"GO

TO THE PEOPLE ALL THE WORDS OF THIS LIFE."

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one body and one Spirit, even as also ye

God's Will.

F. SHEPPARD.

raystory of His will, according to His not only with the spirit of adoption the elaborate coromonial law not as a good pleasure which He hath purposed cry, Abba Father, but, as the Saviour simple meaningless cermony but as in Himself."-Eph. i. 9.

Creator of the universe has bestowed posed for Himself and for you, both in for the fulfilment of anything. "Since upon those whom He created in His the plan of salvation and in the order-the time of Christ there has not arisen own image with the title and the ing of His providences, rejoicing in among us one prophet to oppose Christ powers of oternal life, that Ifo has confiding faith and certain hope that as an impostor, which is now over are those which, if followed, would confide the state of the second of the condescended, in His great mercy, to you have been predestinated unto eighteen hundred years. This we canreveal to them, after that title had the adoption of children by Jeeus rot but believe the circumstantial been forfeited through sin, how it might Christ to Himself, according to the evidence that that I was fulfilled in be regained to the glory of His grace good pleasure of His will. Ohrist." They quite the Targum, and the everlasting blessedness of the redcemed l

In the connection of the verse quoted we have the "Counsel of His own will," rovealed both in regard to what He purposed to do Himself in order the Brooklyn Eagle a letter from Rabbi that we might be accepted in the Sparger, a prominent Jawish Rabbi, beloved, and also what He wills we larguing that Christ was either a myth stored to Ilis image, and receive the published in the Eagle is a most regift of eternal life.

us in two aspects: His purposing will, that they are not orthodox, and sign which He makes His own rule in pro themselves, " Committee American destinating and doing everything that Hebrow Freethinkers' Association." is necessary for man's salvation; and | Their letter, in view both of its source rules for man's conduct in order that contribution to the defence of Chrishe may be saved. Surely God's will is, ! tiauity. as the angels sang, good will towards men, for God so loved the world that given the letter of Rabbi Sparger a He save his only begetten Son that great deal of consideration; also that Rome. This was less than forty years fatal. whoseever believeth in Him should the views they present are those of a not perish, but have everlasting life; considerable number of liberal-minded and very forcibly would our loving Jows, "not Jows who look back-Father impress us with His carnost ward, but mon who look at thinge desire that we may be blessed; that as they appear at the present time." "He will have all men to be saved The first question considered was and to come to the knowledge of the "could a fraud or delusion have stood truth," by all that Ho has said, the trials and tosts which Christianity by all that Jesus taught, by all that has stood and have held its ground, Jesus, in carrying out his Father's will, in every instance, and gone forward suffered at Gethsemane and Calvary; with giant strides, till it is now the and no man can believe the record of most liberal and progressive religion what has been done by the Father, that the world has ever seen, a religiou Son and Holy Spirit to save man from adapted to every country and every date. The burning of Rome is an unleast and is not in a burry. Do not which it has received from its recruits. destruction, and, for a moment, doubt, people on this globe?" Other redisputed fact, and there must have make haste; be patient.

well, yet what God has willed we must Judaism and with every form of so- as Josus Christ did never exist, that for it. They blow soap bubbles, friends, or the bitter enemy who

Jews Defending Christianity.

Some weeks ago there appeared in must do in order that we may be re. or an impostor. Among the replies markable one from three prominent. We thus have God's will revealed to Jews, who take special pains to declare His commanding will, ordaining the and of its contents, is a remarkable

These writers state that they had

thing, the inviolability of truth and if the Christian religion had not come when the Jewish nation were looking you as a favor to me, do not let him justice and the nature of man's moral into it? Judaism would certainly not | for the promised Messiah. Concerning regret it. constitution he could not be forgiven, as devoted to the furtherance of the Gospel be adopted into the family of God and of Christ; and pleads for the union of he made as here of life without foith. The such a grand and the death and reputed resurrection of the second voice of the sweeping system. We Jows were burn. Christ we say nothing. If Christ was fault—severe speech of others. Never severe and pleads for the union of he made as here of life without foith. of Christ; and pleads for the union of be made an heir of life without faith, we were always a secluded people, thing, and his resurrection amounted the facts may be Hasty fault-finding all believers in the Lord Jesus in har repentance and obedience to all that keeping to ourselves and looking at all to nothing, as God could leave His and severe speech of alcent people is repentance and obedience to all time scoping to determine and training and seventeenth chapter of John, and seventeenth chapter of John, and it is essential for man to exercise his a basis ext forth by the Apostle in the following terms. "I there own will in conformity with the Divino tianity, on the other hand, is seeking simple assertion will not do : we must 11. You must remember that you fore, the prisoner in the Lord, beseech will in order to be saved, the goodness out every nation and people, convert have proof. Now, we, as honest, go to Mr. Byou to walk worthily of the calling of God is shown in using every means ing them and making them better, and free thinking men, admit that we are manage a farm like his. One or two whereasth yo were called, with all low to inspire fasth, repentance and the we Jows to day enjoy the greatest in doubt, and if any one can prove hundred acres, not forty thousand, is liness and meekings, with long suffer pairit of loving obedience in man: to benefits in countries where the people that the Messiah is yet to come, we to be your future homestead; but you liness and meckacse, with long suffer spirit of loving obedience in man; to live the nearest up to the teaching of should very much like to hear from can learn the care of cattle, sheep, the ing, forbearing one another in love : work in him "both to will and to do their leader, Jesus Christ. Be He a him." giving diligence to keep the unity of the His good pleasure"; for this end pre- myth or a reality, His teachings, with-Spirit in the bond of peace. There is senting the boundlessness of His own out doubt, improve all who follow 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 the faithful warnings of a coming in strength, while all the other reliand through all, and in all "-Eph iv judgment, and the sinner's awfuldoom, gions are on the decline, receding be-Dear readers, if you are out of Christ. fore the rapid advance of Christianity."

will not the knowledge of His good will: The Committee proceed to show concerning you lead you to come to that Judaism romains immovable, " a Illim who so lovingly desires your religion with a glorious past record, salvation? If you are in Christ surely but with little hope for the future." " Having made known unto us the you can, with these facts before you, Their forefathers, they say, understood taught, pray "Thy will be done," thus pointing to something to come, but the What an inestimable favor the acquiescing in all that God has pur. Jews of the present day do not look and maintain its genuineness. "In have found to be so damaging. another place," they say, "Josephus speaks of James, brother of Jesus who was called Christ. This passage has not been pronounced spurious, so it is

In the closing part of their letter, a statements. Accuracy and perfect familiar argument is so clearly stated, frankness, no guesswork. Either noth and their concluding remarks and ling or accurate truth. must quote the passage entire.

there would be people ready to die any intelligent and industrious young do to be saved, is no less a manifesta. called religion, they shrowdly fix upon tion of the richness of His grace, and of His will that we should be "accepted internal and external, of Christianity."

In the beloved," than what He Husself has done. In the inevitable nature of "What would this world have been live and that He came just at the time. Some Cirist and never exist, that for it. They blow soap bubbles, include, or the bitter is delicated, industry is both the makes it responsible for the wounds surest and the safest way. Greediness which are inflicted.—Selected.

They blow soap bubbles, include, or the bitter industry is both the makes it responsible for the wounds surest and the safest way. Greediness which are inflicted.—Selected.

They blow soap bubbles, include, or the bitter industry is both the makes it responsible for the wounds surest and the safest way. Greediness which are inflicted.—Selected.

They continue as follows:—

They blow soap bubbles, include, or the bitter industry is both the makes it responsible for the wounds when the safest way.

It was a myth, only a fable made up Steady, patient industry is both the makes it responsible for the wounds when the safest way.

It was a myth, only a fable made up Steady, patient industry is both the makes it responsible for the wounds when the safest way.

It was a myth, only a fable made up Steady, patient industry is both the makes it responsible for the wounds when the safest way.

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It was a myth, only a fable made up Steady, patient industry is both the makes it responsible for the wounds when the safest way.

It was a first did never oxist, that the safest way.

It was a first did never oxist, that the safest way.

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It was a first did never oxist, that the safest way.

It was a first did never oxist, that the safest way.

It was a first did never oxist, that th

The whole letter is one of the most remarkable signs of the time.-

Beecher's Advice.

R'S WORD OF COUNSEL TO III SON-GOOD RULES FOR A YOUNG MAN'S LIFE.

Ward Beecher to his son is declared church privileges, you need all the on good authority never to have been norve to keep your heart before God. published. It is reminiscent of the worldly good sense of the advice given things, but condescend to men of low to Lacrtes by Polonius, but it is also estate. permeated by the leaven of Chrisproduce a good man as well as a gentleman.

Brooklyn, N. Y., Oct. 18, 1878

My DEAR HERDERT .- You are now for the first time really launched into Pesekta and their accient books, the life for yourself. You go from your Tauchuma and Siphre, as concurring tather's house, and from all family that part of the fifty second and all of connections, to make your own way in scoffer, who was attacking Christianity the fifty-third of Isainh were fulfilled the world. It is a good time to make on account of the sine of some of its in Christ. They also quote the pass- a new start, to cast out faults of whose evil you have had an experience, and age in which Josephus spoaks of Christ to take on habits the want of which you

1. You must not go into debt. Avoid debt as you would the doril -cash or nothing.

2. Make few promises. Religiously safe to accept it as positive evidence observe the smallest promise. A man that Christ did live on this carth, and who means to keep his promises can the highest compliment in your power."

called ascension, of Christ, and quite higher standard than anybody else adherents. They consure those who a number of Christians were killed at expects of you. Demand more of the time. Very likely some of these yourself than anybody else expects of

for their belief in a myth at so early a man may become rich if he stops all

culture of wheat, the climate, country, manners and customs, and a hundred things that will be needful.

12. If by integrity, industry, and well earned success you deserve well of your fellow-citizens, they may in years to come ask you to accept honors. Do not seek them, do not receive them while you are roungwait; but whon you are established you may make your father's name known with honor in halls of legislation. Lastly, do not forgot your father's and your mother's God. Be-The following letter from Honry cause you will be largely deprived of But do not despise small churches and humble procedure. "Mind not high

Read often the Proverbs, the pretian experience. The precepts in it cepts and duties enjoined in the New Testament. May your father's God be with you and protect you.

HENRY WARD BEECHER -New York Tribune.

The Scoffer's Testimony.

Dr. Mason Good once asked a young scoffer, who was attacking Christianity professois: "Did you ever@know an uproar made because an infidel had gone astray from the path of morality?" The young man almitted that he had not "Then you allow Make it a fundamental rule: No debt Christianity to be a hely religion, by expecting its professors to be hely; thus by your very scoffing you pay it People are not surprised when they find a rejector of the Bible living in immorality; but let them detect a man who professes to obey it parsuchallenge are so suggestive that we 4. When working for others sink mg a sinful course, and forthwith, with yourself ont of sight, seek their interest. sneers and scorn, they publish his Make yourself necessary to those who "inconsistency." What a condem-"In the year A.D. 61, the Emperor employ you, by industry, fidelity, and nation they thereby write against thomselves! They see that Chrisafter the ascension, or rather the so- 5. Hold yourself responsible for a tianity requires purity of life in its fail to conform to its requirements. Christians were Jows who had been you. Keep yourself standard high Becaus of that failure, they excuse converted to Christianity in Judea and Never excuse yourself to yourself themselves from obeying it. Yet they had gone to Rome to escape persecu- Never pity yourself. Be a hard mast know that it condomns the inconsis-tion, which was raging against the ter to yourself, but lenient to every-tency of professors as strongly as they Christians in Judea Perhaps some body else.

Christians in Judea Perhaps some body else.

Concentrate your force on your do! Will the sins of the disciples with Him. Perhaps some of them had own proper business; do not turn off.

Oxcuse them? Did the treachery of seen some of the miracles reputed to Be constant, steadfast, persevering. Judas lessen the guilt of the Jawa and have been done by Him, and if there 7. The art of making one's fortune Romans who killed the Lord? It is had been no Christ it is not likely that is to spend nothing; in this country a tribute to the divinity of the Gospel. a tribute to the divinity of the Gospel, that it has triumphed over the stabs the gracious purpose of God concernligious, they say, are and always have
ing our race.

Though we may not appreciate it as
Though we may not appreciate i

幽ontributions.

"What Shall I Do, Lord?"

When Paul the apostle steps on the stage of action before us, as Saul the persecutor of the church of Christ, and Paul the great defender of the Christian religion, he presents to us, as it were, two phases of character that seem to map out the whole of Christendom.

There are just two alternatives for us; we are either for Christ or against Him, other gathering with Him or scattering abroad

If we would repeat those words of should realize that every word is loaded with meaning.

There is abundance of work for all; worked, or, as is too often the case, the work is left undone.

God does not give His work to a select few, but has so arranged it that there is something for all to do,-but it is rather hard work to make all believe this.

" I am not qualified for any work in the church." We often hear such a remark made by church members. And yet, perhaps, if we were to visit a political meeting we might see that same individual elected as chairman, and see him talking in the stores and on the street corners for hours, devising ways and means for carrying out some political scheme-or if it be a sister she may have the ability to set the whole neighborhood in an uprear by a little talk. We feel like asking such: don't you think you might find to be qualified for any church work?

The coming generation depends largely on this, both morally and spiritually, young minds must be moulded aright or they will not grow np the strong men and women they should be. In a cortain Christian congregation there was a young sister whom the superintendent asked to take county; and hope to be able to start healed. The virtue or power to heal charge of a class of young men; tho class was there but no teacher; some congregation appears enthusiastic in say he would have been healed if he of those young men were very wild; all wore afraid to undertake the charge. This young sister shrank from the task. Oh no, she could not think of such a Gospel Advocate. thing; she was not qualified. Time went on , again the superintendent urged her to take the class. Finally labored with them carefully and proyer- meeting at Hutchinson, Kansas, with had substituted the waters of Abana fully and the result was that about a nearly 400 additions. He is at home, and Pharpar, he would have been year from that time in a recent meet Glenville, Ohio, a suburb of Cleveland, looking to the water and his own from the presence of the Lord, and ing she had the joy of scoing nine out holding a meeting "while resting." works to cure him of the loprosy. So these faithful servants of God will of that class come into the church of He now expects to come to Emporia when we substitute our own ways and always have a warm place in all our Fair Haven can be obtained, either in person or by letter. comes to make up His jewels, will He Updike is undoubtedly one of the without the Lord. Better to humble not say, "she hath done what she greatest evangelists living. He will ourselves like Naaman and do just

be asked, of God, by every carnest be "Frances E. Willard of Missouri," liever in Christ; and then like Paul delivers three addresses for us, Janulet him arice, and God will show him ary 4.6. Our work moves right along. some work that he can do Do uot _ Gro. F. Hall, in Uracle. eit down with folded hands until Satan's power is cruehed until there are no more souls to win for Christ. On your soul is Have just returned home from a very designation of a "charity ball." The the supply is exhausted. stamped the image of the living God. happy meeting at Fairfield, Nob. It daily press gave fascinating descrip-You have your part to perform in this lasted three weeks and resulted in fifty tions of the rich toilets worn by the great work for Christ; to God alone six accessions. There were forty by ladies and of the bewitching and beyou must give an account; whon you immersion, five by letter, two restored, are weighted in the balance, will you and nine by verbal commendation. be found wanting, or will you be laden The professors and students of Fair- the light fautastic toe." But to speak with precious jewels of souls wou for field College attended the meeting of such a gathering as having assem-Christ?

monuments that he can have.

Hiram, Ohio. D. D. Bukr.

life, the neglected opportunity.

are Saying and Doing.

CULLINGS AND CLIPPINGS FROM EX-HANGEY.

Hedges, in Oracle.

Paul's as our own sentiment, then we Larimore, of Florence, Ala., preached of argument and doctrinal teaching, too many of us are apt to shork our Christian church in Dallas since the Dolson, in Standard. part, and the result is, some are over writer began to serve it in February. Bro. L. is a peerless preacter, and be-— W. H. Wright, in Standard.

had some restored and some from | -Christian Oracle. other religious bodies; but a very great majority have been from the | Naaman was commanded to dip

just received a letter from Bro. J. V. quired. God fixed the conditions and by long persuasion she consented; suc Updike, who recently closed his great who dare alter them? If Naaman Christ, most of whom are now earnest next. We are greatly rejoiced. We wisdom for the way and wisdom of working Christians. When the Lord anticipate a glorious meeting. Bro. the Lord we are trying to go to heaven probably reach us on or before Febru- what the Lord commands. - Gospel "What shall I do, Lord?" should ary 1. Sister Persis L. Christian, our Adrocate.

WICHITA, Kansas, December 80.throughout. Quite a number of stu-The works of a man are the greatest dents responded to the gospel invita- be a misnomer. Those who were tions, and two of the professors were present were there for the sake of the immorsed, who had formerly been un- means or gratifying their carnal tastes der Pedo-Baptist instruction. Prosi- and desires and not that they cared Your things come not back—the dont Fowler and Frofessors Hubbell for the poor. It was a plutocratic spoken word, the sped arrow, the past and Morcer rendered efficient help, as saturnalia as far removed in spirit and

M. Munroz, in Oracle.

I have had some experience as a bishop, and years of observation, and Macedonia, of the unselfish spirit in URBANA, Ohio, Jan. 10 - Closed in every case of large ingatherings to meeting at Fostoria, with thirty-two the church where the means used added, mostly mon. Began here last were the "winning manners" of the poverty they gave beyond their ability night. Last year held thirty-seven evangelist there was entailed upon the for aiding the poor among the saint weeks' meeting, preached 400 ser- elders a world of trouble and a season mous, received into fellowship in the of discouragement and spiritual dechurch of Christ 435 persons .- T. A. pression and often desolation was sure to follow. Most of the converts (?) soon fell by the way or found another Dallas, Texas, Dec. 21 .- One of preacher with "winning manners" the most important meetings ever held and followed him. But in all cases leader of the singing, closed last night, in this city has just closed. Bro. T. B. where the preacher took the direction for us seven weeks, and 78 were added the additions were permanent and to the church. This nakes 158 souls "were taught of God" before they gathered by the labors of the First came into the church.-J. A. C.

It requires neither heavenly grace sides the number saved during the nor wisdom to qualify one for captious features of Bro. U. like's method: meeting, a new tide of attendance was opposition and fault-finding. It is turned to hear our plea for restoration, only needful that there should be present onvy, jealousy and pride of heart, with ambition for notoriety and a low Springfield, Iowa, Jan. 8.—Closed degree of conscientionsness, and you a three weeks' meeting here last night. have the conditions for a first-class Good audiences and interest through. busylody and disturber of the peace, out the entire meeting. Resulted in whose delight will be so snarl at and forty-two accessions and the brothren oppose every enterprise however comawakened to more active work. It is mendable, both as to design and mediate obedience to the commands a fine congregation. I made my home methods of attainment, provided his of the gospel. during the meeting with Bro. Sparks, own ambitions and nims have not and found it a pleasant home for a been subserved. One or two such sion as taught in the book of Acts, preacher .- A. F. Sanderson, in Oracle. , persons in a church or community and tele away with an unsparing aro a constant menaco to its peace FORT WORLS, Toxas.-During the and prosperity. Satan can have no past year one hundred and seventy more effective agents in hindering the Gospel of Christ. persons have been added to the church, the growth of a church in spirituality. at our regular meetings. Of this num. . Such persons, if members of a church, some little work that you are qualified bor only thirty-three have been by should be delivered over to Satan, for, in the church, or don't you want letter and commendation. We have whose they are and whom they serve.

> world. Our house of worship has seven times in the pror Vordan that ther again become too small; but we exche might be health of his loprosy. life. pect to build a mission chapel on the He would not be healed without this. south side. We also expect to assist The promise to him was when he had in supporting our ovangelist in our dipped seven times he should be a colored church in our city. The was not in the water, yet who dare the heart and conscience. without the shedding of blood there is Enform, Kansas, January 1.—Have no remission. Yet obedience is re-

wildering scene which the hundreds of dancers presented as they "tripped bled in the interests of charity would did also the young ministers of the aim from charity as night is from day, I

What the Disciples in the State. Bible department of the college. J. however the net proceeds may have been appropriated. The Apostle Paul, in his Second Corinthian Epistle, gives an example, in the Christians of which the offerings for charity's sake should be made, when from their deep at Jerusalem -Christian Oracle.

> THE GREAT MEETING AT HUTCHINSON KANSAS.

Our meeting, conducted by Bro. J. V. Updike and Bro. Easton as Dec. 22, with 381 accessions. 10 these 270 were by confession and baptism and 114 from other churches. The meeting was in progress thirtysoven days, including six Lord's days. It was a glorious meeting for the church and the city of Hutchinson. It may be well to note the prominent

- 1. He appealed constantly to the Bible as the Word of God and the only source of authority in religious
- 2. He maintained with great power the divinity and Messialiship of Jesus, and made this prominent as the divine creed and only sure foundation.
- 8. He insisted on complete and im-
- 4. He presented Apostolic converhand the theological apperatitions and practices which hide the simplicity of
- 5. He emphasized the work of the Holy Spirit as the divine agent which wields the gospel as the power of God unto salvation.
- 6. He allowed no compromise with sin whether in the church or the world, but taught the necessity of thorough repentance in purpose and
- 7. He urged the union of all Christians on the one foundation with the Bible as the only rule of life.
- 8. He brought the truth home to
- 9. He proceeded on the belief that the work. Our young people's prayer had not dipped himself. The promise God is willing to do His part and that meeting is arousing onthusiasm and is to him who believeth and is bap-) we must do ours; house he demanded doing much good .- J. W. Louber, in tized. The virtue to heal is not in the the co operation of the church, that a water but in the blood of Christ, for large place should be provided for the multitudes who came to hear, and his manuer and matter were such as to attract and hold all classes.
 - 10. The singing was well conducted and will long be remembered.

We have had a time of refreshing

DON'T MISS IT.

A now and attractive publication containing many useful, interesting and instructive features has just been issued by T. Milburn & Co., of Toronto, under On last Thursday evening in this the title of the BURDOCK BLOOD BITcity at the Auditorium was a brilliant TERS ALMANAC FOR 1891. It is now in assemblage of wealthy and fashionable the hands of druggists and merchants folk drawn together estensibly "for for free distribution, and we would adawoot charity's sake " under the taking | vise our readers to secure a copy before

Epilepsy.

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

"Hotel Ofrick," New York. THE THE STREET CAPTURE SALES OF STREET SALES AND AND THE STREET SALES



CATARRHAL DEAFNESS-HAY FEVER Scherers are not generally aware that

these diwases are contagious, or that they are due to the presence of living parasites In the lining membrane of the nose and enstachiau tubes. Micro copio 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 as home ty the patient once in two we ks. NB—This treatment is not a smul or an ointment, both have been discarded by reputable physicians as injurious A pamphlet explaining this new treatment is sent on receipt of ten cents by A. H. Diron & Boy, 303 West King Street, Toronto, Canada.—Terrato Globe.

CATARRH.

A NEW HOME TREATMENT.

Sufferers from Catarrhal troubles should carefully read the above.

The Wonderful Springs

FAIR HAVEN, MO.

FAIR HAVEN, in VERNON Co., MISSOURI, has become widely known from the fact that the FAMOUS HEALING SPRINGS are at that place. These Springs are known all over the West as the WONDER OF THE WORLD!!!

No other medical waters. known toman, possess the same healing and life-giving properties as do the waters at Fair Havon

The OURES effected by them are simply wonderful-the action of the waters being immediato and effective!

These waters have attracted the attention of scientific men both in Europe and America, who attest to their wonderful curative powers.

The new city of Fair Haven is being built at these Springs the proprietors and projectors being Christian men, whose aim is to establish a Great Health Resort free from the wickedness and vices that obtain at so many watering places. Thousands of dollars have already been expended in beautifying the extensive grounds, and many more thousands will be expended to make it the most attractive place for invalids and pleasure seekers in all the great West.

Homes in the new city can readily be obtained now by persons of small means! Young men, especially, who desire to own property at a place where values are increasing at a rapid ate, and where the moral at-mosphere is all that could be asked for, would do well to examine into FAIR HAVEN!

Pamphlets containing history, description and full information respecting these wonderful Springs and the new city of by application to THE FAIR HAVEN AGENCY, 55 Yonge St. Arcade, Toronto, Ont.

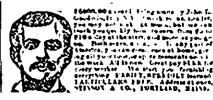


RURGOGO Cures CONSTIPATION Cures CONSTIPATION TITLES Cures CONSTIPATION

ACTS ON THE BOWELS.

Rapid Recovery. Dran Sma-I have tried your lillill, with great success for constitution and poin in two beat. The accord does inade me eres muc latter lily bowds now more freely and the pain in my head has left the and to every body with the same disease I recommend Is. It. It.

dies F. Witthaws.



ప్రelections.

He Careth for Thee.

"Casting all your care apon Him, for He careth for you." I PAYER v 7.

What can it mean? Is it aught to Him That the nights are long and the days

Can He be touched by the griefs I bear, Which sadden the heart and whiter he hair 1

Around His throne are eternal calms, And strong, glad music of happy pashus, And bliss unruffled by any strife, How can He care for my poor life!

And yet I want Him to care for me, While I live in this world where the sorrows be,

When the lights die down on the path I take;

When strongth is feeble, and friends forsake: When love and music that once did

bless, Havo left mo to silence and loneliness; And life song changes to sobbing pray-

Then my heart cries out for a God who

When shadows hang o'er me the whole day long; And my spirit is bound with shame

and wrong;

When I am not good, and the deeper shado

Of conscious sin makes my heart afraid; And the busy world has too much to do To stay in its course to help me through, And I long for a Saviour-can it be That the God of the universe cares for

O wonderful story of deathless love i Each child is dear to that heart above He fights for me when I can not fight; He comforts me in the gloom of night; He lifts the burden, for He is strong He stills the sigh, and awakens the song, The sorrow that bowed me down He bears,

And loves and pardons, because He

Let all who are sad take heart again, We are not alone in our hours of pain; Our Father stoops from His throne

To sootho and quiet us with His love. Ho leaves us not when the storm is high, And we have safety, for He is nigh, Can it be trouble which. He doth share i O rest in peace for the Lord does care ! —The Christian.

Was It a Mistake?

One summer Sunday afternoon a ministor of the gospel, in New York, Mr. S., after preaching in his church in the morning, went to his vacant house, from which his family were then absent in the country, to enjoy a few hours of rost and quiet before inquired. the evening service. After remaining there for awhile, the door-bell rang. He answered the call, and saw upon the stops a middle-aged woman, who bore in her face the marks of sin and dissipation, and who enquired if a certain person lived in the basement of the house. The minister replied in the negative, -the whole house being occupied by his own family.

"Oh, it is a mistake," said the woman, as she turned to go away.

But something whispered in the minister's heart, " perhaps it may not bo a mistake," and he remarked .—

"Perhaps it is not a mistake. Are you a Christian?"

She started at the question exclaiming:-

"Oh, you are a good man?"

"No" said he, "I am not a very good man, but I know a good man;' and he kindly told her the story of "the man Christ Jesus," who came to seek and to save the lost.

At his invitation she entered the house, and he sat down and listened to her bitter tale. Her Scottieh accent awakonod his interest, for he was acquainted with Scotland, the land of his fathers. She talked of Edinburgh, and the Isle of Man, and mentioned ledge is not the tree of life.—Byron.

Scientifically treated by an arrist of world will reputation Dealness craticated and entirely cured, of from 90 to years standing after all other treatments have failed How the discretify the standard from 90 to years standing after all other treatments have failed. How the discretify the standard from 90 to years standing after all other treatments have failed. How the discretify the standard from 90 to years standing after all other treatments have failed. How the discretify the standard form 90 to years standing after all other treatments have failed. How the discretify the standard form 90 to years standing after all other treatments have failed. How the discretify the standard form 90 to years standing after all other treatments have failed. How the discretify the standard form 90 to years standing after all other treatments have failed. How the discretify the standard form 90 to years attending after all other treatments have failed. How the discretify the standard form 90 to years attending after all other treatments have failed. How the discretify the standard form 90 to years attending after all other treatments have failed. How the discretify the standard form 90 to years attending after all other treatments have failed for the discretify the standard form 90 to years attending after 10 with 90 to years attending 10 to the treatments have failed for the discretify the standard form 90 to years attending 10 to years attending 10 to years attend 10 to years attend 10 to year 10

many names with which he was familiar. Her language was that of a person of education and culture, and her statements agreed with existing facts so far as they were known to him.

She was once respectable, wealthy, situated. Changes came. She went thement in THE CANADIAN EVANORLIES. to London. There she became involved with a Russian nihilist, her name and credit was used, and before she was aware her property was gone, and she was beggared, ruiced. She then came to America, friendless and homeless, married a worthless man, and drifted downward, a lost soul, into the slums of New York.

The minister heard her story, and set before her the hope of the lost and remedy for the rained. She listened with interest, and finally said :-

"Could you let me stay here; give me a place anywhere, I am so weary, and have nowhere to go?"

"No" said he, "my family ero gone away, and it would hardly scom woll to do that, but I have a place where I will take you, where you will be in good hands. "

"Are there women there?" said slic, with the quick instinct of one who had felt the sting of woman's scorn."

"Yes, there are some women there." "Oh, don't take me where there are any women, they do not know how to undorstand and sympathize with me. "

"Yos they do," said the minister, you have found the wrong kird of women, I have some women who will sympathize with you."

She consented to go with him, and he took her to the B-Rome, called the matron and the two housekeepers aside, and told them the story; they gladly offered to help him; and so he gave the poor wanderer into their hands.

They took her to the bathroum,disrobed her of her vile raiment, and then with their own gentle hands washed away the stains and grime of the city slums, and then they took their own fair garments and arrayed her in clean and becoming attire, a decent comely woman.

The poor creature was overwhelmed with gratitude. Flinging her arms around the necks of her new-found friends she said :-

"You must be angels! I never saw such people before. "

"You will go to meeting with us to night," they said.

"Will you sit with me ?" she eagerly

"Yos, we will sit with you."

They came to the house of prayer; she, the lost wanderer sitting side by side with these gracious women, the disciples of Him who came to seek and save the lest.

The preacher of the evening was Mr. McB-, and the gospel was proclaimed in its fulness, as the message of one mighty to save >> the uttermost. And the tears that coursed down this stranger's face were not all tears of sorrow; for while there was joy in heaven over the returning sinner, there was joy on earth in the consciousness of a heavenly Father's love.

And more than this followed, for the joy of doing good was so precious that from that one rescue arose an interest which led to the establishment of a rescue work which may yet show still grander results in time and in eternity, from the ringing of that door-bell in 45th St., New York, on that Sunday afternoon, August 21th, 1890.

" Was it a mistake ! " -The Christ-

Canadian Grangelist

FEBRUARY 2, 1891.

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TORONTO, FEBRUARY 280, 1891.

The Demand for Preachers.

During the last few weeks we have heard of a number of churches which are anxious to employ preachers to labor with them all the time, but find it difficult to secure suitable men. It appears that among the Disciples in of good ability, and of good education; they feel the need of able ministers of BO. Why should it be thought a thing incredible that earnest and able men who know the truth and love the truth former days there are those who are fellow creatures. willing to endure hardness as good soldiers of Jesus Christ. Why should we hesitate to appeal to the most talented young men among us and urge them to give their lives to the preaching of the Gospell We do not hesitate to do so. Wo ask young men whose aptitude for business might make them millionaires, and those whose abilities might carry them to the highest places in the professions to renounce the hope of being rich, or of professional eminence, and engago pure and simple as was done by thu

Apostles. In the matter of compensation we attitude of the preacher should be not Let us work while it is called to-day. | when a general election is being held. ; tical, every day guide of there lives. | many.

Strong Talk.

Roy. T. De Witt Talmage, in an ad dress to saloon-keecpers, closes with this strong paragraph: "I tell you plainly that you will meet your cus tomers one day when there will be no counter between you. Amen your work is done on earth, and you enter the roward of your business, all the souls of the men whom you have destroyed will crowd around you, and pour their bitterness in your cup party to which they belong, and may They will show you their wounds, and . You made them '; and point to their unquenchable thirst, and say, You kindled it'; and rattle their chain, and say, ' You forged it.' Then their united groans will smite your ear; and with the hands out of which you once picked the sixpences and the dimes, they will push you off the verge of great precipices; while rolling up from beneath, and breaking among the crags of death, will thunder, 'Woo to him that giveth his neighbor drink ! "- Canadian Nation.

The Canadian Nation very properly styles those words of Dr. Talinage strong talk. It is strong, no doubt of that, but is it wise? It is not wise, and the sooner advocates of prolibition cease uttoring or commending such talk, the better it will be for the cause One would think that a man Ontario the supply of preachers is not of Dr. Talmage's position would have at present equal to the demand. We found out before this that the salconfind that the churches desire good men, keepers are not the only parties responsible for the evils of the liquor traffic. Are they more responsible the New Testament. The churches too than the Government that grants are willing to contribute to the support them license to soll their neighbor of such men, though few of them are drink? Is their responsibility as able to pay large salaries. And the great as that of the Government? Are problem before them would seem to be they more responsible than the people how to get tirst class preachers for who elect and support the Governmoderate salaries. Does any one think ment that grants them license? Are it impossift to solve such a problem! they as responsible? Is it not plain We think it is not It should not be that the chief responsibility rests upon the people, a less responsibility upon the Government, and a still less upon the saloon-keepers? Most assuredly should devote themselves to its propa- it is. Let all friends of prohibition gation even though they should have turn their guns upon the people who to live on meagre salaries? Let us license men to make and to sell that have faith in the men of our own gene- which is so destructive to the bodies ration and believe that in our day as in and souls of a vast multitude of our

Petitions for Prchibition.

We presume the congregations of Disciples throughout the country have received circulars requesting them to have circulated among their members petitions to the Parliament of Canada asking for the enactment of a Prohibitory law. We are uncompromising prohibitionists, and we believe in secking to further every movement that in the work of proclaiming the Gospel may hasten the day when the Dominion will no longer be cursed by the liquor of those who have hitherto posed as uarrow, for the Church of England to present effort will amount to much. to manage a temperance lodge, and Mr. Wade. We simply point out what believe the churches are disposed to One thing that will be an objection to have been conspicuously out of their is the fact, that there is such a rule, deal fairly and as generously as possible it is that it is under the auspices of two spheres in the chief places in the temwith the preachers, and we think the of the religious denominations of the perance army. country-the Presbyterian and the to get all he can, but to do with as Methodist. By what authority, it may should do is, in the first place, frelittle as possible. In the present emer- be asked, do they take it upon them- quently, faithfully, earnestly, yea, tengency when preachers are in such great selves to inaugurate such a movement derly, to press upon the attention of demand, and so many of the churches If they desire the co operation of other the people the scriptural teaching in rethat need and vant preachers are not religious bodies, why did they not con- gard to the great evil of drunkenness strong financially, the preachers should suit them before the scheme was and the dreadful doom of the drunkard, do all in their power to adapt them. launched! Moreover such potitions, if and, in the second place, to be very ing a man who lightly tramples under selves to the circumstances and meet they are presented at all, should come assiduous in keeping before Christians foot that which he solemnly swore to Bro. W. and the churches will have the churches half way or more than from the people of Canada as such, and in particular, and all men in general, the uphold? There is abundant need for a happy and successful year of work half way if necessary. No good cause not from the members of the different high and noble quality of moral cours a thorough ventilation of the corrupt- together. was over built up without self-". rifice; denominations as such. We do not age, so that when we secure a ... hibi. ing effects of what there is reason to no religious movement ever became voto for members of Parliament in our tory law, we shall not again be put to fear is a common in Church and victorious without celf-denial on the capacity as members of religious bodies, shaue, as we have been by the Sait State, viz, the thoughtless making part of its preachers. Our tathers in but in our capacity as citizens, and so Act, and be compelled to confess that and the thoughtless breaking of vows. their day endured much for the cause, if we approach our servants, the Par-though a majority of the electors voted why should we not initiate their faith liament, by petition, we should do so for prohibition, there is not enough of and emulate their laboral. That the as citizens. This tugging in of religion loyalty to conviction and manly cour-Lord bath need of us in this country where it does not belong is not much ago to enforce the law, albeit ever since in regard to the "Critic's Corner." | meeting, there was one confession. we heartily believe; that He will use use and is sometimes edious. The Pare the country was settled by the whites Bro. Sheppard will be happy to receive Also, since last report, there has been us if we are willing to work we do not liament of Canada has no right to at the voice of the preacher has been heard and to answer hard questions pertain one confession and haptism at Everdoubt. But He can do without us and upon the petition of church members, in the land, and the Bible has been ing to Bible matters. None need hear- ton, the man coming all the way from can raise up others to do His work if but upon the potition of electors. The opened and expounded before the peo- tate to apply to him. What is a diffi- | Elora to obey his Master.

And the right way to petition Parliament is to do our utmost to elect men who will enact such laws as we believe to be for the general good.

Another thing that will operate against the present effort is the fact that even good church members who are at the same time good prohibitionists are slow to give countenance to a project which may injure the political not help much, if at all, the cause of prohibition. We have heard that some Conservative prohibitionists are declin ing to sign the petitions on the ground that if they are largely signed they may embarrass Sir John Macdon ild.

A third consideration that we think will affect the number of signatures to the petitions is that many staunch prohibitionists honestly question whether the country is ready for prohibition. The treatment received by the Scott Act shook the faith of any carnest friends of the cause. Why was the Scott Act repealed so generally where had not moral courage enough to aid in prohibition; they must learn that a to assist in enforcing the law when ably before such a law could be effective. And we would recommend all preachers who favor prohibition to devote themselves to that work; it will be beneficial on general principles, as well as helpful to the temperance cause.

There has bearing and experimenting and so much failure and disappointment in connection with temperance work in this country, that many, we wisdom and political angacity of temas, being visionary and impracticable, phet: "Woe unto them that call evil will serve rather to waste the energies good, and good ovil." and the means of the friends of the It must be confessed that some, at least, charitable, or wrong, or bigoted, or traffic, but we do not think that the leaders have had barely ability enough have such a rule as that violated by

What we think the churches as such

should do-those who favor prohibition, of special services in Hamilton, Jan. of course, we mean -- is to use their in- 11th. The writer had the pleasure of fluence energetically in the caucuses and | meeting him and his wife, and of hisconventions of their respective parties tening to him preach on the evening and do everything in their power to of the 16th secure the nomination of prohibitionists. | Then if the country be ripe for prohibition, the great majority of the candi- dian Press Association will be held in dates of both parties will be prohibi. Toronto on Friday and Saturday. tionists, and as a consequence the February 18, 14, next. The circular insjority of elected members will be announcing the meeting says it is prohibitionists, and no difficulty will be likely to be the most interesting experienced in passing a prohibitory gathering of newspaper men over hold law. We think if such a course would in Toronto. A reception at Governnot succeed it would be good evidence ment House and a banquet are among that the country is not ripe for prohi. the attractions of the occasion. bition, and that its friends should for another period devote themselves to educating the people.

Discordant Voices.

Our readers will have learned from the secular press that on Christmas Day, in Old St. Paul's Church, Woodit had been carried by large majorities I stock, Rural Dean Wade, of the Church Because so many of its professed friends of England, invited Dr. McMullen, ex - Moderator of the Presbyterian its enforcement. Temperance people church, to preach, and to commune. must recognize sooner or later that it The incident gave rise to a vast amount is not sufficient that a majority of the of gratulation and congratulation on electors should be persuaded to vote for the part of many secular and religious papers. The Canadian Churchman majority of the people must be ready (High church), however, in no un-lover of a fine plant or garden can certain tones, squarely took issue afford to be without a copy. It is an enected. For our own part we do not with those who applauded the course elegant book over 100 pages 81 x 104 know that the country is prepared to of Mr. Wade, and sharply criticized inches, beautiful colored illustrations enforce a prohibitory law. We rather him, pointing out that he had de of Sunrise Amarauthus, Hydrangea doubt it. We are inclined to think liberately violated one of the laws of and Potatocs. Instructions for plant. that the moral fibre of the community the church, and broken his ordinaling, cultivating, etc. Full list of requires to be strengthened consider. Ition vow, and even went so far as everything that can be desired in the to intimate that it would be better way of Vegetable and Flower Seeds, for those ministers who do not see fit Plants, Bulbs, etc. Also full particto observe the regulations of the ulars regarding the cash prizes of church to cease to exercise the func- \$1,000 and \$200. The novelies tions of ministers. Thereupon a have been tested and found worthy of chorns of religious papers, aided by cultivation. We hope it will be car secular journals, raised the cry of good luck to see the Nellie Lewis bigotry, narrowness, etc., against the Carnation and taste the Grand Rapple Churchman. An instructive sight it is, Lettuce. It costs nothing because too. Mr. Wado solemply pledged him- the 10 cents you send for it can be believe, are losing confidence in the self, at his ordination, to observe the deducted from the first order forwardlaws of the Church of England; on ed. We advise our friends to secure perance leaders, and are becoming Christmas Day he unquestionably vio la copy of James Vick, Seedsman, cautious in the matter of committing lated his obligation; the Churchman Rochester, N. Y. themselves to new projects proposed by points out the fact and rebukes the them. There is great need of politi- offender, while religious papers pat cians, in the good sense, in the councils | him on the back, and tell him what a of prohibitionists; practical men who noble Christian he is. Surely we have know the country and know the times, fallen upon curious times. It is a who will not recommend such schemes, I time to quote the words of the pro-

We are not discussing the question cause than to further the end in view. whether it is right, or Christian, or that Mr. Wado deliberately and flagrantly broke it, and that professed Christians call that evil, good. Why should they not apply to themselves the words of the prophet quoted above?

> What but harm can come from such disregard of common moral principles? What can be expected of the rank and file when the leaders unite in glorify-

our readers to exercise their privilege At the latter place, at the afternoon we refuse to labor in His vineyard, right time to petulon Parliament is ple, and they urged to make it the prac- culty to one may be a difficulty to

What we think the electors as such Bro. Juseph Franklin began a series

The annual meeting of the Cana

We call attention to the statement of Bro. McLean, in regard to the March collection for Foreign Missions which appears on page seven. As we are now only seked to take up one collection in the year for this purpose, that one should be liberal. What is required is the general participation in the collection by all the brethren. A good rousing sermon on Foreign Missions, frequent announcement beforehand and an opportunity to all, repeated, if necessary, will accomplish much.

Vick's Floral Guide for 1891. No

Church Dews.

MARSVILLE -- Bro. Brononstuhl was with us on Lord's day, 4th inst. Spoke for us twice very acceptably. One young lady made the good confession and was baptized the following Wed-S. WOOLNER.

ERIN VILLAGE.—Bro. E. Sheppard began special services at this place January 19. At this writing the moctings are growing well in interest and attendance.

GRAND VALLEY AND MARSVILLE.-WO are informed that Bro. Samuel Woolner has been engaged to preach for these two churches during 1891. Bro. Woolner, like some other easy-going preachers we know, is only to preach three times each Lord's day, and drive some 15 or 20 miles. We trust that

EVERTON. - Upon invitation, I visited the churches at Grand Valley and Marsvillo last Lord's day; I spoke in morning at Grand Valley, and in the We have been intending to remind atternoon and evening at Maraville.

J. A. BERNENSCORL.

January 6, 1891

In and About Toronto.

In my last I stated that there are men among us who are well able to contribute thousands to the work. Some, no doubt, think this an extravagaut statement, but I assure such that it is not, for I myself know of several men who, without injuring their business, could contribute thus largely. The lack is not monied men, neither do I think that it is altogether due to a lack of interest in the work on the part of these men, nor yet to s love of money, but rather to the fact that, being busily engaged in their own rocations, they thomselves have not had time to seriously consider the true state of affairs and thus determine wherein we have failed And I am fully persuaded that as soon as a worthy enterprise is properly placed before these men they will cheerfully aid it, not only with their means but also with their counsel. While I speak thus concerning the wealthier I trust that no one will imagine that I think this work should be carried on by that class exclusively; every individual among us should feel that he has a part in this work, that he is a partner, so to speak, in a great, a glorious, and a grand work; when each realizes this there will be no lack of funds. We, however, need to be educated along tine in order that we may the more clearly see not only our duty but also our privilege in give ing. Bro. B. B. Tyler has, in the last number of the Christian Standard, expressed this very forcibly in the following words:-

The emphasis in teaching, w public and private, with the voice and by the pen, ought to be placed on living-but especially on giving. What is the teaching of the Son of God as to the right and wrong use of property? The grace of giving needs, greatly needs, cultivation among us. The Disciples are rich, and annually becoming more wealthy, but there is not a corresponding liberality. Some advocate the giving of one-tenth to the Lord. But that rule is Jewish, not Christiao. The Christiau rule, as laid down in the New Testament, is to give all. But few live up to this rule. Some do. The giving of a tenth would greatly increase the amount of money contributed for the spread of the gospel; which only shows how far we are yet from New Testament, yes, from Old Testament religion. Men talk about doing all they can to spread abroad a knowledge of Jesus, which they profess to esteem as of greater value than any, than all things bosides, when the fact is that their contributions to this cause are the smallest of their expenditures. Christian men in business pay to Cosar more than they pay to God. More money goes to the support of the State than goes to the support of the church. There are, however, men who give hundreds to the church and not a dollar to the State. But they are exc ptions. To make one's contribution to the church of Christ the smallest, or among the smullest, of one's expenditures ought not to be. This, beloved, this, believe me, my dear brother, is not primitive Christianity, nor anything like it. It is not even good sectarianism. A man who is a sincere sectarian will probably give liberally to the support of his sect. I read this morning in a paper of two ministers of the gospel worth \$14,000,000 each. I do not see how a man can consistently preach the gospel of the Son of man, so poor that He had not where to lay His head, and be worth a thousand dollars. I do not know of any preacher named in the New Testament who was at the close of his life worth that amount of money-do you? I have always ad-I tween the acta

He, in his own life, realized New Tes tament Christianity. He had no extate to settle when he died. In early life he resolved to live on a certain limited income and to give away all the rest that came into his hands; and this he did. But here is a man, not a preacher, but a professed disciple of Christ, worth \$100,000, who seems to think he is doing his duty by giving \$200 a year to save the lost More of them give \$100, or \$50, or \$25, or even \$10 a year. The names and addresses of men can be given who are worth in clean cash \$100,000 in a position to supply the growing and whose contributions to the cause of religion do not exceed ten dollars a year. The man worth \$100,000 giving \$200 a year is bad enough, but the last named is almost infinitely mean. I am in favor of dropping for a time the discussion of the question as to the destiny of the pious unimmersed, and taking up the question of the fate of immersed misers. What will become of the man in the world to come who is worth \$100,000, and who contributes the paltry sum of \$200 per annum to carry forward the work for which the Son of God gave His life? The destiny of the \$10 man is not worth considering. Here is another, whether man or woman makes no difference, with an assured income of from \$5,000 to \$6,000 a year. Contribution toward the work of the Lord at home from fifty to one hundred dollars in a year. And this good friend does not believe in foreign missions. Fifty cents or a dollar a week is popularly supposed to be pretty liberal. Yes, a very liberal contribution by a young man or a young woman with an income of \$25 per week. This is not giving. There is no selfdenial, not a bit, in that. Jesus did not give after that fashion; but the persons-at whom I write claim that they are disciples of Christ. Seventy known in this Country. In short we men in New York subscribed \$1,400, | are trying to do the work of an Evan-000, or 200,000 each, toward the gelist. Metropolitan Opera House. Where are the seventy men who will give that amount to have the gospel preached to those who are without God and without hope in the world ? And the number of Christians is not small who spend more money each year in the Metropolitan Opera House and similar places than they spend in their churches. Dr. Cuylor says that he once had a seamstress in his church who used to give one hundred dollars a year to missions. The woman probably did not have the ordipances as they were given to the saints in the beginning, but there can be no reasonable doubt that she possessed the primitive spirit, or that this spirit possessed her. When Dr. McGlynu, the ex-Roman Catholic priest, received his portion of his mother's estate, \$30,000, he used every dollar of it to belp the poor. This is the true Christian spirit-the spirit of the Christ. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." Sarah Hasmer, a poor woman, supported a student in the Nestorian Seminary, who became a preacher of Christ. Five times she gave \$50, earning the money in a factory, and sent out five native pastors to Christian work. When more than sixty years old she longed to furnish Nestoria with one more preacher of Christ; and, living in an attic, took in sowing until she had accomplished her purpose.

mired John Wesley in this respect.

B. B. TYLER. 225, Central Park, West. THRATES

An opera glass-The one taken be-

Our Business

Ever since undertaking the printing of a paper and the opening of a book business in Toronto, we have felt that devoting sufficient time or attention to any particular department of the work.

While out of the city canvassing for the paper, the work at the office was wanting our attention, while we were working in one department of the business in thocity, another was neglected.

Again we never felt, until we visited Cincinnati last week, that we were demand for books. Many people have sent for books when we had no copies of the books in stock. It must be understood that it takes considerable time to develop a book business which will be at the same time profitable to the buyer and seller. As soon as wo know that certain books are in demand we are prepared to keep them on hand It would not be wise to have in stock a great deal of the literature of a local character which is only of interest to CA those who are acquainted with the persons or stories treated in many books. In this way there are quite a number of books sold in the States that are not likely to be sold in Canada. Now that we have divided the work we expect to look after the interests of the work in the office and throughout the country. In the past, some parties visiting the city have called at the office and found it closed. In the future our office will be open from 9 a.m. to 6 p.m. from Monday morning | R to Saturday night.

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People are continually writing us asking when their subscription expired. This is because we have no printed mailing list. So for the benefit of all our subscribers we purpose sending them a circular enclosed in our next issue, informing them of their present standing, whether they are in arrears or not. Those in arrears will please Le rewit and renew their subscription, while those who have paid in advance will please keep the circular for future reference.

The editor who preaches "Owe no man anything," cannot well practise what he preaches unless his subscribers preach "Owe no man apything" and practise it. We feel certain many would send in their subscriptions if they know their standing with us, so it is our duty and nothing but business that we should inform EVANORIJST PUB. CO'Y.

Parties visiting the city should not fail to call on us. Our office is very centrally located, being just two blocks north from the corner of King and Yongo Streets. Any person can direct ! you to Yonge Street Arcade. It will | do you good to call on us and see that ! a Nowspaper and Book Business has been at last started in Toronto in connection with our work. We think & you only need call on us in order to be impressed with the idea that this enterpriso cau be a success.

People often say they cannot speak or say much in meetings. No wonder they have nothing to say who daily read twenty columns of nevespaper to one square inch of Bible. H. L. Hastings

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What is the meaning of the language in the 6th verse of the 4th chapter of 1st Peter? MATHETRIS.

It is not very easy to give a satisfactory answer to the above question. The writer has read several exegetical attempts to make its meaning consistent with its connection, which are at variance with each other, and are also contradictory to other portions of the Word of God.

Of course the writer does not, under these circumstances, expect to explain Building in Japan as well. this rather difficult passage with the assurance that he is right, but only to Building on dark Afric's shore, offer what appears to him to be a probable solution. Those who advocate a post-mortem Gospel, i.e., that the Gospol is preached to departed spirits in Hados, have a ready application of these words, but the just objection to this view is that their faith in a postmortem gospel is wholly untenable.

How will this do? The Apostle has not been referring to the antedeluvians. Noah preached for a length of time to those that were drowned. Although it was decreed that only the eight persons were to be preserved alive in the ark, does it necessarily follow that all those who were drowned in the flood were lost spiritually? That not one of those who had previously run to "excess of riot" repented when the Spirit of Christ preached through Noah? May not the words in this verse refer to some who heard and believed the good news proclaimed to them, who, though they " were judged according to men in the flesh," that is, were implicated in the doom of the condemned world, yet "live according to God in the Spirit"

Woman's Work.

Conducted by Mrs. S. M. Brown and Miss Jessie L. Agnew. Everything intended for this column hould be sent to Mrs. S. M. Brown, Ridgetown,

What shall we take for a New Year's motto? We need something that will comfort in trouble and add a blessing to joy. How will this do . " Not my will, but Thine be done?" Too often we think only of trials as being God's will, forgetting that the benefits and pleasures He heaps on us every day are quite as much His will

Thy way, not mine. O Lord. However dark it be! Lead me by Thine own hand, Choose out the path for me. Smooth let it be or rough, It will be still the best. Winding or straight, it leads Right onward to Thy rest.

I dare not choose my let: I would not, if I might;

Cähildren's Mork.

The Little Workers.

Little builders all are we; Builders for eternity; Children of the Mission Bands : Working with our hearts and hands, Building temples for our King By the offerings we bring. Living temples He doth raise Filled with life, and light and praise.

One by one the stones we lay, Building slowly every day; Building by our love, are we, In the lands beyond the sea. Building by each thought and prayer For the souls that suffer there; Building in the Hindu land, Where the idols are as sand.

Building in vast China, too: Living temples rise to view; Oh, what stories we could tell ! That there may be slaves no more. Building in the Turk's doomed land For Armenia's scattered band.

On Mount Lebanon's fair heights By our many-gathered mites, Where the Nile's sweet waters pour; Building all the wide world o'er; And one day our eyes shall ace, In a glad eternity, "Living stones," we helped to bring For the palace of our King.

DEAR CHILDREN, -I hope you were all disappointed that there was no "Children's Column" in the last EVAN-ORLIST. Not that I want you to feel anything but happy generally, but I would like you all to be so interested in our work that you would feel disappointed at not hearing from any of the other bands. I am greatly pleased at the work most of you are doing this year. You are showing real earnest endeavor to do something for the Saviour, which is very encouraging for the future. I am sorry to say that I have heard nothing from Dr. Macklin as yet; the distance is so great and the mails are sometimes delayed, so we must be patient a little while longer. In the meantime I hope you will all learn everything about China that you can. Some of you have made a study of that country and could answer al most any question as to its geography. I wish some of you would draw a map of that country and put in a few of its principal towns and rivers, and send it to me. I must not take any more room this time, as there are some reports sent too late for the last paper.

DEAR MRS. LEDIARD, -We are doing fairly well with the Children's Work in Walkerton. We have now twenty- ly painted. In fact it looked much one members and meet every two weeks. better than the tree. I told your Our fees for the past year have amounted to \$4.50. On the evening of awhile.' I've waited ten years. There's December 9 we gave a concert, from which we realized \$10 50. In addition to this we raised \$14.50 by selling some fancy articles made by the children and others. We hope to gather in some new members ero long.

BERTIR STRVENS, Secretary.

31, 1890

DEAR MRS. LEDIARD, -Our present

" "The Cheerful Givers" been thirty-six, erest in our band I the members to I the other bands a engaged in for our maple-tree, Harry?" ·main. SMITH, Secretary.

The question has been asked, Should the money raised by the bands be sent Mrs. Jas Leilard, Supt., Owen Sound, Ont., to whom communications for this department in altogether at the end of the year or should be addressed.

As the money is not a portion now! As the money is not needed until after the annual meeting you are at perfect liberty to do just as you like in this matter, so that It is all sent to Miss Jenny Fleming, Kllayth, by the first of May. J. E. L.

The Tree and the Post.

IN EMBY TOLMAN.

"I think any one can be just as good without being a Christian," said Harry Wood, with a confident air. "Thero's Tom; where will you find a more reliable fellow than he? I'm sure he's much more agreeable than John, who joined the church last week, and set himself up to be better than the rest of us."

"Is that quite fair, Harry?" asked Uncle Harvey, with a smile. "Did he set himself up to be better than the happy abandon and winsome cheerfulrest of you?"

"Woll, he said ' was going to try to be a Christian, anyway."

by it?" asked Unclo Harvoy.

Harry walked off whistling a lively air, 132 pages, of popular and standard was set out, Harry?" asked his the publisher, John B. Alden, 393 uncle the next day, as they stood in Pearl St., New York.

the shade of a beautiful tree in the corner of the yard. "No, but I've heard father say he planted it the spring we moved into this house, and that must have been

ton years ago; for I was five then, and now I'm fiftcen." "I romember it quito well," said Uncle Harvey. "It was a mere stick without a leaf or branch, and it was inclined to bend over to one side; so your father tied t to a stake to straighton it. It ida protty good tree

nom", "Yes, indeed," said Harry; "we wouldn't part with it for anything."

"It seems to me this post by the gate needs a new coat of paint," continued Uncle Harvey.

"Oh! it isn't worth painting. Father is going to put a new hitching post there. This one is unsteady, and is probably rotten at the base."

"Why, how happons that?" said Uncle Harvey. "It was put here at the same time the maple tree was planted. A good, strong, reliable post it seemed; a handsome post too in its day—smooth, of good shape, and nicefather so, but he only said: 'Wai the elender, awkward sapling that we all laughed at, and here's the reliable, handsomo post." As Uncle Harvey shook it with his hand it cracked ominously. "What is the difference between the tree and the post, Harry?" "Why, one's a tree, and the other

is only a post," said Harry.

"But both are wood," pursued his uncle. "Not so unlike, apparently, 's meeting. Our ten years ago, the difference being in favor of the post. They were planted r roll at present in the same soil, only a few feet apart. ollection for the Yet one has grown larger and more \$2.52. We gave beautiful year by year; the other, to 11th December, after remaining outwardly about the neuns of arousing same for years, now begins to show sigus of weakness and decay."

'ening amounted to have life in order to grow."

"But he needs a new post."

"Oh! he can get plenty of posts,

have life, and he said, 'You can make a post out of a tree, but you can nover make a tree out of a post.' Suppose you give John and Tom ten years before you decide which is the botter follow."-Sunday School Times.

Æiterary Lilotes.

"Mrs. Ben-Hur's" new book. A brilliantly told story of travels in the lands where "Bon-Hur" lived, by the wife of the author of "Ben-Hur," is entitled "The Repose in Egypt: An Orient Medley." Mrs. Wallace writes with a peculiar charm. There is a ness manifest, that gives the narrative a character of its own. The volume is a handsome one, finely illustrated. "Do you think he meant anything such a book as commonly sells for \$1 to \$1.50; but, like other publications "Oh, yes! he meant it. He'll try of this house, generally, the price is to be good, I suppose: but Tom's nominal—only 50 cents, plus 12 cents good enough for me just as he is," and if by mail. Descriptive Catalogue, "Do you remember when this maple books, may be had free, by addressing

bituaries.

McMillas -Died at the residence of his father, Bro. Hugh McMillan, on Friday, January 16, 1891, D. E. McMillan, aged forty-four years and two days.

Fowler. — Lewise Fowler, oight months old, son of Bro. and Sister Fowler, of Fairfield, Neb. The term's work of Fairfield College was just closing when this sad affliction came to the home of its president. Baby was such a joy to them, so healthy, a perfect specimen of physical development. By constant attention they succeeded in mastering the pneumonia, The service of the college was just to the home of the president of the college was just to the home of its president. Baby was such a joy to them, so healthy, a perfect specimen of physical development. By constant attention they succeeded in mastering the pneumonia, The college of the colleg when brain trouble set in. The child's vitality was wonderful. How a little grave here and a little spirit in the bosom of Jesus bring beaven and earth together. Bro. and Sister Fowler have the sympathy of the students and patrons of the College. the members of the church and the entire community. J. M. Monroe. -Christian Exampelist.

LERR AND THERE,

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

Let us ask that the Lord Jesus would so perfectly tune our spirits to the key. note of His exceeding great love that all our unconscious influence may breathe only of that love and help all with whom we may come in contact to obey the Gospel of our Lord Jesus Christ.—Haveryal.

Unless we could ascend into heaven, and see the glory and happiness which our Redeemer left; unless we could descend into the grave, and learn the depths of wretchedness to which He sunk; unless we could weigh, as in a "One had life, and the other did balance, all the trials, toils and sufferthe future. Our not," said Harry. "A thing must ings of His life; never, never can we know the immeasurable extent of His "Do you think your father will love. But these things we cannot do. by New Year in the make the new hitching-post out of the None but the emniscient God knows what He left, or what He suffered; No Home or Sunday School Library "Why, of course not, uncle. He none but the omniscient God, therefore, wouldn't cut down that tree for any- knows the extent of His love. - Edward Payson, D.D.

NOTICE OF DISSOLUTION OF **PARTNERSHIP**

but it takes a good many years to get a tree like that."

"You remind me of what the minister said last Sunday, in speaking of the difference between a merely moral man and a Christian. His text was those words of Ohrist, 'In me ye have life,' and he said a Ven and JACOB B. YOUNG

JACOB B. YOUNG, CLAYTON C CRAWFORD

mages with the contract of the manages of the will Diseates of the Lungs, Astoma Are cured. The method, quick and certain, is aided by excellent and most cifective remedies. Afterfour weeks use a decided relief will be felt. Send full accounts of symptoms and address, inclusing postuge stamps for answer. "Hrates Orrich" New York.

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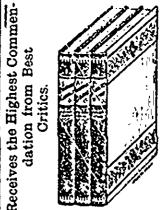
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The March Offering for Foreign Missions.

the day suggested for an offering in conducted by P. T. Kilgour. every church for Foreign Missions. amount contributed by any congregation will be small. Special attention is invited to the following recommondations adopted by the Louisville Convention in 1889 ---

1. That there be one offering during the year.

day in March.

3. That the preacher and official board of each congregation decide. congregation ought to offer to the Lord.

4. That a careful canvass of the congregation be made for cash offerings, or subscriptions payable within by the quarantine regulations. The thirty days.

5. That we make these recommen dations, urging that there be full proparation of prayer and metruction before the offerings, and that the congregations rely no longer upon impromptu basket collections only.

The preacher and officers are asked basket collection will not suffice. One have now 160 children in their school." preacher in Chicago tried this plan. The first man he asked gave him more than the whole congregation gave the expect to open a dispensary in Hurda year before. Hundreds of churches very soon, as soon as I can got an could double or quadruple their offer. assistant. I am corresponding with ings if they would adopt this sugges. some persons from among whom I tion. And to all the Society urged think I can select a suitable man. I that there be full preparation of fully expect my medical work to pay prayer and instructions before the its own way. A lady is coming at offerings. The work of missions is once from Australia to assist Miss not a fad or a by-play; it is the chief Robinson. She is probably on the work of the church. The whole cou. way now." This is a part of the regrogation needs to be apprized of their sult of the visit and labor of G. L. duty. If these recommendations are Wharton over one year ago. G. W. beeded the offerings will be much Jackson says: "Dr. Merrill has paid larger than those of last year.

\$100,000. This is not too large a opportunity to visit two important but sum to ask from a people nearly a distant native states, Lormi and Panmillion strong. But let it be borne daria. The Doctor's visit placed us in in mind that it is twice as much as a difficulty, for on hearing the patients was contributed last year. If this were being treated here, quite a numamount is to be raised hundreds of ber of people have come. As the churches that gave nothing last year quickest way out of this difficulty we must give some" ing this, and hun bave asked the Doctor to come and drods that gave something last year stay here for the present. I fear she must double their offerings this. Any can not well be spared from Bilaspur. contribute more generously than they one who will take the pains to exam. If she should come to stay for a time I have over done. The society asks for ine the receipts for the last year as shall take the chance of seeing Ka | a hundred thousand dollars this year given in the Annual Report will see wardha. In fact I hope to keep up a This is a mere pittance for a great that this can easily be done.

of great joy. How can they hear with out the preacher? And how can men forcements. God has put it into our

A. McLikan, Cor. Sec.

Cincinnati, O. Box 750

Official News from the Foreign the customs and language before en Society.

The Executive Committee met in regular session January 17, 1891, in Room 55, Johnston Building, Cincin-The first Lord's day in March 18 nati, Ohio. Devotional exercises were

Finances - The receipts for the Many churches prefer another day, month amounted to \$2,362.05, the There is no objection to this provided disbursoments to \$4,080 29. It will the offering is made come day in the be seen that the income is much less year. If the offering is made on the shan the expenditure. At this season day suggested it is now high time of the year no new financial obligathat preparation was boing made for tions are incurred, except such as are it. If no preparation is made, the absolutely accessary. Appropriations amounting to several thousands of dollars were asked for. While recognizing the reasonableness of the requests, the Committee was compelled to postpone action until the empty treasury is replenished.

Notes from the Fields .- Turkey .-2. That the time be the first Lord's | G. N. Shishmanian writes: "Late in the season as it is, the cholera is still carrying away its victums in Mesopobefore the time, on the minimum tamia, Syria and Cilicia. The newsamount that, in their judgment, such papers show that, while the deaths are not so numerous as they were a few weeks ago, new places are attacked and communications are interrupted difficulties caused by the Armenian drods of Armenians are cast into prison on mero suspicion. The leading Armenians in this city presented an address to the Sultan, expressing their loyalty to him, and assuring him that to decide in advance the least, in their they were not in sympathy with the judgment, the congregation is willing insignificant band of secret societies. to offer to the Lord. This means sys. We were glad to have Consul General tem. Hitherto the congregations Z. T. Sweeney back in his office onco gave as they felt disposed and were more. He was at our chapel last satisfied with the amount received. Lord's day and spoke to us a few no matter how insignificant it was, words of cheer and encouragement, to face scorn and ridicule," Where The Society asks that a careful can- which were greatly appreciated. Our vass of the congregation be made for Sevas brethren are rejoicing at their cash offerings or subscription, payable success in having an abundant supply within thirty days. An impromptu of running water on their lot. They India.-Dr. C. S. Durand reports:

"The work is progressing finely. I two visits here and treated some diffi-This year the Society asks for cult cases. This gave me a long-sought quarterly visit to these three places— this. We could raise a million, and The last command of our ricon Lormi, Pandariz, and Kawardha, so then not give as the Lord has pros-Lord has not yet been oboyed. His that the seed sown may be tended." pered us. It was once pleaded as an and Sunday Schools. followers have not gone into all the A score of missionaries are needed in excuse for our small performances that

secrated woman soon. It is a splendid first Lord's day in March. The offerpreach except they be sent? From opening to be associated with the gate not less than \$75,000. That is every field the cry comes up for reinwoman with good solid qualifications strong should give for the support of power to answer that carnest cry. may be able to get for us some of the the work in the regions beyond. The May He give us grace and wisdom to finest workers in Japan. Most of the growth in liberality ought to be by girls speak English, but it would be leaps and bounds and not by the slight better for the lady to come as soon as past years. A. McLean, Cor. Sec., possible so as to learn something of: P.O. Box 750 Cincinnati, O

toring on the work. Do not fail to send some one."

China-The missionaries in this field

urgo that one man may be sent out at once. This appeal is made in view of the pressing needs of the work at Grateful Praise (tound notes) Wuhnsard, Shanghai. This mission Praise and Rejolding. is prospering and the missionaries wish to live up to their opportunities as nearly as they can. Their policy is to have two men within supporting | Songs of Glory (figure notes) ... distance of each other. James Ware writes: "We have abundant cause for thanksgiving to God for the way in which Ho has blessed our Shaughai work. One of the inquiries is a man whose whole family have embraced Catholicism. Ho was on the point of joining himself when he entered our hall, and heard for the first time the pure gospel. He became anxious to know what the word said as to his duty towards God. He was not long in finding out. Last night he eaid: 'Teacher, now I see the great wickedness of worshiping a sinful man like myself. The priest is himself a sinuer; how then can he forgive my sins?' He will, no doubt, have to suffer a large amount of persecution for Christ's sake. So let us pray he may endure to the end." E. T. Williams writes: "I uprising are not yet settled, and hun- have the pleasure of reporting another baptism; that of a young man whom I haptized this morning. I trust that I ring them together with pleasure and delight, he may prove a very carnest Christian. My school teacher at Lulio wishes to postpaid. become a Christian, be says. I hope he may prove sincere and realize his wishes. He is afraid to receive baptism over there. He has not courage enough yet for that. He is an old white haired scholar of good repute, and would be a power for good, but he does not want conversion means social ostracism, and in many instances financial ruin, it is . not strange that some should shrink back and refuse theonless with their mouths what they believe with their hearts. Under this preaching of our Lord, there were knose who believed; but would not confess lost they should be put out of the synagogue.

Every letter from the field contains an carnest appeal for more workers. In India there are three men, and they GHRISTIAN are several hundred miles apart. If any one of the three should be disabled, the work at that station would be arrested. Our Lord sent out men "two and two." Japan is as ready as India. This is the nick of time in Japan. One man now will do as much as ten mon ton years from now. If modern skepticism is allowed to proempt and pre-occupy the ground, the work of evangelizing Japan will be rendered immeasurably more difficult than it is at present. In India, Japan and China, there are thousands of great and effectual doors open. God is calling upon us to enter in and to take possession in His name. These carnest appeals of the missionaries can not be answered unless the churches world and preached the gospel to the whole creation. Two-thirds of the race have nover heard the glad tidings young lady to assist in the work.

India.

We were poor. That excuse can be made in longer. We are not poor; we are stong and rich, the plea of poverty is a poor plea. The churches "Please send some well educated, con- are asked to give an offering on the

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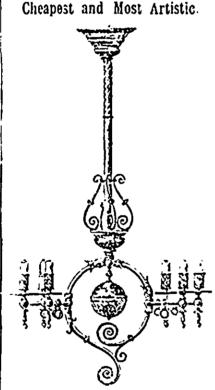
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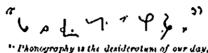
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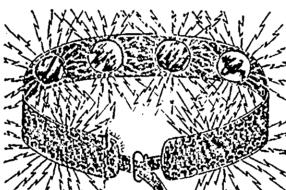
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