

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.

Sunday School Convention.

The Sunday School Convention of the Northern churches gathered at Owen Sound on Tuesday evening last. This is the first of this class of district or local conventions for the advancement of Sunday school work in this Province. It was experimental along a line laid out by Bro. Lediard at the Convention in June last. The experiment was a success. The following congregations were represented: Warton, Collingwood, Cape Rich, and Euphrasia, Kilyth and Owen Sound, Walkerton and Glencairn expected to have been represented, but circumstances over which they had no control prevented. On Tuesday evening Bro. Colin Sinclair spoke at considerable length on the relation between the church and the Sunday school. Two thoughts that were presented in the speech and the discussion that followed were (1) "that the church should support the school financially, and that the contributions of the children be devoted to missionary or benevolent purposes; (2) That the church in the present day cannot prosper without the Sunday school as a feeder. There was much profitable discussion on the subject, in which quite a number took part.

On Wednesday morning Bro. Amos Tovell, of Warton, read a most instructive paper on the topic, "The Bible the text book of the teacher." Bro. Tovell dealt very severely with the teacher who will bring any lesson notes to the class with him, and denounced the teacher who will read his questions to his class from a lesson leaf. He maintained that the teacher should first of all study the lesson thoroughly from his Bible; after that he may read any helps, notes, etc., that he chooses.

At the afternoon session Bro. Lediard, in the absence of the sister who expected to take the subject, introduced the topic, "Gospel work in the Sunday school." A thought that is, no doubt, new to many of our teachers was brought into special prominence, viz., that the Sunday school teacher should strive not only to bring his pupils near to Christ, but to go farther and induce them to confess their Saviour without waiting for special evangelistic services. The teacher was shown to be in a much better position to do this than the preacher, and that there is no reason why a scholar who loves his Saviour and de-

sires to follow Him should be compelled either by custom or a shortcoming on the teacher's part to await some special occasion, or yearly meeting, in order to be saved. The salvation of the scholar was concluded to be the ultimatum of all Sunday school work. There was much brought out on this important subject, both in the introduction and the discussion that followed. This was followed by Sister Lediard showing how to teach an infant class. She taught to a class of children in a very admirable manner the lesson of Sunday, Sept. 20, entitled "Christ the Good Shepherd." The infant class teachers present were especially thankful for the example of teaching, which was much more instructive than to be told how to do such work.

In the evening Bro. Lediard dealt with the subject, "Elements of Success in Sunday School Work," in a practical and exhaustive speech. The teacher, the church, the scholar, in fact every phase of the subject, was handled in a way that will not soon be forgotten. One point might be mentioned especially: That the church should take an active interest in the school. That all church members, whether young or old, should come to Sunday school. If they cannot be regular attendants, to come sometimes and be acquainted with the work being done and give it sympathy. Some parents do not seem to be able to forego the "orthodox" Sunday afternoon sleep, but expect the Sunday school teacher and their children to do it. No wonder children neglect to come when their parents are so indifferent. If you expect your children to go to Sunday school regularly you should be "trabbling along dat road yourself." There was a spirited discussion on this topic. The "question drawer" was then opened and about a dozen practical questions answered, principally by Bro. Lediard, who was chairman of the meeting. This first local convention was really a treat; much good will result. Everyone present that we were speaking with seemed delighted with the meeting. Their conceptions of the pleasure, the responsibility, and the necessity of the work were much enlarged. There will be increased activity in this northern district in this good work the ensuing year.

Can you not gather together the active workers within thirty or forty miles in convention this fall in your district, and have just such an instructive and pleasant time as we had in the meeting at Owen Sound.

If you cannot get a convention together, invite some brother to give a couple of discourses on Sunday school work in the church some week-night when he can get away from his work. You will never regret it.

We were delighted to make the acquaintance of Bro. Roberts and to have him with us on Wednesday. We all profited by his ideas brought out in the discussion of the various topics on Wednesday. Bro. R. seems to be

a hard-working, faithful preacher. He labors with the congregations at Cape Rich and Euphrasia and preaches at one or two mission points besides.

The congregation at Meaford is said to have a large and prosperous Sunday school. We would have been pleased to have had a dozen of their teachers with us. We might have profited largely by their experience.

Bro. Tovell's paper on "The Bible the text book of the Teacher," would be appreciated by all who love "The Word." Bro. T. has the MSS. We feel sure if he would allow it to be published it would be a benefit to many who could not be present to hear it.

If you have anything in the way of methods or ideas on Sunday school work write them out and give others the benefit of them. Don't keep them all to yourself. Every one at the convention profited by the experience of others.

O. A. F.

Creation.

E. SHEPPARD.

Jehovah—God; the Lord omnipotent! Thy power is great; omnific, unconfined; To man incomprehensible; unknown; The deep resources of creative skill. Thy word shook *אשׁוּף*. Thy all-powerful will Strowed boundless ether with unnumbered worlds, Which, like a vast, untiring army, march In silent grandeur round Thy heavenly throne. "Let there be light"; the peerless beams shine forth In brilliancy from the eternal source. Let man be formed: he rises from the dust An image of the pure and holy God; Favored by Thee, Thy blessing he receives; And lord of animated nature reigns.

Public Opinion.

J. W. MONSER.

SCHOLARS' DECISIONS ABOUT BAPTISM.

[These selections are made at the instance of Dr. Crosby, whose conclusion is: "Immersion (i. e., submersion) is the result of superstition, and that to practice it is to help superstition." See Church Union, March 15, 1890.]

Speaking of John's baptism, Renan says: "That rite was baptism or total immersion."—*Life of Jesus, Carleton Edition*, p. 121.

Pressense says: "Scarcely is He plunged in the waters of the stream, when a glorious vision completes the illumination of the Baptist."—*Jesus Christ; His Life and Times. Holder & Stoughton Edition*, p. 225.

Geikie says: "Holy and pure before sinking under the waters, He must yet have risen from them with the light of a higher glory in His countenance. His past life was closed; a new era had opened. . . . It was the true moment of His entrance on a new life. Past years had been buried in the waters of Jordan."—*Life and Words of Christ, Appleton Edition*, Vol. I., 413-14.

Meyer says: "What was symbolized in the baptism of John was the meta-

noia. To this, however, the immersion of the whole of the baptized person, as the *metanoia*, was to purify the whole man corresponded with profound significance, and to this the specifically Christian view of the symbolic immersion and emersion afterwards connected itself by an ethical necessity."—*Commentary on Matthew, Funk & Wagnalls' Edition*, pp. 77-8.

Dean Stanley says: "For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptizo'—that those who were baptized were plunged, submerged, immersed into the water."—*Christian Institutions, Harper Bros.' Edition*, p. 17.

Godet says: "Modern commentators are not at one on the question whether the apostle means to allude to the external form of the baptismal rite in the primitive church. It seems to us very probable that it is so, whether primitive baptism be regarded as a complete immersion, during which the baptized disappeared for a moment under water (which best corresponds to the figure of burial), or whether the baptized went down into the water up to his loins, and the baptizer poured the water with which he had filled the hollow of his hand over his head, so as to represent an immersion."—*Commentary on Romans vi. 4, Funk and Wagnalls' Edition*, p. 210.

Conybeare and Howson say: "It is needless to add that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from his momentary burial to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism (though perhaps necessary in our Northern climates) has rendered obscure to popular apprehension some very important passages of Scripture."—*Life and Epistles of Paul, Chapter 13*.

Phillip Schaff quotes the above from Conybeare and Howson, and remarks: "With this we entirely concur. It is well known that the reformers, Luther and Calvin, and several old Protestant liturgies gave the preference to immersion; and this is undoubtedly far better suited than sprinkling to symbolize the idea of baptism, the entire purifying of the inner man, the being buried and the rising again with Christ. But the Baptists go too far in making immersion, after the fashion of Jewish legalism, the only valid form of baptism." (*Just above, however, Schaff had said enough to commit himself, thus—J. W. M.*) "The impartial historian is compelled by exegesis and history substantially to yield the point to the Baptists, as is done, in fact (perhaps somewhat too decidedly and without due regard to the arguments just stated for the other practice), by most German scholars."—*History of the Apostles, Scribner, Armstrong Edition*, p. 570.

G. P. Fisher says: "Baptism, it is now generally agreed among scholars, was commonly by immersion." In a foot-note he cites the following authorities: Justin Martyr, Prof. Stuart, Tertullian, Cyprian, Chrysostom, Calvin, Luther, Bingham, Herzog, Dr. Wm. Smith, Conybeare and Howson, Stanley, Wall, Mosholm, Neander, Blunt, Schaff, Meyer, Bleek, Winer.—*Beginnings of Christianity, Scribner, Armstrong & Co., p. 565*.

Thayer says: "Baptizo means (1) to dip repeatedly, to immerge, submerge; (2) to cleanse by dipping or submerging. . . . In the New Testament it is used particularly of the rite of sacred ablution, first instituted by John the Baptist, afterwards by Christ's command received by Christians and adjusted to the contents and nature of their religion, namely, an immersion in water, performed, as a sign of the removal of sin."—*Greek-English Lexicon of New Testament*, p. 91.

REMARKS.

In the light of these testimonies, what must we think when so scholarly a gentleman as Dr. Howard Crosby says: "We do not believe that submersion (which you call 'immersion') ever was practiced, until a superstitious idea came into the church that the body should have all parts of it washed if the soul was to be wholly cleansed. Peter, you know, had a little of that notion when the Lord wished to wash his feet only?" (*What of Paul or the author of Heb. x. 22: "Having our bodies washed with pure water?"*)

Will the Doctor give us ten as scholarly men as we tender him, by way of endorsement for these peculiar notions of his? We can afford to wait and see. Let it be remembered that our witnesses prove their honesty and impartiality by speaking against their creeds. Not one is a "Disciple," nor, I think, a Baptist. Disciples may be superstitious, but certainly they will not be scared out of the truth by so unwarranted an *ipse dixit*.—*Christian Standard*.

"None But Christ."

Mr. Birch, an English evangelist, tells of a dying infidel, whom he visited by request. The man had been long ill and in great need. Mr. Birch, with Christian liberality, had supplied his wants, and now the dying man told him that he had sent for him, not to speak of religion, for he didn't believe in it, but to thank Mr. Birch for his great kindness to him and his. Mr. Birch then said:—

"Will you answer me one question?" "Yes," said the dying man, "provided it is not about religion."

Lifting his heart in prayer to God, Mr. Birch said: "You know I have to preach to-night; many will be gathered to hear, mostly poor people, who will soon have, like you, to face death; I ask you, what shall I preach about?" Silence for a while, then with tear-dimmed eye and trembling voice, the unexpected answer was given:—

"Mr. Birch preach Christ to them; preach Christ." And then, utterly broken down, the dying sinner sought mercy from God for his own soul.—*Selected*.

What the Disciples in the States are Saying and Doing.

CULLINOR AND CLIPPINGS FROM EX-CHANGES.

STAY AT-HOME CHRISTIANS.

It is not an uncommon thing to meet with persons who have once been members of the Church of Christ, who, when asked why they do not identify themselves with the brethren and attend the public assemblies, reply: "Well, I think I can be just as good a Christian and stay at home. I read my Bible and pray and try to do all the good I can, and I don't think it necessary to go to church." Many of this class will proceed to pronounce judgment upon their brethren, and add to the above: "I can be a good deal better than many who do go to church, and besides there are a set of hypocrites who attend church with whom I cannot hold fellowship." To show the fallacy of this position is the purpose of the present article.

1. Such persons forget that we are required to confess Christ publicly before men. "Whoever, therefore, shall confess Me before men, him will I confess also before My Father which is in heaven" (Matt. x. 32). The Lord's appointed way in which such confession may be made before men is by meeting together on the first day of the week, and with the Lord's people and around the Lord's table partaking of the emblems of His body and blood, upon which He has inscribed, "When this you see, remember Me." "Do this in remembrance of Me." "Not forsaking the assembling of yourselves together as the manner of some is" (Heb. x. 22). Thus it is that the disciples of Christ publicly profess their faith, setting it forth to the world. In all communities only those who are seen in the public assemblies are counted on the side of the Lord, and "he who is not for Me is against Me." Absence from the worship is construed by the world as a denial of Christ, and such it is, virtually. He who calls himself a Christian and refuses habitually and wilfully to meet with his brethren to keep the ordinances of the Lord's appointment, may be self-righteous, but he cannot be relying upon "that righteousness which is of God through faith."

2. Were all professed Christians to act in this manner the churches would all be deserted, the preaching of the Gospel would cease, the name of Christ would no longer be heard and Christianity would die out in the world. Isolated individuals trying to live Christian lives, and performing their worship in their private houses, will not propagate the religion they profess, and the requirement of public assemblies is founded in the highest wisdom. Christ must be lifted up before the eyes of the world in order that men may be drawn to Him, and the two ways of doing this are by godly lives, and faithful and devoted public service.

All you who have confessed That Jesus is your Lord, And to His people joined yourselves, According to His word, In Zion you must dwell, Her altar not forsake; Must come to all her solemn feasts, Of all her joys partake.

It is a fearful thing to deny, by word or act, the Lord who bought us with His own blood. "Whoever shall deny Me before men him will I also deny before My Father which is in heaven" (Matt. x. 33).

3. Those who talk in this manner, seeking to justify themselves in ignoring and contemning the positive institutions of the Lord, virtually charge Him with folly in establishing a church on earth. If one Christian can do without the church, all can. The assumption is manifestly an imputation

on the wisdom of Him who is said to have "so loved the church that He gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word" (Eph. v. 25, 26). Ecclesia, translated "church," means more than the "called out"; it means called out and assembled together. The Lord "added daily to the church, such as were being saved" (Acts ii. 17). Oh, no! dear brother; you may be a good, moral man, and read your Bible, and worship at home, but you cannot be a Christian. To be a Christian you must be a living stone in the spiritual temple, you must show forth your faith publicly, you must aid in the work of perpetuating His name and extending His body, which is the church, in the world, among men. While it is imperative to attend the Lord's day meeting where the Lord's death is commemorated in His own appointed way, every earnest, faithful disciple will esteem it his privilege to be at all the stated meetings of the church, to aid in her work.

She must employ your thoughts, And your unceasing care; Her welfare be your constant wish, And her increase your prayer.

4. Results demonstrate the absolute necessity of participating in the public worship in order to maintain spiritual life. In nearly every instance, when members of the church begin to neglect the assembly, it is only a question of time until they will cease to read the Bible, will neglect family and private devotions, and fall back into their old habits, whatever they may have been. This statement may be verified in any community by an observation of individuals who have once lived active, Christian lives, and have forsaken the public assemblies. On the other hand, those who are seen regularly in their places at the meetings of the church, humbly giving attention to the preaching and the worship, are always known and recognized by their brethren and by outsiders as the faithful and true, who can be relied upon in every relation of life. Those who neither speak nor sing must not disparage the value of their presence. Be always on hand ready for whatever you can do, and your very presence is an encouragement and incentive to others. Always be counted on the side of the Lord and never against Him, and one day yours will be the felicity of hearing Him say, "Well done, good and faithful servant!"—Ira C. Mitchell, in Christian Leader.

MARTIN AND EASTON MEETING, OAKLAND, CALIFORNIA.

Our meeting continues with increasing interest. Including those who came into the church a short time before the beginning of the meeting, and those since the commencement of the revival by Bro. Martin, there have been 200 additions to our Oakland congregation. Our whole city, the Brooklyn of San Francisco, with a population of 75,000 inhabitants, is shaken from centre to circumference. It has extended in its influence over the waters of the bay, and is being felt by the wicked city of San Francisco, whose population is 400,000 inhabitants.

We have not been disappointed in our selection of an evangelist. S. M. Martin, as to "soundness," cannot be beat by anybody or preacher whom I have ever heard preach the Gospel, and I have heard not a few of the able preachers of the Word.

Our State meeting, at Santa Cruz, was a grand success. The biggest crowd that has ever characterized a California State meeting has been claimed for the meeting just closed. Bros. Updike and Hawes are protracting a meeting at Santa Cruz. When last heard from there had been some

forty additions. I hear that the church at San Francisco is arranging to have Updike and Hawes hold a meeting in that city.

My wife and I, with three others, were appointed by the late California State Convention to represent the State as delegates in the National Convention at Pittsburg. We hope to attend.

The outlook of our protracted meeting here is so encouraging that it is impossible to predict when it will close. The attendance has been phenomenal for California. The meetings will, perhaps, average a thousand people at each session. The character of the interest is more sensible than sentimental. I feel confident that the converts will "stick" when "comes the tug of war." The larger part of the converts are people of mature age. We are expecting many more additions before the meeting closes. I will report again in a few days. There have been 112 additions, the immediate results of the meeting. Easton is a tremendous power in the service of our Lord. We are all delighted with him.—George W. Sweeney, in Standard.

KENTUCKY UNIVERSITY.

The University has closed a very prosperous session; the number of its students is constantly increasing; and in all respects the institution has made an admirable record in all its departments. The excellent character of the students, their good behavior, studiousness and diligent attendance to recitations, have been most gratifying. The great majority are professing Christians, and honor their profession by their conduct.

The matriculates in the College of Arts, the Academy, and the College of the Bible numbered 419; the Commercial College had a roll for the collegiate year of about 800.

The faculties of the colleges are men of high moral character, of eminent competence and large experience as teachers. The courses of study are in number and thoroughness abreast of the times. Civil engineering has been added to these courses and is already attracting students. This course is in charge of an experienced professor. The academy, designed to prepare students for the higher classes, is well provided with experienced teachers, and is also under the control of the faculty of the College of Arts.

Co education, after the experience of two years, has proven a success.

Opportunities for boarding in private families are abundant around the University, and at rates ranging from \$8 and \$8.50 per week, and upwards. With certain arrangements these rates can be still lowered.

The student's fees are exceedingly moderate—\$12 for the session of nine months. There are no other fees, except for the classes in chemistry. The Commercial College has its own fees.

The religious influences surrounding the student in and about the University are of the best. The city of Lexington is one of the healthiest in the union.

Catalogues, and any desired information about the University, can be obtained an application to Chas. Louis Loos, President of the University, and Robert Graham, President of the College of the Bible, Lexington, Ky.

BETHANY COLLEGE.

The prospects for the coming session are good. As usual students are coming from long distances. It is educating to come in contact with representative men from all over the world. Bethany has graduated students from Canada, Ireland, Mexico, Scotland, Australia and Wales. We have at

present among our undergraduates students from West Virginia, Ohio, Kentucky, Indiana, Missouri, New York, Pennsylvania, Maryland, Virginia, Connecticut, New Jersey, Delaware, Michigan, North Carolina, Texas, Kansas, Alabama and Canada. F. M. DOWLING, Sec. of Faculty.

It is a mistaken notion to suppose that the wealthy, with all their splendor of dress and equipage, their sumptuous festivities and sensuous revelings, are really happy, or that their riches free them from worries and burdens and afflictions. The great mass of people who are in moderate circumstances, being above abject poverty, are in that condition that is most conducive to temporal well-being. The following from the Interior may be profitably considered: "If one should say that Mrs. Vanderbilt's Newport ball must be a tiresome thing it would be attributed to lack of appreciation of the beautiful, or to sour grapes. But then any one of them would tell you, speaking sincerely, that such things are very tiresome. Many electric lights, many flowers and diamonds and much money, are dazzling for the first time they are seen, and, like anything bright and new, they are interesting, but when the newness is gone that is the end of them as pleasures and the beginning of them as burdens. They are tiresome because they are not natural, and meet no natural desire. There is pleasure there, no doubt, but if you analyze it you will find it to be of the same kind, and no higher in quality than that enjoyed in every social circle. The average of pleasure and of pain is the same in all conditions in life, the rich cannot have more than the poor—and it may be doubted whether even solicitude for food and clothing much changes the average. The one only disadvantage of the poor is, that they are subject to oppression—to insult. But any man or woman can rise out of that condition by merit. Any one, however poor in purse, can become an indispensable, attain a value in character and usefulness where no one can afford to insult or oppress him."—Christian Oracle.

American life is deficient in nothing so much as in a reverent spirit. Children show it in their behavior towards their seniors. The boy early learns to speak of his father as "the old man," "the boss," "the governor," while the girl before reaching her teens knows more than her mother and refuses her advice. "My son, haven't I told you three times to go and shut the gate?" "Old man, haven't I told you three times I wouldn't do it? You must be stupid!" It used to be said, "train up a child in the way he should go;" but now the sight is equally common to see the child "train up 'a parent." We lack reverence for sacred places. I heard a prominent Englishman say while on a visit to this country that he was continually struck and pained by the great contrast between the way English and American people enter a church. Over there they go in quietly and solemnly as if they were conscious of the fact that it is the house of God. Here we stalk in with rapid, noisy stride as though we were going to a political meeting. And before the service begins we think it perfectly in place to engage in loud conversation on all manner of secular themes. Even during the progress of the service, instead of the reverent hush which denotes the presence of the true worshipper, how often is the sacred hour of devotion occupied by every variety of inattention as though it were not written, "Holiness becometh Thine house, O Lord, forever."—George Darsie, in Guide.

Selections.

The Two Words.

One day a harsh word, rashly said, Upon a evil journey sped, And like a sharp and cruel dart It pierced a fond and loving heart; It turned a friend into a foe, And everywhere brought pain and woe.

A kind word followed it one day, Flow swiftly on its blessed way; It healed the wound, it soothed the pain; And friends of old were friends again; It made the hate and anger cease, And everywhere brought joy and peace.

And yet the harsh word left a trace The kind word could not quite efface; And, though the heart its love regained, It bore a scar that long remained; Friends could forgive, but not forget, Or lose the sense of keen regret.

Oh! if we would but learn to know How swift and sure one word can go, How would we weigh with utmost care Each thought before it sought the air, And only speak the words that move Like white-winged messengers of love! —Sunday School Times.

Failure.

If to die amid cruelty and hatred be failure, then St. Paul failed. If to die amid the howling of the world's disapproval be failure, Luther, Wesley and Whitfield failed. If to perish at the stake be failure, all the martyrs failed. If to die on the cross, with all the priests and all the mob gibing at Him and insulting Him, be failure, then the Lord Jesus Christ failed. Yes, the effort may fail; but fear, and jealousy, and suspicion, and indolence, and despair are counsellors who will find multitudes to listen to them. But as for me I will listen to the counsellings, I think the wiser, the better counsellings, of hope. Failure! What is failure? Cannot we get behind the word? Are none of us brave enough, or noble enough, in doing God's work to prefer such failures to the gorgeous success in pleasing the world and making a truce with the devil? Failure! Speak, history; who are life's victors? Unfold thy long annals, and say, are they those whom the world calls victors, who win the success of a day? The martyrs or Nero? The Spartans who fell at Thermopylae? Or the Persians and Xerxes? His judges or Socrates? Pilate or Christ!—Arch-deacon Farrar.

It Might Damage the Meeting.

"To what extent can the distinctive doctrines of the Bible be preached in revival services without doing them hurt?" Such a question! Why not ask if the preaching of the gospel, in the name of Christ, is not likely to kill our modern revival exercises? The truth is, we have gone so far into the meshes of liberalism in these last days that it is really a question as to whether any of the modern evangelistic meetings could survive for an hour if some square, downright truth should be told out "in meeting." In our opinion, a revival meeting that can be hurt by the preaching of any of God's truths, ought to die very quickly. And we will say further, that a revival meeting that ignores any part of the word of the Lord simply because its doctrines may prove to be unpalatable to some who may be present, will not be worth killing. The preacher ought to tell the truth, and if anybody doesn't like it, he can raise his trouble with the Lord, for He is the author of the truth.—Baptist Cleaner.

Dr. T. A. Stocum's

OXYGENIZED EMULSION of Pure COD LIVER OIL. If you have a wasting away of flesh—Use it. For sale by all druggists.

Singing Without Understanding.

If persons who have no spirit of praise in their hearts deem it their duty and privilege to engage in the external forms of divine worship, it is not strange that they should hire others who may profess skill in musical undertakings to perform that service for which they lack both the disposition and the qualifications. But in some cases the persons employed are so unfamiliar with the work that they do not undertake to sing anything without previously rehearsing and practicing it; and they sometimes find it necessary to select hymns as well as tunes in order to perform their parts.

It is hardly fair to criticize such people severely for their errors and failures, as they know very little of sacred music and loss of sacred song. One might rather heed the suggestion said to have been posted at the entrance of a meeting place in the wild West: "Do not shoot the organist; he is doing as well as he can." Nevertheless persons who are doing as well as they know how often need to be taught how to do better than they are doing, and we are not likely to mend our faults until we know them, nor to know them till we are told of them."

A person called to preach the gospel, who is waited upon by the choir leader with a list of hymns which are to be sung which have not the slightest connection with the subject under consideration for the day, can hardly fail to see the unfitness of some of the selections made. For example, a minister before opening the morning service was given the following hymn:—

Thus far the Lord has led me on;
Thus far His power prolongs my days;
And every evening shall make known
Some fresh memorial of His grace.

I lay my body down to sleep;
Peace is the pillow for my head;
While well-appointed angels keep
Their watchful stations round my bed.

As the preacher did not propose to have his congregation lay their bodies "down to sleep" that morning, he substituted a more appropriate hymn for the one selected by the choir.

In another instance there was handed to the preacher for the opening hymn on a Sunday morning that excellent patriotic song,

My country 'tis of thee,
which was to be followed by the funeral verses,

Sister, thou wast mild and lovely,
Gentle as the summer breeze,

both of which were about as appropriate to the occasion as the hymn called for to "improve the time" in a church where they were waiting for a belated bridal party; who as they at last entered the house heard the words,

Come on my partners in distress,
My comrades through this wilderness.

The remedy for much of this maladjustment of hymns and tunes is complex. First, the men who manage churches and church music should be converted to God, brought up out of the horrible pit and the miry clay, and have new songs put in their mouths, even praise to the Lord; and if they will then let the word of Christ dwell in them richly, with all wisdom, they will be able to speak and admonish one another "in psalms and hymns and spiritual songs," singing with grace in their hearts unto the Lord. Then let the people who are merry or joyous, sing psalms, and if they do not know how to do it let them learn, taking the time and putting themselves under the training that is necessary for that purpose.

It is also important that they have a hymn book which contains old hymns which the older people know, as well as new hymns for the younger people to learn; a book which will not need to

be flung aside after six months' use, and which does not exclude all the standard hymns of the centuries for the purpose of admitting hymns and tunes which nobody ever heard before, and which nobody ever wants to hear again.

Finally, let the leader of the singing go through the book, and with a definite mark designate those tunes and hymns which can usually be sung under favorable circumstances. Let another mark designate hymns and tunes which can be sung at sight whenever called for. Let this book be given into the hands of the preacher with the understanding that he is entirely at liberty to select any of those familiar hymns, and give them out whenever he will, and they will be sung.

Such a method as this would avoid some very awkward complications, and would aid Christian people to sing with the spirit and with the understanding also, understanding and making others understand what they sing, instead of leaving the singing of the church to the mercy of worldly and uncultured people, who are in every way unfitted for the task of selecting the hymns and conducting the praises of the Most High.

We are to serve the Lord with reverence and with godly fear, and Christian people ought to be ashamed to bring discordant noise and senseless rhymes as an offering to the Lord in the service of His house. Their words, and tones, and emotions, and demeanor should speak the reverence of devout and honest souls. A worship thus offered will lift up the hearts of believers, will glorify God, and will elevate and bless those who unite in His worship.—*The Christian.*

A Fit Subject of Prayer.

On a pulpit cushion, where it could catch the eye of the minister, was laid a small slip of paper containing these words: "The prayers of this congregation are requested for a man who is getting rich." The appropriateness of such a prayer as this can hardly be questioned by any one who believes the truths which Christ has spoken concerning the rich, and who intends to profit by the warning which He has given. Rich men stand on slippery places. They are not easily accessible. They are flattered much and reproved but little; and as they bend their energies, their skill and their endeavors in the direction of acquiring wealth, they are in great danger of forgetting the eternal riches of righteousness, and burying themselves in worldliness and forgetfulness of God.

The Saviour faithfully warned the rich, and taught them that their path was fraught with danger, and that it was only with the greatest difficulty that they could enter the kingdom of God. He blessed the poor, but said "Woe" unto the rich, who had received their consolation. And the Great Apostle solemnly admonishes Timothy to "Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God who giveth us all things richly to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (1 Tim. vi. 17-19).

Do not forget to pray for the rich.—*Common People.*

Bad habits are grato bars in the devil's prison.

If the devil ever feels proud of his work, it must be when he looks at the man who is starving his wife and children to death to help keep the saloon-keeper fat.

The Central Regulator.

In the great cities and towns a large number of the time-pieces are electrically connected with the observatory clock at Washington, and so every day at noon the seconds are marked simultaneously by the electric current flashed from this one central time-keeper. By this practice absolute uniformity and correctness of time are ensured. This exact uniformity is not brought about by comparing one clock with another, or regulating one time-piece by another, but by one clock regulating the others electrically, when exactly at midday the standard clock makes the connection which completes the circuit passing through all the connected time-pieces, and regulates all of them at once.

Humanity needs regulating; Christians need regulating; and a great many of them have tried the system of regulation by comparison, with very poor results. It has been found impossible to make a number of clocks standing side by side keep time with each other. One will be fast, another will be slow—they will not keep time together—but, if they can be connected electrically with one standard time-piece, there is then no difficulty in maintaining substantial uniformity.

The uniformity of the Church of Christ will not come through churches comparing and compromising, and yielding to each other's wishes, and adjusting themselves to each other's ways. They will never come to an agreement in this way. This method has been tried again and again. The only way in which the people of God can come together and be united is by coming under the direct control of Christ, the great Head of the Church. If all the members of the body be vitally connected with the living Head, then there will be little difficulty about their keeping step with the march of His providence and grace; and in following the Lord, and walking closely with Him they cannot be very far from each other. Two things which are exactly like a third thing must be like each other, and two men that are like Christ cannot be greatly unlike each other.

The great hindrance to uniformity among Christians is, people compare themselves among themselves, and measure themselves by themselves, and thus continually fail in their endeavors after unity. They contend over their names and creeds, and each is able to find fault enough with the other; but let them drop all this and come to Jesus Christ Himself, and seek to shape their lives in accordance with the revealed will and Word of God, and they cannot fail to come nearer and still nearer to each other.

In such a system of regulation as this, we need not wait for any one else, we need not wait to see whether other clocks will take their time from the central standard, or whether other men will shape their lives by the Word of God. We have each of us simply to connect ourselves with the great central standard, and determine that we will do right, no matter who is wrong; and if we will do this, we shall soon find ourselves coming nearer and nearer to that unity which Christ desires, and which shall be a glory to His Church and a blessing to the world.—*The Ar-mory.*

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were not so readily controlled and cured before T. A. SLOCUM'S OXYGENIZED EMULSION OF PURE COD LIVER OIL came into the market. Every druggist is pleased to handle it, for they all know its value. For tightness of the chest and difficult breathing it has no equal.

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"The Life of Christ" and "The Life of St. Paul," by Canon Farrar, are two works which every lover of Christian literature desires to have in his collection of books.

"The Good Confession."

1 TIM. XII. 13, 14.

"Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called and didst confess the good confession in the sight of many witnesses. I charge thee in the sight of God, who quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession; that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ."

The question to be briefly considered here is: What is "the good confession?" We find the expression in both the twelfth and thirteenth verses quoted, and it is entirely reasonable to suppose that it means the same in both places.

Did Christ Jesus witness to that before Pontius Pilate? A reference to the narratives of Matthew, Mark, Luke and John will determine. We find, Luke xiii. 2, that the accusation made against Jesus before Pilate was: "We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king."

is My kingdom not from hence. Pilate therefore said unto Him, Art Thou a king then? It was therefore after some conversation with Pilate, and when Pilate had asked Him a second time "Art Thou a king then?" that Jesus said, according to Matthew, Mark and Luke, "Thou sayest," that is, "Thou sayest the truth, I am a king." And it will be noted that Pilate the second time did not say "Art Thou the king of the Jews?" but simply, "Art Thou a king then?" The explanation given by Jesus, "My kingdom is not of this world," etc., evidently led to the changed form of Pilate's question. It will be further observed that the reply of Jesus was not the simple "Thou sayest," but as given by John (John xviii. 37): "Thou sayest that I am king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice."

What Is Bible Study?

We give here the close of a fine article in the Sunday School Times on the above subject. We trust all our readers, especially the younger Christians, will read and ponder it well.

"Bible study may include any or all of these methods of Bible examination; but it must include something beyond them all in order to be true Bible study. There is a sense in which the Bible is like any other book, in being made up of words that must be noted in their connection and uses, and that therefore it is to be studied like any other book in order to arrive at its meanings. But there is another sense in which the Bible is unlike all other books, in that it contains God's peculiar message to mankind through men whom He trained and inspired for that special purpose, and that therefore its study must be mainly for the ascertaining and understanding of the divine truths that, unlike any other book, it has for ourselves as we are in our present needs and our ultimate destiny. Except for this difference in methods and objects of study, the Bible study of the baldest rationalist and of the most frigid agnostic is as much of a help toward truth as the Bible study of the warmest-hearted and most truthful Christian believer.

"He who would study the Bible must bear in mind that it is not the books of the Bible that were themselves inspired, but that it was the writers of these books whom God inspired for their writing. 'Men spake from God, being moved by the Holy Ghost.' One man wrote at one time and in one style, and another man wrote at another time and in another style. One wrote in poetic imagery, and another in didactic prose. A perception of these differences is essential to an understanding of the truths thus declared from God. But the main purpose of this sacred record of inspired teachings—whoever was the writer, and whenever and howsoever he wrote—is the instruction and guidance and inspiration of their believing student. 'Every scripture inspired of God is . . . profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work.' Hence no Bible student looks to the proper end of Bible study that does not seek to ascertain just what lesson it is that God would have this student gain from the passage immediately under study; and no student of the Bible has yet profited by his Bible study unless he is thereby helped toward truer completeness of manhood as a disciple of Christ.

"It is well enough to become closely familiar with the structure and contents of the different books of the Bible, and to memorize as many portions of it as there is time and mental strength for; but all this is but an incident to true Bible study, and not the thing itself. Bible study is for the purpose of gaining impulses and helps to the Christian life. He who stops short of this in his study, or in his teaching, stops short of the gateway of the city of divine truth. He may have observed and pointed out the lofty walls and their commanding towers, and have seen from beyond and described to others the streets that traverse the enclosed area, but he has as yet found no home for himself or for others within those sacred boundaries, nor has he known or shown the blessedness of having a home there, with its ceaselessly fresh and fitting supplies. Bible study is, indeed, a duty and a privilege to the Christian believer; but there is a great deal of time wasted in what is called Bible study, but which is nothing of the sort."

By the time you get through reading this number of THE EVANGELIST you will conclude there is a great deal of good reading in it. Do not skip the long pieces.

If our friends will kindly heed the standing notice on page four, that "all matter intended for publication is to be addressed to the editor at Erin, Ontario," they will save us some trouble and not add to their own.

We hope all our readers, but especially the preachers and those who lead the singing in the congregations, will read carefully the selected article, "Singing without understanding." By far too little attention has been paid to perfecting congregational singing.

Read the article on "Stay-at-home Christians" on page two, and then let your "stay-at-home" brethren have a reading of it. It may do them good. Those professing Christians who think they can get on without going to meeting think they are wiser than the Lord Jesus.

The census returns are disappointing to Canadians, but after all not so surprising. If one considers what has happened in his own district during the last decade, he will find it easy to understand why the population has not increased more than it has. How many young men have gone to the States in that time! And there is no difficulty in discovering their reason for going; they thought they could make more money in the States than in Canada.

The Baptist (London) makes a point which all preachers should seriously consider, in these words: "No preacher can attempt, as he should, first to bring out and then to explain and bring home the meaning of the Holy Scriptures without finding himself talking seriously on the consciences and will of his hearers. And no man can do this either without gradually bringing around him those who are anxious to hear."

There, brother preacher, is encouragement for you. Work along those lines and you will be ere long, if you are not now, a preacher in the truest and highest sense of the term.

It is possible that our fine school system in Ontario is responsible for the falling off, or rather the slight increase, in our population. So many young men and young women with us receive sufficient education to dispose them for agricultural and other manual labor that they cannot all find employment as teachers, clerks, etc., in this country. They therefore cross the line where they have a larger field, and where, too, we understand, Canadians are not at a discount, but rather at a premium in such lines;

their superior educational qualifications coupled with the determination to succeed in a strange country making them very desirable servants.

From 1890 to 1890 the population of the United States increased twenty-four per cent. During the same decade the membership of the Presbyterian church, North, increased over thirty-four per cent. And yet there are people who say this age is too much advanced to believe Calvinistic doctrine. If the Americans are not an advancing people, we should like to know who are.—Canada Presbyterian.

But how many of the rank and file of the Presbyterian church in the United States are Calvinistic? How many of them believe that God predestined some men and angels to everlasting life and the others he fore-ordained to everlasting death? Will the Canada Presbyterian kindly tell us. So far as we can learn, in Canada the Presbyterians are generally not Calvinists, and do not even know what Calvinism is.

Lieutenant-Governor Royal is reported to have made the following candid statement to a French-Canadian paper:—

"Canada is a mixed country, inhabited by populations of different races and creeds. Catholics are in a minority, but where, I pray, will you find in the whole world—note well, that I say in the whole world—where will you find a country where the Catholic religion is more respected, enjoys more true liberty, and is more free from obstacles of any kind than in Canada?"

There is no country in "the whole world" in which Roman Catholics and every other class enjoy more freedom than in Canada. Catholics have much better government here than they enjoy in any Catholic country in the world, and that is one reason why they should not seek to enjoy advantages not enjoyed by other Canadian citizens. Protestants also give Catholics better government than they could get from their own people and should not be threatened with the "Catholic vote."—Canada Presbyterian.

Well said, every word of it, both by Lieutenant-Governor Royal and by the Canada Presbyterian. Let us have some more such candid admissions from prominent Roman Catholics.

Our readers will be expecting Bro. Sheppard to reply to Mr. Bevan's "Last Word" in our last number. Bro. Sheppard desires us to say that he foregoes his right to respond. He is satisfied with his presentation of his side of the matters in discussion; and in particular he thinks that his article in August 15th EVANGELIST contains a sufficient answer to Mr. Bevan's "Last Word." It will be noted that Mr. Bevan does not say whether or not he would, if called upon to baptize a Jew, "baptize him in the name of Jesus only," as he was asked to do by Bro. Sheppard. Silence in such a case is significant. We are glad to know that Mr. Bevan appreciates our efforts to make THE EVANGELIST a medium for the candid and courteous discussion of scriptural subjects.

Our readers will remember that the discussion originated in a criticism of a sentence in an article in which we challenged the correctness of a statement made in a formal document drawn up by a committee of Disciples, and published in the Toronto dailies, to the effect that it is a part of the Baptist creed that faith precedes regeneration. The writings of many Baptist theologians were referred to by "C.G." to prove that the Disciple Committee were right. We maintain, on the other hand, that the consentient opinions of all the Baptist Theological writers in Christendom could not make a metaphysical dogma of that kind a part of the Baptist creed, or binding on Baptist consciences. Are we right, or wrong?—Canadian Baptist.

The Baptist, inadvertently no doubt, errs in saying that the committee of

Disciples asserted in effect "that it is a part of the Baptist creed that faith precedes regeneration"; it was just the other way, viz., that according to Baptist teaching regeneration precedes faith. Referring to the statement of the Baptist that "the writings of many Baptist theologians were referred to by 'C.G.' to prove that the Disciple Committee were right," it occurs to us to say that it is exceedingly curious if the Principal of the Theological Department of McMaster University does not understand Baptist theology.

The Sunday School Times, as usual, is full of good things. The editorial department is particularly rich. We quote here a paragraph which will do us all good:—

It is an evil sign when a man pleads the use and custom of his business in justification of practices which are not capable of vindication at the bar of conscience. A true man will not think of such customs as defining his responsibility. He will regard them as part of his responsibility, in that he is to labor to make them better than he found them. The boast of Augustus, that he "found Rome brick, and left it marble," should be true of every Christian as regards the business or profession to which God has called him. Most of these professions and businesses have been lifted out of the moral mire by brave and faithful men. Matthew Hale raised the legal profession to a higher level, from which it never slipped back again, through the purity, unselfishness, and public spirit which his career as a judge displayed. There have been such men in all honest lines of work; they have been the salt that kept the world from corruption. But always and everywhere, what has been thus won by moral effort must be held by a like effort also; and the Christian is in the world for this end. He is to apply to the maxims he finds current among those who share his work, the Apostolic rule: "Examine all things; hold fast that which is good."

This reminds us of a young lawyer who was rallied by an old friend with the saying that there are no honest lawyers. "Well," replied the young man, "I'll be the first of a new kind."

The Independent devotes an editorial to the laudable purpose of showing that the new birth, at which Nicodemus stumbled so, is a most reasonable condition of admission into the kingdom of God. We heard a famous revivalist ridicule the new birth, before a large audience here in Cincinnati, a few years ago. "Why," said he, "Christ never mentioned it but once, and when he saw that Nicodemus didn't understand him, he apologized and never opened his mouth on the subject again." The Independent handles the subject with more reverence, but with an innocence of logic amusing and amazing. Explaining the birth of water and the spirit, it remarks: "The water was only a type of the repentance, which John and Jesus both preached as they baptized." Read that over again and then try to recall any Scripture which hints at water as "the type of repentance," or to pick up some thread of analogy which could lead to such a conclusion. A strict old Baptist brother once informed us that in this passage water is "the type of natural birth," and backed it up with this piece of logic which no critical hammer can break, "unless a man is born naturally before being born of the spirit he can not enter the kingdom of God." Yet all these instances go to show that even wise men talk nonsense whenever they try to evade the plain meaning of any matter.—Christian Standard.

We once heard a Presbyterian minister break the Baptist brother's logic by affirming that a person might be born again at any age, even in infancy; indeed, he said, "A person might be born again before being born."

Attentive readers of The Standard Eclectic Commentary on the International Sunday School Lessons would notice the "Notes on the Lesson as a Whole" for the lesson of August 30th. For the benefit of those who do not

see the *Eclectic Commentary* we transcribe the entire paragraph here:—

The great central truth of this lesson is the promise by Jesus of the gift of the Holy Spirit, under the figure of the water of life. The gloss of the evangelist himself at this point, explaining his meaning, is of immense value. It surely presents the gift of the Holy Spirit as more than the communication of teaching in words, and its enjoyment as more than the remembrance of these, however loving and tender. If the reply is, "True, but this special gift is only for those of that age, and carried necessarily miraculous power, we must not look for it now;" we answer that it is to be looked for by all who believe on Him, as much as eternal life itself. The reasoning that would limit the one to the first age must limit the other to be consistent, and this is evidently absurd. Moreover, while miracles were often wrought by those who had the Holy Spirit, nowhere is this ability pronounced inseparable from the gift. We plant ourselves on "which they that believed on Him were to receive."

There is a whole volume in that paragraph, and if any reader feels like taking issue with it we recommend him to carefully review the question with the New Testament in his hand.

The discussion of the Revision of the Westminster Confession of Faith is being revived in the United States sooner than was expected. The subjoined note is from the *Presbyterian Review*:—

The subject of Revision is again to the front in the Northern church. Renewed interest in the great question has been aroused by Prof. Warfield's criticism of the Committee's Report in the last issue of *The Presbyterian and Reformed Review* and Prof. Morris' reply thereto in his pamphlet, "A Friendly Talk About Revision," in which he earnestly dissects from both the substance and the spirit of Dr. Warfield's paper. Add to this, Dr. W. C. Roberts, the Stated Clerk, is out with a long circular letter in which he communicates to the church the important information that the Report was prepared as the final report of the Committee, but, just at the close of the last session at Washington, a number of important considerations were urged in favor of making it a report of progress, with the request to send it down to the Presbyteries for consideration, criticism and amendments. He also gives the information that the Report was acceptable to only two-thirds of the Committee. We begin now to understand why Principal Patton at the Detroit Assembly advised the Presbyteries to "tear the report to pieces" if they were not satisfied with it. The religious papers are girding on their armor, and interest in Revision promises soon to surpass interest in the Briggs case.

It will be an exciting contest. It is doubtful if the Northern Presbyterian church will come out of it whole.

Co-operation Notes.

We have already heard from a number of Sunday schools that took up collections for Home Missions September 6th, but none are ready to send a full statement of the amount contributed; awaiting the return of all the envelopes distributed.

It seems likely that the schools heard from will give twice as much this year as last. It is to be hoped that other schools will do likewise, for the work is enlarging on our hands rapidly and the demands upon the treasury increasing correspondingly.

Once more let us say, if our friends can pay their subscriptions now they will be very acceptable.

GEO. MUNRO, Cor. Sec.

On the west coast of Africa, embracing Sierra Leone, there are 60,000 Christians. Missionary labors began there in 1816.

Church News.

TORONTO JUNCTION.—Two additions since last report.

OWEN SOUND.—There have been five additions by baptism to the church here recently.

ORANGEVILLE.—The Disciples of Christ are in future to meet in the Templars' Hall at 3 o'clock on Sunday afternoon.—*Orangeville cor. Hillsbury Reaver.*

WEST LAKE.—Interesting special services are being held at West Lake by Bro. A. C. Gray. Tozo Ohno has been ruminating at West Lake and delivering a few addresses.

MIMOSA.—Bro. Robert Stewart is homo from Vaughan. He spoke at Mimosa, Sept 6th. We understand Bro. Stewart has resumed his studies at Guelph Collegiate Institute.

WINDSOR.—The few brethren here should be encouraged to buy a good lot for future use in this growing city. Property is bound to advance in value here. Spy out the land and buy while property is cheap. The Detroit people are able and seem willing to assist in establishing the cause on this side of the river.

TORONTO.—On Lord's day, Sept. 6th, Bro. Baker, of Everton, preached in the church on Cecil St., morning and evening, and on the 13th Bro. Lediard of Owen Sound. The Young People held their first meeting, after the summer holidays, on the 6th inst. at 10 o'clock a.m. A goodly number was present and took part.

RIDGEMOUNT, Sept. 7th.—Bro. Hugh McDiarmid was with us Aug. 31st. He gave us two excellent discourses. In the evening two came forward and made the good confession and have since been baptized. We all regret Bro. McDiarmid's short stay, feeling, as we do, that if he could have remained with us for a few weeks much good would have been the result. Our morning meetings are well attended. H. BROWN.

WARTON, Sept. 7th, 1891.—One good sister confessed Jesus as Lord and was immersed Aug. 26th. Three others have been received by letter. We have been cheered and helped by the presence and words of many visiting brethren during the holiday season. Sister Brown cheered church and town, and Bro. J. Munro and others rendered valuable assistance in our prayer meetings. The church is active and the S. S. vigorous. A. T.

By The Way.

MOSA.—Bro. J. D. Moore spoke for the church here one Lord's day in July, and the writer one day in August. The church is composed of some twenty or more families scattered over a considerable territory. The people are more noble here than in some places, in that they do not neglect the assembling of themselves together. They are willing to support an earnest worker—one who will naturally care for them. If there was a worker in this field who would speak in the morning at the meeting-house, which is three miles from Alvinston, and in the evening in the town, and would work faithfully from house to house during the week, much good would be done.

STRATTON is about midway between Mossa and Lobo churches. There are a few Disciples in this town who should be encouraged to start work. It would do Mossa and Lobo both good if they would join hands in establishing the cause in this important town.

APRIN.—The church at this place has not been meeting regularly of late. There are now very few Disciples near the place. Bro. J. D. Moore spoke for them twice during the summer. Bro. Wm. Black and his family comprise the most of those who now remain. Bro. Black is very active for a man over eighty years of age, but is now very sorrowful, having been called upon this year to mourn the death of his beloved wife and eldest daughter. May the Lord comfort his last days.

CHATHAM.—There are seven or more families in this town who should be encouraged to start work here. They are well able and some are very anxious to have something done. Now that Blenheim is doing such grand work it may not be long before Chatham will do likewise.

WINDSOR.—The few brethren here should be encouraged to buy a good lot for future use in this growing city. Property is bound to advance in value here. Spy out the land and buy while property is cheap. The Detroit people are able and seem willing to assist in establishing the cause on this side of the river.

BLENHUIM.—This is one of the places where young men are doing a grand work. It did my heart good to go home and see how much has been done there the last few months. To see large audiences morning and evening and a Sunday school of one hundred scholars instead of a small meeting once a day is a proof of what diligent, earnest, persistent work will accomplish. Bros. Stewart and Weaver are in the midst of a very successful series of meetings. Thus far seventeen have been added. The young men and the church are working hard, and the Lord is blessing them abundantly. Bro. Stewart will remain in Blenheim. He is finding the field white to harvest. Bro. Weaver has already proved himself a workman that needs not to be ashamed, and that church is happy which is fortunate enough to secure his services. Don't discount a man because he is young, but receive him for his work's sake. Whatever church receives his services will be able to rejoice that they are strengthened, increased and built up in every way at the end of his labors—they will consider him a laborer worthy of his hire, and one who will naturally care for them. The future of the work in this country depends on the encouragement the churches give the young men. Don't compel one of our young men to seek work in the States. If any of them go to the States it is because the churches here have not done their duty. The boys are willing to make sacrifices to stay here. Any church that is living at a dying rate had better wake up before it has slept its life away for ever. Bro. Hugh McDiarmid gave us an excellent sermon one night. The meetings are continuing with increased interest.

ALDRON.—As announced, Bro. Keffler was with the church on 30th August at their annual meeting. There were meetings Saturday evening, Lord's day, morning and evening, and Monday morning. The day was dull in the morning, but in the evening the weather was fine and there was a crowded house. There were very few from a distance this year compared with past years. Bro. Ash was not able to be out on Lord's day, but was there and spoke Monday morning. The brethren here, without exception, are very hospitable, and those who fail to attend this annual gathering miss a great treat, both for their spiritual and natural man. May these meetings

get better and more helpful from year to year.

Bro. J. D. Stephens was with the brethren here for a few weeks. All were well pleased with him. The more they heard him and the more they saw of him, the more they were impressed with his earnestness and zeal. These are the men that are wanted—men who will leave the church better than when they came. Would that there were a hundred like him going about doing good.

On Lord's day, Sept. 6, the writer spoke at Rodney in the morning, West Lorne in the afternoon, and at Eagle in the evening. These churches here have been without regular preaching since Bro. Baker left. There is plenty of work in this field for a faithful, hard-working man.

Many people in this part of the country are well acquainted with Squire Munro, who is upwards of ninety years of age. It was a great pleasure to me to have a short visit with him, and have him express his delight with the good news THE EVANGELIST brought him. He thinks that everyone who likes the spirit of the New Testament should like THE EVANGELIST. He is sorry he is not younger so that he could be instrumental in giving it a wide circulation. He understands that a good, live paper will do a great deal for our people in this country. If all the Disciples in Canada realized this as they should, we could soon have a weekly paper. Every one can help in this good work. D. MUNRO.

Detroit Convention.

As announced in THE EVANGELIST the Michigan Disciples held their annual convention in Detroit, from Aug. 20 to 23. It was a grand meeting. Every one was more than pleased with it. There were 160 delegates and visitors present. The Detroit people were exceptionally kind. You would almost believe that some of them must have moved from Canada. Ample provision was made for lodging and feeding every one. No one who was at this meeting can ever forget the hospitality of the Detroit people, or the Christian fellowship enjoyed with the Michigan Disciples.

It was a great pleasure to meet here a number of prominent brethren from other States. Of these we would mention Chas. L. Loos, President of Kentucky University; E. V. Zollars, President of Hiram College; H. S. Earl, late of Liverpool, England; W. F. Richardson, of Allegheny City, Pa., formerly of Grand Rapids, Mich.; J. H. Garrison, of St. Louis, Mo., editor of the *Christian Evangelist*; F. M. Kirkman, editor of the *Christian Oracle*, Chicago; A. M. Harvont, of Greensburg, Pa., agent for Bethany College; W. B. Thompson, the former minister, and J. B. Johnson, the present minister, in Detroit, contributed largely to the success of the Convention. They are both workers and know how.

There are 5,500 Disciples in Michigan in 84 congregations, with between 40 and 50 ministers. Now that they have now houses at Ann Arbor and Detroit, and nearly every congregation in sympathy with the State work, it may be expected that the membership will increase very rapidly in the future. H. N. Allen, State Evangelist, gave a very encouraging report of the work. This year along with his other work he has edited the *Michigan Disciple* in the interests of the mission work. Every one was requested to assist in circulating this paper. For the present year this paper will be conducted by W. J. Russell, of Grand Rapids. One year

has proved to them the benefit of a paper devoted to their work.

If they consider it desirable to conduct a paper at an expense, should the Canadians be careless about encouraging a good paper devoted to the interests of the work in this country?

During the sessions business was the order of the day. No department of work was allowed to monopolize the time to the neglect of other interests. Considerable time was given to the consideration of the different fields, not like our convention this year rush it all through in one or two hours when many people had gone home. If there is anything that people don't know, and should know and must know before they will be interested in the work as they should, it is the condition of the work in every congregation. The strength and weakness of every field should be known. I am persuaded Michigan will give this more consideration next year, and Ontario should.

The question of keeping an evangelist in the field came up. President Loos made an excellent remark on the question, urging them to keep one going about among the churches continually; be Apostolic, never think of dispensing with him. How would it do for Ontario to think about this?

There never was a better feeling existing between the two congregations in Detroit, and now that they both have now houses free from debt they are in a splendid position to open up new points in the city. It would be delightful if they would assist the few brethren in Windsor to start work there. D. MUNRO.

In the Samcan group, after fifty-five years of missionary work, 60,000 children are in Christian schools.

Missions.

The Proposed London Mission.

TO THE CHURCHES OF CHRIST IN CANADA.

Beloved Brethren.—It is proposed, at an early date, to initiate an extensive religious, social, and philanthropic movement in the metropolis of London. The promoters thereof desire, with God's help, to render the current Restoration Movement a mighty spiritual and moral force amongst all classes of society in the west and south-west of London.

In order to this, they are determined to rid themselves of the individualistic tendency of the times in which we live, by not only contending for an unqualified return to Primitive Christianity, but also by applying the unselfish principles of the religion of Jesus Christ to all departments of domestic, social, and public life. In deed, they feel they cannot do the one apart from the other. They desire to create an atmosphere all around in which selfishness, dogmatism, and unbrotherliness simply cannot breathe, and to lend a helping hand in casting out the seven devils of London.

We in the old country have for half a century been vainly striving to influence Great Britain and Ireland through the provinces rather than through the metropolis. This has been an ineffective policy, and consequently a great mistake. All, or nearly all, the great religious, social, and political movements of the present century have had to strike root in London ere they have commanded anything like general attention. It must be so with us. It has not, however, been so much a failure to recognize this, as a lack of the necessary sinews of war and other agencies that has compelled us to submit to the inevitable. We have done our best, for the most part, to toil upward into the very teeth of opposition and the influence of long centuries of priestcraft and superstition.

The result is London still lies in the arms of the wicked one. In spite of all the philanthropic enterprise of the last decade, its moral condition is enough to make an angel weep. The people in London and suburbs who never attend public preaching are equal in number to the entire population of Australasia. Gambling, lust, intemperance, mammonism, vulgarity, selfishness, sweating, covetousness, and all abominable idolatries still find their head-quarters here, and are still continuing to spread untold misery and desolation in their pathway. The misery and starvation of the so-called "submerged tenth" of the East-End are more than outmatched by the selfishness, vice, and gilded respectability of the West-End. And we feel that the time has come, and more than come, when Primitive Christianity in all its pristine purity and unselfishness must have a fair chance in the west of London, and exercise its beneficent influence in every possible way, to render it terribly difficult for the people to do wrong, and gloriously easy for them to do right.

Think not, beloved brethren, that nothing has been attempted or accomplished. Since 1837 faithful brethren have been contending for the ancient faith and spirit, and putting forth strenuous efforts to influence the people for good, right and truth. But after half a century of work for the divine Saviour we have but six congregations, numbering 521 members, and generally speaking we are an "unknown quantity" in the great metropolis of the world. We have done our best, but now intend, with divine aid, to create environments cor-

responding with nobler ideals and more unselfish aspirations.

Between three and four years ago the church in Chelsea determined to strike out in a fearless and aggressive movement. The Town Hall was secured, and the writer conducted special services for thirteen months both in the hall and meeting house. Large and enthusiastic audiences were drawn together from all parts of West London, the average attendance at the hall being 600. The result was that 120 were added to the church; a new Lord's Day school, Band of Hope, and mission station were taken in hand; and the Chelsea Rescue and Preventive Homes came practically under our supervision.

Ever since that time the Chelsea brethren have been more than ever inflamed with real missionary enthusiasm. Numbers of earnest young men have been added to the church, two of whom desire ardently to become home or foreign missionaries, and all of whom are laying themselves out for much usefulness and hard work. A church with a devoted band of nearly fifty young men may yet, under God, wield a mighty influence for good.

The proposed new movement will (D.V.) be under the superintendence of the writer of this appeal, with approved and devoted co-adjutors from the Chelsea church. It is intended to embrace a wide field of enterprise. Educational, social, philanthropic, and distinctly Christian elements will all sustain a scriptural inter-relation, and will be vigorously blended into one harmonious whole. It is proposed—

1. To hold special evangelistic services in theatres and halls in Chelsea, Fulham, Hammersmith, and Kensington for the first three or four months.

2. Then to erect a temporary iron tabernacle, capable of accommodating 1,500 souls, within walking distance of the aforementioned centres.

3. To build up, with Divine assistance, a powerful and numerous central congregation.

4. If successful in this, to build a permanent tabernacle or hall, with adjoining institute, to hold about 2,000 souls.

5. In connection with this building and Church of Christ, to initiate and develop a young people's educational institute, to inspire and assist young men and women in home and foreign missionary enterprise.

6. To conduct a boarding-house for the accommodation, at merely nominal charges, of twenty young men, engaged in business or otherwise, who desire to devote all their spare time to the work of the Mission.

7. To organize and sustain permanent works in the slums of the south-west of London. One young man is waiting to enter this department on the self-sacrificing terms required for such a blessed work.

8. To work a number of mission stations in the surrounding district, at suitable distances from each other and the centre, with the ultimate view of rendering them independent and self-edifying Churches of Christ.

9. To enhance the usefulness of our great sisterhood in every legitimate direction in organized work among the masses, and in the public proclamation of the simple evangel.

10. To increase the number of houses in connection with our "Rescue and Preventive" work from two to five, thus having a separate home for each department of this most necessary and successful work.

11. To organize and carry forward continuous crusades against every form of social impurity, intemperance, and injustice.

12. In every possible way, in addition to the above, to hasten on the happy day when social justice and fraternal love shall win the world, and the city of London shall become the "City of God."

Beloved Brethren.—We require a sum of at least £10,000 to help to inaugurate and carry out this propaganda. It is indeed an ambitious "forward movement" for the salvation of the people. The writer appeals earnestly to his colonial and American brethren all round the world to help him. He hopes to receive promises amounting to between £1,000 and £5,000 during his journeyings, and he believes he will soon receive the remainder from the brethren in the old country. His object in appealing to the colonial and American churches first is that he did not wish to draw away the attention of the British brotherhood from the special appeal of the General Evangelist Committee for raising £5,000 for aggressive work during the current year.

As the writer has decided (D.V.) to make London his permanent field of labor, and to toil on and to pray on, aided by his beloved parents and the Chelsea church, to make this new movement a grand success, he ventures confidently to solicit the generous and hearty co-operation of the Church of Christ all over the world in such an arduous and long-needed undertaking.

Donations may be devoted to either the social department or to the distinctly evangelistic work of the mission, or to both.

Shall this appeal be in vain? Who will help us to rescue the perishing, and to save the greatest and most wicked city in the world?

We may add, in conclusion, that the entire scheme will from time to time be subject to alteration and amendment at the hands of our honored consulting committee, of which Brethren James Mareson, of Wigan, John Crook, of Southport, Benjamin Toono, of South Wigston, and Robert Black, of London, have already consented to become members.

Donations may be forwarded to Mr. Sydney Black, at the following address, who will be very pleased, if so desired, to visit any of the churches and lecture on the London Mission or any social theme, as far as time and opportunity will permit. All sums received will be acknowledged in Standard and Pioneer (Australia), the Young Christian (England), and in all the Canadian journals.

With much Christian affection, I remain, beloved brethren,

Yours very faithfully in Jesus,
SIDNEY BLACK.
8 Harley Gardens, South Kensington, London, S.W., England.

ATTENTION.

We call special attention to our "PREMIUM OFFER" in another column. We make this special offer in order that the circulation of THE EVANGELIST may thereby be greatly increased. We believe the paper does good wherever it goes, and those who help to increase its circulation are helping on a good work. Will YOU not try for five new subscribers and secure the "LIFE OF CHRIST AND ST. PAUL" EVANGELIST PUB. CO.

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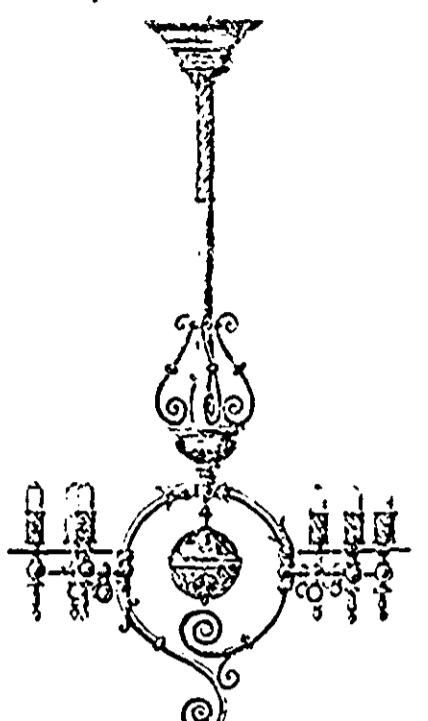
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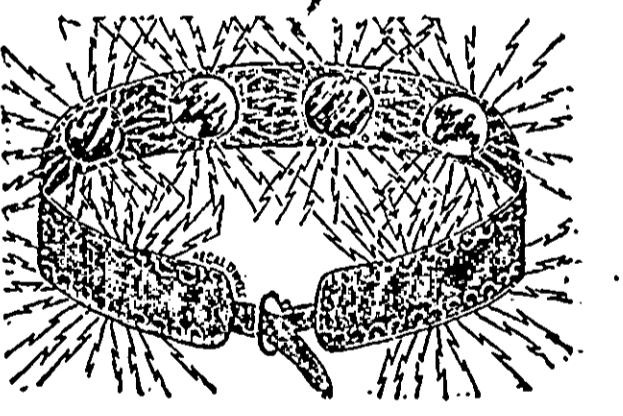
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