

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 seventeenth chapter of John, and on a basis set forth by the Apostle in the following terms. "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith you 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 you 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

God's Will.

V. SHEPPARD.

"Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself."—Eph. i. 9.

What an inestimable favor the Creator of the universe has bestowed upon those whom He created in His own image with the title and the powers of eternal life, that He has condescended, in His great mercy, to reveal to them, after that title had been forfeited through sin, how it might be regained to the glory of His grace and the everlasting blessedness of the redeemed!

In the connection of the verse quoted we have the "Counsel of His own will," revealed both in regard to what He purposed to do Himself in order that we might be accepted in the beloved, and also what He wills we must do in order that we may be restored to His image, and receive the gift of eternal life.

We thus have God's will revealed to us in two aspects: His purposing will, which He makes His own rule in predestinating and doing everything that is necessary for man's salvation; and His commanding will, ordaining the rules for man's conduct in order that he may be saved. Surely God's will is, as the angels sang, *good will towards men*, for God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life; and very forcibly would our loving Father impress us with His earnest desire that we may be blessed; that "He will have all men to be saved and to come to the knowledge of the truth," by all that He has said, by all that Jesus taught, by all that Jesus, in carrying out his Father's will, suffered at Gethsemane and Calvary; and no man can believe the record of what has been done by the Father, Son and Holy Spirit to save man from destruction, and, for a moment, doubt the gracious purpose of God concerning our race.

Though we may not appreciate it as well, yet what God has willed we must do to be saved, is no less a manifestation of the richness of His grace, and of His will that we should be "accepted in the beloved," than what He Himself has done. In the inevitable nature of

things, the inviolability of truth and justice and the nature of man's moral constitution he could not be forgiven, be adopted into the family of God and be made an heir of life without faith, repentance and obedience to all that Christ has commanded. And because it is essential for man to exercise his own will in conformity with the Divine will in order to be saved, the goodness of God is shown in using every means to inspire faith, repentance and the spirit of loving obedience in man; to work in him "both to will and to do His good pleasure"; for this end presenting the boundlessness of His own love, the preciousness of His own promises, the value of the human soul, and the faithful warnings of a coming judgment, and the sinner's awful doom.

Dear readers, if you are out of Christ, will not the knowledge of His good will concerning you lead you to come to Him who so lovingly desires your salvation? If you are in Christ surely you can, with these facts before you, not only with the spirit of adoption cry, Abba Father, but, as the Saviour taught, pray "Thy will be done," thus acquiescing in all that God has purposed for Himself and for you, both in the plan of salvation and in the ordering of His providences, rejoicing in confiding faith and certain hope that you have been predestinated unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will.

Erin.

Jews Defending Christianity.

Some weeks ago there appeared in the Brooklyn Eagle a letter from Rabbi Sparger, a prominent Jewish Rabbi, arguing that Christ was either a myth or an impostor. Among the replies published in the Eagle is a most remarkable one from three prominent Jews, who take special pains to declare that they are not orthodox, and sign themselves, "Committee American Hebrew Freethinkers' Association." Their letter, in view both of its source and of its contents, is a remarkable contribution to the defence of Christianity.

These writers state that they had given the letter of Rabbi Sparger a great deal of consideration; also that the views they present are those of a considerable number of liberal-minded Jews, "not Jews who look backward, but men who look at things as they appear at the present time." The first question considered was "could a fraud or delusion have stood the trials and tests which Christianity has stood and have held its ground, in every instance, and gone forward with giant strides, till it is now the most liberal and progressive religion that the world has ever seen, a religion adapted to every country and every people on this globe?" Other religions, they say, are and always have been sectional. In that remark and the comparison suggested both with Judaism and with every form of so-called religion, they shrewdly fix upon one of the strongest evidences, both internal and external, of Christianity. They continue as follows:—

"What would this world have been

if the Christian religion had not come into it? Judaism would certainly not have developed into such a grand and sweeping system. We Jews were but a handful of the world's population, and we were always a secluded people, keeping to ourselves and looking at all other nations as inferior, not trying to raise others above paganism, but shunning them and despising them. Christianity, on the other hand, is seeking out every nation and people, converting them and making them better, and we Jews to day enjoy the greatest benefits in countries where the people live the nearest up to the teaching of their leader, Jesus Christ. Be He a myth or a reality, His teachings, without doubt, improve all who follow them. Then the Christian religion to-day shows no sign of weakness, but is stronger than ever, and is gaining in strength, while all the other religions are on the decline, receding before the rapid advance of Christianity."

The Committee proceed to show that Judaism remains immovable, "a religion with a glorious past record, but with little hope for the future." Their forefathers, they say, understood the elaborate ceremonial law not as a simple meaningless ceremony but as pointing to something to come, but the Jews of the present day do not look for the fulfilment of anything. "Since the time of Christ there has not arisen among us one prophet to oppose Christ as an impostor, which is now over eighteen hundred years. This we cannot but believe to be circumstantial evidence that that which was fulfilled in Christ." They quote the Targum, Pesekta and their ancient books, the Tanchuma and Siphre, as concurring that part of the fifty second and all of the fifty-third of Isaiah were fulfilled in Christ. They also quote the passage in which Josephus speaks of Christ and maintain its genuineness. "In 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 safe to accept it as positive evidence that Christ did live on this earth, and was a well-known person in His time."

In the closing part of their letter, a familiar argument is so clearly stated, and their concluding remarks and challenge are so suggestive that we must quote the passage entire. "In the year A.D. 64, the Emperor Nero accused the Christians of firing Rome. This was less than forty years after the ascension, or rather the so-called ascension, of Christ, and quite a number of Christians were killed at the time. Very likely some of these Christians were Jews who had been converted to Christianity in Judea and had gone to Rome to escape persecution, which was raging against the Christians in Judea. Perhaps some of them had seen Christ and spoken with Him. Perhaps some of them had seen some of the miracles reputed to have been done by Him, and if there had been no Christ it is not likely that there would be people ready to die for their belief in a myth at so early a date. The burning of Rome is an undisputed fact, and there must have been quite a number of Christians or they would not have been noticed by the Roman pagans. It is a common thing for us to say that such a person as Jesus Christ did never exist, that He was a myth, only a fable made up by some Greek writer, but what proof can we bring to prove that He did not live on this earth?—while there is very good evidence to prove that He did live and that He came just at the time

when the Jewish nation were looking for the promised Messiah. Concerning the death and reputed resurrection of Christ we say nothing. If Christ was God, then His death amounted to nothing, and his resurrection amounted to nothing, as God could leave His earthly body and again assume it at pleasure. With the light of nearly two thousand years shining upon us, simple assertion will not do: we must have proof. Now, we, as honest, free-thinking men, admit that we are in doubt, and if any one can prove that the Messiah is yet to come, we should very much like to hear from him."

The whole letter is one of the most remarkable signs of the time.—Canadian Baptist.

Beecher's Advice.

A FATHER'S WORD OF COUNSEL TO HIS SON—GOOD RULES FOR A YOUNG MAN'S LIFE.

The following letter from Henry Ward Beecher to his son is declared on good authority never to have been published. It is reminiscent of the worldly good sense of the advice given to Laertes by Polonius, but it is also permeated by the leaven of Christian experience. The precepts in it are those which, if followed, would produce a good man as well as a gentleman.

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

MY DEAR HENRY.—You are now for the first time really launched into life for yourself. You go from your father's house, and from all family connections, to make your own way in the world. It is a good time to make a new start, to cast out faults of whose evil you have had an experience, and to take on habits the want of which you have found to be so damaging.

1. You must not go into debt. Avoid debt as you would the devil. Make it a fundamental rule: No debt—cash or nothing.
2. Make few promises. Religiously observe the smallest promise. A man who means to keep his promises cannot afford to make many.
3. Be scrupulously careful in all statements. Accuracy and perfect frankness, no guesswork. Either nothing or accurate truth.
4. When working for others sink yourself out of sight, seek their interest. Make yourself necessary to those who employ you, by industry, fidelity, and scrupulous integrity. Selfishness is fatal.
5. Hold yourself responsible for a higher standard than anybody else expects of you. Demand more of yourself than anybody else expects of you. Keep yourself standard high. Never excuse yourself to yourself. Never pity yourself. Be a hard master to yourself, but lenient to everybody else.
6. Concentrate your force on your own proper business; do not turn off. Be constant, steadfast, persevering.
7. The art of making one's fortune is to spend nothing; in this country any intelligent and industrious young man may become rich if he stops all leaks and is not in a hurry. Do not make haste; be patient.
8. Do not speculate or gamble. You go to a land where everybody is excited and strives to make money, suddenly, largely, and without working for it. They blow soapbubbles. Steady, patient industry is both the surest and the safest way. Greediness and haste are two devils that destroy thousands every year.
9. In regard to Mr. B——, he is a Southern gentleman; he is receiving

you as a favor to me, do not let him regret it.

10. I beseech you to correct one fault—severe speech of others. Never speak evil of any man, no matter what the facts may be. Hasty fault-finding and severe speech of absent people is not honorable, is apt to be unjust and cruel, makes enemies to yourself, and is wicked.

11. You must remember that you go to Mr. B—— not to learn to manage a farm like his. One or two hundred acres, not forty thousand, is to be your future homestead; but you can learn the care of cattle, sheep, the culture of wheat, the climate, country, manners and customs, and a hundred things that will be useful.

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 young—wait; but when you are established you may make your father's name known with honor in halls of legislation. Lastly, do not forget your father's and your mother's God. Because you will be largely deprived of church privileges, you need all the nerve to keep your heart before God. But do not despise small churches and humble preachers. "Mind not high things, but condescend to men of low estate."

Read often the Proverbs, the precepts 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 on account of the sins of some of its professors: "Did you ever know an uproar made because an infidel had gone astray from the path of morality?" The young man admitted that he had not. "Then you allow Christianity to be a holy religion, by expecting its professors to be holy; thus by your very scoffing you pay it the highest compliment in your power." 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 pursuing a sinful course, and forthwith, with sneers and scorn, they publish his "inconsistency." What a condemnation they thereby write against themselves! They see that Christianity requires purity of life in its adherents. They censure those who fail to conform to its requirements. Because of that failure, they excuse themselves from obeying it. Yet they know that it condemns the inconsistency of professors as strongly as they do! Will the sins of the disciples excuse them? Did the treachery of Judas lessen the guilt of the Jews and Romans who killed the Lord? It is a tribute to the divinity of the Gospel, that it has triumphed over the stabs which it has received from its recruits. Nothing but God's truth could have survived such treachery. But that does not justify either the man who thus wounds it in the house of its friends, or the bitter enemy who makes it responsible for the wounds which are inflicted.—Selected.

He that may hinder mischief, and yet permits it, is an accessory.

Contributions.

"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, either gathering with Him or scattering abroad.

If we would repeat those words of Paul's as our own sentiment, then we should realize that every word is loaded with meaning.

There is abundance of work for all; too many of us are apt to shirk our part, and the result is, some are overworked, 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 some 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 who may have the ability to set the whole neighborhood in an uproar by a little talk. We feel like asking such: don't you think you might find some little work that you are qualified for, in the church, or don't you want 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 up the strong men and women they should be. In a certain Christian congregation there was a young sister whom the superintendent asked to take charge of a class of young men; the class was there but no teacher; some of those young men were very wild; all were afraid to undertake the charge. This young sister shrank from the task. Oh no, she could not think of such a thing; she was not qualified. Time went on, again the superintendent urged her to take the class. Finally by long persuasion she consented; she labored with them carefully and prayerfully and the result was that about a year from that time in a recent meeting she had the joy of seeing nine out of that class come into the church of Christ, most of whom are now earnest working Christians. When the Lord comes to make up His jewels, will He not say, "she hath done what she could"?

"What shall I do, Lord?" should be asked, of God, by every earnest believer in Christ; and then like Paul let him arise, and God will show him some work that he can do. Do not sit down with folded hands until Satan's power is crushed until there are no more souls to win for Christ. On your soul is stamped the image of the living God. You have your part to perform in this great work for Christ; to God alone you must give an account; when you are weighed in the balance, will you be found wanting, or will you be laden with precious jewels of souls won for Christ?

The works of a man are the greatest monuments that he can have. Hiram, Ohio. D. D. Burr.

Your things come not back—the spoken word, the sped arrow, the past life, the neglected opportunity.

What the Disciples in the State are Saying and Doing.

CULLINGS AND CLIPPINGS FROM EXCHANGES.

URBANA, Ohio, Jan. 10 — Closed meeting at Fostoria, with thirty-two added, mostly men. Began here last night. Last year held thirty-seven weeks' meeting, preached 400 sermons, received into fellowship in the church of Christ 436 persons.—T. A. Hedges, in Oracle.

DALLAS, Texas, Dec. 21.—One of the most important meetings ever held in this city has just closed. Bro. T. B. Larimore, of Florence, Ala., preached for us seven weeks, and 78 were added to the church. This makes 168 souls gathered by the labors of the First Christian church in Dallas since the writer began to serve it in February. Bro. L. is a peerless preacher, and besides the number saved during the meeting, a new tide of attendance was turned to hear our plea for restoration.—W. H. Wright, in Standard.

SPRINGFIELD, Iowa, Jan. 8.—Closed a three weeks' meeting here last night. Good audiences and interest throughout the entire meeting. Resulted in forty-two accessions and the brethren awakened to more active work. It is a fine congregation. I made my home during the meeting with Bro. Sparks, and found it a pleasant home for a preacher.—A. F. Sanderson, in Oracle.

FORT WORTH, Texas.—During the past year one hundred and seventy persons have been added to the church at our regular meetings. Of this number only thirty-three have been by letter and commendation. We have had some restored, and some from other religious bodies; but a very great majority have been from the world. Our house of worship has again become too small; but we expect to build a mission chapel on the south side. We also expect to assist in supporting our evangelist in our county; and hope to be able to start a colored church in our city. The congregation appears enthusiastic in the work. Our young people's prayer meeting is arousing enthusiasm and doing much good.—J. W. Louber, in Gospel Advocate.

EMPORIA, Kansas, January 1.—Have just received a letter from Bro. J. V. Urdike, who recently closed his great meeting at Hutchinson, Kansas, with nearly 400 additions. He is at home, Glenville, Ohio, a suburb of Cleveland, holding a meeting "while resting." He now expects to come to Emporia next. We are greatly rejoiced. We anticipate a glorious meeting. Bro. Urdike is undoubtedly one of the greatest evangelists living. He will probably reach us on or before February 1. Sister Persis L. Christian, our "Frances E. Willard of Missouri," delivers three addresses for us, January 4-6. Our work moves right along.—Geo. F. Hall, in Oracle.

WICHITA, Kansas, December 30.—Have just returned home from a very happy meeting at Fairfield, Neb. It lasted three weeks and resulted in fifty-six accessions. There were forty by immersion, five by letter, two restored, and nine by verbal commendation. The professors and students of Fairfield College attended the meeting throughout. Quite a number of students responded to the gospel invitations, and two of the professors were immersed, who had formerly been under Pedo-Baptist instruction. President Fowler and Professors Hubbard and Mercer rendered efficient help, as did also the young ministers of the

Bible department of the college.—J. M. Munroe, in Oracle.

I have had some experience as a bishop, and years of observation, and in every case of large gatherings to the church where the means used were the "winning manners" of the evangelist there was entailed upon the elders a world of trouble and a season of discouragement and spiritual depression and often desolation was sure to follow. Most of the converts (?) soon fell by the way or found another preacher with "winning manners" and followed him. But in all cases where the preacher took the direction of argument and doctrinal teaching, the additions were permanent and "were taught of God" before they came into the church.—J. A. C. Dolson, in Standard.

It requires neither heavenly grace nor wisdom to qualify one for captious opposition and fault-finding. It is only needful that there should be present envy, jealousy and pride of heart, with ambition for notoriety and a low degree of conscientiousness, and you have the conditions for a first-class busybody and disturber of the peace, whose delight will be to snarl at and oppose every enterprise however commendable, both as to design and methods of attainment, provided his own ambitions and aims have not been subserved. One or two such persons in a church or community are a constant menace to its peace and prosperity. Satan can have no more effective agents in hindering the growth of a church in spirituality. Such persons, if members of a church, should be delivered over to Satan, whose they are and whom they serve.—Christian Oracle.

Naaman was commanded to dip seven times in the Jordan that he might be healed of his leprosy. He would not be healed without this. The promise to him was when he had dipped seven times he should be healed. The virtue or power to heal was not in the water, yet who dare say he would have been healed if he had not dipped himself. The promise is to him who believeth and is baptized. The virtue to heal is not in the water but in the blood of Christ, for without the shedding of blood there is no remission. Yet obedience is required. God fixed the conditions and who dare alter them? If Naaman had substituted the waters of Abana and Pharpar, he would have been looking to the water and his own works to cure him of the leprosy. So when we substitute our own ways and wisdom for the way and wisdom of the Lord we are trying to go to heaven without the Lord. Better to humble ourselves like Naaman and do just what the Lord commands.—Gospel Advocate.

On last Thursday evening in this city at the Auditorium was a brilliant assemblage of wealthy and fashionable folk drawn together ostensibly "for sweet charity's sake" under the taking designation of a "charity ball." The daily press gave fascinating descriptions of the rich toilets worn by the ladies and of the bewitching and bewildering scene which the hundreds of dancers presented as they "tripped the light fantastic toe." But to speak of such a gathering as having assembled in the interests of charity would be a misnomer. Those who were present were there for the sake of the means or gratifying their carnal tastes and desires and not that they cared for the poor. It was a plutocratic saturnalia as far removed in spirit and aim from charity as night is from day.

however the net proceeds may have been appropriated. The Apostle Paul, in his Second Corinthian Epistle, gives an example, in the Christians of Macedonia, of the unselfish spirit in which the offerings for charity's sake should be made, when from their deep poverty they gave beyond their ability for aiding the poor among the saints at Jerusalem.—Christian Oracle.

THE GREAT MEETING AT HUTCHINSON, KANSAS.

Our meeting, conducted by Bro. J. V. Urdike and Bro. Easton as leader of the singing, closed last night, Dec. 22, with 381 accessions. Of these 270 were by confession and baptism and 114 from other churches. The meeting was in progress thirty-seven 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 features of Bro. Urdike's method:—

1. He appealed constantly to the Bible as the Word of God and the only source of authority in religious matters.
2. He maintained with great power the divinity and Messiahship of Jesus, and made this prominent as the divine creed and only sure foundation.
3. He insisted on complete and immediate obedience to the commands of the gospel.
4. He presented Apostolic conversion as taught in the book of Acts, and tore away with an unsparring hand the theological superstitions and practices which hide the simplicity of the Gospel of Christ.
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 life.
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 the heart and conscience.
9. He proceeded on the belief that God is willing to do His part and that we must do ours; hence he demanded the co-operation of the church, that a large place should be provided for the multitudes who came to hear, and his manner 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 from the presence of the Lord, and these faithful servants of God will always have a warm place in all our hearts.—H. W. Everest, in Standard.

DON'T MISS IT.

A new and attractive publication containing many useful, interesting and instructive features has just been issued by T. Milburn & Co., of Toronto, under the title of the BURDOCK BLOOD BITTERS ALMANAC FOR 1891. It is now in the hands of druggists and merchants for free distribution, and we would advise our readers to secure a copy before the supply is exhausted.

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. "HYGIEA OFFICE," New York.



Small text advertisement for epilepsy treatment, mentioning a cure and contact information.

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.

N.B.—This treatment is not a snuff 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. Dixon & Son, 303 West King Street, Toronto, Canada.—Ter into Globe.

Sufferers from Catarrhal troubles should carefully read the above.

The Wonderful Springs — AT — FAIR HAVEN, MO.

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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 rate, and where the moral atmosphere 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 Fair Haven can be obtained, either in person or by letter, by application to THE FAIR HAVEN AGENCY, 55 Yonge St. Arcade, Toronto, Ont.

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DEAR SIR—I have tried your B.L.B. with great success for constipation and pain in my bowels. The second dose made me over so much better. My bowels now move freely and the pain in my head has left me, and to every body with the same disease I recommend B.L.B.
JESSE F. WILLIAMS,
441 BAY ST., Toronto.



Small text advertisement for constipation treatment, mentioning a cure and contact information.

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TORONTO, FEBRUARY 25th, 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 Ontario the supply of preachers is not at present equal to the demand. We find that the churches desire good men, of good ability, and of good education; they feel the need of able ministers of the New Testament. The churches too are willing to contribute to the support of such men, though few of them are able to pay large salaries. And the problem before them would seem to be how to get first class preachers for moderate salaries. Does any one think it impossible to solve such a problem? We think it is not. It should not be so. Why should it be thought a thing incredible that earnest and able men who know the truth and love the truth should devote themselves to its propagation even though they should have to live on meagre salaries? Let us have faith in the men of our own generation and believe that in our day as in former days there are those who are 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 Gospel? We do not hesitate to do so. We 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 engage in the work of proclaiming the Gospel pure and simple as was done by the Apostles.

In the matter of compensation we believe the churches are disposed to deal fairly and as generously as possible with the preachers, and we think the attitude of the preacher should be not to get all he can, but to do with as little as possible. In the present emergency when preachers are in such great demand, and so many of the churches that need and want preachers are not strong financially, the preachers should do all in their power to adapt themselves to the circumstances and meet the churches half way or more than half way if necessary. No good cause was ever built up without self-sacrifice; no religious movement ever became victorious without self-denial on the part of its preachers. Our fathers in their day endured much for the cause, why should we not imitate their faith and emulate their labors? That the Lord hath need of us in this country we heartily believe; that He will use us if we are willing to work we do not doubt. But He can do without us and can raise up others to do His work if we refuse to labor in His vineyard. Let us work while it is called to-day.

Strong Talk.

Rev. T. Do Witt Talmage, in an address to saloon-keepers, closes with this strong paragraph: "I tell you plainly that you will meet your customers one day when there will be no counter between you. When your work is done on earth, and you enter the reward of your business, all the souls of the men whom you have destroyed will crowd around you, and pour their bitterness in your cup. They will show you their wounds, and say, '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 amite 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, 'Woe to him that giveth his neighbor drink!'"—*Canadian Nation*.

The *Canadian Nation* very properly styles those words of Dr. Talmage strong talk. It is strong, no doubt of that, but is it wise? It is not wise, and the sooner advocates of prohibition cease uttering or commending such talk, the better it will be for the cause. One would think that a man of Dr. Talmage's position would have found out before this that the saloon-keepers are not the only parties responsible for the evils of the liquor traffic. Are they more responsible than the Government that grants them license to sell their neighbor drink? Is their responsibility as great as that of the Government? Are they more responsible than the people who elect and support the Government that grants them license? Are they as responsible? Is it not plain that the chief responsibility rests upon the people, a less responsibility upon the Government, and a still less upon the saloon-keepers? Most assuredly it is. Let all friends of prohibition turn their guns upon the people who license men to make and to sell that which is so destructive to the bodies and souls of a vast multitude of our fellow creatures.

Petitions for Prohibition.

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 seeking to further every movement that may hasten the day when the Dominion will no longer be cursed by the liquor traffic, but we do not think that the present effort will amount to much. One thing that will be an objection to it is that it is under the auspices of two of the religious denominations of the country—the Presbyterian and the Methodist. By what authority, it may be asked, do they take it upon themselves to inaugurate such a movement? If they desire the co-operation of other religious bodies, why did they not consult them before the scheme was launched? Moreover such petitions, if they are presented at all, should come from the people of Canada as such, and not from the members of the different denominations as such. We do not vote for members of Parliament in our capacity as members of religious bodies, but in our capacity as citizens, and so if we approach our servants, the Parliament, by petition, we should do so as citizens. This tugging in of religion where it does not belong is not much use and is sometimes odious. The Parliament of Canada has no right to act upon the petition of church members, but upon the petition of electors. The right time to petition Parliament is when a general election is being held.

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 party to which they belong, and may not help much, if at all, the cause of prohibition. We have heard that some Conservative prohibitionists are declining to sign the petitions on the ground that if they are largely signed they may embarrass Sir John Macdonald.

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 many earnest friends of the cause. Why was the Scott Act repealed so generally where it had been carried by large majorities? Because so many of its professed friends had not moral courage enough to aid in its enforcement. Temperance people must recognize sooner or later that it is not sufficient that a majority of the electors should be persuaded to vote for prohibition; they must learn that a majority of the people must be ready to assist in enforcing the law when enacted. For our own part we do not know that the country is prepared to enforce a prohibitory law. We rather doubt it. We are inclined to think that the moral fibre of the community requires to be strengthened considerably 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 been much experimenting and so much failure and disappointment in connection with temperance work in this country, that many, we believe, are losing confidence in the wisdom and political sagacity of temperance leaders, and are becoming cautious in the matter of committing themselves to now projects proposed by them. There is great need of politicians, in the good sense, in the councils of prohibitionists; practical men who know the country and know the times, who will not recommend such schemes, as being visionary and impracticable, will serve rather to waste the energies and the means of the friends of the cause than to further the end in view. It must be confessed that some, at least, of those who have hitherto posed as leaders have had barely ability enough to manage a temperance lodge, and have been conspicuously out of their spheres in the chief places in the temperance army.

What we think the churches as such should do is, in the first place, frequently, faithfully, earnestly, yes, tenderly, to press upon the attention of the people the scriptural teaching in regard to the great evil of drunkenness and the dreadful doom of the drunkard, and, in the second place, to be very assiduous in keeping before Christians in particular, and all men in general, the high and noble quality of moral courage, so that when we secure a prohibitory law, we shall not again be put to shame, as we have been by the Scott Act, and be compelled to confess that though a majority of the electors voted for prohibition, there is not enough of loyalty to conviction and manly courage to enforce the law, albeit ever since the country was settled by the whites the voice of the preacher has been heard in the land, and the Bible has been opened and expounded before the people, and they urged to make it the practical, every day guide of their lives.

What we think the electors as such should do—those who favor prohibition, of course, we mean—is to use their influence energetically in the caucuses and conventions of their respective parties and do everything in their power to secure the nomination of prohibitionists. Then if the country be ripe for prohibition, the great majority of the candidates of both parties will be prohibitionists, and as a consequence the majority of elected members will be prohibitionists, and no difficulty will be experienced in passing a prohibitory law. We think if such a course would not succeed it would be good evidence that the country is not ripe for prohibition, 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, Woodstock, Rural Dean Wade, of the Church of England, invited Dr. McMullen, ex-Moderator of the Presbyterian church, to preach, and to commune. The incident gave rise to a vast amount of gratulation and congratulation on the part of many secular and religious papers. The *Canadian Churchman* (High church), however, in no uncertain tones, squarely took issue with those who applauded the course of Mr. Wade, and sharply criticized him, pointing out that he had deliberately violated one of the laws of the church, and broken his ordination vow, and even went so far as to intimate that it would be better for those ministers who do not see fit to observe the regulations of the church to cease to exercise the functions of ministers. Thereupon a chorus of religious papers, aided by secular journals, raised the cry of bigotry, narrowness, etc., against the *Churchman*. An instructive sight it is, too. Mr. Wade solemnly pledged himself, at his ordination, to observe the laws of the Church of England; on Christmas Day he unquestionably violated his obligation; the *Churchman* points out the fact and rebukes the offender, while religious papers pat him on the back, and tell him what a noble Christian he is. Surely we have fallen upon curious times. It is a time to quote the words of the prophet: "Woe unto them that call evil good, and good evil."

We are not discussing the question whether it is right, or Christian, or charitable, or wrong, or bigoted, or narrow, for the Church of England to have such a rule as that violated by Mr. Wade. We simply point out what is the fact, that there is such a rule, that Mr. Wade deliberately and flagrant 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 glorifying a man who lightly tramples under foot that which he solemnly swore to uphold? There is abundant need for a thorough ventilation of the corrupting effects of what there is reason to fear is so common in Church and State, viz., the thoughtless making and the thoughtless breaking of vows.

We have been intending to remind our readers to exercise their privilege in regard to the "Critic's Corner." Bro. Sheppard will be happy to receive and to answer hard questions pertaining to Bible matters. None need hesitate to apply to him. What is a difficulty to one may be a difficulty to many.

Bro. Joseph Franklin began a series of special services in Hamilton, Jan. 11th. The writer had the pleasure of meeting him and his wife, and of listening to him preach on the evening of the 16th.

The annual meeting of the Canadian Press Association will be held in Toronto on Friday and Saturday, February 13, 14, next. The circular announcing the meeting says it is likely to be the most interesting gathering of newspaper men ever held in Toronto. A reception at Government House and a banquet are among the attractions of the occasion.

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 asked 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 lover of a fine plant or garden can afford to be without a copy. It is an elegant book over 100 pages 8 1/2 x 10 1/2 inches, beautiful colored illustrations of Sunrises, Amaranthus, Hydrangea and Potatoes. Instructions for planting, cultivating, etc. Full list of everything that can be desired in the way of Vegetable and Flower Seeds, Plants, Bulbs, etc. Also full particulars regarding the cash prizes of \$1,000 and \$200. The novelties have been tested and found worthy of cultivation. We hope it will be our good luck to see the Nellie Lewis Caration and taste the Grand Rapids Lettuce. It costs nothing because the 10 cents you send for it can be deducted from the first order forwarded. We advise our friends to secure a copy of James Vick, Seedsman, Rochester, N. Y.

Church News.

MARSHVILLE.—Bro. Bronnstuhl 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 Wednesday. S. WOOLNER.

ERIN VILLAGE.—Bro. E. Sheppard began special services at this place January 10. At this writing the meetings are growing well in interest and attendance.

GRAND VALLEY AND MARSHVILLE.—We 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 Bro. W. and the churches will have a happy and successful year of work together.

EVERTON.—Upon invitation, I visited the churches at Grand Valley and Marshville last Lord's day; I spoke in morning at Grand Valley, and in the afternoon and evening at Marshville. At the latter place, at the afternoon meeting, there was one confession. Also, since last report, there has been one confession and baptism at Everton, the man coming all the way from Elora to obey his Master. J. A. BRENNERSUNT. 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 extravagant 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 emphasis in teaching, in 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?

John Wesley in this respect. He, in his own life, realized New Testament Christianity. He had no estate 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.

B. B. TYLER. 225, Central Park, West. An opera glass—The one taken between the acts.

Our Business

Ever since undertaking the printing of a paper and the opening of a book business in Toronto, we have felt that press of work did not permit of us 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 the city, another was neglected. Again we never felt, until we visited Cincinnati last week, that we were in a position to supply the growing demand for books.

What do I Owe You? People are continually writing us asking when their subscription expired. This is because we have no printed mailing list.

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 Yonge Streets.

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

NO EXTRA COST FOR DUTY.

All Books published by the Disciples will be delivered to any address in the Dominion of Canada at standard catalog prices, without any additional cost for duty.

The Evangelist Publishing Co., feeling that great good can be accomplished by extensively circulating our literature in Canada, have completed such arrangements with the Standard Publishing Co. as to enable them to remove this great obstacle in the way of Canadian purchasers.

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LIST OF TRACTS.

Table with 3 columns: Title, Per copy, Per doz. Includes items like 'True Basis of Christian Union', 'Our Position', 'Why am I a Christian', etc.

Orders must be accompanied by price. ADDRESS ALL ORDERS TO THE EVANGELIST PUBLISHING COMPANY, 55 YONGE STREET, TORONTO.

Vertical text on the right side: 'I have attended average attend and the number is sixty. The quarter among an open meet which has been others to (al) and also en greater acti collection fr \$4.01. W prospectus work wo \$1.01. W. Stealer, visitio

The Critic's Corner.

Arrangements have been made for the under-
signed to occupy a small space in each issue of
the CANADIAN EVANGELIST, in criticism upon
important and difficult passages of the Word of
God, and he will be pleased to receive any sug-
gestions or queries in regard to such from any
of its readers, with the understanding, how-
ever, that only such questions as relate to what
is practical and useful will receive attention,
and that subjects of mere speculation or illi-
citerity will be discarded. E. STURRANT,
Walkerton P. O., Bruce Co.

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

It is not very easy to give a satisfac-
tory answer to the above question.
The writer has read several exegeti-
cal attempts to make its meaning con-
sistent 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
this rather difficult passage with the
assurance that he is right, but only to
offer what appears to him to be a pro-
bable solution. Those who advocate a
post-mortem Gospel, i.e., that the Gos-
pel is preached to departed spirits in
Hades, have a ready application of
these words, but the just objection to
this view is that their faith in a post-
mortem gospel is wholly untenable.

How will this do? The Apostle
has just been referring to the antedol-
uvians. Noah preached for a length of
time to those that were drowned. Al-
though 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 drown-
ed in the flood were lost spiritually?
That not one of those who had pre-
viously run to "excess of riot" re-
pented 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."
E. S.

Woman's Work.

Conducted by Mrs. S. M. Brown and Miss Jessie
H. Agnew. Everything intended for this column
should be sent to Mrs. S. M. Brown, Ridgeway,
Ont.

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 lot;
I would not, if I might;
- Oh! how for me, My God,

Children's Work.

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

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;
Building in Japan as well,
Oh, what stories we could tell!
Building on dark Africa's shore,
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 see,
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-
GELIST. 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 disap-
pointed 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-
one members and meet every two weeks.
Our fees for the past year have
amounted to \$4.50. On the evening of
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 ere long.

BERTIE STURRANT, Secretary.

DEAR MRS. LEDIARD,—Our present
"The Cheerful Givers"
meeting. Our
been thirty-six,
roll at present
collection for the
\$2.52. We gave
on 11th December,
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the future. Our
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main,
Suzie, Secretary.
31, 1890

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Suzie, Secretary.
31, 1890

The question has been asked, Should
the money raised by the bands be sent
in altogether at the end of the year or
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 Jonny Fleming, Kilmayth,
by the first of May. J. E. L.

The Tree and the Post.

BY EMILY TOLMAN.

"I think any one can be just as
good without being a Christian," said
Harry Wood, with a confident air.
"Ther'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
rest of you?"

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

"Do you think he meant anything
by it?" asked Uncle Harvey.

"Oh, yes! he meant it. He'll try
to be good, I suppose; but Tom's
good enough for me just as he is," and
Harry walked off whistling a lively air.

"Do you remember when this maple
was set out, Harry?" asked his
uncle the next day, as they stood in
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
ten years ago; for I was five then, and
now I'm fifteen."

"I remember it quite 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 it to a stake to
straighten it. It is a pretty good tree
now."

"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," con-
tinued 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 happens 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 nice-
ly painted. In fact it looked much
better than the tree. I told your
father so, but he only said: 'Wait
awhile.' I've waited ten years. There's
the slender, awkward sapling that we
all laughed at, and here's the reliable,
handsome 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,
ten years ago, the difference being in
favor of the post. They were planted
in the same soil, only a few feet apart.
Yet one has grown larger and more
beautiful year by year; the other,
after remaining outwardly about the
same for years, now begins to show
signs of weakness and decay."

"One had life, and the other did
not," said Harry. "A thing must
have life in order to grow."

"Do you think your father will
make the new hitching-post out of the
maple-tree, Harry?"

"Why, of course not, uncle. He
wouldn't cut down that tree for any-
thing."

"But he needs a new post."
"O! he can get plenty of posts,
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 Christ, 'In me ye
have life,' and he said, 'You can
make a post out of a tree, but you can
never make a tree out of a post.'
Suppose you give John and Tom ten
years before you decide which is the
better fellow."—Sunday School Times.

Literary Notes.

"Mrs. Ben-Hur's" new book. A
brilliantly told story of travels in the
lands where "Ben-Hur" lived, by the
wife of the author of "Ben-Hur," is
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nominal—only 50 cents, plus 12 cents
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132 pages, of popular and standard
books, may be had free, by addressing
the publisher, John B. Alden, 303
Pearl St., New York.

Obituaries.

McMILLAN.—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.—Lewie Fowler, eight
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 develop-
ment. By constant attention they
succeeded in mastering the pneumonia,
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 heaven 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. MORRIS.
—Christian Evangelist.

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ters for its wonderful blood purifying,
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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.—Haverly.

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
balance, all the trials, toils and suffer-
ings of His life; never, never can we
know the immeasurable extent of His
love. But these things we cannot do.
None but the omniscient God knows
what He left, or what He suffered;
none but the omniscient God, therefore,
knows the extent of His love.—Edward
Payson, D. D.

NOTICE OF DISSOLUTION OF PARTNERSHIP

Notice is herewith given that the partnership
hitherto existing between Jacob B. Young and
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of Toronto, Ontario, carrying on business under
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Foreign Missions.

Official News from the Foreign Society.

The March Offering for Foreign Missions.

The first Lord's day in March is the day suggested for an offering in every church for Foreign Missions. Many churches prefer another day. There is no objection to this provided the offering is made some day in the year. If the offering is made on the day suggested it is now high time that preparation was being made for it. If no preparation is made, the amount contributed by any congregation will be small. Special attention is invited to the following recommendations adopted by the Louisville Convention in 1889 —

- 1. That there be one offering during the year.
2. That the time be the first Lord's day in March.
3. That the preacher and official board of each congregation decide, before the time, on the minimum amount that, in their judgment, such congregation ought to offer to the Lord.
4. That a careful canvass of the congregation be made for cash offerings, or subscriptions payable within thirty days.
5. That we make these recommendations, urging that there be full preparation of prayer and instruction before the offerings, and that the congregations rely no longer upon impromptu basket collections only.

The preacher and officers are asked to decide in advance the least, in their judgment, the congregation is willing to offer to the Lord. This means system. Hitherto the congregations gave as they felt disposed and were satisfied with the amount received, no matter how insignificant it was. The Society asks that a careful canvass of the congregation be made for cash offerings or subscription, payable within thirty days. An impromptu basket collection will not suffice. One preacher in Chicago tried this plan. The first man he asked gave him more than the whole congregation gave the year before. Hundreds of churches could double or quadruple their offerings if they would adopt this suggestion. And to all the Society urged that there be full preparation of prayer and instructions before the offerings. The work of missions is not a fad or a by-play; it is the chief work of the church. The whole congregation needs to be apprized of their duty. If these recommendations are heeded the offerings will be much larger than those of last year.

This year the Society asks for \$100,000. This is not too large a sum to ask from a people nearly a million strong. But let it be borne in mind that it is twice as much as was contributed last year. If this amount is to be raised hundreds of churches that gave nothing last year must give something this, and hundreds that gave something last year must double their offerings this. Any one who will take the pains to examine the receipts for the last year as given in the Annual Report will see that this can easily be done.

The last command of our risen Lord has not yet been obeyed. His followers have not gone into all the world and preached the gospel to the whole creation. Two-thirds of the race have never heard the glad tidings of great joy. How can they hear with out the preacher? And how can men preach except they be sent? From every field the cry comes up for reinforcement. God has put it into our power to answer that earnest cry. May He give us grace and wisdom to do it.

A. McLEAN, Cor. Sec. Cincinnati, O. Box 750

The Executive Committee met in regular session January 17, 1891, in Room 55, Johnston Building, Cincinnati, Ohio. Devotional exercises were conducted by P. T. Kilgour.

FINANCES — The receipts for the month amounted to \$2,362.05, the disbursements to \$4,686.29. It will be seen that the income is much less than the expenditure. At this season of the year no new financial obligations are incurred, except such as are absolutely necessary. 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.—G. N. Shishmanian writes: "Late in the season as it is, the cholera is still carrying away its victims in Mesopotamia, Syria and Cilicia. The newspapers show that, while the deaths are not so numerous as they were a few weeks ago, new places are attacked and communications are interrupted by the quarantine regulations. The difficulties caused by the Armenian uprising are not yet settled, and hundreds of Armenians are cast into prison on mere suspicion. The leading Armenians in this city presented an address to the Sultan, expressing their loyalty to him, and assuring him that they were not in sympathy with the insignificant band of secret societies. We were glad to have Consul General Z. T. Swoney back in his office once more. He was at our chapel last Lord's day and spoke to us a few words of cheer and encouragement, which were greatly appreciated. Our Sevastopol brethren are rejoicing at their success in having an abundant supply of running water on their lot. They have now 160 children in their school."

India.—Dr. C. S. Durand reports: "The work is progressing finely. I expect to open a dispensary in Huda very soon, as soon as I can get an assistant. I am corresponding with some persons from among whom I think I can select a suitable man. I fully expect my medical work to pay its own way. A lady is coming at once from Australia to assist Miss Robinson. She is probably on the way now." This is a part of the result of the visit and labor of G. L. Wharton over one year ago. G. W. Jackson says: "Dr. Merrill has paid two visits here and treated some difficult cases. This gave me a long-sought opportunity to visit two important but distant native states, Lormi and Pandaria. The Doctor's visit placed us in a difficulty, for on hearing the patients were being treated here, quite a number of people have come. As the quickest way out of this difficulty we have asked the Doctor to come and stay here for the present. I fear she can not well be spared from Bilaspur. If she should come to stay for a time I shall take the chance of seeing Kawardha. In fact I hope to keep up a quarterly visit to these three places—Lormi, Pandaria, and Kawardha, so that the seed sown may be tended." A score of missionaries are needed in India.

Japan.—Miss Harrison asks for a young lady to assist in the work. "Please send some well educated, consecrated woman soon. It is a splendid opening to be associated with the flower of Japanese girlhood. A refined woman with good solid qualifications may be able to get for us some of the finest workers in Japan. Most of the girls speak English, but it would be better for the lady to come as soon as possible so as to learn something of

the customs and language before entering on the work. Do not fail to send some one."

China.—The missionaries in this field urge that one man may be sent out at once. This appeal is made in view of the pressing needs of the work at Wuhnsard, Shanghai. This mission 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 distance of each other. James Ware writes: "We have abundant cause for thanksgiving to God for the way in which He has blessed our Shanghai work. One of the inquiries is a man whose whole family have embraced Catholicism. He 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 said: 'Teacher, now I see the great wickedness of worshipping a sinful man like myself. The priest is himself a sinner; 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 have the pleasure of reporting another baptism; that of a young man whom I baptized this morning. I trust that he may prove a very earnest Christian. My school teacher at Luho wishes to become a Christian, he 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 to face scorn and ridicule." Where conversion means social ostracism, and in many instances financial ruin, it is not strange that some should shrink back and refuse to confess with their mouths what they believe with their hearts. Under the preaching of our Lord, there were those who believed but would not confess lest they should be put out of the synagogue.

Every letter from the field contains an earnest appeal for more workers. In India there are three men, and they 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 men ten years from now. If modern skepticism is allowed to preempt 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 earnest appeals of the missionaries can not be answered unless the churches contribute more generously than they have ever done. The society asks for a hundred thousand dollars this year. This is a mere pittance for a great people to raise for a great cause like this. We could raise a million, and then not give as the Lord has prospered us. It was once pleaded as an excuse for our small performances that we were poor. That excuse can be made no longer. We are not poor; we are strong and rich, the plea of poverty is a poor plea. The churches are asked to give an offering on the first Lord's day in March. The offering made on that day ought to aggregate not less than \$75,000. That is the least that a people nearly a million strong should give for the support of the work in the regions beyond. The growth in liberality ought to be by leaps and bounds and not by the slight and almost imperceptible advance of past years. A. McLEAN, Cor. Sec., P.O. Box 750 Cincinnati, O

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