

The Canadian Evangelist.

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

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THE Canadian Evangelist

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

Selections.

What the Greeks Understand Baptism to Mean.

BY W. SUMPTER.

THEIR NEWSPAPERS.

A modern Greek writer on natural philosophy repeatedly employs the word. In explaining the method of determining specific gravity, he says: "We first weigh the body, then immerse it in water, and then weigh it, thus suspended by a cord. *Minerra*, an Athenian newspaper in explaining the explosive gun-cotton, which caused such a noise in the world, thirty years ago, says: "Common cotton, well cleansed is taken, which being immersed (*baptizomenon*) for about half a minute in strong nitric acid, etc. Cerasus, the most learned of modern Greek writers, says: Righteousness forbids a man to dip (*baptizo*) his pen in the filth of flattery. The *Age*, another Athenian newspaper, says: The papists vorily believe that they are being saved by sprinkling (*ratizomenoi*) and not by being baptized. (*baptizomenoi*.)

NATIVE GREEK LEXICOGRAPHERS.

Prof. Sophocles, a native Greek, who long filled the chair of Greek in Harvard University, published a lexicon of the Roman and Byzantine periods, extending from B.C. 140 to A.D. 1100 in which he defines *baptizo* "to dip, to immerse, to sink." On the New Testament meaning of the word, he remarks, "There is no evidence that Luke and Paul and other writers of the New Testament put upon this verb meanings not recognized by the Greeks."

TESTIMONY OF GREEK NATIVES.

The Bishop of Cyclados says: "The world *baptizo* explained, means a veritable dipping, and in fact, a perfect dipping. An object is baptized when it is completely covered. This is a proper explanation of the word *baptizo*."

Bishop Platon, of Moscow, in a work called "The Present State of the Greek Church," Edinburgh, 1814, it is understood by the people who says: "The Greeks and Russians always use the true immersion."

Alex. de Stourdza, Russian State Counsellor, says: "The church of the West has then departed from the example of Jesus Christ, and has

obliterated the whole sublimity of the exterior sign; in short, she commits an awful abuse of words and of ideas in practising baptism by aspersion; the very term being in itself a derisive contradiction. The verb *baptizo* (*immergo*) has in fact but one sole acceptation. It signifies literally and always to plunge. Baptism and immersion are therefore, identical, and to say baptism by aspersion is as if one should say immersion by aspersion, or any other absurdity of the same nature." (Coul. sur. La. Doc. et L'esprit, p. 87.)

Prof. Timayenis, a native Greek of the Hellenic Institute, of New York, in a lecture at Chataqua in 1881, speaking of the Greek religion said: "The Greeks baptizo of course they baptizo in the real way. The Greek word *baptizo* means nothing but immersion. In the Greek language we have a different word for sprinkle. When you put a piece of wood in the water, and cover it entirely, you baptizo; you do what is expressed by the Greek word *baptizo*. I am ready to discuss this with any divine, about the Greek word. Sprinkling is not what the Bible teaches; that is a fact you may depend upon."

Dr. A. Diomedes Kyriasko, of the University of Athens, Greece, writes to the Editor of the *Evangelist*, Va., as follows:

ATHENS, Aug., 1890.

Dear Sir,—The verb *baptizo*, in the Greek language never has the meaning of to pour or to sprinkle, but invariably to dip. In the Greek church, both in its earliest times and in our day, to baptizo has meant to dip.

"I asked the professor in the University of Athens," says Dr. W. D. Powell, who has spent some time in that city, "what the word *baptizo* meant in Latin; they answered *submergere*. I enquired what it meant in Spanish, they said immersion."

An intelligent Greek said: "Don't ask me; ask any common laborer you meet on the street and he will tell you. So I asked the waiter at the hotel; he replied it means to put under the water, and to take out of the water."

Hence it is that among Greek speaking people we find only immersion practised for baptism. The Southern Presbyterians of the United States have founded three churches in Greece, and all three practise immersion. Dr. W. D. Powell, of Mexico, recently wrote from Athens: "I found that all churches in Greece—the Presbyterians included—are compelled to immerse candidates for baptism, for, as one of the professors remarked, the commonest day-laborer understands nothing else for *baptizo* but immersion." The same authority says that once they (the Presbyterians) sprinkled some children and it created such a scandal that it came near breaking up the church, and they were compelled to have baptisteries made. So much for the meaning of the word as

spoken and written in the language in which the New Testament was written.—*Christian Oracle*.

Order your Sunday school supplies from us at once

The Angel of Patience.

[A free paraphrase of the German.]

To weary hearts, to mourning homes,
God's meekest angel gently comes;
No power has he to banish pain
Or give us back our lost again;
And yet in tender love, our dear
And Heavenly Father sends him here.

There's a quiet in that angel's glance,
There's rest in his still countenance!
He mocks no grief with idle cheer,
Nor wounds with words the mourner's ear,
But ill and woes he may not cure
He kindly trains us to endure.

Angel of patience I sent to calm
Our feverish brows with cooling palm,
To lay the storms of hope and fear,
And recognize life's smile and tear;
The throbs of wounded pride to still,
And make our own our Father's will!

O thou who mournest on thy way,
With longings for the close of day;
He walks with thee, that angel kind,
And gently whispers, "Be resigned;
Bear up, bear on, the end shall toll
The dear Lord ordereth all things
well!" J. G. WHITTIER.

"Come Home."

The following letter, sent to us for publication, will touch every parental heart. If the "dear boy" should by chance read it, we beseech him for his own sake, to read it to his parents, and to let them know anything of the whereabouts of their wandering boys, they will communicate at once with the distressed parents. Alas! how many wandering boys there are whose parents sit in desolate homes waiting and watching for their return! Perhaps some of them may chance to see this letter and be reminded by it of their own home and the sad hearts there, and be led to say with the prodigal of old: "I will arise and go to my father!"

To FRANKS H. GEORGE, of BRUMLEY, Mo.

Our Dear Boy,—You are gone, and we know not where. We are in great distress about it and can neither eat nor sleep; if we chance to fall asleep for a few minutes we are searching for you in our dreams. It seems we cannot bear this anxiety much longer. Oh, that we could see your dear face again; you don't know how dear you are to us. It seems hard indeed to think that the only child we had with us is a lone wanderer among strangers with no one to care for him or let us know if anything should befall him. If you chance to see this, write us immediately. You need not fear we will try to bring you back against your will, but we greatly desire your presence with us; it is a sad home to us now. We are spending time and money and using every means we can to hear from you. We have always intended to give you a good education; come home and we will do all we can for your comfort and satisfaction. If you come, write before you start and write on the road. If you need money let us know and we will send it.

From your loving but distressed parents, BRYANT and SARAH K. GEORGE.

Brumley, Mo.
(All papers please copy.)

One of the sweetest passages in the Bible is this: "Underneath are the everlasting arms." What a vivid idea it gives of the Divine support. God knows our feebleness. He remembers that we are dust.

Gambling.

Chief of Police McLaughery, of Chicago, gives it as his opinion that the causes of the increase of crime are criminal parentage and association, parental neglect, idleness, intemperance and gambling. It is generally supposed that this last mentioned vice leads more boys astray than any other. The gambler's school is open at all hours and on nearly every street corner. The bootblacks and news-boys of Des Moines, many of them, match pennies when trade is dull, losing and winning with the fortitude of veteran gamblers. The chief says that the most dangerous phase of this is that which it conducted at home, or at clubs, for money or prizes, for if respectability endorses getting something for nothing, the result can only be damaging to the children who witness these things. There should be an effort made by all who are striving to hold up the standard of good citizenship, to lead men and women to a better way of thinking. While as an amusement it might not seem objectionable, yet constant card playing very ill fits a person for that intellectual and heart culture that should be striven for in this world, which ought to grow better instead of worse. It would seem that a life should be lifted up and ennobled, rather than chained to habits, that, when old age comes on, give no happy thoughts of a life spent in exalting pursuits.—*Mail-Times*.

our Saturday evening paper, the *Mail-Times*. When papers of this kind, which are supposed to wink at indulgencies of this nature, as their columns are full of accounts of progressive euchre, high five, czech clubs, etc., take such a stand, is it not time for Christian people to stop and see where the encouragement of this kind of amusement is leading them? We now it is claimed that our young people, unless they play at cards or dance, are not invited into society. But better never see or know fashionable society than to be a partner of and one eventually cursed by its sins.

If a party of friends are invited to spend a social evening almost invariably some one proposes a game of cards. Then comes the crisis of temptation. Then the royal Christian will be brave and stand up for right. Such an one will be respected all the more for such a stand, even by the habitués of the progressive euchre circles.

Note what the police chief says: "The most dangerous phase of this vice is that which is contracted at home or at clubs, for money or for prizes, for if respectability endorses getting something for nothing, the result can only be damaging to the children who witness these things."

Fathers, mothers, dare you take the responsibility of playing cards before your children? Picture to yourself in after years, your son a confirmed gambler at the court of justice, saying: "My father or my mother taught me how to play, the whole blame is upon them, they are responsible for my downfall. Curse them!"

Some of you may say, "Well, I am safe. I have no sons and I'm not afraid of my daughters ever becoming gamblers." Yes, but whom do you intend your daughters to marry?

No one believes that the social na-

ture of man should be cultivated more than we, but in selecting our social amusements let us choose nothing that will tend to debase us or that may in after years grow to be a habit that cannot be shaken off. But rather let us choose something that will at least tend to hold up the standard of manhood and womanhood; if not better still to elevate to a higher plane of usefulness and enjoyment. G. A. J.—*The Christian Worker*.

The Barren Fig-Tree.

In a recent sermon at Oxford, briefly reported in the *Christian World*, Dr. Dallinger dealt as follows with the most difficult of all Christ's Miracles—that of the "Barren Fig-tree."

Why Christ's apparent fierceness? Why curse a tree? Was it to satisfy hunger? The tap-root of the difficulty is that people imagine that gentleness can only be ever gentle—never just. The true gentleness does not neglect justice. Christ's message to man was love, and love is both gentle and just. Christ came to disclose that which nature was unable to disclose. Now, at the close of His earthly mission, one thing He had not taught. He must show that the love of God was a hatred of wrong. The fig tree was to Him a

tree, and to the tree, but through the tree, and done to enlighten the world. It is better to be true to the false than to be false to the true; better to be a noble savage than a false Christian. Christ wanted now to teach judgment—God's hatred of falsehood. It was not man nor the beast of the field, but a useless tree that was made the subject of His lesson. He came not to kill but to make alive. The Infinite Father speaks His tenderest tones to man in the withered leaves of the blighted tree. The time of figs had not come. Why, therefore, was He indignant? Because it seemed to have fruit, yet had none. It invited the hungry traveller, yet reaped the earnest seeker.

Prayer is, in the plan of God, a vital force in the universe,—as truly a force in the moral world as electricity or gravitation is a force in the world of nature. It is, therefore, not enough to say that because our Father knoweth what things we have need of before we ask Him, we shall gain nothing through an attempt to make known to Him our needs and desires. God has chosen to condition certain gifts to us on our request for them, and, unless we pray accordingly, we have no right to expect to receive these gifts. The Son of God while He was Son of man realized the importance of prayer for Himself and for His loved ones, and He enjoined on His disciples the duty and the privilege of prayer. If we would be blessed, we must pray for ourselves. If we would have others blessed, we must pray for them. It is often the case that we can do more for those whom we love by prayer in their behalf, than by any other mode of endeavor. And to know that those who love us are praying in our behalf, is something to be profoundly grateful for. God may honor the prayers for us of those whom we prize but lightly.

What the Disciples in the States are Saying and Doing.

COLLINGS AND CLIPPINGS FROM EXCHANGES.

CHURCH FINANCE

BY L. B. AMES.

"Take thought for things honorable in the sight of all men" (Rom xii 17) - R. V.

THE IMPORTANCE OF CHURCH FINANCE.

This arises from the importance and value of the Church itself. "Christ gave Himself for the Church" It is the "house of God, the pillar and ground of the truth." The Church is the lighthouse of the world. Its Founder and Head designed and organized it to be an helpmeet for Him in the salvation of the world. Hence, when the Church is in prosperity, her cords are lengthened, her stakes are strengthened, and converts are multiplied. Her sons will be as plants grown up in their youth, and her daughters as corner-stones polished after the similitude of a palace. "Who is this that looketh forth as the morning, clear as the sun, fair as the moon, and terrible as an army with banners!" The Church in her primitive purity, unity and consecration, in the day of her espousals, when many, having houses and lands, sold them, and brought the price thereof, and laid it at the apostles' feet.

I. Church Finance a Necessity.

On this earth no society can live and do a great work without finances, revenue, money. It is a stubborn fact, certain as we are born, that the Church and its work cannot be carried on with success and prosperity without an adequate revenue, or a needful supply of money. As a people the Disciples have made commendable efforts to maintain invention. And they have succeeded well. And many efforts have doubtless been made to treat church finances in the same way. But it is a Banquo's ghost that will not down. Without money the work of the church will not be done. The meeting house will not be opened, swept, warmed and lighted; the poor will not be fed, the Gospel will not be proclaimed very much, not many converts will be made, and those brought into the church will not be diligently instructed in the word of righteousness without adequate, systematic pecuniary support.

II. Hence there should be adopted some system or plan by which the needful finances may be regularly and sufficiently supplied to fill the treasury of the church.

THERE ARE SEVERAL PLANS.

The subscription plan, the ad valorem assessment plan, and the weekly contribution plan. I do not insist that God has revealed to us any one of these plans, as the plan by which all our financial work is to be done. Any one of these plans will work well, provided, first, there is a willing mind. Without a willing mind no plan will work well; no plan will work itself. With as much reason we might set a plow in the ground and expect it to run itself and turn over the sod. Take any one of these plans and work it with a hearty good will, using the best business talent of the church, and push it on till every member is giving or paying according to his or her ability, and my word for it, you will soon have money in the treasury and your finances will be all right.

There must be first the willing mind. Whatever plan is adopted, it should as far as possible include and be made to reach every member of the congregation.

(a) All enjoy the benefits of the church,

and all should take a share in its financial support. (b) Thus all will be educated and trained in the grace of paying and giving. (c) In this way more money will be raised, and more easily, than if only a limited number contribute.

III. The respective features and merits of different plans.

1. The weekly contribution plan is found to work better in towns and cities, where money is often changing hands, and every week brings an income of cash receipts to every worker and to every business man. There are some excellent features in this plan. (a) It seems to be scriptural. (See 1 Cor. xvi. 12.) (b) It affords a continual supply of money. (c) It affords every church member an opportunity to give something when he has it in hand, and (d) It cultivates liberality.

2. The ad valorem assessment plan. This will work very nicely where those holding the wealth of the church willingly consent to an arrangement of this kind. There is much in its favor. It proposes equality in giving in proportion to each one's ability. This is an excellent point, and greatly encourages those members whose means are limited. Whereas, to know that a brother in the church worth \$50,000 or \$100,000 is doing no more than I am, and all I have does not exceed \$3,000 or \$5,000, causes me to feel hateful towards him, and makes me give with a grudge, what otherwise I would give or pay gladly.

To carry out the assessment plan, however, will require much caution, prudence and good judgment on the part of the official board, and a good amount of Christian principle, and cheerful liberality on the part of the membership. It is just and right that all should give in proportion to their ability. No reasonable person can object to the one most commonly adopted. It is voluntary. Each member pledges a certain amount for one year, to be paid in quarterly, monthly, or, in some cases, in weekly installments for the support of the Gospel. Three considerations favor this plan. (a) It is the customary plan. (b) It gives each and every member the opportunity to signify what amount he is willing to give. (c) For that amount he gives his pledge, which is virtually a note, and thus the official board of the church knows just about what means they can have at their disposal for the work.

Every church will decide for itself which plan will suit best and work best for that church. But whatever plan is adopted let it be sure to include these particular points:—

(a) Make an ample supply for every object. A sufficient amount should be raised to meet the wants of the different departments of church expenditure.

(b) So arrange your plan as to give every member the opportunity and cause him to feel that it is his privilege and duty to give something. Some one has said that every member of the church should give something, or receive something.

(c) Whatever plan is adopted, and whatever the amount provided for, let some adequate portion be paid at the beginning of each quarter, month or week. This should be pre paid to the church treasurer, and just as promptly paid out to the preacher and for other objects, as occasion may require.

4. The treasurer. Whatever plan of church finance may be adopted, the treasurer holds a very responsible position. Select the best man on the official board for this position. A man of number one business sense. A man who writes well and plainly, level-headed, honest and careful, and one who will take pride in making an accurate and full report of all receipts, and

of all moneys paid out, every quarter, or at least at the end of the fiscal year. Such a full and faithful report, certified to be accurate and correct by competent auditors, gives great satisfaction and inspires the church with confidence, which is worth a great deal.

Let each and every member of the church bring in his or her payments. Use the envelope system for collections. Enclose the sum you intend to pay. Write on the envelope your name, the amount you enclose, and the object for which the sum is given. Bring it with you to the house of God, and when the basket is passed make your contribution in the spirit of a true worshipper. "Bring an offering and come into His courts." The treasurer and the Lord will give you credit for all you do. This should be insisted on, so that no officer of the church will be compelled to take up the unthankful task of canvassing the parish every quarter to dun, dun, dun delinquent members for money. If the church is obliged to employ a collector, then those who are delinquent should pay an additional per cent. sufficient to remunerate him for his time and labor.

(To be continued.)

ENCOURAGEMENT.

Dr. Adam Clarke, the eminent Biblical scholar and commentator, relates that the turning point in his life was a hopeful word spoken by a school teacher. He had been a dull boy. His father had despaired of seeing him become a man of mental power, and he had filled his boy with the same hopelessness. A new teacher, starting a select school, came to the house and asked the father to send him both his boys. "I'll send you my other son, but not Adam," was the reply. "Adam is dull," said the father. "Adam is a dull boy!" said the teacher, as he looked into the boy's bright eyes and laid his hand kindly on his head, "I'll not believe it; he'll be a scholar yet; send him to me and I'll show you that your boy has something in him." It was the first encouraging word young Adam ever had; it was the first time anybody ever believed in him, and the teacher's confidence was like honey to his soul. The boy was sent and from that hour he proved the truth of the teacher's hopeful words. It is the old story over again, if you want the best anyone can do, encourage him. The child at school, the servant in the house, the clerk at his desk, the apprentice in the shop, the laborer on the farm, anybody, everybody old or young, will do more and better work if somebody but believes in him and cheers them on. A large part of the wickedness of the world is the result of sheer despair. A man does not believe he can conquer, even by divine help, or live with any measure of consistency a Christian life. In consequence the effort to do so is paralyzed and protracted by discouragement. The first step toward the kingdom of God on the part of thousands has been taken when they have come to believe that a better life is possible for them. Satan has a cut-throat mortgage on every disheartened person, and no minister of Christ more directly cooperates in the foreclosure of that mortgage than does he whose preaching takes its tone from the Lamentations of Jeremiah. An essential condition of all success in winning souls is a hopeful spirit.

The world needs an increase of no class of people so much as the kind who make it their business to encourage others. The croakers are legion. The prophets of failure abound. The high priests of despair are on every hand. Proclaimers of the gospel of

doubt fill the land. Wanted, an army of men and women, who, like the kindly teacher of Adam Clarke, have a message of faith and hope for their followers; who go through the world like a band of music through the streets of a city, sending out on every side sweet inspiring strains that fill all about them with new strength and courage; who know enough to know that what humanity most needs to promote its onward and upward march is not criticism, condemnation or denunciation but inspiration, encouragement, enheartenment.—George Darsie, in the Guide.

THE WORK IN LOS ANGELES FOR THE YEAR 1891.

The work of the Lord in this City of Angels has been prosperous during the year just ended. The church worshipping on Temple street closed the year with 587 members on the roll. Of these there have been 122 added during the year. There were 36 dismissed by letter, and four passed on to the church above, leaving the number larger by 82 members than at the beginning of the year. About three thousand dollars have been raised and disbursed during the year. In addition to this the Ladies Aid Society has made about six hundred dollars. Every department of church work is growing. The Sunday school is the largest in the history of the church. Our house is too small to accommodate its demands. M. Lane recently organized a Christian Endeavor Society with nearly forty members. In all departments of church work the cause is very prosperous.

During the year the Temple Street church has swarmed twice, and the result is that both of its missions have become churches. The West Mission, under the superintendency of D. A. Central Christian church. It has about ninety members and has purchased a comfortable church house. Its Sunday school is large and flourishing. It occupies a field where, with effort and care, it will be able to build up a strong congregation.

The East Mission, under the direction of B. F. Coulter, has organized into the East Los Angeles Christian church, and begins work with one hundred and thirty members. It has built a neat building, capable of seating four hundred persons. They are doing a good work. They have about doubled their numbers during the past year, and every thing augurs well for another prosperous year. God has abundantly blessed us in our work here. We take courage and push on in the good work. There are eight hundred members affiliated with the churches in Los Angeles. This is more than in any other church on the coast.—A. C. Smither, in the Standard.

The dividing line between the church and the world—where shall it be drawn? This is an old question that seems to be ever new. The question used to concern the individual life of the Christian: In what kinds of business, in what kinds of amusement may a Christian engage without forfeiting fellowship in the church? The question seems now to be taking on another form, in some quarters at least: What kinds of amusements may the church as a church employ as agencies in its work of saving the young? At a recent meeting of the Methodist preachers of New York, Rev. H. W. Knight read a paper in which he advocated the placing of billiard tables, bowling alleys, gymnasiums, etc., in the basements of churches, in order to draw young men into them by means of amusement and that they might be brought under religious influences.

Mr. Knight's views were endorsed by others. Some, however, protested against the scheme. One of these said that "young men can be lured from virtue, but they cannot be wheedled into piety." Another thought a church was no place for a billiard table. The meeting is described as an exciting one, and Mr. Knight's proposition "created a genuine sensation." Without dwelling at length upon the matter, we would say that the question in this form is one that concerns city churches only. There are, of course, no specific statutory enactments in regard to it in the New Testament, but there are certain plain general principles in harmony with which it must be settled, it rightly settled. We may not adopt the distinctive principle of the Jesuits and "do evil that good may come," but are enjoined to "avoid the very appearance of evil." In regard to things which are evil in themselves, and only evil, the principle is explicit: "touch not, taste not, handle not." In regard to things not sinful per se, there can be but one rule, when the abuse of a thing is the rule; and the proper use of it the exception, it must be avoided. Every church in which the question of the use of such agencies as the bowling alley, the billiard table, the gymnasium, is sprung, will have need of all its "consecrated common sense," and its sanctified wisdom, in settling it in harmony with the scriptural principles. For our part we deprecate the raising of this question. There are so many means of drawing and entertaining the young, which are not only not merely harmless but positively beneficial to them intellectually and spiritually, that we consider it a most unjust impeachment of their good sense to assume that they cannot be won to a righteous life except by the use of mere physical pleasures and animal excitement. We fully agree, too, with the sentiment expressed above that "young men can be lured from virtue, but cannot be wheedled into piety."—Christian Evangelist.

High Thinking.

High living often leads to low thinking; and lowly living is often ennobled by the highest thoughts. There is nothing which relieves drudgery more than doing the lowliest tasks from the highest motives. Household service, perhaps, more than any other field of labor, offers incentive to the noblest thinking. Bread-making may seem irksome to you, weary mother, but take comfort, and when you provide your family with sweet, wholesome loaves, try also to plan to satisfy the hunger of the soul, and minister to the craving for the Bread of Life. You do not like to clean lamps. But suppose you let the cheerful performance of this task come to mean one way of letting your light shine, and let your thoughts be, "How can I enlighten those about me?" thereby pointing them to the Light of the World. As you fashion fair garments for your children, think of the enduring garments of graces of character which only a mother's hand may weave into the fabric of their lives, and of the wedding garment which they will need at the marriage of the Lamb. Think of the infinite pains which the Creator has taken with what seems to be insignificant features of the material world, and imitate him in doing the best things perfectly. And let the breath of prayer go up to God with every act, doing all in the name of the Lord Jesus. Thus can you glorify much that is hard and commonplace in your daily duties, and make this life a fit beginning for the life everlasting, where his servants shall serve him, and they shall see his face, and His name shall be in their foreheads.

Contributions.

To Please the Gray-haired Boys.

On New Year's day I was indulging in what I thought was a look back a short way over the years that had gone, but on commencing to call up events that stood out as milestones to mark the way, to my surprise I found I had been looking back just thirty years!

O for one hour of youthful joy, Give back my twentieth spring, I'd rather laugh a bright-haired boy, Than roign a gray-haired king.

Off with the wrinkled spoils of age, Away with learning's crown, Tear out life's wisdom written page And dash its trophies down.

One moment let my life-blood stream From youth's bright fount of flame, Give me one giddy, reeling dream Of life all love and fame.

My guardian angel heard the prayer, And calmly smiling said, "If I but touch thy silvery hair Thy hasty wish has sped.

"But is there nothing in thy track To bid thee fondly stay? Ere the swift seasons hurry back To find the wished-for day."

"Ah truest soul of womankind, Without thee what were life, One gift I cannot leave behind, I'll take my precious wife."

The angel took a sapphire pen And wrote in rainbow dew, "The man would be a boy again, And be a husband too.

"But is there nothing yet unsaid Before the change appears? Remember all their gifts have fled With those receding years."

"Ah yes! I'd not forget My fond paternal joys, I could not bear to leave them all I'll take my girls and boys."

The smiling angel dropped his pen, "Why this will never do, The man would be a boy again, And be a father too."

And so I laughed; my laughter woke The household with its noise, I wrote my dream, when morning broke To please the gray-haired boys.

"That Question."

DEAR BRO. MUNRO,—I see by the last EVANGELIST that you are somewhat anxious to see some replies made to that question propounded by Bro. James Medard. The question is, "In what manner and to what extent may the Disciples of Christ work with the denominations around them?"

"Happy is he that condemneth not himself in that thing which he alloweth" (Rom. xiv. 22). To him that considereth anything a sin to him it is a sin, if he do it. So my real impression is that "That Question" cannot be definitely decided the one way or the other, but let each party decide for himself or herself as in the sight of God. A. BELL.

"The Canadian Evangelist" Premium.

I have been reading the lives of Jesus the Christ and Paul the Apostle, written by Canon Farrar, and wish to say to your readers that I think it an excellent book, and one that should be in the hands of every student of the Bible.

Some have made objections to it, and have said that they would rather trust the records given by the apostles and evangelists. But there are several reasons why we should use and appreciate the book. It does not aim to set aside the Bible narratives, but to collect together the fragments there given us and to help us to understand them.

Many learned and talented men (Canon Farrar included) by visiting the countries in which these lives were spent, making themselves familiar with the very localities referred to, the manners and customs of the people, scenes similar to those described, the history and geography of the country, also the condition of the people morally, physically and religiously, are better able than we to link the threads of the several sketches together and to weave them into connected biographies; and why should not we, instead of tangling those threads and getting them into such hard knots that we could not loose them, avail ourselves of their studies and researches to gain a more perfect knowledge of the earthly life of the most August Being that ever lived and walked and acted and talked upon this earth, and also of one of the chief of His Apostles or ambassadors? thus strengthening our faith in Jesus of Nazareth as the Son of God and the Saviour of men, enlarging our conceptions of His work and enabling us the better to meet the objections of the sceptic.

The suggestions and explanations of the book do not assume authority over the faith and practice of Christians—that would be presumption—they are not even sectarian, and therefore perfectly safe to be put into the hands of young or old, and will be found helpful to teachers and taught. Then I say, get the book and help to circulate THE CANADIAN EVANGELIST, and you will be benefiting yourselves and others, and have the satisfaction of doing good. W. M. CREWSON.

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It is only by comparison that we can judge of anything. Absolute knowledge is not given us to possess. The knowledge of truth, especially of the highest truths, must be progressive. Let us then not quarrel with the slowness of our progress, or with the imperfection of our convictions; but doing what we can to improve them, let us wait with patience for their final accomplishment.—W. Dana.

Farrar's "Life of Christ and St. Paul" is indeed an excellent work. The descriptions are grand. Each chapter is a sermon in itself. J. P. WALLS, Aurora.

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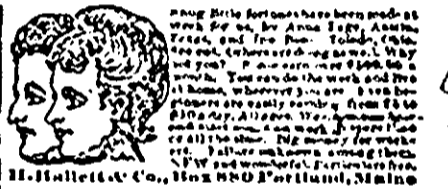
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TORONTO, FEBRUARY 1st, 1892.

Foreign Missions.

Our readers will observe that we endeavor to keep them posted in regard to the work of our brethren in the foreign field. We trust that the information we publish is carefully perused by all. At present we desire to draw attention to the fact that the first Lord's day in March is the day on which the churches are asked to make up a special collection for foreign missions. Only one collection is requested now in the year. It is therefore desirable that one should be liberal and that the brethren and sisters should, if possible, contribute all they feel able to do for that work during the year at the time the collection is made. If it is not done at the special time, it may not be done at all. And every Christian should not be indifferent as to whether he does his duty in the matter of sending the Gospel to the heathen. The congregations of Disciples in Ontario, as we have been happy to point out many times, are very generally in the habit of making an offering to foreign missions. Churches do not usually retrograde in this respect; but rather it is common for the contributions to increase from year to year. Whether they do or not depends chiefly on the way in which the subject is presented to them. And hence the responsibility that rests upon the elders and preachers to place the great question before the churches in an earnest and sympathetic way. Those who neglect to do so, not only hinder the good cause, but rob themselves of the joy of furthering the work of the Lord. One of the privileges of being allowed to address a congregation is that it furnishes the opportunity of urging the Christians to give according to their ability for the proclamation of the Gospel. It is a very serious thing to refrain from pressing upon the followers of Jesus their solemn obligation to deny themselves for the sake of His cause. And let us say it is not the way for a preacher to gain and hold the respect of the congregation. It is not necessary that the preacher should browbeat the church; and make himself generally odious by his manner of presenting the case. Let him give the people information in regard to what is being done and what is proposed to be done, and then make a manly and earnest appeal to them to do their duty, and they will respect him all the more for it. We would suggest that the preachers prepare themselves to inform the minds and stir the hearts of the people on this great and inspiring theme, the evangelization of the whole world. Cheerful and generous collections will follow as a natural consequence.

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Eternal Life.

With reference to the article on the above subject which appeared on page three of last number, we have a word or two to say. The writer has fallen into a common error in supposing that "eternal life" and "endless life" are equivalent expressions. A careful examination of all the passages of the New Testament which contain the expression "eternal life" will suggest that the phrase denotes a certain kind of life, as well as an endless life. And, indeed, that it does not necessarily imply never-ending; that in fact a person may have eternal life to-day, and not have it to-morrow. The true Christian enjoys eternal life now. In proof of this, turn to John v. 24, which our correspondent quotes in part only; let us quote the Revised Version: "Verily, verily, I say unto you, he that heareth My word, and believeth Him that sent Me, hath eternal life, and cometh not into judgment, but hath passed out of death into life." Note the words omitted by our friend, "but hath passed out of death into life." That would seem to settle the matter beyond question. But we are referred to 1 John v. 11, 12, to prove that this passage was not intended to teach that eternal life is now possessed by the believer. Again, we read from the Revised Version, "And the witness is this, that God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life;" and verse 18, "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God." The expression, "this life is in His Son," is relied upon to sustain the position of the writer. The life is "laid up and hid in Christ" at present; it is not now possessed by the believer; so it is argued. But the words, "this life is in His Son," declare the fact that it is solely through Jesus Christ the Son of God that eternal life is received; He it is that gives eternal life (John x. 28). Another scripture relied upon by our friend is Col. iii. 8. The reading of the Authorized Version has apparently misled him; instead of "For ye are dead," etc., the Revised Version correctly has "For ye died, and your life is hid with Christ in God;" that is, the life which they were living, subsequent to the death they had died (See Col. ii. 20, R.V.), was hid with Christ in God; but though it was hid with Christ in God it was life actually enjoyed, not prospectively possessed. "Hid with Christ in God" points to "the things that are above" of verses 1 and 2, which things are illustrated in the following part of the chapter, beginning with verse 10.

But what about the passages quoted by our correspondent which speak of the faithful receiving eternal life after the resurrection on the day of judgment? They do indeed appear very clearly and conclusively, when considered by themselves, to support the position we are combatting. And right here let us remark that the mistake of our friend and those who agree with him seems to us to rest, first, upon an unscriptural conception of what constitutes a man, and second, upon a partial view of the Scriptures bearing on the subject. What we hold in regard to these passages is, first, that they set forth the truth that the eternal life will not be completely manifested in, and perfectly enjoyed by, the believer's spirit until the resurrection, and second, that eternal life will be conferred upon his body at that time. We have not time to elaborate this at present. We request interested readers to consider our position.

A Question for the "Canadian Baptist."

We give below a portion of our interview with Rev. C. F. Aked, of Pembroke Chapel, Liverpool, copied from the *Christian Commonwealth*, and we respectfully ask the editor of the *Canadian Baptist* what he thinks of Mr. Aked's presentation of the Baptist position.

IS PEMBROKE A BAPTIST CHURCH?

"Yours is not, I believe, a distinctively Baptist church?"

"We should hold very strongly that it is. The chapel was built upon open communion principles. Under the title deeds, baptized and unbaptized have equal rights of membership. Some of my deacons have not been baptized. But we belong to the Baptist Union and to the local associations of Baptist churches. We support the Baptist institutions, and in all matters ecclesiastic and denominational are most emphatically Baptists. But so far from admitting that our open fellowship rules would rob us of our 'distinctive' Baptist position, we hold and teach that ours is the real Baptist position, while that of our close communion friends is a repudiation of Baptist principles. A Baptist church, which refuses to admit an unbaptized person to church fellowship on the grounds of his non-baptism, is disloyal to the traditions of the denomination to which it belongs and false to the historic principles out of which the denomination has grown. The idea that a Baptist church is primarily a church teaching doctrines concerning baptism is an ignorant delusion, the existence of which is not creditable to us as teachers. It is historically false to suppose that the Baptist position grew out of a certain conception of baptism. Precisely the contrary is true. Our conception of baptism has grown out of our position in the development of theological thought. The Baptist denomination would but afford an exaggerated illustration of contemptible egotism if the distinctive feature were an assertion of the distinctive rite. No. My dear sir, our position grows out of our assertion of human liberty, of the right of free choice on the part of a free man, and of individual freedom of approach to God."

"But is not baptism the very reason for the existence of the Baptist denomination as a Baptist denomination at all?"

BAPTISM A DETAIL.

"Certainly it is not. You might as well try to make my St. Bernard walk on her front paws as set up a denomination on an ordinance. To make a pyramid stand on its point would be a sane endeavor compared with the effort to found a denomination upon a rite. Baptism is only a detail."

"A detail! What do you mean by that?"

"I mean that the Baptist position is the assertion of the right of the free man to come in deliberate freeness of choice to Christ for pardon and salvation. No godfather or godmother can make the approach for him; no government can forbid him; and no priest can open the way for him. Not in his unconscious infancy can he be forced into the Kingdom of Heaven, not by passively becoming the subject of a sacred ceremony can he receive the germ of a life Divine, and not by help of the sacerdotal office can the grace be given him. This necessarily shuts out the whole mass of teaching centring round infant baptism, and demands that if baptism is to be practised at all it must be in the person of an adult believer. The Baptist, if true to himself, will brook the dictates of no Pope in Christendom, nor in things spiritual obey the word of any lord but Christ. Either, therefore, the individual must choose to be baptized, or he must not be baptized at all."

"Then, if your view is historically correct, how does it come about that the denomination which was called into existence for the assertion of human liberty is known by a word expressive of the 'detail' as you call it?"

"Easily answered. The people called Baptists were nicknamed in ridicule 'Ana-Baptists' by their opponents. The popular mind fastened upon the one very notable function of 'baptizing again,' and called these radicals of the reformation by a word

embodying the multitude's sense of the ridiculous. A quarter of an inch is not much, but it makes considerable difference at the end of a man's nose. And many a man's purity and bravery have been forgotten while his big nose has been remembered. Baptism has been remembered. Baptism has been the big nose, the leading feature which half blind people have just had vision enough to see."

"Then, in your judgment, what is baptism, and what is it for?"

"Baptism is a pledge of loyalty to Christ. It is a declaration to yourself, to the world, and to God that henceforth you belong to Christ. It is the symbol of an old life ended, the promise of a new life begun."

"Then do you urge the importance of baptism in your preaching?"

"Yes, very frequently and very earnestly. But we admit, as I tell you, to church membership, those who will not comply. For we should hold that our talk about liberty was mere cant if we imposed disabilities upon a man because, in pursuance of the Christian liberty we claim, he had arrived at a conclusion different from our own."

A Ridiculous Custom.

A man is driving along a road on a cold day, he comes to a place where there is a wayside inn; he drives his team into the shed, ties them and blankets them, and then proceeding to the house, without ceremony he enters the sitting room where there is a good fire. When he is thoroughly warmed he is ready to continue his journey, but before doing so he feels he must pay for the accommodation he has received. And here comes the ridiculous custom. He does not ask the landlord how much he owes him, or hand him what he knows to be the regular charge, but he steps up to the bar and asks for a drink or a smoke, for which he pays five cents, and when he has done so he considers he is not beholden to the landlord at all. But if he is a sociable and generous fellow he may ask the landlord to have a drink or a smoke with him; the landlord will not be so unfriendly as to refuse, whereupon the traveller will lay down ten cents and go his way. Unless indeed the landlord should say, "Now it is my treat, what will you have?" The traveller being kind-hearted would not hurt the landlord's feelings by refusing, and so having taken another drink or a smoke he betakes himself to the shed, unties his team and proceeds on his way. Unless indeed to make certain that the landlord would not suffer loss he should propose to treat the landlord and himself once more. And it is known that this interchange of courtesies has sometimes continued so long that the traveller would not pursue his journey until he had somewhat recovered from the effects of so much sociability.

But suppose the traveller spends just five cents, does he pay for what he has received? What has he received? His team has had the benefit of the shed and himself of the fire and he has had a drink or a smoke, all for five cents. If there is any profit in the transaction to the landlord, sheds, and houses, and fires, and drinks and smokes, must be very cheap at wholesale rates. And what makes it still more curious the person who uses neither shed nor fire must pay five cents for a drink, which makes it look as though there is no charge for the accommodation but only for the drink; then it would follow that there must be a large profit on the drink to enable the hotelkeeper to supply the accommodation free. But we need not follow this up further, those of our readers for whom this is intended will understand our meaning.

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In the last paragraph of Bro. Shepard's article on page three of last number, for "receiving" read "reviewing" as it stood in the manuscript.

So far we have only received one answer to Bro. Lediard's question. Our brethren are pondering over the matter probably, and we may have some replies for the February 15th number. It would be a good idea to have a conference through THE EVANGELIST on the subject. Brethren, let us hear from you.

Now that Mr. Abbott has re-constructed his Cabinet, perhaps he may find time to have that Royal Commission appointed which is to look into the liquor traffic and consider the question of its prohibition. In the meantime let us all try to get along without whiskey, beer, etc. That would be a good way to stop the liquor traffic if all the people would stop drinking the stuff. What a waste of money is that spent in intoxicating drinks!

As announced in this paper, Bro. F. E. Lieigs, one of our brethren who has spent a number of years as a missionary in China, has arranged to visit as many of the churches as he can conveniently reach in the time at his disposal. He will, no doubt, be very cordially received by the churches. He is an interesting speaker; he tells his story in an intelligible and impressive way. Every effort should be put forth to make the most of his visit by advertising the meetings, and so securing large audiences to hear him.

A long article on "Church Finance" will be found elsewhere. "Church Finance" may well be called a vexed or a vexing question in many churches, and it will continue to be so until some sensible system of raising money is introduced and faithfully operated. There is something amusing in the perplexity of deacons who wonder why it is so hard to collect money for church purposes. If money were found difficult to gather for secular concerns, it would readily occur to the same good brethren to enquire whether there were not something wrong with the system in vogue; but in church matters it is very common to go along complaining, the few often bearing the burden of the many and no effort made to improve the method of collecting.

Many people seem to imagine that with money and method the conversion of the world would be easy. I feel sure we need more zeal and consecration. The *Watchman* puts it about right in the following:—
Money alone will not make any kind of religious work successful. Wherever you find a spiritually prosperous church, an aggressive missionary enterprise, the problem of city evangelization, or of reaching the neglected classes in the country on a way toward solution, you find that some men and women have been putting their brains, their efforts, their sympathies, their prayers into it.—*Gospel Advocate*.

Whenever we hear of a person saying that a certain religious enterprise will succeed if money will ensure it, we always make the mental comment, "Money won't do it." Money and method are important, but it is needful that money and method should be used by men and women "led with the love of God and their fellowmen in order to make religious work truly successful. Moreover a great deal of good is done without the use of much money and with very little thought of method. And further it is well to admit that there is danger that the money and the method may assume undue proportions in the mind of the giver.

What a difficult thing it is for a person to maintain a proper interest in his own spiritual growth! And how discouraging at times seem the results in character improvement of even years of professed union with Christ! How many of us have even once seriously asked ourselves the question, whether we are better men and women now than when we became Christians? We know what God wants us to be, and what He has made it possible for us to be, but how inconstant we are in the use of the means He has provided for our spiritual development! We feel certain that we might be better, if we would try; and yet we do not try as we ought. Let us take heed to ourselves and resolve by God's help to grow daily in the grace and knowledge of Jesus Christ.

Elsewhere in this number will be found some curious information regarding English Baptists. If the Baptists are to have a future in England, they must cease to tolerate such trifling with the ordinance of Baptism. We have not heard of any such tendencies among Baptists in this country. How irksome the ordinances of baptism and the Lord's supper are to many professing Christians! Many despise them who profess to honor Christ who instituted them. A man is not a Christian who thinks himself wiser than Christ. It is not manly to depend upon Christ for salvation while treating His word with contempt. There is much need of careful and honest thinking along this line. When the ordinances of Jesus Christ become a weariness to a Christian, there is something seriously wrong with his spiritual health.

Should a person who thinks when he was sprinkled in infancy he was baptized into Christ be received into the church of Christ without being baptized? There are those who say they are quite sure that what the Lord commanded was the immersion of believers who answer in the affirmative. They say if the individual himself is honest and satisfied he should be received. But that amounts to saying that we are justified in accepting those who have not complied with one of the conditions the Lord imposes upon those seeking membership in His church. We surely have no right to do that. And is there really any great difficulty confronting the earnest man who desires to learn the way of the Lord in this matter? One of the plainest things possible is that Jesus commanded baptism, and it is also easy to discover that baptism is the immersion in water of a believer in Jesus Christ.

A great deal has been said in these columns, editorially and otherwise, with reference to the importance of the churches encouraging young men to devote themselves to the ministry of the Word. We have nothing to withdraw of what we have written on the subject, but it has occurred to us that perhaps some readers might understand our strong and continued commendation of young men as a disparagement of older men. We should regret very much to be thought wanting in appreciation of the labors and sacrifices of the preachers of mature years. We urge that the young men be supported, not that they may displace the older men, but that they may be ready to take the places of their seniors as they are called to their reward, and still more because the older preachers are unfortunately few, and the work is languishing for the lack of a sufficient supply of efficient and devoted ministers of the Gospel.

The many friends of our Brother Duncan Stirling, residing for the past three years in East Toronto, will regret to hear of the great affliction in his family. About the middle of December last a malignant form of diphtheria broke out in their midst, and extended to nearly every member of the family. Amy, their second daughter, a much beloved and most promising girl aged fourteen years, became a victim to it. Young as she was she dearly loved her Saviour, and with pure, child-like trust died without a fear. Her parents feel her loss very keenly, especially Bro. Stirling. He has been an invalid for years, the greater part of the time having been confined to his chamber. However we are glad to know that for some months past he has been steadily improving, so that he is now able to come down stairs. J. K. T.

The readers of THE EVANGELIST will join with us in extending warmest sympathy to Bro. and Sister Stirling in the loss of their beloved daughter, as well as in the earnest hope that Bro. Stirling's health may soon be fully restored.

J. S. Lamar in the Standard writing of the small compensation received by Isaac Errett the first year he preached for the church in New Lisbon, Ohio, has this to say:—

Its meagerness was partly due to the extreme scarcity of money; more, perhaps, to the lack of education and training.

But, whatever the cause, the brethren did not succeed the first year in raising more than half of the five hundred dollars that had been promised him. For the second year an arrangement was made by which he was to preach for them half the time for \$250, and make what he could besides by holding meetings for other churches.

These are luminous figures. They cast floods of light upon the ugly articles so sometimes read about men's preaching for money—wretched appeals to the avarice and stinginess of half-consecrated Christians. There is no educated class upon the earth which, taking them upon the average, are as poorly paid as the ministry. They have upheld and fostered, and in many places saved, the cause of Christ by their unflinching devotion, their unpaid services, and their unappreciated sacrifices. Doubtless there are men here and there who seek and find fat places, and who are influenced largely by the loaves and fishes; but they are the exceptions. The great body of the ministry look to higher and holier ends, and are content, if they can do good, to labor faithfully for inadequate compensation, and often for a niggardly support. And of these, Isaac Errett shines out as a conspicuous and glorious example.

Think, young brethren, of that mighty man, receiving but \$250.00 a year and keeping house on it, and neither he nor his wife complaining. What shall we say to these things? Are there talented young men among us who in like manner are willing to endure hardness as good soldiers of Jesus Christ?

Co-operation Notes.

CONTRIBUTIONS.

J. A. Aikin	\$10 00
A Friend	0 25

At this time of year we have come not to expect many payments of subscriptions to the Home Mission Fund. Nevertheless we should be happy to receive them. For the mission points require assistance right along, and it is very desirable that quarterly payments should be made to them. Will all whose subscriptions are yet unpaid, kindly think of this, and send in their contributions as soon as possible?

Geo. Munro,
Cor. Sec.

Church News.

GUELPH.—The church in Guelph is to be congratulated upon securing the services of Bro. George Fowler as preacher.

ERIN CENTRE.—The church at Erin Centre has decided to build a meeting-house in Hillsburg this year. A building committee has been appointed, and immediate steps will be taken to get the enterprise under way. It is expected that a convenient, commodious and comfortable house of worship will be ready for occupation before another winter sets in.

LONDON.—A MINISTER WELCOMED.—Last evening the members of the Elizabeth Street Christian church extended a public reception to their new pastor, Rev. Professor Fowler, late principal of the Fairfield (Neb.) College, which position he was compelled to resign owing to the ill-health of Mrs. Fowler. It will be remembered that the edifice which formerly belonged to the Methodist body was purchased by the Christian church through the agency of Dr. H. Z. Leonard, U.S. consul in this city, and after it had been thoroughly repaired and refurnished, was opened to public worship. The pulpit has been occupied by several ministers of the Christian church, and frequently by Dr. Leonard; but from this time Rev. Mr. Fowler takes permanent charge. There was not a large attendance last night, the unpropitious weather no doubt keeping many away. Visitors were also present from Lobo and St. Thomas. The speakers were Dr. Leonard (chairman), Rev. R. Aylward, Rev. Mr. Knowles (St. Thomas), Rev. J. A. Breneustuhl (Lobo), and Rev. Mr. Fowler, who was warmly welcomed as pastor of the church. The choir, under the direction of Miss L. Pitcher, organist, rendered several anthems in an excellent manner, and the solo "Forsake Me Not" (Glover), was sung by Mr. Goodburn. The meeting closed at a comparatively late hour, but all went home well pleased.—London Advertiser.

WINGOR.—On the evening of Monday, January 18th, the Y. P. S. C. E. met at the house of Bro. Wm. Angle to enjoy a social time with each other, and also to do honor to one of their number, it being the birthday of Bro. Ray, the esteemed minister of the Wainfleet and Gainsboro' congregations. As it was a very stormy night some were not able to get there, while others were unfortunately prevented by sickness, so there were only present about forty-seven of the eighty-seven who composed the society.

A very pleasing feature of the evening was the presentation of a fine Oxford Bible to Bro. Ray accompanied by the following address:—

Mr. R. B. Ray:

DEAR BROTHER,—We, the members of the Y. P. S. C. E. of Winger, desire to express to you our hearty appreciation of your services as a co-worker in the society, and our unbounded confidence in you as a fellow-Christian, realizing that your great aim and object has been to lift us up into a higher and nobler plane of life, demonstrating its principles both by precept and example.

Permit us, therefore, to present to you this Bible as a fitting pledge token of our love and esteem, inasmuch as within it are contained those principles of integrity and truth which have served to draw us together in the sweet bonds of Christian love and fellowship, hoping that you may live long to study its precepts and faithfully proclaim the same.

Wishing you many happy returns of the day we earnestly pray that as the years roll along you may ever remember with pleasure the many

pleasant and profitable hours spent with the Y. P. S. C. E. in Wainfleet. Signed in behalf of the society.

E. A. THOMPSON, Pres.
ARTHUR WILLS, Vice-Pres.

Bro. Ray, quite overcome by surprise and emotion, made a touching reply, thanking the society, not so much (as he said) for the gift in itself, but for the love that prompted the giving, and assured them that the attachment was mutual.

After the serving of a nice lunch an impromptu programme, consisting of singing, recitations and readings which were both entertaining and instructive, was cheerfully rendered by the various parties called upon, and as the "evening hours" drew near the company separated singing "God be with you till we meet again."

The Y. P. S. C. E. reorganized the second week in January, and is in better working order than ever. We would recommend every church in the province to have a Y. P. S. C. E.; its influence and power in the community is unlimited, and it seems to be just what is needed to prepare the young for greater duties.

Dr. James Butchart in China.

Bro. Reuben Butchart, of Toronto, has kindly given us permission to publish the following extract from a letter received from his cousin, Dr. Butchart, dated at Nankin, China, Sep. 21, 1891:

We are having rather anxious, if not stirring, times here just now. Up the river there was a riot at Ichang; all foreigners were driven out with considerable violence and their houses burned and looted—the consulate alone excepted. In all the towns along the Yangtze there is a feverish unrest among the natives. They wish to rebel and depose the Emperor who is not a Chinaman but a Manchu. For this purpose a secret society has been formed called the Kolao-Hwei, the members of which aim at the Yang-Kwei tze or foreign devil with a double object in view, (1) to drive him out and so get rid of him, (2) to embroil thereby the Peking Government with foreign powers and so cause a foreign war in which they hope to have a good opportunity to accomplish their end. Their method is to placard the town with the vilest and most blasphemous lying stuff reviling the foreigner. These placards contain lies unfit for publication regarding Christ and His religion, and the stock lies about the foreign doctor taking out people's hearts to make opium of, and children's eyes to make silver out of lead. Having set a day and raised a crowd of ruffians, they will have some woman come in front of a school, or nunnery, or orphanage and declare that her child was kidnapped. The crowd behind yell, throw stones, shove innocent ones in front ahead till a riot ensues. Then only resolute force will stop the disturbance, and Chinese officials are not resolute. The soldiers in several instances instead of trying to stop the riot have been ringleaders in urging it on. The majority of the soldiers are in the society, the same is true of the officials, it is only their standing with the Government that restrains them. The political problem is complicated here and the best judges cannot predict with certainty, though all look for a native rebellion or a foreign war sooner or later. The other day an Englishman was caught smuggling rifles of the most improved pattern into the country for the use of the rebels.

At all open ports on the river a gunboat is stationed for use if necessary. Nankin though one of the largest cities is not an open port, and so we are left without such protection. The British consul when appealed to for protection replied, that, as there were no commercial interests in Nankin to protect he could not furnish the missionaries any protection. Mark, as a missionary, though a British subject, has no commercial value to England; it is not thought worth while to wake up the sleeping lion to protect him, though he is the pioneer to England's greatness, and is in the country by treaty right. Two days this week the city was placarded as described above, and it was the great triennial examination time for

the scholars there were twenty thousand of them in the city from outside. These scholars are the proudest and bitterest opponents of Christianity. The native citizens are quiet and friendly. Shortly after I came here, Dr. Macklin being away, I was called to the Fan-tai's Yamen (the treasurer's palace) to sew up the arm of a man who was badly wounded. As it was late we (myself and Bro. Hearndon who acted as interpreter for me) remained all night and were royally entertained.

Yesterday was one of the days on which we were promised a visit from the rioters, but the day (Sunday) passed quietly. We may have no trouble, as the Viceroy is determined that his official standing shall not suffer by a disturbance. A native preacher gave us a splendid sermon yesterday, and this morning we witnessed the baptism of a very intelligent man. We feel we shall have no trouble now for some time. It was not pleasant to spend the last few days with one's eyes open for the approach of a crowd, and his ears inclined to catch the first yell. The women and children of our mission have gone to Shanghai. The work is somewhat disturbed by the troubles. The medical department, however, continues good, Dr. Macklin having from thirty to fifty patients a day. Cholera is very common, and the number of deaths among the natives large.

We shall give some additional extracts from Dr. Butchart's interesting letter in a future number.

Death of A. N. Gilbert.

Many of the Canadian Disciples will be surprised to hear of the very sudden death of Bro. Gilbert from pneumonia at Fayette, Mo., on Monday, Jan. 25.

The information at hand is very brief. We trust that a full account may be procured for next issue, that the many friends whom he made during his three visits to Canada last year may learn something of the life of this grand and good man, who has just laid his armor by.

Bro. Meigs' Tour.

DEAR BRO. MUNRO.—Bro. Meigs writes that he will be free for the second Lord's day in February. He will be in Blenheim that day, and at the following places on the dates specified:—

Ridgottown,	Mon., Feb. 15
West Lorne,	Tues., " 16
St. Thomas,	Wed., " 17
Aylmer,	Thurs., " 18
London,	Fri., " 19
Lobo,	Sun., " 21
Guelph,	Mon., " 22
Everton,	Tues., " 23
Erie,	Wed., " 24
Toronto Junction,	Thurs., " 25
Bowmanville,	Fri., " 26
Toronto,	Sun., " 28
Hamilton,	Mon., " 29

M. A. SINCLAIR.

Poplar Hill, Jan. 23, 1892.

The love of God is the love of goodness. The old Saxon word God is identical with good; God the Good One—personified goodness. There is in that derivation not a mere play of words; there is deep truth. None loves God but he who loves good.—P. W. Robertson.

There is a lesson in each flower, A story in each stream and bower, In every herb on which you tread, Are written words, which rightly read, Will lead you from earth's fragrant sod, To hope, and holiness, and God!

—A. Cunningham.

WISER FIRMNESS.—To be firm in principle and firm in right-doing is very different from that potty obstinacy which quibbles over every difference of opinion and insists on every trifling detail, to the weariness and discomfort of every one. It is a wise man who knows where to be firm and where to be yielding, and the latter knowledge is by no means the least important.

The Critic's Corner.

Arrangements have been made for the undersigned to occupy a small space in each issue of the CANADIAN EVANGELIST, in criticisms upon important and difficult passages of the Word of God, and he will be pleased to receive any suggestions or queries in regard to such from any of its readers; with the understanding, however, that only such questions as relate to what is practical and useful will receive attention, and that subjects of mere speculation or idle curiosity will be discarded. E. SHERRARD, Walkerton P. O., Bruce Co.

DEAR BROTHER IN CHRIST,--Can you help me to a clear understanding of what the words "this do ye," occurring in 1 Cor. xi. 25, mean.

If the words "this do ye, as often as ye" were left out, the latter half of the verso would read: "This cup is the New Testament in My blood, drink it in remembrance of Me;" and this is about the general sense in which it appears to be understood, the words "as oft as ye" being, by a very free interpretation, construed to imply that this memorial service is to be attended to often.

This is not the way it reads, however. And if you set aside the word "it" which is in italics, and not belonging to the original, the sense is unaltered.

There is something implied by the "this do ye" -- "as oft as ye drink." What is it? Is it give thanks implied by the words "after the same manner also."

If you can throw any light on this passage it will be much appreciated by Yours very truly,

R. W. McDONNELL

I think our intelligent brother is right in his conclusion that the words "as oft as ye" do not mean a frequency of the service; that it should be attended to every Lord's day is to be gathered from other scriptures. And just as surely is Roman Catholicism wrong in the application of these words as a justification for sometimes omitting the cup in the Lord's supper; which they do in the administration of the ordinance to the "laity"; not only is this a forced, unwarrantable construction of those words, but in direct opposition to the Saviour's words in Matt. xxvi. 27: "Drink ye all of it."

It appears to me that the words: "This do ye, as oft as ye drink it," taken in connection with the preceding and succeeding verses, simply mean, when you break the bread and drink the cup in this institution always do it in remembrance of Me; and so Paul, in those admonitions, is impressing upon the Corinthian brethren the words of Christ used when He instituted this memorial service: "And He took bread, and gave thanks, and brake it, and gave unto them, saying, this is My body which is given for you: this do in remembrance of Me. Likewise the cup after supper, saying: This cup is the New Testament in My blood, which is shed for you." Luke xxii. 19, 20.

And that they needed this admonition is evident, for they sometimes seem to have lost sight of the precious blood of Christ and the loving remembrance of Him who shed it and partook of the ordinance as a common meal. E. S.

How am I to understand the words in the Lord's prayer: "Lead us not into temptation?" S. W.

This is, in general, regarded as a difficult passage, and various and differing explanations have been given. Dr. Geo. Campbell renders it "Abandon us not to temptation." He gives the following reason for doing so: "The verb *etapherein* in the Septuagint is almost always used to express the Hebrew verb *Es*, 'to go' in the conjugation *Hiphel*, which, agreeable to the usual power of that conjugation, denotes to cause to go, to bring, to lead. But though this be the usual, it is not the constant, import of that form of the verb. The *Hiphel* some-

times, instead of implying to cause to do, denotes no more than to permit, not to hinder."

A careful examination of several passages where this Hebrew verb is used in the conjugation, referred to by this learned and candid scholar, leads me to the conclusion that the evidence for his rendering is rather doubtful.

Another eminent commentator seeks for an explanation in a varied meaning of "Peirasmon" (temptation), "which may be here rendered sorcery . . . several of the primitive fathers understood it something in this way, and have therefore added: *quam ferre non possimus* (which we cannot bear)." There is certainly some reason for this view of the petition, for the word translated "temptation" comes from the Greek word *Peiro* which means to pierce through with a weapon.

At any rate we may be sure that God does not tempt His people to do evil, for as James says: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempted He any man;" so that if we adopt the meaning of the word temptation, in the prayer, to be an inducement to do evil can only mean our request to be preserved from the temptations that might lead us into sin, or else that God would "with the temptation also make a way of escape, that we may be able to bear it." 1 Cor. x. 13. E. S.

Woman's Work.

Conducted by Mrs. H. M. Brown and Miss Jessie H. Agnew, 372 Bloor Street, Toronto. Everything intended for this column should be sent to Mrs. H. M. Brown, 114 Kingston, Ont.

O. C. W. B. M.

President, Mrs. W. H. Malcolm, 69 Church St. Toronto; Cor. Sec., Mrs. E. McClurg, (van. Miss) Essex Co.; Treasurer, Miss Jennie Fleming, Kitley.

A sister writes to me thus: "I wish our sisters all understood that the 'Woman's Column' is open to all who wish to say what they are doing in their own hands, and what helps them may help the others. If there were more of 'W. A. S.'s' stamp now the column would demand a page, and would be helpful to us all." If the sisters do not all understand that the column is open to all, let me now say that it is, and always has been; and more than that, they are earnestly requested to use it. I believe it to be not only their privilege but their duty to do so; and I now claim the fulfilment of the promise of our Assistant Correspondent Secretary to contribute to "Woman's Work." I think there were others who, at our Annual Convention, gave me similar promises which are yet unfulfilled. When we come together in convention or in our auxiliaries we talk to each other freely, tell our difficulties or our successes, suggest, advise and exhort as those ought to do who have a common interest and common cause at heart. Why not do so through the paper? It is for that very purpose that a part of it has been placed at our disposal. And the editor has, more than once, kindly assured me that we need not fear that it will be counted a trespass if we occupy more space than we generally do. "They helped every one his neighbor; and every one said to his brother, 'Be of good courage.' So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smiteth the anvil." Have we no words of cheer and encouragement for each other? I know that we have. Then in His name, say them. S. M. Brown.

The interest now taken in missions has caused a general brushing up of old geography lessons. Missionaries have sent us much valuable and accurate information we should never have

had from mere "globe-trotters." Let us look up China to-day: We find it comprises one-third of Asia and one-tenth of the habitable globe. It has 8,000 miles of coast line. The Hoang-Ho is nearly three times longer than the Ohio, and the Yang-tse-Kiang is longer than the Mississippi. Its coal fields extend over 119,000 square miles, that is twenty times greater than those of all Europe. One-third of the human race lives in China; its population is estimated at 400,000,000. China has a history of forty centuries, its laws were codified 2,000 years ago and are revised every five years; its Government was consolidated in 1088 B.C. When Moses led the Israelites through the Wilderness Chinese laws and literature rivalled, and Chinese religious knowledge excelled that of Egypt. The Chinese invented firearms as early as the reign of Edward I. of England, and printing 500 years before Caxton was born. They made paper A.D. 150, and gunpowder about the beginning of the Christian era. They sold silk fabrics to the Romans. Their great wall was built 220 B.C. At present China has 1,700 walled cities and 2,000 canals. There is a universal system of day schools. In spite of the dislike Chinese bear to foreigners they have placed French, British and Americans over their arsenals and Camps of Instruction.

"In China, considering the number of missionaries and the number of years they have been working in that country, the results have not been satisfactory. This is due to the stolidity of the Chinese character. In this country there are 1,205 missionaries (Protestant), while the number of adult communicants is 87,287 (males). Missions were established in China long before 1842, yet owing to Protestant countries."--Missionary Tidings.

"I see no reason why China may not be converted in the next fifty years. We have not prayed for China as we ought. Oh that Christian men and women would agonize in prayer for the salvation of this the greatest of heathen nations! . . . But the church must rally to the work with her men, her money and her prayers. We must have enough men to do the work. Four hundred millions of people cannot be evangelized by 1,400 missionaries. One missionary to 50,000 people would require 8,000 missionaries for China."--Missionary Review of the World.

The first part of this paper is compiled from different sources.

J. R. A.

Dr. T. A. Slocum's OXYGENIZED EMULSION of Pure COD LIVER OIL. They who use it -- Live. For sale by all druggists. 35 cents per bottle.

I'm thankful I'm neither poor nor rich, Glad that I'm not in debt; That I owe no money I cannot pay, And so have no call to fret. I'm thankful so many love me, And that I've so many to love, Though my dearest and nearest are all at home, In the beautiful land above.

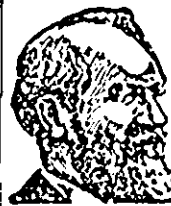
Agents

Let all the agents work for THE EVANGELIST now. Now that the holidays are over the people should be in a position to consider seriously the claims of THE EVANGELIST. You need not hesitate to advise the people to take our premium. It is worth three times what we ask for it.

We would like all the agents and friends to send us in the names of all Disciples who do not now get the paper and we will send them specimen copies of THE EVANGELIST.

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TWO LARGE BOOKS IN ONE. Quarto size Bound in cloth. Part First contains "The Life of Christ," Part Second "The Life of St. Paul." Farrar's "Life of Christ" and "Life of St. Paul" are too well known to need recommending to the readers of THE EVANGELIST. The usual price of Farrar's "Life of Christ" (with notes) is from \$2 to \$3; "Life of St. Paul" the same. We are having both specially bound in one LARGE BOOK (without notes) and giving it with THE EVANGELIST for \$1 extra. This is a RARE CHANCE to get the best book ever published for the money.

EVERY PREACHER, SUNDAY SCHOOL WORKER, and in fact every BIBLE STUDENT should have one.

The Sunday School Lessons

for the last six months of 1892 are taken from "The Acts of Apostles," and Farrar's "Life of St. Paul" will be invaluable in the study of those lessons.

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To any one sending us in the names of five new subscribers to our paper with their subscriptions we will send a copy of Farrar's "Life of Christ and St. Paul" free.

THE EVANGELIST PUBLISHING COMPANY, 55 YONGE STREET ARCADE, TORONTO.

Foreign Missions.

For Foreign Missions.

The following offerings have been received from Jan. 13 to Jan. 20, 1892: Canada—Duncan Currie and family, Belwood, Ont., \$10.

Whole amount since October Convention in Allegheny, \$5,024.29. This is more than was raised for the corresponding period last year, but it is much less than the expenditures. The three monthly payments made since the Annual Convention aggregate \$16,187.69. Last year the Society expended \$71,004.68—nearly \$6,000 a month. This year the outlay will be considerably greater, inasmuch as the missionary forces have been increased. The treasury is empty. The Executive Committee has been obliged to borrow to make the last payment. Money will come in during the year. There can be no doubt of this. But money is needed now. The Committee has no funds upon which it can draw for the support of the work until the returns from the March Collection are in hand. The members of the Society and its friends will greatly oblige and greatly relieve the Executive Committee by sending several thousand dollars to the treasury at once.

THE MARCH COLLECTION FOR FOREIGN MISSIONS

The day named for an offering in the churches of Christ for Foreign Missions is not far distant. It is high time that every minister and every congregation were making preparation for this day. There ought to be full instruction on the subject of the world's evangelization. Due emphasis ought to be given to the last command of our risen Lord. Christian people should be given to understand that their great concern ought to be to save a lost world. They are to make their own calling and election sure, but they can best do this by giving the more earnest heed to the great commission, "Go ye into all the world and preach the Gospel to the whole creation." There ought to be much earnest prayer to God for guidance and blessing, for great enlargement of soul. Money ought to be laid by in store for this day.

Every Christian should give as the Lord has prospered him. If we abound in faith, and utterance, and knowledge, and in all earnestness, and in love, let us see to it that we abound in this grace also. The Convention recommended that an earnest effort be made to raise \$100,000 this year for Foreign Missions. If all or even half will give according to their ability, this amount and more will be raised. It can and ought to be done; it must be done. Else the new work projected in Allegheny cannot be performed.

The offerings in March for Foreign Missions ought to be worthy of the greatest of all causes, namely, the evangelization of the world.

THE ANNUAL REPORT OF THE FOREIGN SOCIETY.

Four thousand copies were sent out in December. If any contributor has not received a copy and wishes one, he will please to let his wish be known.

THE "MISSIONARY INTELLIGENCER"

The *Missionary Intelligencer* is sent each month to every preacher in the brotherhood free of any charge. If any preacher does not receive it, he will please send his name and address to the Mission Room. When a preacher changes his field of labor, he would confer a favor upon the Secretaries if he would send a postal to the Mission Room and inform them of the change.

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

Temperance.

Catechism.

What makes drunkards?
Strong drink.
Who sells the drink?
The saloon keeper.
What created the saloon?
The law.
Who makes the law?
The legislator.
Who makes the legislator?
The people.
Who are the people?
We are the people.

Drunkenness and Work.

There was a time when a man addicted to the use of strong drink, could indulge his appetite without very materially affecting the interests of those around him. He could get drunk and go to bed. His business was neglected, his farm ran down, his job was unfinished, he perhaps was discharged and became a vagabond, instead of a diligent worker; but his intemperance and failure produced no very marked effect upon the business or prosperity of others. But in those days of interlocking and interblending industries, where modern inventions divide the labor and multiply the power of the individual, it is far otherwise.

To-day the laboring man has for his auxiliaries steam and electricity. He works in harness with the mightiest forces that are known in the universe, and if he is not prompt and reliable, then there will be breakage and shipwreck. One moment's inattention caused by a fuddled brain, may break a limb or destroy a life, may break machinery which has cost thousands of dollars; may wreck a train, and cause hundreds of thousands of dollars damage; may derange and impede the business of hundreds of faithful workers; may cause more loss in an hour than a man would be able to repair in his life-time, and may hinder the work or crush the life out of other workers who stand in their places, but who must suffer through the negligence and misdeeds, the inefficiency and incompetence of some poor, besotted victim of strong drink.

Hence it is impossible as business is conducted at the present time, to allow every man the privilege of making himself an imbecile drunken fool on his own responsibility and at his own pleasure. It is to be a man among men—a worker among workers—he must be prepared to take a worker's place, and with promptness, diligence, and fidelity must meet the responsibilities of the hour, and stand in his lot like a man among men. And unless he can do this he must get out of the way and make room for someone who will do it. It is impossible to allow business to be cumbered and deranged, and men to be hindered, injured, and slaughtered, simply because one foolish and misguided man thinks he has a right to make himself a lunatic, an idiot, or an imbecile wretch at his own pleasure. If he claims the privilege of doing this let him go away, live in the woods, hide himself from his fellows, and let him do work which involves no connection or association with his fellow men. Then, if he wishes to be a fool, he can do so. If he wishes to be drunk and ruin his business or destroy his life he can do it. But he cannot be allowed to do this where his presence is a disturbing element, which is likely to interrupt business, ruin machinery, wreck property and destroy life.

Hence, from the circles of active business, the drunkard must go, and the young man entering upon life must choose for himself whether he will be a man among men, or whether he will sink down a beastly groveling sot and drop out of the paths in which others are so nobly running.—*The Safeguard.*

Children's Work.

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

God Wants The Boys.

God wants the boys, all kinds of boys,
To love Him, serve Him, do His will;
He wants those boys that make a noise,
And those who keep so very still.

God calls the boys, yes, every one,
Those that are in and out of school;
Though jumping, shouting full of fun,
He leaves none out—that is His rule.

God loves the boys of every kind,
The rich and poor, the short and tall;
Even for wicked ones you'll find
His grace is given to one and all.

DEAR SISTER LEDIARD,—The Cecil Street Willing Workers met the third Wednesday of the month, and are working steadily along the study of missions. We follow the lessons given in the "Little Builders at Work;" we take a Scripture text as the motto for each month. Some fifteen months ago we started with the letter A. Since Sept. we have met twice a month for our sewing class. We have been able to sell four quilts and three pieced tops, for which we have given to the church treasury \$10.00 and the Christian Endeavor \$3.00. Others are ready for sale. At our first meeting in Dec., the election of officers for the next six months took place. A board of managers was also elected. Wishing all a prosperous and happy year for the Master. ANNIE LEARY, Hon. Pres.
ROSE STENNETT, Cor. Sec.
Toronto, Jan. 4, 1892.

DEAR MRS LEDIARD,—You have not heard from us for some time owing to holiday season and sickness in the city, but we have every reason to be thankful, for although the terrible disease has visited the homes of many of us, yet all of our number have been spared. We are busy at work again. We held an entertainment at which there was a collection amounting to \$2.77; the night was very wet and disagreeable. We have organized a sewing class. Our first meeting is to be held next Saturday afternoon. The treasurer has on hand now \$6. She will forward it to Miss Fleming at once. From the Buds of Promise, Guelph, wishing all our sister bands success,
Yours truly,
BESSIE MILLER,
Guelph, Jan. 5, 1892. Sec.

"Golden Links" Mission Band has been marked during the last six months by special interest and enthusiasm in the missionary work. Besides the regular meeting, a "Sewing Circle" was commenced, which meets every second Saturday, having for its object the making of useful and fancy articles to be sold about Christmas time.

The little fingers sewed and crocheted very diligently indeed, learning, it is hoped, besides the song of "stitch, stitch, stitch," the sweet lesson of working lovingly for the Master. During the warm summer days the "Golden Links" had an occasional fête, when the capacious work-box (which the boys made) was carried underneath the shady trees at the homes of interested friends, and the work progressed merrily, with the prospects of "Ring around Roy," and (let us whisper) cake and lemonade, as a reward, when the work was folded up.

The sale, which was held at the house of Mrs. W. A. Stophous, was quite a success, the clear proceeds being over \$14.00. Besides the children's work there were donations of articles from older members.

Our regular fortnightly meetings were well attended, and the collections very fair.

The children had the pleasure of listening frequently to very interesting and profitable talks from our esteemed superintendent, Mrs. Lediard, and often added to the interest of the meeting by their own songs, recitations, etc.

While pleased with our past record we are desirous of making greater efforts and attaining more success in the future, doing everything willingly and making any sacrifice, gladly knowing that God loves cheerful giving, whether the gift be money, patience, or time. M. M. L.

I think all our bands have been heard from now, with the exception of Walkerton and Everton. Miss Fleming sent me a receipt for \$4.20 from the latter place some little time ago, but reports from them at their earliest convenience will be very welcome. It would be encouraging to hear that a few new bands were being organized. The children's Mission Band is a very important feature of our church work at present, and will well repay all the effort put forth in that direction. I would again call the attention of those churches where there is not one to the subject, and ask them to organize at once.

Poor Girls.

The poorest girls in the world are those not taught to work. There are thousands of them. Rich parents have potted them, and they have been taught to despise labor and depend upon others for a living, and are perfectly helpless.

The most forlorn women belong to this class. It is the duty of parents to protect their daughters from this deplorable condition. They do them a great wrong if they neglect it. Every daughter should be taught to earn her own living. The rich as well as the poor require this training. The wheel of fortune rolls swiftly round—the rich are likely to become poor, and the poor rich. Skill added to labor is no disadvantage to the rich and is indispensable to the poor. Well-to-do parents must educate their daughters to work; no reform is more imperative than this.—*Selected.*

A Boy's Religion.

If a boy is a lover of the Lord Jesus Christ, though he can't lead a prayer-meeting, or be a church officer, or preacher, he can be a godly boy, in a boy's place. He ought not to be too solemn or quiet a boy. He need not cease to be a boy because he is a Christian. He ought to run, jump, play, climb, and yell like a real boy. But in it all he ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form and have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against large ones. He ought to refuse to be a party to mischief, to persecution, to deceit. And, above all things, he ought now and then to show his colors. He need not always be interrupting a game to say that he is a Christian, but he ought not to be ashamed to say that he refuses to do something because he fears God, or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for the things of God he feels the deepest reverence.—*Selected.*

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