to be baptized, thirty-four received from different churches by statement, making in all one hundred and twenty-seven. There were many interesting things connected with the meeting. Immense crowds during the entire time, and more Bible reading than was ever known in this community. Much misrepresentation by "our friends, the enemy." Bro. Lall is one of the best preachers I ever heard, and I have heard the best that we have. He makes no apology for denominationalism or any unscriptural practices. He backs every position he takes by plain scriptural statements, and urges investigation. We have \$1,200 pledges for our house, and will begin at once to build.—E. A. HARRIS, in Standard.

At the Nebraska State meeting a report was made of the condition and prospects of Cotner University. This institution is situated at Bethany Heights, a suburb of Lincoln, Nebraska. It is less than two years old, but is already a great success. The report of the committee showed that over \$100,000 worth of lots had been sold already, for cash and bankable paper. A building has been erected, four stories high, with every modern improvement and convenience, at a cost of \$75,000. In addition to this a \$5,000 boarding hall and fourteen \$1,000 residences have been built. The twenty acres of campus is covered with trees and flowers. All this property is paid for and real estate remains which the committee regards as worth, at a low estimate, \$200,000. D. R. Dungan is president, with an able corps of assistants. In addition to this enterprise the brethren at Lincoln have just completed a \$60,000 church building, one of the most substantial and handsome church edifices in the brotherhood.

There are some people who pretend to be Christians but have never known what it is to enjoy the religion of Christ. A religion that does not control a man's tongue and govern his temper is a worthless affair. A religion that does not enable a man to subdue his animal appetites and rise superior to them is not the religion of Jesus Christ.

A religion that does not fit us in life for heaven, a prepared place for a prepared people, is not the religion of Christ. If your religion allows you to conform to the world, to engage in the "lust of the flesh, the lust of the eyes, the pride of life," and to engage in fleshly revelings, you may know it is not the genuine article.—Gospel Advocate.

George F. Hall closed a meeting lately at Griswold, Iowa, with one hundred and fifteen addition, and with \$1,200 raised toward a new church-building.

A great many new houses of worship are being dedicated by the Disciples.

Between sixty and seventy souls were added to the church in a late meeting at Cynthia, Ky., G. W. Yaucy did the preaching. T. M. Myers, W. W. Hall, and others,

says the *Apostolic Guide*, held a meeting at Vanceburg, Ky., in which seventy-nine were added to the church. A good meeting closed at Pleasant Ridge church, Fleming county, Ky., in which there were twenty-three additions.

R. H. Robertson and Paschal Reeves held a meeting at Grab Ridge, Henry county, Ky., in which thirty-six were added.

S. B. Moore says the church at Jacksonville, Ills., has added over one hundred new members since last December.

At Fisher, Ills., in a meeting held by J. V. Coombs, twenty-six were added.

W. T. Gordon, of Effingham, Ills., held a meeting at Edgewood, in which forty-six were added.

Twenty-six united with the church at Macedonia, near Harrison, Ohio, as the result of a short meeting held by L. E. Brown.

In a meeting at Moberly, Mo., twenty-four were added up to September 18th, and the meeting was still in progress.

Twenty-seven were added to the church at Cox chapel, Ohio, the first part of September. A. H. Mulkey was the preacher.—*Missionary Weekly*.

INDIAN TERRITORY.

The steward of the M. E. church, Dr. W. O. Shannon, and Bro. and Sister Madox came into the church and took fellowship with the Disciples at Durant, on last Lord's day. John P. Dennis, a young evangelist, is encouraged by the brethren there. He will preach for them once a month. Doubtless Bro. Dennis will move into the little town in the near future. There are only twelve members there, but they are going to begin soon to build a house of worship.

There are about twenty Disciples at Caddo; they have a lot, and are fixing to build. This mission, from the first, has been sustained by private contributions from the churches, brethren and sisters. The writer was called on early last spring to take the census of the Disciples in the Indian Territory. The elders reported 2,500 Disciples, nineteen preachers, fifty-four congregations, ten church houses finished and paid for.

When I first began work among this people, there was no congregation of Disciples worshipping in this country, and very few members of the Christian church.

Owing to short crops in the State contributions have fallen off. Who will help to meet the lack? Pray for us.

R. W. OFFICER, Atoka, Indian Territory.—*Guide*.

To the People of Minnedosa.

To the public, with all who love our Lord Jesus Christ in sincerity, greeting:—

Because I appear among you, I deem it good to say why: I trust I am not come as an evil doer, or as a busy-body in other men's matters, but as one purposing to be a good citizen and serve my Master as a "teacher in Israel." I take up the work begun by Bro. F. H. Lomon. I do not come to make division among believers in Jesus, else am I an heretic. But if I have a special plea it is the unity of all true believers in our Lord Jesus Christ; its possibility and necessity that the church may stand in her true light before an unbelieving world (John xvii. 21).

I do not set up the plea that we as a people, all and singular, are the only people of God. Were I to do so I feel certain that I would fence in ungodliness with godliness, and fence out

thousands of the most earnest and faithful laborers in our Lord's vineyard. In brief, those who do the will of our Heavenly Father are the children of God (Mat. xii. 50).

It may be urged that Minnedosa is well enough off religiously without my work. I am told there are seven hundred or more inhabitants here. Had you seven hundred pupils in your school how many teachers would you employ?

Our Lord's commission demands teaching (Mat. xxviii. 19); the grace of God comes to us teaching us (Tit. ii. 11, 12). We "learn to do well," and with many of us it is "line upon line; precept upon precept." While I grant that one congregation would meet the wants of this town at present, yet there are not too many teachers here. Again, while there is largely a community in all our religious teaching, there are also teachings and practices in which there is no community, nor can be, without doing violence to the conscience, or making a sacrifice of principle. Our Lord is content that we hear, that we understand with our heart, and that we turn to Him and partake of His benefits (Mat. xiii. 15).

I would outline my duty then as follows: (1) I am to set forth to the world "Christ and Him crucified." "The preaching of the cross" is to me more than the story of a wooden cross on Calvary; or its effect is that one is persuaded to consecrate himself fully to Him, giving a denial to all wrong doing; the heart and mind are changed with respect to sin, and the purpose right with respect to that which is good. Christ becomes the object of faith (Mat. xxviii. 19; John vi. 14, 45; xx. 31; Rom. x. 10). (2) I am to baptize (immerse) one thus taught into Christ (Acts ii. 88; viii. 38, 39; Rom. vi. 3, 4; Gal. iii. 26, 27; Heb. x. 22). (3) I am to labor that every one led thus far shall demean himself worthy the name Christian; or the spiritual life must follow the spiritual birth (Mat. xxviii. 20; Rom. ii. 7; xiv. 17-19; Col. ii. 6, 7). (4) There should be developed a zeal for every good work of charity and missions (Eph. iii. 10; Tit. ii. 14).

Where our Lord has legislated I aim to be conservative, which I would denominate "Faith toward our Lord Jesus Christ." Where He has given me freedom I wish to hold nothing as a test of fellowship.

The reason why I choose in common with my brethren to simply be called a Disciple of Christ, a Christian, a member of the Christian church, is not in a sense to be exclusive, or exclude, but: (1) Because it is common ground, a unity platform. (2) It is most harmonious with New Testament teaching (Eph. iii. 14, 15; v. 23-32; Rev. ii. 13).

I trust that such a work may commend itself to your approval. We have a new and comfortable house, corner of Tilson and Dufferin streets, and we cordially invite all who may find it in their hearts to come and attend our meetings.

Very truly, J. B. LISTEN. Minnedosa, Sept. 29, 1890.

AMHERST ACKNOWLEDGMENTS. "I acknowledge the good I received from Burdock Blood Bitters. I had constipation, irregular bowels and accumulation of wind, causing severe pain in my stomach. Two bottles of B. B. B. cured me. It is all you claim it to be." ALLAN A. CLARKE, Amherst, N. S.

Never pronounce a man to be wilfully niggard until you have seen the contents of his purse. Distribution should be in accordance with receipts.

Selections.

Recompense.

Straight through my heart this fact to-day
By truth's own hand is driven:
God never takes one thing away
But something else is given.

I did not know in earlier years
This law of love and kindness;
But without hope, through bitter years,
I mourned in sorrow's blindness.

And ever following each regret
For some departed treasure,
My sad, repining heart was met
With unexpected pleasure.

I thought it only happened so,
But time this truth has taught me:
No least thing from my life can go
But something else is brought to me.

It is the law, complete sublime,
And now with faith unshaken,
In patience I but bide my time
When any joy is taken.

No matter if the crushing blow
May for the moment down me;
Still back of it waits love, I know,
With some new gift to crown me.
—Ella Wheeler Wilcox, in Independent.

A Disciple is a Learner.

BY W. O. MOORE.

"A disciple is a learner, but a Christian is a follower of the Lord. A disciple may be learning, but not know enough to follow the Lord. A Christian has been taught and follows his Master. While a Christian never ceases to be a disciple—a learner—yet he is more than a disciple."

The foregoing I take from the *Christian Evangelist*. According to what I have been taught it is not true. If I have been taught wrong I should be righted.

1. The Greek word *mathetes* means "to be the disciple of, follow any one as a disciple."

2. Christ said to His apostles: "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." The commission as recorded by Mark reads thus: "Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved." Hence, by a comparison of what is said by Matthew and Mark it will be seen that to disciple any one means to so teach and impress him as to cause him to believe to the saving of the soul. Those disciples are born of the Spirit—are fitted for baptism. In the extract taken from the *Evangelist* is the expression: "A disciple may be learning, but not know enough to follow his Lord. A Christian has been taught, and follows his Master." Christ said: "Whosoever doth not bear his own cross and come after Me cannot be My disciple." Hence, to be a disciple he must not only know what it is to bear his own cross and come after Christ, but must have the disposition to say (Luke xiv. 26-33):

"He leaveth me, O blessed thought!
"Jesus therefore said to those Jews who had believed Him, If ye abide in My word, then are ye truly My disciples, and ye shall know the truth, and the truth shall make you free."
"Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." To be disciples truly we must have the right faith, the right degree of faith, and the right practice. Shall we now say: "A Christian never ceases to be a disciple, a learner, yet he is more than a disciple"? Is not a disciple more than a learner?

It is a rule of language that a definition of a word can be substituted in any sentence wherever the word

defined course, and the sense will not be impaired. "A disciple is a learner, but a Christian is a follower of the Lord." Christ said: "Go ye, therefore, and make disciples of all the nations, baptizing them," etc. We now substitute the definition: "Go ye, therefore, and make learners of all the nations, baptizing them," etc. It makes no difference whether they know enough to follow the Lord or not, baptize them. They can be learners and not be convicted of sin. They can be learners and not have faith. The moment any one among the nations consents to be a learner, baptize him, for baptizing is a sequence of discipling, and discipling is getting people to be learners.

If we are Christ's disciples, how shall we make it manifest to the world? "A new commandment," said Christ, "I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another" (as I have loved you). Shall the world know that we are disciples by being assured that we are learners? We must not only be learners—be acquainted with Christ's disposition and manner of life—but have a practice akin to His. "While a Christian never ceases to be a disciple—a learner—yet he is more than a disciple." So says the writer in the *Christian Evangelist*. After reading what Christ said one must be in order to be a disciple indeed—in full development—I feel I would like to see a Christian if he is more than a disciple.

There are different degrees of faith and love; so there may be different attainments in discipleship. I am told that some Christians are more fully developed than others. A person becomes a disciple of Christ the moment his knowledge and convictions are such that he is ready to break his allegiance to the world and take Christ as his Master. In other words, as soon as he is disciplined he is ready to be baptized into the name of the Father, and of the Son, and of the Holy Spirit. If he continues in the Word he will be a disciple of increasing intelligence and widening influence for the promotion of righteousness and godliness in the world.—*Missionary Weekly*.

Keep the Issue Clear.

There is some disposition on the part of the advocates of the Gospel to cater to the craze of "scientific thought" as it presents itself with all its claims of infallibility. This is useless. It is a historical fact that Jesus rose from the dead, based on the testimony of chosen witnesses. This fact has its own appropriate testimony—evidence that is to be examined in the light, not of physical science, but of historical research.

The real facts in the case are that the religion of Christ stands or falls with the resurrection of Jesus Christ. As Paul puts it in the 15th chapter of his first letter to the Corinthians—a letter that by the way is admitted to be genuine and authentic by all the "higher critics"—"if Christ is not risen we are found false witnesses of God." Men may attempt to flatter Paul as a genius, a deep thinker and all that, but this is nonsense. Paul was a witness to a fact, the resurrection of Jesus from the dead, and if this alleged fact be not a fact then he was a conscienceless liar. As McLaron once put it, as we recall his words from memory: "This is the Apostle's question, Are we, these eleven men and I, John, Peter and all the rest of us, are we liars, or are we not? I do

not want your compliments. I am not here as a great religious thinker; my business is to tell a plain story. Do you believe me, or do you not? Am I telling a monstrous falsehood, or am I telling the truth?" This is the whole case in a nutshell. Any attempt to save the character of the first preachers of the Gospel and give up the fact of the resurrection of Jesus must ever be a flat failure. Talk of illusions—there was no chance or possibility of it. If Jesus had been the first great teacher to die it might in some way perhaps be possible, though we confess that even then we do not see how; but men had died for ages before, men with loving disciples; men have died since with a far more numerous following; then why is it that none of them were subject to such an illusion? Why was it in the case of Jesus, that His disciples, few in number comparatively and plain men of toil—men with uncultivated imaginations—should be the victims of an illusion and then be enabled to impose that illusion upon the most enlightened men of a hundred generations after them? To ask the question is to show it is a monstrous absurdity. Let us quote what Paul says:—

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures: And that He was buried, and that He rose again the third day according to the Scriptures: And that He was seen of Cephas, then of the twelve: After that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that He was seen of James; then of all the apostles. And last of all He was seen of me also, as of one born out of due time.

Strange fancy indeed, so many persons struck by an illusion, fancying they saw Him in Jerusalem, saw Him in Galilee, heard Him speak, saw Him go up into Heaven, and all that. The very attempt to state such a theory is its own refutation. And when we come to consider the lives of these witnesses, the lofty morality that is conceded to them, how they gave up all earthly things for the purpose of bearing their testimony, how they suffered martyrdom for what they said, the difficulties of scepticism are increased a thousand fold.

Again, the attempt to have a Gospel and Christianity without a resurrected Jesus is far worse. I know that men say Jesus set us an excellent example, even if He did not rise. But pray tell us how. He said many times in the very record from which alone we can learn the example He set that He was to rise from the dead; that He was the Messiah of whom the prophets had spoken; that He was the way, the truth, the life, the resurrection, etc., and if He was not then He was guilty of falsehood and deception. Are these examples to be followed? As Paul puts it: "If Christ be not risen, all we preach is vain," and that is true. Who is Jesus more than others if what He said about Himself is false? If He was a pretended miracle worker and humbug, if when He talked about saving others He could not save Himself, if He was as weak as others, how could He save them? If He is in His grave to-day what becomes of all His boasted claims? It were base flattery to call Him anything but a cranky enthusiast or a base deceiver. But those things can not be. "Jesus has risen from the dead and become the first-fruits of them that slept," and "if we believe that Jesus died and rose again, those also that sleep in Jesus will God bring with Him."—*D. R. Lucas, in Oracle*.

Read This.

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A young girl says: "I am going to try and get four of my friends to take the paper so that I can get the books."

It is already evident that our premium. The Mammoth Cyclopaedia, is going to induce many to subscribe for THE EVANGELIST, and also old subscribers to renew. One individual has called to see the four volumes, and wished to know how the books were bound. Now if anyone expects that they are bound in calf or any expensive binding, we wish to inform him that the publishers have not gone to the expense of two or three dollars in binding these books. It is a marvel how so much information can be printed on so many pages for so little money.

The cut in the paper is an exact photograph of the volumes. Before we offered them as premiums we submitted them to several book men, who were astonished at the cheap price of the books.

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Some are canvassing already; let many others start at once. If you get more than four names we will give you any of our other books you wish as extra premiums. People who are not Disciples are taking the paper and getting the books. Why not you take advantage of this premium offer to get some of your neighbours to take the paper. You cannot tell how much good you may do by putting a good paper in their homes. If you think of working for this premium, drop us a card at once, and we will write to you more fully, and give you some thoughts that will help you to make the canvass a success.

This work does not conflict with the work of our regular agents. Four or five people, young or old, could work in each district and get enough subscribers to receive the Cyclopaedia for themselves.

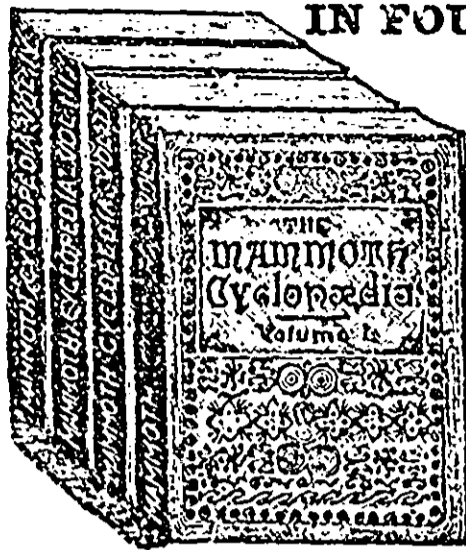
to our customers.

We ask all those who have given us an order for books to excuse us if we do not deliver them for a few weeks. We are making up a large order now which we will soon be sending away. Let all who are going to order soon order now, and those who have ordered excuse us if we do not deliver promptly this time. We are starting business and are not as well equipped as we hope to be after this present season. In that we are delivering books cheap to Canadian customers we require to order the books by freight and save expense.

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TORONTO, NOVEMBER 1st, 1890.

The Bible Neglected.

It is the common doctrine of Protestant Christendom that the Bible is the Word of God, that it contains a revelation from God to man, and that man is under obligation to make himself acquainted with its contents that he may place himself in harmony with the Divine will. Consequently it is maintained and urged that it is a great sin to neglect the study of the Scriptures. Notwithstanding it is unquestionable that even among those who profess to be Christians the proportion of diligent, reverent students of the Word of God is shamefully small. While the Bible is theoretically revered, it is practically contemned by the great majority of those who claim it as the rule of their faith and the guide of their life. Hundreds of those who sing:

Holy Bible, book divine,
Precious treasure thou art mine,

while they possess a copy, or copies, yes, expensive copies of the Bible, make less use of that sacred book than they do of the local newspaper, which, though all right in its place, does not contain, and does not profess to contain, the knowledge of life eternal. Why is this so? Many would, no doubt, allege as a reason want of time. They would say that the necessary cares and labours of life are so pressing and so engrossing that much as they feel it to be desirable, much as they believe it would be spiritually beneficial, they can not find leisure to devote to the reading of the Word of God. It is doubtful if there is a Christian in the world who can read, who can honestly say he has not time to read the Bible. He may not have time to study it thoroughly from Genesis to Revelation, or to read large portions of it daily, but that does not justify him in neglecting it altogether. One of the finest Bible scholars we have ever seen is reported to have said that some days he would only get over one verso of the Bible. Even one verso a day would make a person mighty in the Scriptures in the course of an average lifetime and certainly no Christian is so busy that he can not give that much attention to what he esteems the Word of God. Let us be frank with ourselves and acknowledge that the plea of want of time is naught but a slimy excuse. This the busiest Christians must concede. What shall be said of the great host of young Christians and even old Christians, who have abundance of time for idle gossip, and useless pleasures, for the reading of daily papers and weekly papers, for devouring current fiction, much of which is audaciously corrupting? Verily, that they love the things of this world more than they do the things of God.

We believe that if many Christians would confess the truth in their case they would say that the reason they do not study the Bible is because they find it an uninteresting book. We shall consider their case in a future article.

A Bold and Candid Baptist.

Rev. A. Grant said he had felt more in his element since coming to the meeting than ever before since he had come to Manitoba. A Home Mission atmosphere seemed to agree first rate with his constitution. In vigorous language he enforced upon the audience the duty of the Baptists. Baptists, he said, believed, first of all, in conversion, the new birth as the prime essential to membership. They did not believe that baptism had anything to do with salvation. They believed in Congregationalism, or the independence of the individual congregation. No other people had been so true all along for centuries to the absolute separation of church and state. He was not at all mealy mouthed about being called a Baptist. People must know what Baptists are to respect them. Baptists wanted to have an aggressive spirit.

The above is clipped from the *Canadian Baptist* and is a partial report of an address delivered by Mr. Grant at the Baptist Convention in Brandon, Man. We admire Mr. Grant's outspoken way; he means that people shall know what a Baptist is and he is right in that. If a man is a Baptist he should not be ashamed of it, nor unwilling to tell his neighbor what it is to be a Baptist. May the spirit and example of Mr. Grant be multiplied exceedingly. But, as we have known for some time, he imagines that the Baptists excel all others professing to be Christians in their insistence upon a converted membership. Our observation is that the Baptists, in their eagerness to build up churches, are just as liable as any other people to take in those who are not truly converted. We think they have as large a proportion of backsliders as other denominations. We do not think they, as a people, are superior spiritually to the Presbyterians. For example: Mr. Grant's words relative to conversion and the new birth express a conceit which is injuring the Baptist people; it tends to generate that pride which goeth before a fall. Mr. Grant is, we believe, a leader among the Baptists in Canada and one of their most aggressive men. He may fairly be taken as a representative man. Let us hear what he says of baptism: "They (Baptists) did not believe that baptism had anything to do with salvation." We take it that Mr. Grant states the position of the regular Baptists of Canada, and we make bold to say it is a position which, if adhered to, will ruin the Baptist church. If the leaders among the Baptists are wise in their generation they will re-consider the question from a scriptural standpoint and not from that of traditional Baptist theology. And by way of assisting them in so profitable an exercise, we direct them to the words of the Lord Jesus, Mark xvi. 16: "He that believeth and is baptized shall be saved;" to the words of the apostle Peter, speaking as the spirit gave him utterance on the day of Pentecost, Acts ii. 38: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit;" to the words of Ananias, specially sent by the Lord to tell Saul of Tarsus what to do, Acts xxii. 13: "And now, why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord;" to the words of the apostle Paul, Rom. vi. 3, 4, 5; Gal. iii. 26, 27, which passages will the reader who is not familiar with them turn up and carefully read? Other scriptures might be quoted or referred to. But these are sufficient to prove beyond peradventure that Mr. Grant is against the truth when he says that baptism has "nothing to do with salvation," and that if he, as we suppose he does, represents the Baptist Church, then it is also against the truth, and to be against the truth is to be against the Lord.

Bro. J. K. Hester, of Guelph, is attending the General Missionary Convention at Des Moines, Iowa. We hereby invite him to give us a good report for next issue of THE EVANGELIST.

We remind our friends that items of church news are always acceptable. One of the most useful functions of a religious paper is the publication of good news. We shall be pleased to hear from every church in the province.

Our readers, no doubt, are curious about that article of W. O. Moore's which we have twice informed them was in this paper. We expect it to be in this number. One of the disadvantages of editing a paper at long range is that the editor is liable to find things otherwise than he expected when the paper comes out.

"There are in this loud, stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime;
Who carry music in their heart,
Thro' dusky lane and wrangling mart,
Plying their daily task with busier feet,
Because their secret souls some holy strain repeat."

Personal Mention.

Bro. E. J. Hart and daughter called on us several times at our office.

Bro. A. Yale, of Aurora, was in the city Saturday, and wanted to get a young man to take up with him on Sunday, but—was too late.

L. K. Merton, of Oshawa, was in the city last week and gave us a call, together with some good ideas of work. Every time I see him I feel annoyed at Bro. Henry for urging at the St. Thomas convention that Bro. Merton be left off the Board.

Tozo Ohno has a few engagements to speak in different towns. A number of churches have expressed a desire to have him speak to them. Any such who have not his address can write to us and we will see him for them. He is now taking lectures at Toronto University.

It does us good to have Disciples who are isolated from their brethren call and show that although alone, still their heart is in the work. Bro. E. D. Munro, of Auburn, Huron Co., called on us and states that there are no Disciples within miles of him. Will this always be?

Bro. M. Putman passed through this city while on his way from Owen Sound to Bowmanville, where he now is. We were sorry to have been away when he and his wife called on us. We are pleased to learn that Bro. Putman has such an amiable person for a help in his most important life work.

We had a very pleasant visit from Bro. A. C. Gray, who was on his way to Muskoka. He evidently intends to do some good reading while up there, as we had the pleasure of loading him with a small library. We were more than delighted with having a talk with him about the work and bid him God speed.

Our readers who are afflicted with deafness should not fail to write to Dr. A. Fontaine, 84 West 14th Street, New York City, for his circulars giving affidavits and testimonials of wonderful cures from prominent people. The doctor is an ardent of worldwide reputation. See his advertisement elsewhere.

Co-operation Notes.

CONTRIBUTIONS.

Hamilton Building Fund.

James Dewar \$5.00

Home Mission Fund.

Church, Collingwood . . . \$12.50

Alfred Batt 5.00

S. S. Walkerton 2.25

S. S. Ridgeway00

A circular letter relative to the November collection, has been prepared and sent to the churches throughout the Province. The Board trusts that the elders and preachers will heartily assist in laying the matter before the congregations.

"The Lord loveth a cheerful giver." "A Cheerful Giver" sent the following note the other day: "Dear brother,—Please find enclosed five dollars, to be used in the good work." What a wretched kind of a Christian, "a cheerful giver" must be!

Contributions have been received so far from two Sunday schools that did not give last year. We hope to hear of others also, as well as from all those who assisted last year. Will the superintendents kindly not omit to give the children an opportunity to aid our Home Mission work?

Bro. A. C. Gray is at work in Muskoka. There is a good prospect, especially near Bracadribe, in the township of Macaulay. We pray that the Master may richly bless our young and devoted brother, and that a self-supporting church may shortly be established through his labors.

It may not be out of place to remind the brethren that it is desirable that our Mission Fund should continue to be gathered with the least possible expense. At present the only outlay is for postage and the small cost of printing circular letters, so that almost 100 cents of every dollar contributed goes directly to those doing the work of preaching the Gospel. This is as it should be. Let the friends of the work send in their gifts promptly and freely, and it may continue so for many a day.

TO LIFE MEMBERS.—Those who were enrolled last year as life members of the Co-operation, and made the first payment last year, will please send in the second payment at their earliest convenience, and those who have been enrolled this year the first payment. Do not forget, friends, that the money is needed now, and pay now if you can.

We have not yet received any more \$100 subscriptions to the Home Mission Fund. GEO. MUNRO, Cor. Sec.

That those readers of THE EVANGELIST who have only heard the circular letter read, and those who have not even heard it read, may have an opportunity of perusing it at their leisure, we give it in this department in full.

DEAR BRETHREN:—In calling your attention to the fact that the Annual Meeting held at Owen Sound this year suggests that the churches be asked to take up a special collection for Home Missions on the first Lord's Day in November, the Board of Managers has great pleasure in being able to say that the work is in a prosperous and hopeful condition. In Muskoka where Bro. Crewson has been laboring for a number of years, the needs and the interest of the cause have so enlarged that it is deemed necessary that another preacher should go to that district. Bro. A. C. Gray has agreed to go, and the Board has promised to assist in supporting him. In Collingwood steady progress is being made. In Toronto (Denison Ave.), the new building on Cecil Street is in course of erection and it is expected will be ready for occupation about the

first of January next. This enterprise is a large undertaking for the church, shows that the members are thoroughly devoted to the work, and is therefore well calculated to elicit the sympathy of their brethren throughout the province. The church does not ask the Co-operation to contribute to the building fund, but only to assist in supporting the preacher a little longer. The church in Hamilton requests help to keep a preacher. Their house was recently opened, and there is a fine prospect of a good work being done in that city. It seems almost certain that if the church is aided for a short time it will become self supporting. The brethren in Owen Sound have also asked and been promised assistance. Those who are well acquainted with that town say that there is now a great opportunity there, and the church is naturally anxious to make the most of the opportunity and has employed Bro. James Lediard. An appeal comes to the Board from the city of London. In the first place, to aid in carrying on special services and in the second place, if a church be organized to assist in maintaining a preacher constantly. After looking into the matter carefully, the Board feels warranted in promising the desired help and believes that the Disciples in Ontario will approve of the resolution. There are other points soliciting assistance and where it is reasonable to believe good could be accomplished, but the Board does feel justified at present in undertaking more than has already been done. However, as a matter of course, should the contributions to the Mission Fund make it possible, the Board will be more than glad to do what it can for those other points. Those places which the judgment of the Annual Meeting specially commended to the Board must of necessity receive the first attention, for (1) the Board is acting for the Annual Meeting, and (2) as all the churches desiring help cannot be granted it, it follows that a selection has to be made of those where the demand is most urgent and where the largest immediate results may be expected. It is not pretended that the Annual Meeting and the Board always do what is wisest and best in this respect, but it is affirmed that to the best of their judgment and ability they seek to do so, and they ask their brethren who may think they have reason to criticize their action to bear this in mind.

It has frequently been said that the Disciples in Ontario are not doing anything and not trying to do anything. That cannot truthfully be said now. When it is observed that the Co-operation is undertaking this year to render assistance in churches in three of our cities, Toronto, Hamilton and London; in two of our most promising towns, Collingwood and Owen Sound; and to contribute towards the maintenance of two preachers in Muskoka, those who are acquainted with us will not say that we are unwilling to "undertake great things for God," and when it is further considered what is being done by those brethren who do not see fit to work with the Co-operation, and what is raised for building meeting-houses and other local enterprises, together with the liberal collections given by many of the churches to Foreign Missions, while there may be found no occasion for pride, there certainly will be found none for shame.

The Board finds it to be no unpleasant duty to appeal to the Disciples of Christ in behalf of the work referred to in this circular letter, but rather esteems it a privilege to invite the brotherhood to contribute according to their ability, that the Gospel may be more widely preached in its primitive purity and simplicity and that true churches of Christ may be established on a permanent basis where they are now unknown.

It is scarcely necessary to say that there is no dictation to the churches in this matter, either on the part of the Annual Meeting or of the Board. The work is laid before the brethren, and they are asked, if they think the work to be good, to do all they can to further it.

If the collection cannot be taken up on the first Lord's Day in November, some other day soon after will do. Will the elders and preachers use their influence to secure liberal offerings? All contributions should be sent to George Munro, Editor, Ont., who will promptly acknowledge the same.

May the blessing of the Lord rest upon us all, that we may abound in love and good works, and so serve Him faithfully in our day and generation. On behalf of the Board, GEO. MUNRO, HUGH BLACK, Cor. Sec. President.

Church News.

Acron.—Bro. D. Munro spoke for the church in this place, on 20th ult., to good audiences. Bro. A. McMillan speaks for them next Lord's Day.

Smithville, Oct. 16th. — Special services are being held at this place at present. Mr. Barclay, of Toronto, preached three sermons on Sunday last and they expect Mr. Forrester next Lord's Day. We are having fair audiences considering the weather and dark nights. Two made the good confession on Lord's Day.

Toronto, DENISON AVE.—On 21st ult., Bro. Gaff was called away to Pennsylvania to his father, who was at the point of death. A late message brings the news of his father's death. Our sympathy goes out to Bro. Gaff and bereaved friends. On Lord's Day Bro. A. McMillan spoke in the morning and the young people conducted the service in the evening.

Guelph.—On the 18th Oct., a young man who had been attending one of our institutions of learning was baptized on a confession of his faith in Christ. He left, rejoicing, shortly afterwards for his home in the West. Bro. Hester is away attending the General Missionary Convention at Des Moines. Bro. R. W. Ballah was with the church on the 26th ult., and preached acceptably morning and evening. J. W. K.

West Toronto Junction.—Our meetings closed Lord's Day, 19th ult., with three additions. We had excellent audiences considering the wet weather and dark nights. The town are fixing up Keele street, so that some of the time it was hard for people to navigate the street. Although we had not a large gathering the meetings did our church a great deal of good and made our people known in the town, and in due season we shall reap if we faint not. We are in our work in our new church with increased zeal and activity. We have a good Sunday school now, with Bro. J. S. Earl as superintendent.

Welland.—By invitation from a brother at Dunnville, I preached there a few evenings and one Lord's Day, which resulted in nine making the good confession and being baptized. Five of these are heads of families. The Lord's presence was felt during the meetings, and I regretted that circumstances would not permit me to remain longer. The brethren felt greatly encouraged and hope to hold another meeting in the near future. There are about twenty Disciples in and about Dunnville, who meet at a private house. Bro. Colberry, a Disciple, who often walked when younger ten miles to meet with the brethren at Waitscot, conducts the meetings. The people showed me great kindness and hospitality. Wm. H. Swatze.

There were five churches wanted students to preach for them last Sunday, while there are only two students at Toronto. Engage the boys ahead, or you are likely to be without one.

Success is rarely a matter of accident—always a matter of character. The reason why so many men fail is that so few men are willing to pay the price of self-denial and hard work which success exacts.

Business Notes.

LIBERAL OFFER TO NEW SUBSCRIBERS.

Judging from the territory we have canvassed, we know there are many people who are only waiting to be asked to subscribe for THE EVANGELIST. On account of two months' illness we have not been able to canvass the province personally, and the present being the season when people make their choice of papers for the coming year, we ask our friends in every church to see that every family is canvassed for the paper. As an inducement to new subscribers we offer THE EVANGELIST from now until January, 1892, for \$1, thus giving them the balance of this year free. It is your paper. You will be doing good by extending its circulation, and all religious papers depend upon their friends to work for them.

This note was in last issue, and some have asked if they can get the Cyclopaedia too. Yes, we give to new subscribers the Cyclopaedia and the paper till January, 1892, for \$2. Let every old subscriber see that they get one or more of their friends to subscribe.

CHRISTMAS PRESENTS.

Having already received an order from one subscriber for six books of our own literature, to be given as Christmas presents, has led us to suggest that all our friends throughout the country follow this good example, and instead of buying cheap, trashy books or other articles that are of no value, invest in some of the books found advertised in our columns, or any published by the Disciples.

Remember that we pay the fifteen per cent. duty, so you can get these books as cheap from us as if you lived in Cincinnati. In this way you can spread our literature, and let our people be known in this country, and help to establish our newspaper enterprise. We believe in asking our friends to help us by accommodating themselves at the same time. Now please give this more than a passing thought, and send us an order. If it commends itself to you, advise your friends to do likewise.

Send in your orders early so that we can have plenty of time to deliver the books before Christmas.

It only needed that we suggest the above to make the orders come in. Let all who intend to give us an order send them in soon, as we will be ordering a large consignment shortly. The young will read, so see that they have good books.

SUNDAY SCHOOL AND CHURCH SUPPLIES.

A number of Sunday schools and churches have already become our customers. We take this opportunity of thanking them for past favors and solicit their patronage in the future. We wish every church and Sunday school in the province to note that we deliver supplies as cheap as they can get them across the line, and accordingly we expect them to give us their trade. It is the same to you and it is a favor to us.

Doubtless many Sunday schools had their supplies ordered for the year, which will account for the fact that more of them as yet have not ordered through us. These, we will expect to give us their orders for the coming year.

If your Sunday school superintendent does not have his attention drawn to this, please remind him of the matter.

Two more schools have become our customers. Let us hear from a dozen the next few weeks.

We ask all our friends to read our special offers on page 3.

Literary Notes.

THE LATEST AND BEST CYCLOPEDIA.

The twenty-fourth volume of Alden's Mansfield Encyclopedia has been issued. Though conducted in a quiet manner, this Encyclopedia is one of the great literary undertakings of the time. Something of its magnitude may be seen by the fact that the closing topic of the present volume is Montana. Sixteen more volumes will be required to complete the alphabet, all of which are promised within the year 1891.

In the present volume, five States are treated: Michigan is given over 16 pages; Minnesota, about 13 pages; Mississippi, about 9 pages; Missouri, 12 pages; and Montana, 10 pages. Mexico is also treated at length. Among the cities described are Memphis, Tenn., and the historic Memphis of Egypt; Meridon, Mexico, Milan, Milwaukee, Minneapolis, and Mobile. There are biographies of Mendelssohn and Moyerbeer, celebrated musicians; Michelangelo, artist; John Stewart Mill, political economist and philosopher; Hugh Miller, Christian geologist; Milman, the historian; Milton, the poet; O. M. Mitchell and Maria Mitchell, astronomers; Molière, French poet and dramatist; Mommsen, the historian; James Monroe, President of the United States; and Montefiore, the renowned Jewish philanthropist. Among the important topics in other lines are Meteorology, Methodist Episcopal Church, Miasma, Michigan University, Microscope, Mind, Mining, Miracle, Missions, Mohammedanism and Money. There are, of course, multitudines of others of perhaps equal interest. The matter is well brought down to date, and the illustrations are numerous and helpful. Paper, printing, and binding are good, and the prices, 75 cents a volume for cloth binding, \$1.00 for half-Morocco, with easy instalment terms, place it within easy reach. Specimen pages mailed on request.—JOHN B. ALDEN, Publisher, New York, Chicago, and Atlanta.

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The Critic's Corner.

Arrangements have been made for the undersigned to occupy a small space in each issue of the CANADIAN EVANGELIST, in criticisms upon important and difficult passages of the Word of God...

In the document on union, published in No. 12 of C. E., a reference is made to the Unitarians. What are their denominational peculiarities? Enquire.

Their name designates their leading tenet, viz., that God exists in one Person only, thus believing in the Unity as opposed to the Trinity of the Godhead.

These views were promulgated by some eminent teachers as early as the third century. Those holding these views were known as Monarchians; their way of expressing the undivided unity of God being—the Monarchy of God.

Since then there have been many controversies upon the personality of God, resulting in many belief and sects.

Holding, as we do, that the Divinity of Christ is the basis of the Christian Church, we cannot hold fellowship with Unitarians; it was upon the confession of Peter: "Thou art the Christ; the Son of the living God," that the Saviour made the declaration that runs through all the ages: "Upon this rock I will build my church; and the gates of hell shall not prevail against it."

HE YIELDED TO PERSUASION. "For years I suffered from dyspepsia in its worst form, and after trying all means in my power to no purpose, friends persuaded me to try Burdock Blood Bitters, which I did, and after using five bottles I was completely cured."

Children's Work.

Mrs. Jas. Leiland, Sup't., Poplar Hill, Ont.; to whom communications for this department should be addressed.

[ORIGINAL] When I am a Boy.

If, when I'm a boy, I am healthy and strong And do the best things the best way, The chances are good That before very long I shall find the employers that pay.

If, when I'm a boy With tool and with toy, I do but the best thing that I can, I'll prove just as proficient As strongly efficient As any, when I am a man.

If, when I'm a boy, I prize gold, 'mid alloy To my teacher, my mother and friend, When I am a man I will and I can Be a king with a crown in the end.

Thank you! Brother "Jim." You are very welcome to the Children's column. I hope you will "drop into poetry" again soon for the benefit of its readers. It will make a grand little recitation for some boy in each of our bands.

Well, dear children, you will be glad to know that I have heard from Dr. Macklin at last. You will be interested in the whole of his letter which is not

very long, but I think you will all agree with me that there is more truth than poetry in some of his descriptions, and, while we shudder over such a fearful condition of things among the poor people in China, let us be aroused to more self denial and earnest endeavor on their behalf. He says—

"I was much pleased to receive your kind favor, and am pleased that you desire to adopt a child. We are commencing school, as you may learn from the papers, and the boarders will require some support. It is estimated that fifteen dollars will support one child for a year. The thirty will then support two, but if it should prove too small to support two, we shall care for one. If you are agreed I shall choose a bright boy or two for the school and give you their histories, and send photos if you desire that. My wife is away in Japan but I am working away preaching and healing the sick. I frequently see from sixty to eighty cases, the days I visit my dispensary on the street. The Chinese are very filthy and a proverb says "The poor get vermin and the rich get the itch." They have hydrophobia, and skin diseases, bald itch, etc., are horribly common. I often see two or three lepers in one day, and this fell disease is also common and there is no precaution taken against contagion. Cholera and lovers are very prevalent from the filthy street and bad sewers or rather

drains. I think diseases are more abundant here than at home, and bad eyes, and blindness (due to filthy habits) are more numerous."

As I was only authorized to adopt one child for the Children's Mission Band, I thought it was best not to undertake more for this year. I have sent twenty dollars to Dr. Macklin, so that he may have enough for one, and to pay for having its photograph taken. The balance I will forward to the treasurer, unless it should be thought advisable by the bands to use it for any purpose before the next annual meeting.

DEAR MRS. LEDIAN,—During the summer our meetings were not so well attended owing to the absence of many families from town. But now that holiday season is over we hope to have a larger attendance. Our average for the months of June, July and August was twelve. Our collections have been small, but I cannot say just how much we have in the treasury. In connection with our band we have a sewing circle; the proceeds derived from this source together with the birthday money are devoted to our work in the city; our collections at all meetings are given to our Provincial Mission work. With love from the "Willing Workers" of Toronto. I remain, Yours sincerely, Lizzie Kirk.

CATARRH,

CATARRHAL DEAFNESS—HAY FEVER

A NEW HOME TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made at home by the patient once in two weeks.

Sufferers from Catarrhal troubles should carefully read the above.

Epilepsy.

Sufferers from cramps and nervous debility are surely cured by an approved and absolutely unequalled method. Treatment by letter. Send full account of symptoms and address, including postage stamps for answer.

Advertisement for a watch repair service. Includes an illustration of a pocket watch and text: 'FREE! OUR NEW PATENT... FREE!'

Large advertisement for Dr. T. A. Slocum's Oxygenized Emulsion of Pure Cod Liver Oil. Features a portrait of a man in a circular frame, the product name in large letters, and a list of ailments it treats. Includes the slogan 'THEY WHO USE IT---LIVE!' and contact information for Toronto, Ontario.

Foreign Missions.

Contributions.

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Ontario.
Geo. McGill 10 00
R. Windatt 10 00
Church, St. Thomas . 13.80

Another considerable bequest has been made to the Foreign Missionary Society. The late Albert Allen of Akron, Ohio, left \$10,000 to the Foreign Mission Fund. We believe he was a liberal giver while he lived.

Letter from China.

DEAR BRO. MUNRO,—I shall write a few words about Chinese shops and shop-keepers. The shops are usually one-storyed buildings, with tile or brick floors, and a counter—rather narrower and higher than at home. Outside the sign-boards hang perpendicularly to suit the perpendicular writing of the characters. The sign carries the name of the shop; but not the name of the shop-keeper. This shop name is called the *Tsz Hao*, usually of two characters. These names seem very peculiar to the new comer, for instance: Great Peace, Abundant Prosperity, Humanity, Harmony. A sign with the name Righteousness seems sadly out of place, when one thinks of "The ways that are dark, and the tricks that are vain" in which "the Chinese are peculiar." In many shops one notices a board with the characters "Cheu puh or gia," meaning "Truly no two prices," but a little haggling will break down this rule. The "Lao Bau," or "boss," is often a lazy old fellow, who sits around watching his clerks, but sometimes he is actively engaged in serving customers. The Chinese love to sit. They think it is injurious to move about much, and after a heavy feast a fat Chinaman will sit down and allow his meal to digest like a boa-constrictor might. He fears exercise.

As one passes the long rows of shops, it is rather strange to see about double as many clerks as seem necessary for the amount of business. They are loitering around, with their elbows on the counters, waiting for customers, and when one does stop in to buy they are not very accommodating in the way of showing their goods. There seems to be very little effort to solicit custom. The most dignified stores are the silk, cotton and clothing stores, tea stores and banks, or money stores as they are called. The smaller stores have the whole front open during the day, but closed at night by shutters, and the counter stands against the street. In many of the stores, when we foreigners try to buy, large prices are asked, unless we are used to buying. We buy most of our food on the streets, but require some things from home.

On entering a shop we are asked: Your honorable name? Your honorable age? Your honorable country? etc. And questions are asked about our customs and things. We in return ask the clerk or Lao Bau similar questions, and then come to business. If we cannot get our price we may leave remarking: "If we cannot make a trade let our righteousness and love for one another remain."

We sometimes take advantage of the shop people being chatty, and lead them into a religious conversation and try to sow a little of the good seed. For this purpose the tea shops serve an excellent purpose, and we spend many a pleasant hour chatting with the people over a cup of tea, and trying to instil into their minds a know-

ledge of "The Way, the Truth and the Life."

I had a most animated discussion this morning with a Confucian scholar, at a tea house on religion, but it is hard to convince a gross materialist, whose religion cares not to speak of a future life. Confucius says: "I cannot serve men, how can I serve gods and devils?" "I do not know life, how can I know death?"

Confucianism is hardly a religion. The books are a series of text books of the language, and the means of ascending to official positions. Yours sincerely,
W. E. JACKLIN.
Naukin, Sept. 2, 1890.

Married.

GRAY—McCOWAN.—At Wardsville, Ont., on Oct. 16, 1890, Daniel D. Gray, of Onawa, Iowa, to Annie, daughter of the late Alex. McCowan, of Wardsville, Ont., by P. Baker.

WALKER—CURRIE.—At West Lorne, Ont., on Sept. 11, 1890. Richard E. Walker, of Sanilac Centre, Mich., to Flora Ann, daughter of Robert Currie, of West Lorne, by P. Baker.

[On the evening of Sept. 3rd, a large company assembled at the residence of J. B. Miller, of Munson, to witness the marriage of his daughter, Lillian, to Rev. M. Putman, of Smithville, Ontario.

The ceremony was performed by President Zollars, of Hiram College. After which the company was invited to the dining-room, and all did ample justice to the wedding feast.

Among the guests were, C. A. Grier, of Spokane Falls, Washington; Prof. Hall, of Hiram; Mr. George Murray and wife, of Concord; H. W. Cowle, of Burton; Mr. and Mrs. F. C. Bail, of Ashtabula, and numerous friends from Chardon and Munson.

The bride and groom were the recipients of many beautiful and useful presents, among which was a very elegantly bound Bible, containing a copy of both the old and new versions, from the church. Miss Miller has been their organist for several years past, and was also a very active Sunday school worker. She will be greatly missed by a large circle of friends, not only in Munson, but also in this place, as she was a former graduate of the Chardon schools.

The day following, the happy couple left for Canada, where the groom's parents reside and they will probably make their future home. We wish them God-speed in their life work.—Taken from Geauga Republican of Sept. 10th.]

Obituaries.

In memoriam of Sister Elizabeth Sinclair, who died Aug. 10th, 1890, aged ninety years. She came from Scotland on Oct. 1st, 1881. She had been a member of the Free church of Scotland from her childhood, but learning the way of the Lord more perfectly she was baptized July, 1882, and united with the church in Lobo. Shortly after the organization of the O.O.W.B.M. she became a member of our Auxiliary. Through weakness the consequence of old age she was unable to attend the meetings, save a few which were held in her home, having been confined to her bed during the last two years; still she was deeply interested in the cause of missions especially in the Foreign Field and by her means and prayers and sympathy she did what she could to advance the interests of the Master's Kingdom. We desire that a copy of this memorial be sent to THE CANADIAN EVANGELIST and to her relatives and also spread on the records of this Auxiliary.

Con. { Mrs. J. E. LEBIARD,
Miss EMMA McCOLLUM,
Mrs. E. McCLURO.

Temperance.

Substitutes For Alcohol

The list of substitutes given below is taken from an article contributed to the *British Medical Temperance Journal* in January, 1888, by Dr. James Ridgely, of the London Temperance Hospital, and afterwards published in the quarterly of the National Temperance Hospital at Chicago.

Alcohol as a Stimulant. Properly speaking alcohol is not a stimulant, but a narcotic; it has, however, an apparently stimulating effect, because it paralyzes the nerves which control the small blood-vessels which hold in check the flow of blood to the heart.

If we desire a drug, we have in ether a rapid diffusible stimulant quite as powerful and rather more rapid than alcohol. In cases of severe shock or collapse, a condition, in which stomach absorption is at a low ebb, we can eject a drachm of ether subcutaneously, or give an enema of turpentine and hot guaiac.

Ammonia and its carbonate are valuable stimulants, both by the reflex action of the ammoniacal gas on the branches of the fifth nerve when inhaled, and by their direct action on nerve centres when absorbed.

Camphor is a powerful cardiac stimulant, very useful in cases of incipient inflammatory action and in the depression of fever. When there is spasm

of the cutaneous vessels, as in some cases of shock and depression by cold, nitrite of amyl or other nitrites will speedily relax them, especially if assisted by external warmth. Dover's powder is of great value under such circumstances.

As a cardiac stimulant, small doses of digitalis or strophanthus, repeated every hour or half-hour, will prove useful. In the intervals, a small quantity of beef-tea or meat-extract may be administered. Such treatment is far more suitable in cases of severe hemorrhage, with fainting, and even collapse or convulsions, than the alcohol which is so commonly given. The latter relaxes arterial spasm, and tends to renew the hemorrhage, while digitalis assists in sealing the arteries up.

Alcohol as a Sedative. We are all aware that alcohol, chiefly in the form of spirits, is often given to procure sleeping and relieve pain, such as that of neuralgia, dyspepsia, colic, diarrhoea, dysmenorrhoea. It is as a sedative that alcohol is so insidious and seductive, in cases of chronic disease, as if frequently resorted to, the drink craving is almost certainly developed.

Hence the importance in many cases of rather bearing patiently the ills we have than of flying to others that we know not of. It is clear that other narcotics, such as opium, morphia, chlorodyne, chloral, are open to the same objection, and the victims of

these drugs are terribly numerous. Alcohol as an Anti Spasmodic. We have in chloroform, ether, hydrocyanic acid, in nitrite of amyl and nitroglycerine and sweet spirits of nitre; in camphor and monobromide of camphor; in assafoetida, valerian, musk and aromatics, substances which will diminish spasm, whether of voluntary or involuntary muscle.

Alcohol as a Tonic. Alcohol can only be called a tonic on the *lucus a non lucendo* principle. For its action in relaxing unstriated muscular fibre, which entitles it to be called an anti-spasmodic, disentitles it of all claim to give tone. The sense of exhilaration which follows small doses of alcohol has been mistaken for real strength and increase of vitality. It is well-known that relaxation of the blood-vessels throughout the body is one of the first effects of alcohol. The arteries of the retina have been observed to dilate after very small doses of alcohol. The diminution of tone is well seen in the tracings of the pulse under the influence of alcohol. If one needs a tonic, therefore, alcohol is one of the things to be shunned altogether.

The external use of cold, either by a dripping sheet, cold sponging, or a shower-bath, according to the power of reaction, is a valuable means of giving real tone. Iron, quinine, nuxvomica, and other drugs are useful in appropriate cases.

Publishers' Notes.

We repeat these notes with some comments, as they are doing their intended work. Read and act at once.

Will all who are interested in extending the circulation of THE EVANGELIST and are willing to canvass for it drop us a card and we will send them the list of our old subscribers with those who have received sample copies, together with a liberal offer for the work they do.

The above note was in last issue, and a number have written us offering to canvass. There are others who could and should do the same. You say you would if you could, but you could if you would. We make it worth your while to do the work.

We hope some of our subscribers do not use their local papers as they do us. We take a charitable view of the matter and consider that they simply neglect to send in their subscriptions. We are afraid an uncharitable person would feel like calling them hard names. Please forward subscriptions and oblige.

This notice has awakened some of the delinquents. Now we hope before Christmas to have in all arrears. Let every subscriber do his part and we will not be disappointed; all that is required is an individual effort.

If you do not know how much you are in arrears ask the agent in your church, or if there is none there, drop us a card and we will inform you.

Could you not induce one or more of your friends to subscribe for the paper? Sometimes those whom you think are least likely to take the paper are ready to take it if they are only asked.

We have occasionally—not often—heard a person say the paper is dear. We beg leave to inform them that it is a very cheap paper. The Disciples in Canada never had a paper that could compare with THE EVANGELIST for cheapness. Of course the Christian Guardian, the Methodist paper, gives you four times as many pages for twice the price; but how many Disciples would choose it in preference to their own paper even if they could get it for the same price? It is a cheap paper, and it is your paper, and the more people you can go to take it the cheaper it can be made.

If you are not receiving your paper, or know of anyone who is not, or if you are changing your address, please drop us a card and inform us.

Orders are coming in for the Cyclo-pædia from both new and old subscribers. Let all who want to see THE EVANGELIST a paper second to none in Canada work for it now.

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Jas. Weeks, Parkdale, Sciatica and lame back cured in fifteen days.
W. J. Gould, Gunbury's Store Works, City, not able to work for three weeks, cured in four days—Sciatica.
Mrs. J. Swift, 87 Agnes street, City, cured of Sciatica in six weeks.
C. C. Rockwood, 15 Balwer street, City, cured of lame back 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.
Jonah Fennell, 27 Queen street east, City, could not write a letter, went to work on the sixth day—Neuralgia.
Mrs. Wm. Bennett, 14 King street west, City. Five years of sleeplessness now never loses a wink—Buttery Belt.
Mrs. S. M. Whitehead, 55 Jarvis street, City, a sufferer for years, could not be induced to part with her Belt.
Mrs. F. Stevens, 20 Legar St., City. Blind with Rheumatic inflammation—cured in three weeks by Actina, Buttery Belt and Insoles.
Geo. H. Lucas, Veterinary Dentist, 168 King street west, had dyspepsia for six years, entirely cured in eight weeks—Buttery Belt and Insoles.
Richard Hood, 20 Stewart street, City, used Actina three months for a permanent cure—Catarrh.
Alex. Rogers, Tobacconist, City, declared Actina worth \$100. Headache.
E. Riggs, 29 Adelaide street west, City, Catarrh cured by Actina.
John Thompson, Toronto Junction, cured of tumor in the eye in two weeks by Actina.
Miss E. M. Forsyth, 13 Grant street, City, reports a lump drawn from her hand, twelve years standing.
Senator A. E. Botsford advises everybody to use Actina for 1 ailing eye-sight.
Miss Laura Grose, 100 King street west, City, granulated eye, cured in four weeks—used Actina and Belt.
Mrs. J. Levens, 22 Tecumseth street, City, Rheumatism in the eyelids, spent three weeks in the hospital, eyes opened in two days.
Mrs. M'Laughlin, 24 Centre street, City, a cripple from Rupture, now able to attend to her household duties.
Giles Williams, Ontario Coal Co., 2223 Acorn street, City, cured for Bronchitis and Asthma.
J. H. McCarthy, A.T. N.E. & M. Ry., Altoona, Man. Chronic Catarrh and Catarrh of the Bladder, entirely cured by Actina.
THOMAS JOHNSON, New Spain, suffered with Neck, Leg and Asthma—Lungs strengthened and Asthma cured.
Mrs. Beard, Rank, Ont., cured of Catarrh of three years standing—Actina and Insoles.
Rev. R. W. Mills, Brinston Corners, Ont., 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, Aryle, Man, says our Buttery Belt and Suspensory did him more good than all the medicine he paid for in twelve years.
Thos. Bryan, 54 Dundas street, City, Nervous Debility, improved from the first day until cured.
Chas. Coxon, P.O. Trowbridge, Ont., after two weeks, feels his former self.
J. A. T., Ivy, cured of emissions in three weeks. Your Belt and Suspensory cured me of Impotency, writes J. A. "I would not be without your Belt and Suspensory for \$10, writes J. McTi." For general Debility your Belt and Suspensory are cheap at any price, says S. N. C. Belt and Suspensory gave Mr. S. N. C. a new lease of life. R. J. G. had no faith, but was entirely cured of Impotency.
W. T. Brown, 73 Richmond street west, City, Varicose, tried several doctors; all advised the knife. Cured in six weeks with Buttery Belt and Suspensory.
John Bromberg, Varicose, cured in five weeks—Buttery Belt, Suspensory and Insoles.
Reuben Silverthorn, Teeterville, was almost a week. Buttery Belt cured by the Belt and Suspensory.
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