

Duncan Robertson

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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.

Now!

R. SHREFFARD.

In some things delays are embarrassing; in other matters they are dangerous; while, in transactions of vital importance, they are often fatal. It has been said that what is worth doing at all is worth doing well; and if any present safety or advantage depends upon prompt action, the sooner it is done the better. Common sense and universal experience teach us that this is both wise and expedient in regard to all that pertains to the duties and privileges of the present life.

In all things that are connected with our eternal destiny it is not only wise and expedient to do all that is required of us as well as we can and as soon as we can; but, in view of the uncertainty of life, absolutely essential for our present peace and joy in having the answer of a good conscience towards God, and to our being ready for death, the judgment and eternity.

We should always bear in mind that though we are saved by the grace of God, yet the manifestations of that grace are not only in what our loving Father has done for us through Christ, but also in teaching us what we must do in order to obtain the blessings provided for us and offered to us by Him who is not willing that any should perish but that all should come to Him and live.

Nor is the Almighty, whose name is Love, indifferent or unsolicitous in knowing our delay, for He knows how short and uncertain our life is. "Now is the accepted time." "To-day if you will hear His voice, harden not your hearts." And He knows it may be now or never.

While these remarks have a general application to all the duties and privileges connected with our acceptance with God, it is the writer's special object to refer them to the subject of Christian baptism. In his experience of many years' preaching he has met with so many cases of neglect, through procrastination, of this specific and solemn ordinance of Christ involving a tortured conscience and an awful dread, in impending death, of meeting Him who said: "If ye love me keep my commandments;" for, notwithstanding, so many professing Christians make

light of this holy institution, yet, to the unprejudiced believer, it has a sacred importance, as it stands commanded by Christ in the great commission as an unchangeable decree; as enjoined by the Holy Spirit through the Apostle Peter on the day of Pentecost and as obeyed by others whose conversion is narrated in the Acts of the Apostles—as well as sanctified by the illustrious example of the Saviour Himself.

Not giving any cases where the dying applicant has begged to be baptized but when it was too late, death interposing before it could be attended to, the writer will give one which was his earliest experience when a youth of about seventeen years of age was immersed by him a short time before death. He lived with his father, who was a Disciple of Christ, in the township of Norwich. There was no congregation of our brethren there, many of the residents being Quakers. The lad was of a lovely disposition and believing in the Saviour he had made up his mind to obey Him as directed in the Word of God, but, for some reason or other, had put it off. One day he was out in the field logging. In assisting to move a log his hand-spike slipped and he fell backwards and (singular accident) a dry mullen stalk, without making an external wound, penetrated his body, inflicting a most agonizing and fatal injury. A rude bier was at once constructed on which he was borne to the house. There being not the slightest hope of his recovery, his father came thirty miles for the writer to go and assist the sufferer in the ordinance of baptism for he did not wish to die in disobedience. Of course he went. He will never forget the night preceding the appointment. The screams of intense agony could be heard for a mile; screams that grew fainter and fainter till the sufferer was unconscious in a swoon—and this throughout that long wakeful night. Think, reader, how a young, inexperienced preacher, though anxious to comply with this request of a dying believer, quaked in view of the responsibilities of the approaching morning. Though his friends were afraid he would not survive throughout the night, his youthful energies sustained him. It was a beautiful Lord's day morning. A small, but beautiful stream, a mile or so from the house, had been deepened for the occasion. Four brethren carried him on the bier he had never left since he was carried from the field. It was a funeral procession; not of the dead for a grave of earth, but of the living for burial with Christ in the waters of baptism. The writer suggested, in view of the great prostration of the candidate, that the four brethren should carry him on the bier into the stream after the services and the administrator, standing over him, would pronounce the sacred words of the ordinance. To this he objected, saying the Saviour would give him strength to be baptized in the usual way. And this exercise of faith and trust was realized, for when raised out of the water in which he had been solemnly buried, amidst the death-like silence and tears of the large congregation assembled, instead of groans of

distress or screams of agony, he raised his beautiful, peaceful countenance, dripping with water, to heaven, exclaiming with fervor and pathos: "Glory to God! Glory to God!"—evidently the words coming from the heart of one deeply grateful that he had been allowed to ease his conscience and to glorify his Saviour in loving obedience to His name.

He was replaced on the bier, carried back to his home where a few brethren and the young disciple partook of the Lord's Supper in loving remembrance of Him who will, finally, gather all His people together for an everlasting union with Himself and each other in the realms of light and joy.

Letter From Japan.

BRO. MUNRO.—Some good meaning friend, by sending me a marked copy of the neat, precise CANADIAN EVANGELIST, reminds me that I owe you a letter in fulfillment of a promise. I had not forgotten the promise, but had been waiting for a time when I could sit down and write you a letter more worthy of a place in your excellent paper. But such a time never came. And if you ever are called in the providence of God to labor in foreign mission fields, you will find Old Tim less inclined to linger than you than when we besought his stay for lesson preparation in Kentucky University. We are pressed on all sides here. And the days go swiftly by with life's duties unperformed.

We are now "out in the field," you and I. Instead of the paternal guiding which directed our untaught steps, we meet on all sides an opposing enemy of all righteousness which we are pledged to combat to the end of life. We are engaged in a holy warfare. It rejoices my soul to read of the good work my college mates are doing. And I see none of this work more prosperous than your own work in Canada. I know, however, that you are not alone; for I remember with the most pleasant recollections many other Canadian brethren who, I am sure, will not hide their lights under a bushel. May God continue to bless your labors.

I shall only be able in this first letter to give you the briefest outline of my work in Tokyo. Our work was begun in Tokyo last month one year ago. Up to that time for a little more than a year we were at Shonan in the north, where our time was mostly spent in study. We came from Shonan to Tokyo last October one year ago, and on the first Sunday of January following began the first work of our mission in Tokyo, probably the largest and most important city in all the East. We began preaching in a small rented house with doors and windows of paper and floor of straw mats. When we enter we must remove our shoes; and not using chairs we sit on the floor. Try to imagine fifty or seventy-five persons sitting on the floor with their feet doubled under them; if winter, huddled around *Aibachi* (a small brazier holding live charcoal). Then imagine some one standing up before them preaching, and you have a typical Japanese meeting, if you will include all the noise

and prattle a dozen or more small children can possibly make.

Most of the precious seed falls here by the wayside. But our efforts are not in vain. We have now two preaching places opened, and not enough help to tend them even as they should be. Sister Wirick is the only helper I have. She came last summer, sent out by the church in Des Moines, Iowa. Though not working under the Missionary Board, she is working with us here, and doing splendid service through her teacher and interpreter. This suggests two thoughts: 1st. We are in great need of co-workers. 2nd. Individual congregations might send out more laborers.

One of our preaching places is located in the most central districts of the city. At this place we have four services a week: Sunday school, The Lord's Supper, prayer meeting, and a lecture meeting. However, besides these meetings Sister Wirick holds a woman's meeting here every other week. Also we have had an English evening school four times a week. The Japanese brethren number only six at this place, one having moved away, and one having fallen away from the faith.

Our other preaching place which is in an outer district of the city has five regular services a week: Sunday school, the Lord's Supper, Ayō lectures meetings and prayer meeting. Also Sister Wirick has her woman's meeting here every other week. At this place also we have a Y.M.C.A. The membership is eight.

But how about the attendance at our meetings in the absence of a comfortable house, organs, horns and so forth, to draw? The Sunday schools have an attendance ranging from twenty to one hundred. The lecture meetings average about the same. The members attend regularly, better than they do in America. And as to contributing to the Lord's work, they seldom neglect to throw in their mites. And it is only mites that they can throw in; for we have no rich brethren among us here.

These meetings, however, are not all the work we are carrying along. In the midst of this purely evangelistic work, we are doing a little towards giving these people our literature. *The Christian Journal*, at my own expense, has been published now for one year. I have also distributed it free, sending it to all the native pastors of the various denominations in Tokyo. The result of this kind of work cannot be immediately estimated. Thoughts are put on paper, and hence made more convenient for future use. Let me also mention here that Bro. Tanaka, who was my teacher when I first came to Japan, and who is now in the Colloge of the Bible, preparing for the ministry of the word, is translating the *Memoirs of A. Campbell*, and his translation is being published in *The Christian Journal*. Let me say, too, that I set many hopes upon this young Japanese brother. Educated in the learning of the East, he is seeking the wisdom and knowledge of the West. He is now well enough versed in the use of the English language to deliver lectures, and as he hopes to pay for his education by speaking during

vacations, should you Canada brethren be inclined to thus help him, I can assure you that his coming among you and his lectures will do you all good. The man who are guiding the destiny of Japan are those who have been educated in Europe and America. I think, also, the same can be correctly spoken concerning the leading women of Japan. Avoiding all discussion on the question of sending young men and women away from Japan to be educated when there are many good schools and a University here, it is clear that we must have some educated men to help in a special kind of work which moderately educated men cannot do. As it is now with us, no school in Japan is competent to educate thoroughly men who are to be our leaders, hence we must send them to America.

I hope, Bro. Munro, to write you frequently, that the Canada brethren may know what we are doing for the Lord in Japan. If it be not too late I should like to wish you a happy and prosperous year. A beautiful Japanese verse reminds us of each yearly mile-stone as we pass it. I give you the original text, and also the *pony*—

Kado matai wa
Meldo no tabi no
Ichhi-zukka
Medeto mo aru
Medeto mo nashi.

The pine we use to decorate
Our outer gates, and New Year's tree,
Are but as milestones, warning us
How swiftly life doth ebb away.

They tell us how, as time flies on,
The unknown world approacheth near,
Making some sad while some are gay,
Some to rejoice, and some to fear.

The verse, not original with us, contains a beautiful and solemn thought, illustrated only too well yesterday when we laid to rest the wife of our native evangelist, Bro. Takoshita. But this is the fate of all.

E. SNODGRASS.

Tokyo, Japan, Feb. 5, 1891.

Could we know that we were certainly making the entire character of a single individual, and that we alone must bear the responsibility, how great a trust we should deem it, and how careful should we be! Yet, in truth, we are doing far more than that. Every one who approaches us owes something of his character to our influence; and the effect does not stop there. Like a magnetic current, it passes on from one person to another, and no human power of computation can ever measure its strength or its extent.

There are three things, three weapons, says the Archbishop of Canterbury, necessary to people in setting to work to cultivate themselves by means of a library. The first is to have a supply of books, the second is attention, and the third is to look out upon the great world and see how the phenomena described in books correspond with the phenomena they see going on outside. Unless they do these things they will neither understand the world in which they live nor the books themselves. He recommends such people always to have one study, one thing they really work at, and each man must make up his mind for himself what it shall be. If they take history they ought to fix upon a certain period and study it thoroughly.

What the Disciples in the States are Saying and Doing

COLLINGS AND CLIPPINGS FROM BY CHANGERS.

(From the Christian Oracle.)

Prof. Black in his sermon at the Central church in this city last Lord's day put the doctrine of "total depravity" in a most felicitous way when he said: "I believe the doctrine of total depravity, but not according to the teaching of the theologians. They teach that man is totally depraved in the sense that there is no good in him at all. This I do not believe. But I believe that men are depraved in all their faculties, while no faculty is totally corrupt. You take a small quantity of ink and pour it into a barrel of pure water. In so doing you do not convert the barrel of water into ink; but the whole barrel of water has been inked."

(From the Apostolic Guide.)

The great essential principle of this Reformation is freedom under Christ. We have started to come to Him on the waters. The plea is winning. We are increasing in numbers in this country at the rate of fifteen or twenty thousand per month, and this is the least of the results of our great work. Here and there a nervous individual, alarmed at some development of the rich and abundant religious life about him, sets up his cry, "All is lost! Divide!" Another, "Breakers ahead! Back to the creed!" Another, "We perish! Give us a king like unto the nations round us!" Oh ye of little faith! Simple ones and slow of heart to believe. "Trust in the Lord and do good, and verily thou shalt be fed."

(From the Christian Standard.)

Our meeting at Erie, Pennsylvania, continues with good interest; 44 additions.—E. L. Frazier.

WHITE HALL, Ill., March 4.—Bro. Omer is still wielding the old Jerusalem sword with power. This is the greatest epoch in the history of our church. The meeting is now in its sixth week, with 100 accessions to date.—Francis Fowler.

METROPOLIS, Ill., March 1.—We closed our meeting as reported, with 58 additions, but the revival would not close. Our first gathering after the close, 1 confessed; at night, 4 more. Then we have several week-day meetings and 5 more came to the Lord, and this morning 1 more was added, making a total of 69, and the end is not yet.—J. F. M.

EAST LIVERPOOL, Ohio, March 5.—Our meeting closed last Sunday night, lasting twenty-one days. One came at prayer-meeting last night by letter from the Baptists, making 15 since last report and 95 since the meeting began. We have now a membership of over 500; 311 of these have been added since I took charge of the work thirteen months ago. Bro. E. R. Black, of Canton, rendered good assistance at the last meeting. I go to Canton next week to assist in a meeting there. Miss Clara B. Haynes will have charge of the singing.—B. C. Black.

There is a very popular and very respectable sort of desecration of the Lord's day of which many churches are guilty. It is the substitution of secular exercises for the solemn service of God's house. City pastors with a keen eye for whatever will fill their pews catch up the passing sensation and carry it into their pulpits, no matter how much out of place it may be there.

Here is one of the leading churches of the city which gave up a recent Lord's day to the worship of the creature instead of the Creator. It was, according to the papers, "an imposing event," and made the little boys "wish they were soldiers." The Scripture teaches us to give honor to whom honor is due, and much honor is due to the memory of the great General celebrated on this occasion, but there are other and more fitting occasions for showing that honor than on the Lord's day, supposed to be devoted to the highest spiritual uses. Of all the 168 hours of the week why was that one selected which by universal custom and consent is set apart for the worship of God and communion with Christ? While Gen. Sherman was a great captain and a great citizen he did not even claim to be a Christian, and we do not believe he would approve of preachers thus putting aside the Lord's day service, especially since it is more for the purpose of increasing their own fame than celebrating his. The truth is, many preachers sacrifice this most sacred hour again and again with the unworthy purpose of getting a crowd and making a noise in the newspapers. It is a worse "desecration of the Sabbath" than many forms of it at which these vain-glorious gentlemen profess to be horrified.

During the winter season of social festivities and gayeties the pulpit and the religious press have been bestowing a good deal of attention upon those amphibious people of whom it is hard to say whether they belong to the church or the world. By some characteristics they would be placed among church members. They usually go to church on Sunday (when there are no dances, card parties, or theatres to attend); they contribute considerably to the support of the church, being people in good circumstances; they admire the pastor (if he is able and eloquent) and show him very flattering attention, and in many ways manifest an interest in "our church." But by other characteristics they are identified with the world. While finding time for a round of social engagements and attendance at various club meetings, they are never at prayer meeting, can find no time for work in missionary and aid societies, and, by engaging in things of doubtful propriety and questionable morality, are quite as much of a hindrance as a help to the cause.

A Little Fun at Home.

Do not be afraid of a little fun at home. Do not shut up your house lest the sun should fade your carpets; and your hearts, lest a laugh should shake down a few of the musty old cobwebs that are hanging there. If you want to ruin your sons, let them think that all mirth and social enjoyment must be left at the threshold without when they come home at night. When once a home is regarded as only a place to eat, drink and sleep in, the work is begun that ends in gambling-houses and reckless degradation. Young people must have fun and relaxation; if they do not find it at their own hearthstone they will see it at less profitable places. Therefore, let the doors and windows be cheerfully thrown open in the summer, and make the home delightful with all those little arts parades so well understood. Do not repress the buoyant spirits of your children. Half an hour of merriment within doors and merriment of a home blots out the recollection of many a care and annoyance during the day, and the best safeguard they can take with them into the world is the influence of a bright home.—Selected.

How to Study the Bible.

BY REV. PRINCIPAL GRANT, D.D., LL.D.

I do not mean a merely devotional, but a scientific study of the Bible. The importance of this has been admitted since the Reformation by every one who believes that the Bible contains a Revelation from God that is intelligible. Notwithstanding this traditional admission, the knowledge of the Bible possessed by the average Christian is both meagre and crude.

One reason of this general ignorance is that the great truths revealed in the Bible with regard to God and man are writ in such large letters that he who runs can read, and many good people profess themselves satisfied with knowing those. Another reason is the extraordinary excellence of the Bible as a book for devotional reading, no matter how hap-hazard the way of reading it. We get so much benefit and so much interest from reading bits here and there disconnectedly, that we forget that there is a still more excellent way. Another reason is the difficulty of getting a thorough and scientific knowledge of the Bible, and the average Christian is indolent. This difficulty is felt when we attempt to study any one great writer, say Shakespeare or Browning. Most of us are content with knowing scraps of either. It is now admitted that we must study writings in connection with the author's times and his own development. We can easily see how infinitely this difficulty must be increased, if we remember that the Old Testament itself is a whole library, the purified essence of the literature of a wonderful people. This literature is rightly called a book, or even the book (Bible). There is a unity in it which every devout and intelligent reader recognizes; but it is none the less a library, including history, biography, poetry, and almost every other form of literature of varying degrees of excellence.

A scientific, that is a methodised, knowledge of that book or literature is indispensable to the intelligent Christian. He ought to understand its spirit, the laws and conditions of its growth, the literary and historical circumstances in which it was developed, and the relation of part to part and of the parts to the whole. With that understanding he will be as superior to one who has merely memorized texts as the man who has learned any subject scientifically is to the man who knows a large number of facts which he has never co-ordinated; as superior as a disciplined army of ten thousand is to a mob of millions; or the modern student of medical and surgical anatomy to his predecessors; or the man who studies biology according to the modern principles of evolution to the old believer in successive catastrophes and separate creations; or the modern astronomer to the man who sees the stars on one vast plane.

How, then, are we to get this scientific knowledge? Classification of the books according to some principle that will throw light on their relations, is the first thing needed. Here our English Bible, especially in the Old Testament, gives us little help. The classification in it is the fourfold one—into law, history, poetry and the prophets. This arrangement is based on misconceptions, and is misleading to the ordinary reader, who fancies, for instance, that the historical books are not prophetic, that the prophets did not write in poetry, and that Malachi was the last book of the Old Testament to be written. If he studies the genealogies in the Books of Ezra, Nehemiah, and Chronicles, he will find that those Books must have been written a century later than Malachi, while commentators, like Calvin, who decided author-

ship by internal evidence, assign some of the Psalms to the time of the Maccabees. Hence I regret that we have not followed the Hebrew classification in our English Old Testament. Our Lord referred to it in Luke xxiv. 25, 27, 44. He gives the basis of the division found in the Talmud, and adopted in every Hebrew Bible used by us to this day, viz:—

I. The Law: including Genesis, Exodus, Leviticus, Numbers, Deuteronomy—five books.

II. The Prophets: Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets from Hosea to Malachi, counted as one—eight books.

III. The Writings—three poetical: the Psalms, Proverbs, Job; the five Rolls: the Canticles, Ruth, Lamentations, Ecclesiastes, Esther; three Historical: Daniel, Ezra, Nehemiah and Chronicles—eleven books.

Thus we have the whole Old Testament arranged in twenty-four books, classified as three correlated parts. We can now ask, What gives unity to all these books, and what is the relation of part to part?

The Old Testament throughout is a revelation of God as the Eternal, the living God who desires to redeem man from sin. In part first, He reveals Himself to Moses, and in doing so calls Himself the God of Abraham, the man with whom history begins with the God of grace a recognized factor in history. He reveals Himself as the God and King of that "people of Revelation" whom Moses was to lead forth from bondage, and as their King He gives them laws. In part second, He reveals His character in connection with the history of the people, the only way, it may be said, in which the actual features of His character could possibly be impressed on the general consciousness; and He gave prophets who expounded for them and for all time the meaning of the history. In part third, He reveals Himself in connection with problems that tried the soul, and that had to be solved in thousands of varied individual experiences. In the solution of each and all alike of these problems, He was found to be a sufficient practical guide of life, and a never failing stay and staff to the weak hearts of men. Does not the Old Testament gain now value when it is looked at in the light of this triple division, which, as Westcott says, "is not a mere accident or arbitrary arrangement, but a reflection of the different stages of religious developments through which the Jewish nation passed? The knowledge of it is the first requisite to a scientific study of the literature of the Bible, in its unity and its complexity, in its order and completeness. It is a pity that we have not adopted it, all the more when we remember that it was sanctioned by the Lord Himself, and I would now recommend it as a suggestive and otherwise helpful guide to the English student of Holy Scripture.—Presbyterian Review.

The Cost of a Bible.

The first English translation of the Bible, as our young people are aware, was made by Wycliffe, A.D. 1380. Before that, the price of a Bible in Latin was equal to fifteen hundred dollars of our money. Even after Wycliffe's copy was finished the value of a new Testament was one hundred and fifty dollars of our money.

Tyndale was the first who had a Bible printed in English. The first edition was bought up and burned, but he soon got out a second. He was betrayed into the hands of the enemies of truth, and strangled at the stake. His body was burned to ashes, "but the Word of God is not bound."

Selections.

"Good-bye, God Bless You."

I love the words—perhaps because,
When I was leaving mother,
Standing at last in solemn pause
We looked at one another.
And I— I saw in mother's eyes
The love she could not tell me—
A love eternal as the skies,
Whatever fate befel me;
She put her arms about my neck
And soothed the pain of leaving,
And, though her heart was like to
break,
She spoke no word of grieving;
She let no tear bedim her eye,
For fear that might distress me.
But, kissing me, she said good-bye,
And asked our God to bless me.
—Eugene Field, in Chicago News.

How the Discussion Ended.

When people really come to know each other they have less to dispute about than when they simply stand apart and dispute and pelt each other with hard words and sectarian names. Men like manliness, and courage and self sacrifice, and soon find that true Christians agree about many more things than they differ about.

A missionary of the American Sunday School Union accepted a challenge to discuss with a "Hardshell" preacher, before several thousands of people, the subject of Sunday schools. But on reaching a creek between him and the place of meeting, the evening before, he found it overflowing its banks with a very rapid current, and no bridge within fifteen miles. The meeting was to open next morning at nine o'clock. At first he thought he must give it up; but on picturing to himself the disappointment and disaster likely to ensue, he plunged in upon his horse, and after a fearful fight for his life crossed over.

A gentleman who witnessed the missionary's thrilling adventure described the scene to the old preacher the same night. On Sunday morning an immense crowd was present, and, according to arrangement, the missionary spoke first. Then the old preacher rose and said:—

"Brethren, and friends, all I have to say is, that the man who would cross Duke's mill-dam, on horseback, when it was near dark, and have such an escape as Bro. Davis has described, has convinced me that he means something and is honest, and that this must be God's work." And, taking the missionary by the hand, he added, "God bless you, my brother, and the American Sunday School Union, and the school the missionary is about to organize here to-day." In the course of years four churches have grown out of that Sunday school.—The Common People.

Good Manners at Home

The presence of good manners is nowhere more needed or more effective than in the household, and perhaps nowhere more rare. Whenever familiarity exists, there is a tendency to loosen the check upon selfish conduct which the presence of strangers involuntarily produces. Many persons who are kind and courteous in company are rude and careless with those whom they love best. Emerson says, "Good manners are made up of petty sacrifices," and certainly nothing can more thoroughly secure the harmony and peace of the family circle than the habit of making small sacrifices, one for another. Children thus learn good manners in the best and most natural way, and habits thus acquired will never leave them. Courtesy and kindness will never lose their power or their charm, while all spurious imitations of them are to be despised.—The Republic.

Christians do not Agree.

"But," says the sceptic, "Christians do not agree. You differ among yourselves, and nobody knows anything about these things." Well, clocks do not agree. Does that prove that there is no correct time? I went one day into a Methodist vestry and there the clock said it was about two o'clock. I went out and looked up at the Congregational church and the clock said ten minutes of eight. Did I try to reconcile them? Did I try to go by the one which was the nearest right? No. Why not? Because both of the clocks were wrong. The clocks did not go. But does the fact that a few clocks do not go prove that the universe is standing still, and that there is no true time of day? When clocks do not go they of course do not keep good time, and there are a great many Christians who do not go, and they differ very naturally. If clocks go wrong they need to be regulated by standard time, and if Christians go wrong they need to be regulated by the Word of God. Do not throw away your chronometer because some church clock is out of order; and do not throw away your conscience and your faith because Christians do not agree. They agree in more things than they differ about; and they agree in more things than you think they do; but if they are all wrong it is your business to be right. It is the business of a man who carries a watch to keep his own time-piece right if half the clocks in town are wrong. God's Word will give us the standard time. Let us adjust our time pieces by this central regulator.

What is in Our House?

When the long-buried city of Pompeii began to be uncovered, men were introduced into the very scenes of its home and business life in the days of its glory. The houses were open to view, and the pictures and utensils and statuary and architecture, and hundreds of things, disclosed the character and life of the people. And the stranger now visiting the unburied city, and walking the streets, and going into the houses, and shops, and forums, and temples, and theatres, that were crowded with a busy, active, pleasure-seeking population, can see for himself just how they lived, and what was the nature of their pursuits. And it is a deeply impressive lesson to meditate upon; how, after lying eighteen centuries in the grave, these things are disclosed to us, and especially how, among the freshest of the things preserved, are numerous evidences of the sensual and vicious pleasures in which the people indulged. The very works of art which ministered to their vices now rise from their graves to testify against them. What was done in their houses is now brought to the light of day.

Suppose, now, that our home life could be put into some permanent form, and then our houses should be buried by a similar catastrophe, and at the end of eighteen centuries be brought to light, what would they disclose to the curious investigators of that day? If, at the great judgment, when the world has risen from the grave, there shall be a revelation of all secrets, and an exact picture of our homes as they are at present, what shall they see as they gaze upon it? What does God see there now?—Selected

DISAPPEARED FROM ROCKWOOD.

Last Fall Mr. Jesse Johnson, of Rockwood, suffered very much from boils. He says: "I got a bottle of Burdock Blood Bitters and the effect was wonderful, the boils at once began to disappear and I was soon totally cured. B. B. B. is a natural foe to impure blood."

A Congregation of Six.

For a great sermon it has been said there must be a great preacher, a great subject, and a great congregation.

But sometimes the last item may be modified, for a great preacher may preach a great sermon to a small congregation.

A great sermon was one preached to a congregation of one at Jacob's well. A great sermon was preached to one Jewish ruler, who came by night, and heard the word, "Ye must be born again." If the preacher and the subject are great enough, it is not necessary to be discouraged even if the congregation is small.

It is said that the late Isaac Errett, when speaking in the interest of the American Christian Missionary Society, went to a country church in the Blue Grass region of Kentucky. It was harvest time, and the weather was warm. The "audience" which had assembled consisted of five or six rich farmers—no ladies being present.

"We won't try to have a meeting," said the good brother with whom Dr. Errett had been stopping.

"Ah, but," said Dr. Errett, with gentle firmness, "I always keep my appointments. I shall hold a meeting."

He held a meeting. He melted these rich farmers to tears as he told of the needs of the missionaries and of the heroic work they were doing, and at the end of the service each one of his hearers contributed five hundred dollars to the cause for which he had pleaded.

The preacher who thinks he can do nothing with a small congregation will generally fulfil his own expectations. The man who is strong and of good courage will not labour in vain nor spend his strength for naught.—The Common People.

Tell It to Others.

A professor in one of our principal colleges was noted among his fellow teachers for his habit of addressing privately the young men in his care upon the subject of their personal relations to Christ.

"Do they not resent your appeals as an impertinence?" asked one of his fellow professors.

"No," was the reply. "Nothing is of such interest to any man as his own soul and its condition. He will never resent words of warning or comfort if they are prompted by genuine feeling."

"When I was a young man," he added, "I felt as you do. My wife's cousin, a young fellow not yet of age, lived in our house for six months. My dread of meddling was such that I never asked him to be present at family worship, or spoke to him on the subject of religion. He fell into the company of a wild set, and was rapidly going to the bad. When I reasoned with him, I spoke of Christ.

"Do you call yourself a Christian?" he asked, assuming an astonished look.

"I hope so," I replied.

"But you are not. If you were, He must be your best friend. Yet I have lived in your house for six months, and you have never once named His name to me. No, He is nothing to you."

"I never have forgotten the rebuke."

The Superintendent of London police told an American visitor to Scotland Yard lately, that when a noted criminal was visited before his execution by a clergyman, he listened to the story of Jesus and His suffering upon the cross in silence, and then, springing to his feet, said, "Is this true? He came to save men like me?" "Yes, it is true."

"And you sit here quietly! If I believed that story and were free, I would walk barefoot over the world but I would toll it to every living man!"

Even the great truths of religion grow hackneyed to our impatient ears and trivial minds.—Ex.

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TORONTO, APRIL 1st, 1891.

Toronto.

OPENING OF THE CECIL ST. CHURCH.

The fifteenth of March, 1891, is worthy of being made a red letter day in the calendar of the Disciples of Christ in this country, because of the formal opening of the new house of worship on Cecil Street, Toronto. Only those who are acquainted with the history of the Disciples in Ontario in general, and in Toronto in particular, are able to appreciate the meaning of the fact that a congregation of Disciples in that city are now occupying a house of their own, with a good prospect of having it free of debt ere long, and a fine opportunity of doing a grand work for the Master. As a full account of the opening services is given elsewhere in this paper, we need not take space in describing them here.

We congratulate the church and Bro. Gaff, and pray that the rich blessing of the Lord may continue with them, and make them a continual blessing in the Queen City, and that as a true church of Christ, their influence may extend in ever widening circles throughout the length and breadth of the land.

The Study of the Bible.

In our last issue we promised to give in this number some hints as to the scientific study of the Bible. Some readers might wonder at the expression, "scientific study of the Bible." A reading of the splendid article we copy from the *Presbyterian Review* from the pen of Principal Grant, of Queen's University, Kingston, will explain what we meant by "the scientific study of the Bible," and at the same time abundantly justify the use of the phrase.

We call particular attention to the classification of the Old Testament books given by Principal Grant, by following which their study will be greatly facilitated.

We would add a hint or two here.

(1) In reading the historical books of the Old Testament it should be kept in mind that they are historical, and not fictitious, as some would have us believe. (2) Avoid making the mistake so often made of assuming that God approved of the wicked actions of good men, e.g., Noah, Abraham, Lot, David. (3) Beware of hastily concluding that certain passages are unprofitable for our times. Some of the more useful lessons might be lost in that way. (4) Such works as Smith's *Bible Dictionary*, McGarvey's *Lauds of the Bible*, together with good maps of *Bible Lands*, will be found invaluable in giving the reader such information as to places, customs and nations as he can not derive from the Old Testament histories themselves. (5) The poetical portions should be read as

poetry; by this means a literalistic style of interpretation may be avoided, which has been a snare to many. (6) As the Old Testament is a large book a thorough acquaintance with it cannot be acquired without the expenditure of time and labor.

The arrangement of the books of the New Testament in the English editions is after a method easily detected. It was natural to place first the "Gospels" containing accounts of our Lord's life upon the earth; second, the "Acts" setting forth some of the conspicuous efforts of the apostles to carry out the farwell instructions of the Lord to "make disciples of all the nations"; third, the "Epistles," with samples of the way in which the apostles taught the disciples to observe all things whatsoever the Lord commanded; and, fourth, the "Revelation of John" which has been called "the only prophetic book of the New Testament canon." For general purposes, perhaps, no special criticism need be made of this arrangement; it presents a basis for a methodical study of the New Testament.

The "aids" spoken of in a previous paragraph, to which may be added a good reference Bible and a Concordance, should be at hand and faithfully used, and the allusions to the Old Testament and quotations therefrom carefully noted.

The "Leader's" Plan.

(1) If one individual may exercise the personal prerogative of selecting a preacher, and sending him out to preach, and supporting him, we presume that two, or ten, or one hundred, may combine on the same principle, as representatives of local churches of Christ, and select a preacher, and support him at home or abroad, without any opposition from the congregations of which they are members; and this they may do, since it is well known that comparatively few of the entire membership are able or willing to contribute in support of missionary enterprises. (2) No organization is needed separate from the church of Christ, because one man—one business man—can receive all the funds contributed, and disburse them to the ends of the earth, if need be. The man selected may be an editor, a merchant, a banker or a man of leisure, who would be glad of the opportunity of attending to the business, without cost to anybody, just as the *Leader* has been doing for the last four years, with but little inconvenience. We feel that, alongside of our business, we could handle ten times the amount of money we have handled, without the aid of a convention, without the aid of a board, and without the aid of a salaried secretary. (3) It is perfectly right for any man to volunteer his services in the spread of the gospel; and it is equally right for one man or more to voluntarily agree to support this preacher. The money goes direct to the preacher; it is not necessary to filter the money through a machine. (4) We can see no objection to a number of persons selecting a man to act as their bursar. (5) But how different this simple arrangement is from that of organizing a district society, and incorporating it, and giving it a distinct name, and endowing it with legislative power; the power to frame a constitution, make membership depend on a money basis, and assume to mould the churches in harmony with the schemes and plans of the "organization." (6) Compare this huge, unwieldy machine with the congregations of a county, or with the representatives of the congregations of a county, which, in a mass meeting, selects a proper preacher, or a preacher who volunteers to do the work of an evangelist, and whom the congregations, or a class of men in the congregations, volunteer to support, and that, too, without one cent of machinery expense.—*Christian Leader*.

Our old friends will recollect that during a period of some two or three years we were inviting the *Leader* to set forth what it called "the Scriptural methods of spreading the Gospel," and

that all we succeeded in drawing from it was the statement that we would find them in the Acts of the Apostles. We have heard that all things come to those who wait, and it is true in this case, for we are able to present if not "the Scriptural methods of spreading the Gospel," at least a method of spreading the Gospel, one which has the approval of the *Leader*, and therefore may be depended upon not to be anti-Scriptural, although it is claimed to be anti-society, anti-constitution, anti-machine, anti-salaried secretary, and anti-"money basis" membership.

Let us look into this modern plan, explained and commended by the *Christian Leader*. For convenience of reference and to save space in commenting we have numbered the articles of this new and amended "constitution."

(1) With article one in the main we agree, but it bothers us a little to understand how the "two, or ten, or one hundred, may combine on the same principle, as representatives of local churches of Christ, and select a preacher and support him at home or abroad, without any opposition from the congregations of which they are members"; for our experience is that there are generally, if not always, those in every congregation to offer opposition, and it is well known that if there is any opposition on the part of even one member of the church, it would be wrong and unscriptural for the church to take any action as a church and appoint "representatives" to select and support preachers at home or abroad. So we beg to move that the expression, "as representatives of local churches of Christ," be struck out of article first, and, perhaps, the Professor of Sacred History in the College of the Bible, Lexington, Ky., will kindly second the motion.

(2) "No organization is needed separate from the church of Christ." We have often heard this affirmed without any special proof being offered, so it is pleasing and encouraging to find the *Leader* giving the proof; "because one man—one business man—can receive all the funds, etc." The emphasis seems to be upon the "one," and we presume the idea is that "no organization is needed separate from the church of Christ," because only "one" man is needed, and "one" man is not an "organization." So far so clear. But the *Leader* raises the old difficulty, when it says, "The man" (the "one" man) "selected." "Selected"; how would it do to say, "elected"? "Elected" is a Bible word; "selected" is not, we believe. But "the man selected"; "selected" by whom? Presumably by the "combine" of "two, or ten, or one hundred" of article one. Let's see now, would not that "combine" be an "organization"; and an "organization" "separate from the church of Christ"? In that respect something like a Co-operation, or a Missionary Society? Yes, verily, brethren, so much so that the distinction is "a distinction without a difference." But where shall the "one" man be found? The "one" man who "without the aid of a convention, without the aid of a board, and without the aid of a salaried secretary," "can receive all the funds contributed, and disburse them to the ends of the earth, if need be"? "Who is sufficient for these things? A voice comes from the office of the *Leader*, "We feel that, alongside of our business, we could handle ten times the amount of money we have handled, etc., etc." So the brethren need not send Diogenes around with his lantern hunting for a man. And if the *Leader* will make it "one hundred times the amount of money we have handled," we won't mind seconding the nomination, and strongly recommending it to the "combine" for "selection."

(3) According to this "constitution" "the money goes direct to the preacher; it is not necessary to filter the money through the machine." Well, the less "filtering" the better; there is no denying that. But is there no "filtering" in the *Leader's* simple "machine"? And when the money goes through it, does it really go direct to the preacher? Article three requires a little amending, we fancy.

(4) There is no objection whatever; but why not call him "treasurer"? "Treasurer" is a Bible word, "bursar" is not.

(5) There is some difference between "this simple arrangement" and some of the missionary societies, but not so much difference as might appear at first sight, nor is all the difference in favor of "this simple arrangement." For instance, there is a distinct advantage, as all those know who have looked into the matter, in having the society, co-operation, combine, or arrangement incorporated. And as to framing a constitution, there is no difference; for the *Leader's* "combine" has its constitution as given above. As to making "membership depend upon a money basis," the "district society" and "this simple arrangement" are alike, for membership in both depends upon a money basis. And on what other basis should it be? Should not those who contribute the money direct how it should be expended? Or should that be left to those who do not support, but rather oppose the work? If there be any organizations that "assume to mould the churches in harmony with their schemes and plans," we would like to help the *Leader* to kill them off.

(6) We have tried to "compare this huge unwieldy machine with the congregations of a county, etc., etc.," and we are forced to confess, though it may be a reflection on our powers of comparison, that, it seems to us, "this simple arrangement" would be almost as unwieldy, as, if not a little more so, than the "unwieldy machine." And as to the matter of machinery expense, we imagine that in both cases it would depend upon the amount of money handled.

Finally and seriously brethren, do not the paragraphs, here quoted from the *Leader*, illustrate what we have more than once pointed out, viz., that this long, wearisome and too often acrimonious discussion among us about "plans," has really been a discussion as to the comparative merits of the "plans" of different men? It is true that upon the one side the claim of "Scriptural plan" has been advanced. But when the matter has been pressed and "chapter and verse" demanded, "chapter and verse" have not been forthcoming. We are truly thankful to find the *Leader* taking the ground it does, and we trust that it will use its influence to urge the brethren everywhere to do their full duty in the matter of spreading the Gospel at home and abroad. When the contention among us concerning "plans" ceases, our influence will be wonderfully multiplied, and the plea we make for union will be more kindly received and more candidly examined than it has been hitherto. While we say this, we would close with this remark, that we trust the day will never come when any paper published by our brethren will fail to do its duty in faithfully pointing out whatever it conceives to be wrong and injurious in any "plan" proposed for the advancement of the cause.

Will the brethren of "the dispersion" please give the letter of "Discipulus" a careful reading? We shall be glad to hear from some of these scattered Disciples, who are not letting their light shine as perhaps they might.

Here is something that pleases us so well that we are unwilling that it should simply "fill" some corner in our paper:—

The golden beams of truth and the silken cords of love, twisted together, will draw men on with a sweet violence, whether they will or not.—*Cudworth*.

Our readers are favored again in this issue with a letter from Japan. These letters, direct from the missionaries, are the best missionary sermons we get. Bro. Snodgrass is well remembered by the writer as a fellow-student at Lexington, Ky.; and it is with great pleasure that his greeting from Japan is received and published. We hope to hear from him again.

It is very good news we give our readers this issue from Georgetown. We rejoice with Brothers Campbell and Charlton, and the Disciples there, in the very gratifying results already accomplished in that town. Bro. Campbell's labors have hitherto been confined to the southern part of Ontario; we are greatly pleased that he is now so favorably introduced to the northern region.

We were glad to meet and become acquainted with Bro. A. N. Gilbert and Bro. F. M. Rains at the opening of the new house in Toronto. Bro. Gilbert is the preacher for one of our churches in Cleveland, and is the author of the *Standard Eclectic Commentary* so well known to our Sunday school workers. His sermons on the 16th well sustained his reputation as an able and eloquent preacher of the Gospel. Bro. Rains is now President of the *Standard Publishing Co.* He is full of energy and zeal, and believes if we "attempt great things for God we may expect great things from Him." Bro. Rains accomplished a fine work for the brotherhood in the States by placing the Church Extension Fund on a solid basis.

The *Christian Guardian*, in a late number, has an article on John Wesley, in which the following paragraph occurs:—

Wesley was more liberal than most of those who have been called by his name. He put practical religion above creeds, and thought any method which was successful in saving men was a royal method worthy of adoption. There has been too much disposition to stereotype things in the form in which Wesley left them. We should not forget that we follow Wesley by working in the same spirit in which he worked, rather than by a slavish imitation of what he did in different circumstances from ours.

There is well indicated the danger in Christians taking and following human leaders—the danger is that the followers will "stereotype things" as the leaders left them. Paul's exhortation to the Corinthians (1 Cor. ii. 1) is the rule Christians should adopt as to men—to be followers of them as they are of Christ—no farther.

The following we clip from the "English Letter," in a late number of the *Christian Evangelist*:—

The Baptist handbook for 1890 shows a decrease in England of 13,000 members during the year. That is an alarming loss for twelve months in so small a denomination as the English Baptists. Many reasons have been assigned for this demoralizing battle-roll of killed, wounded, and missing in the Baptist army; but the whole thing may be expressed in one word, and that word is *compromise*. A spurious charity and an eager desire to be on good terms with the "baptists" has led to the practical abolition of immersion as a condition of church membership, and hence nearly all the so-called Baptist churches in this country are mixed churches. People naturally reason, if sprinkling and pouring and infant christening secure the same results as

the immersion of believers, what is the use of the Baptist church? And they go elsewhere. There must be a Baptist Reformation in England before there can be Baptist success. Compromise is bad policy and worse principle.

Birkenhead, Eng. J. J. HALKRY.

The above seems incredible; but it is unfortunately too true. No wonder that noble Baptist, Mr. Spurgeon, launched his thunderbolts in "the Dawn Grade Controversy," when such a state of things so largely obtains among those called Baptists. Baptists, and Disciples, too, would do well to beware of "a spurious charity and an eager desire to be on good terms with Pedobaptists."

Co-operation Notes.

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A meeting of the Board was held in the Cecil Street church, Toronto, March 14. All the members save one were present, and he would have been there but for the snow blockade in his district.

Arrangements were made for the Annual Meeting, which is to be held with the Cecil Street church, Toronto, June 4-8. Bro. A. N. Gilbert, of Cleveland, Ohio, is to be chief speaker on that occasion.

The programme, and full information regarding reduced rates on the railways, and provision for entertaining delegates and visitors will be published in due time.

In order that the Board may be able to meet all the obligations incurred during this co operation year it will be necessary, in addition to the sums already paid and subscribed, that \$500 more should be paid into the Home Mission Fund. Will the friends of the work take notice? A number of brethren who usually contribute liberally have neither paid nor subscribed anything this year. Only two months and the Annual Meeting will be upon us, when all promises made should be fulfilled.

The Board, as directed by the Annual Meeting, has increased the appropriations for the year, as compared with last year; it is the duty of those who authorized the increase to assist in raising the necessary funds.

The Board expects to present a very encouraging report of this year's work. Our opportunities are enlarging, the open doors are multiplying, and it is evident that the blessing of the Lord is attending our efforts to advance His cause.

Churches that would like the services of students during the summer vacation are invited to correspond with the undersigned. He may be able to put them in communication with young men whose services would prove very beneficial. The number of devoted and talented young men who are offering themselves for the work of the ministry is one of the most encouraging features of our work in Ontario. It is the duty of the churches to give these young brethren the opportunity of developing their gifts. The churches that were supplied by students last summer were highly pleased with them.

The first Lord's day in May is the day on which the churches are requested to take up a special collection for Home Missions. The November collection was taken up by a large number of churches; it is to be hoped that the May collection will be general and liberal.

GEO. MUNRO, Cor. Sec.

Forsake Not the Assembling of Yourselves Together.

To the Editor of THE CANADIAN EVANGELIST.

Will you please allow me to give through THE EVANGELIST an old but none the less useful practical application of the above precept? When over a few Disciples become aware of the existence of one another in any locality and begin to talk of establishing a congregation they are sure to be met by the objection that they are not strong enough yet, that they had better wait until there are more of them, or until the Co-operation is ready to help them; that, in short, there is no use to start until they can set out with a full fledged church with two meetings and a Sunday school on Sunday and a prayer meeting on Wednesday, and all the other paraphernalia of a strong working congregation. Now, if the object in such a place is to establish an influential church, I admit that it might seem useless to gather six or seven people together without any prospect of immediate increase. But this is not our professed object. In fact we are frequently heard to cry down the "religious club" idea. We claim that our first object is the advancement of Christ's kingdom in whatever way it can be done. Now, if our existence as a separate people is necessary or advisable in this great scheme, if, in short, our separate existence is according to the will of God, by what system of reasoning under the sun can the rule be made to apply less to half-a-dozen in a town than to half-a-hundred?

Then, is there not a duty in connection with this matter? If it is a Christian duty to meet together on the first day of the week, are half-a-dozen any less culpable for not doing so than a larger number would be? As to the spiritual benefit to be derived from Christians meeting together wherever they may be, I suppose it is unnecessary to say anything.

It may be argued that the church will be ultimately more prosperous for not making a beginning until it has a fair quota of members. I think not. Apart from all that the Bible says on the subject, and I think it is quite plain, it stands to reason that any body of Christians, when the proper time comes to do effective aggressive work will be in better working order because of the experience acquired during a year or two of quiet holding together. There are good examples of this; Aurora is one, and, doubtless, Galt will be found to be another, and it is probably true of many of our churches. I am told that the Cecil Street church, in Toronto, started with a membership of about twelve.

Now, THE EVANGELIST probably reaches many post offices where there is a number of Disciples but no church, and I dare say places like Georgetown could be found with the splendid start of twenty five or more. Is there any good reason why such brethren should not be at least holding the fort until their garrison is strengthened? Then it will not be very long till we have young men enough to supply new places with regular preaching.

The Dominion census ten years ago credited us with a membership of some 25,000. Of these there are probably not more than 4,000 in touch with Ontario churches. Take out a couple of thousands more for the Maritime Provinces, and with the lights of these 6,000 or 7,000 trying to cheer one another over this broad expanse of territory one cannot but wonder where are the rest, where are those lights that only shine for the benefit of the census man? Hidden under bushels all over the country.

Brothers, those things ought not to be.

The Toronto Opening.

The 16th of March was a day to be remembered by what has so long been known as the Denison Avenue church. On that day the congregation moved from its old place of meeting into the new commodious and beautiful house on Cecil street, near Spadina avenue. It is presumed that few if any of the members, when the rented house on Denison was occupied, thought that a permanent home had been found. Those who know what ultimate success for the work in Toronto meant, looked on to a time when a permanent home should be found. At least it was evident to the mind of the writer when he first took charge of the work of the congregation, that to bring the work of the Disciples before the city in its true meaning and power, and carry it forward to a large success, a central position, and a suitable and attractive house, owned by the congregation, must be had. To this end the present lot was bought two years ago in one of the most central spots in the rapidly growing western section of the city, near the crossing of College street and Spadina avenue, and near the University and other important schools. It was a great work of faith for the congregation to undertake and carry forward, but the Lord has month by month opened the doors and led us in and upward. The work has been through the most discouraging and hindering circumstances, humanly speaking, but the true hearts engaged in it now rejoice with exceeding joy in the success to which the Lord has led them.

The new house was begun a year ago, and the finishing touches, so far as at present to be done, were put the night before the opening.

The building is situated on the corner of Cecil street and Spadina avenue, and is a white brick structure, with freestone dressing, having a large tower, with conical spire, at the south-west angle, rising to the height of one hundred feet above the sidewalk level. The building is a perfect square, 66 x 66 ft., having entrance vestibules at the north-west, south-west and south-east angles.

There are three large semi circular headed windows on the east, south and west sides, glazed with muffled glass with artistically blended colors, giving ample light to all parts of the church.

The interior of the building is an octagon on plan, with a fine domed plaster ceiling, the crown of which is 15 ft. above the church floor.

The pulpit platform occupies the north-east corner, and in the rear are the baptistry, dressing-rooms and vestry.

The floor of the church is inclined, and the seats are arranged in circles radiating from the preaching platform.

The woodwork of the interior is of butternut, excepting the seats which are of oak.

It is the intention, in the near future, to erect a Sunday school room at the north side. The church is seated to accommodate about 600 worshippers.

The building has been erected from the designs and under the superintendence of Messrs. Knox & Elliot, Architects, Toronto.

The Building Committee is highly pleased, not only with the architecture of the house, but with the close attention and interest given by the architects during the erection of the building. The Building Committee, in its intercourse with the architects, found them not only trustworthy in business, but honorable and courteous gentlemen.

Everything for the opening had been thoughtfully and thoroughly arranged and largely advertised in city and country. The opening day was one of the brightest that a stormy and uncertain

March could bring. At the morning service the house was speedily filled with an intelligent and appreciative audience, which was briefly and heartily welcomed. Bro. A. N. Gilbert, pastor of Euclid Christian church, Cleveland, Ohio, had been engaged as chief speaker, and edified, instructed, and deeply impressed the congregation in one of the most eloquent discourses to which we have ever listened. His subject was: "Not ashamed of the Gospel," from Rev. i. 16. In the evening again at seven, he preached to an overcrowded house an intensely beautiful sermon on the Temple of God, showing the need of convenient and attractive houses of worship, but describing particularly the Temple made without hands, the dwelling-place of God, built on the foundation of Jesus Christ, and, being filled with His Spirit, moves through all lands and lives through all ages.

At 3 p.m. Bro. Geo. Munro, editor of THE CANADIAN EVANGELIST, preached to a full house, on Eph. iv. 3-6, "The unity of the Spirit." It was a thoughtful and helpful discourse. After the sermon the brethren sat together at the Communion Supper of the Lord. It was a rich and deeply spiritual feast to all. F. M. Rains, President of the Standard Publishing Co., was present and took part morning and evening.

The services of the day were of the simplest and most impressive kind, and as far removed as possible from the showy and pretentious. It is to be sincerely hoped that in the new house and enlarged sphere the congregation will maintain its simplicity and spirituality of worship. This was the one thing enjoyed and felt in the old house on Denison Avenue.

On Monday evening, the 16th, there was a platform meeting, to which a very large number of the ministers of the various denominations of the city were invited, and which was presided over by Mr. W. H. Howland, ex-mayor of the city, himself an earnest worker in Christian enterprises. Addresses were made by Dr. Wild, of Bond Street Congregational church; Dr. Stafford, of Sherbourne Street Methodist church, and editor of the Methodist Quarterly; Dr. Parsons, of Knox Presbyterian church; Dr. Johnston, of Trinity Methodist church; Rev. W. A. Hunter, of Erskine Presbyterian church; Rev. Mr. Dyle, of the Baptist church; by Mr. Isaac Wardell, and by our own preachers present. These speakers were highly congratulatory toward our movement and spoke encouragingly of our work, and showed themselves well acquainted with the Disciple movement. Dr. Parsons, especially, paid Disciples the compliment of having departed the least of all the religious bodies from the first simplicity. A large number of other ministers who were unable to be present sent me fraternal and congratulatory letters. I need not emphasize the importance of this Monday evening meeting to our work by bringing our people to the direct notice of the thinkers and workers of the city.

Bro. Gilbert has remained up to the present time preaching at nights and twice last Lord's day to large and deeply attentive audiences, setting before them the directness and plainness of the Bible on great questions on which we have been greatly misunderstood. This meeting is giving us a hearing before larger audiences than perhaps Disciples have ever had in the city, and certainly Bro. Gilbert is preaching on first principles in a style, and with a clearness of thought and eloquence of speech that perhaps our own people are strangers to. While confessions are not many as yet—seven in all—the hearing is a great success.

In conclusion, while there are yet

before us some hindrances and upon us some burdens, the success of our work may be said to be assured. Continued wise councils, earnest work, faithful adherence to the Word of God and living together in peace, and the future is bright with promise.

We were glad to see so large a number of brethren from various parts of the Province present, including the Ontario Board of Co operation. We are deeply sensible of the interest taken in this work by brethren at large and by the Ontario Board, and it must be the prayer of all who have worked and watched and waited that the work will continue to enlarge and be a blessing to the cause in all the Province.

J. R. GAFF.

Church News.

BOWMANVILLE.—Bro. F. M. Rains is assisting in a meeting here. Three added to date. Good interest. E. B. B.

QUELPH.—We are having good meetings. Four additions thus far, I think others will come before it closes. J. K. HESTER.

ERIN VILLAGE.—The special meetings here closed with seven confessions. It is hoped that these are but the first-fruits of a large harvest to be gathered in soon.

WELLAND.—Bro. Alex. McMillan is now with the church in Welland, laboring in word and doctrine. We are glad to know that matters are moving on nicely and that the brethren are hopeful.

LOBO.—Bro. J. A. Brenestuhl is engaged to preach for the church in Lobo; he began his labors there March 15th. We trust the Lord's work will be greatly prospered in Lobo during the year and that many will turn to the Lord. Bro. Brenestuhl's address is Poplar Hill, Ont.

EVERTON AND MIMOSA.—We are now in noting the fact that Bro. P. Baker is now the preacher for these two churches. We understand he began his work with them January 1st. Bro. B. has a large and promising field, and we pray that he may be abundantly blessed in the cultivation thereof. His address is Everton, Ont.

GRONOSTOWN.—The meetings at this place have agreeably surprised the most sanguine. There have been seventeen additions already, and the meetings still continue with deep interest. Brother Campbell is the right man for this work. Every one who has heard him is delighted with the warmth and force of his preaching. There is no one among us so well fitted for evangelistic work. He should be in the field all the time. A more earnest and intelligent band of workers would be hard to find than the old and new members who are entering into this work, hence the great hopes for the future. May the Lord continue to bless them abundantly.

TORONTO, CECIL STREET.—Since last report made in Denison avenue, shortly before moving, seven have made confession of faith, and eight have taken fellowship by letter and commendation, fifteen in all. Two of these baptized will take fellowship out of the city. Bro. Gilbert remained until last night preaching the Gospel in a wondrous manner to large crowds of people. His preaching is not only with eloquence, but with clearness and power. We were pleased with the large numbers of all churches who have heard during the meetings. A remarkably pleasant feature of our meeting was the singing of two young ladies, the Joy Sisters, every evening. They are both richly endowed as singers, but the voice of the younger is a marvellous one, being a rich tenor. But best of all during the meeting, they both confessed Jesus, and together were buried with Him in baptism. May God make these dear young girls a praise to His name. J. R. GAFF.

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. SERRANO, Walkerton P. O., Bruce Co.

In Acts, second chapter, 17th and 18th verses, the phrase: "All flesh," presents to me a difficulty.

The words "all flesh" seem, in their usual application in the Bible, to be equivalent to all men, or to men of all nations. In the original, as in our language, the same words occur in Isaiah xl, "all flesh is grass," and "all flesh shall see it together." It is in distinction to the word flesh in a restrictive, national or family sense as used by Paul: "If by any means I may provoke to emulation them which are my flesh, and might save some of them." It is also used to signify this natural relation or descent in Genesis xxix. 14; xxxvii. 27, and in Judges ix. 2.

It would, therefore, appear that the words in Joel, quoted by Peter, simply mean Gentile as well as Jew, so that not only was it predicted that "all flesh (Jew and Gentile) shall see the salvation of God" but also be made partakers of the heavenly gifts. To this it may be objected that no Gentiles did receive the miraculous manifestations of the Spirit on the day of Pentecost. True, but the record does not, in any way, show that the prophecy of Joel was wholly fulfilled at that time. The apostle's object in quoting the passage was to denounce the insinuation that they were drunk with new wine and to declare that what they saw and heard was "that which was spoken by the prophet Joel."

The Gentiles afterwards received the Holy Spirit, and in the different churches both Jewish and Gentile believers were made partakers of the Spiritual gifts; and we would further state that it appears to the writer that some parts of that prophecy remain yet to be fulfilled when all the wonderful phenomena there predicted shall be seen at the second coming of the Saviour.

We think it right before finishing this brief exegesis to refer to the exposition of a very learned and popular commentator, which is as follows: "And the Spirit was poured out then (on the day of Pentecost) upon all flesh, that is on people of different countries, speaking the languages of almost all the people of the earth, which intimated that these were the first fruits of the conversion of all the nations of the world . . . on whom this mighty gift was poured out, each hearing and apprehending the truths of the Gospel in his own language whereon he was born." It was not poured out, however, upon the hearers but upon the apostles, who spake in all these tongues as the Spirit gave them utterance; and further, though assembled from different countries and speaking with different tongues, they were all Jews; nor is there any account of the daughters prophesying on that occasion; or of old men dreaming dreams; or of the young men seeing visions. And thus we think it safe to say that while the prophecy of Joel related to the wonders of that day it was not wholly fulfilled, but that "the manifestations of the Spirit" were "given to every man to profit withal" until the church of Christ was fully established, and then, as declared in Revelation, that they shall cease. E. S.

A few weeks ago a letter of enquiry was received from a much esteemed

sister concerning women speaking in the church, and though a private letter has been sent in answer, we thought it well, as this subject is one of general interest, to make a few remarks in our special corner.

There are several reasons of propriety and delicacy why it was not made obligatory, either in the Jewish or Christian age, for a woman to officiate publicly in giving public addresses or in the administration of the ordinances; but does it follow that she is prohibited from taking part in exhortation and prayer in public if it is done with modesty and meekness?

Paul says in 1 Cor. xi. 5: "Every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven." The 16th verse would seem to make it plain that it is praying and prophesying in the church that the Apostle has reference to; not a prohibition, but a caution as to the manner of the woman's ministrations. And it appears to us that the different portions of scripture usually taken to signify the disallowance of woman's services in the church only have reference to the manner in which they should be rendered.

In the 10th verse of this same chapter occur these remarkable words: "For this cause ought a woman to have power on her head because of the angels," or, as in the Revised Version, "to have a sign of authority on her head." A learned man has discovered a passage in Lucian which indicates that *Exousia*, the Greek word, translated power or authority also means a certain kind of head dress, probably something like "rats" or "waterfalls"; and the careful reader will observe that the whole tenor of the Apostle's teaching here is to warn the female Christians against the immodest practice of uncovering their heads in the places of meeting, aping the authority of the men, and to prohibit the men from the effeminate practice of keeping their heads covered.

A careful and unprejudiced reading of 1 Cor. xiv. 34, 35 will, we judge, lead the reader to understand that Paul has the "obedience" of the woman to the man under consideration; that she is not to speak in the church in dictation, but "To be under obedience as also saith the law," which law will be found in Genesis iii. 16. "Thy desire shall be to thy husband and he shall rule over thee." "For it is a shame for women to speak in the church." That is with their heads uncovered; setting aside the decree that the head of the woman is the man, or in any other way, we presume, boldly domineering over man.

The words of the same Apostle, in 1st Timothy ii. 11th and 12th verses, have the same meaning: "Let the woman learn in silence with all subjection, but I suffer not a woman to teach nor to usurp authority over the man, but to be in silence"; the language following giving the same reason for subjection as in 1 Cor. xiv., viz: "He shall rule over thee."—Gen. iii. 16.

At any rate it is obvious that an inspired Apostle would not in one place tell how women are to pray and prophesy (or teach) decently, and then in another place insist that they are not to pray or teach in the congregation at all.

In our prayer meetings, in our Christian Endeavor gatherings and in various other assemblies, how tender and sympathetic are the voices of song, of prayer and exhortation coming from the loving hearts of our Christian sisters. E. S.

Lying for the truth is bad, and scolding for it is not much better.

Woman's Work.

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

Ontario Christian Woman's Board of Missions.

The following aunts have been received since last report—

Table with 2 columns: Location and Amount. Includes Auxiliary at Wainfleet (\$5.00), Walkerton (10.00), St. Thomas (7.00), Aurora (9.00), Rodney (6.00), Glencairn (5.00), Owen Sound (10.00), Guelph (10.00), Ridgeway (11.15), Ridgeway (Collection) (3.20), Everton (9.00), West Lorne (3.75), Erin Village (6.46), Blenheim (5.00), Blenheim (Collection) (2.00), Lobo (15.00), Warton (4.75), E's Centre (5.00), Jennie Fleming, Kilsyth (10.00).

I would say to the many dear sisters who are not connected with an auxiliary: Will you not help along this good work, with your prayers and your money. The fields are large and golden, and laborers few; let us work while it is day. JENNIE FLEMING, Treasurer.

Kilsyth, Mar. 21, 1891.

"God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." God has given us the measure of His love for the world, what is the measure of ours? We are called His children, therefore our love ought to be measured in like manner—by what we give to save the perishing. With much fervor we sing—

Were the whole realm of nature mine That were a present far too small; Love so amazing, so divine Demands my soul, my life, my all.

Might it not be well for each of us to ask ourselves how much meaning for us there is in the words, "my soul, my life, my all."

In a letter recently received, Bro. J. B. Lister speaks hopefully of the work in Milledosa and vicinity. He has good and attentive audiences in a school-house a few miles out of the town. I have not his letter by me, as I passed it on to another member of our Board, but there was one sentence in it that I think I can remember. Speaking of finances, he said: "It is not creditable to you, and is hurtful to the work here, to be so remiss as you are." I felt badly before that to think that we were not able to meet our pledge promptly, and I did not feel any better after receiving the letter. To such of the Auxiliaries as have not realized the necessity of remitting promptly at the end of each quarter, I would say please do so, even if you have only a part of the quarter's remittance to send. Bro. Lister is right. It would be very much better for us, and for him, if we could meet our engagements promptly.

Our annual meeting is again approaching, and we expect it to be the largest and the best in every sense that we have yet held. The power to make it so rests largely with our sisters throughout the Province. If they come in greater numbers than ever before it will be the largest, and if they come better prepared than ever before to give their thoughts, and energies, and hearts, and money to the work of the Lord, it will be the best we have ever had. There is another reason why we may all look forward to the coming meeting with more than our usual joy-

ful anticipations—we hope to have Sister Jessie H. Brown, of Cleveland, with us. That alone ought to, and doubtless will, greatly increase the attendance at our meeting. Sister Jessie needs no introduction to the Disciples of Christ either in Canada or in her own country. Her name wears a wreath of pure, sweet thoughts in the hearts of the many whom her words have helped and "lifted higher." The programme for our meeting will be published in THE EVANGELIST in due time. S. M. BROWN.

Church and Sunday School Music.

Of course in a book business that is just developing, one is not expected to carry a large stock of all books published. The dealer must feel his way. Find out what books are likely to be demanded then keep those. The Evangelist Pub. Co. have found that for our Canadian trade, the church music that is demanded is the new "Christian Hymn and Tune Book," complete in three parts. For Sunday School music, the only book we keep in stock is "Gems and Jewels," the latest and best book yet published by Fillmore Bros.

For church music we have only had one order as yet for any book other than the "Hymn and Tune Book," and for Sunday schools we have only had two or three orders for any books other than "Gems and Jewels." So for this reason the only music books we intend keeping in stock are those mentioned above. Of course we will get our customers any books they wish, but they will have to send us their orders early and wait till we can get them from the States. Now it will be a favor to us and a benefit to all the churches and Sunday schools in Canada if they get these books. We will always have them ready for you, and every church will be using the same books. In this way parties moving from one congregation to another will not need to be getting new books. We, who plead that all should be one, should use one book.

Every one using the "Hymn and Tune Book" should get it complete in three parts. This is likely to be the book that will be used for years. In that this is true it is wise to get the books in good strong cloth binding. They are now sewing the board binding just as well, but it is our judgment that cloth binding is cheaper in the end. Let all the churches get well supplied with books and it will add greatly to every service. Some places we have been there are so few books that strangers have to do without any. Or if there are any, some of the leaves will be torn out. Or perhaps the hymns sung will be out of part third when a number of the books in the seats have only the first two parts. All these things tend to injure the work, whereas we should do everything in our power to help it. Evangelist Pub. Co.

Grace is of a stirring nature—it will show itself in holiness and good works; it will walk with you and talk with you in all places and companies; it will buy with, and sell with you, and have a hand in all your actions. It is a sad thing when believers are off their guard, when they profess to have been on the mount as Moses really was, and yet, like him, no sooner come down than they turn and break the commandments. A Christian should let us see his graces walking abroad in his daily conversation, and if such guests are in the house, they will often look out at the windows, and be publicly seen abroad in all duties and holy actions.

CATARRH, CATARRHAL DEAFNESS—HAY FEVER. A NEW HOME TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made at home by the patient once in two weeks. N.B.—This treatment is not a snuff or an ointment; both have been discarded by reputable physicians as injurious. A pamphlet explaining this new treatment is sent on receipt of ten cents by A. H. Dixon & Son, 303 West King Street, Toronto, Canada.—Toronto Globe.

Sufferers from Catarrhal troubles should carefully read the above.

The Wonderful Springs FAIR HAVEN, MO.

FAIR HAVEN, in VERNON CO., MISSOURI, has become widely known from the fact that the FAMOUS HEALING SPRINGS are at that place. These Springs are known all over the West as the WONDER OF THE WORLD!!! No other medical waters, known to man, possess the same healing and life-giving properties as do the waters at Fair Haven.

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

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

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

Pamphlets containing history, description and full information respecting these wonderful Springs and the new city of Fair Haven can be obtained, either in person or by letter, by application to THE FAIR HAVEN AGENCY, 55 Yonge St. Arcade, Toronto, Ont.

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ACTS ON THE BOWELS. 8000000 a year is being made by John B. Burdock's BLD B. It is a small, but it is a great success. It is a small, but it is a great success. It is a small, but it is a great success.

Foreign Missions.

Contributions.

Table with 2 columns: Location and Amount. Includes Ontario, Church, Acton, Nassagawoya, Guolph, Maravillo, Stayner, Toronto (Cocil St), Warton.

Children's Work.

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

DEAR CHILDREN.—I do not intend to write more to you this time than to advise you all to read very carefully the papers on "Japanese Children," which Mr. Ohno is giving us now.

DEAR MRS. LEILAND.—Three months have again rolled away since you heard from us. We are holding meetings regularly the first and third Fridays in each month.

I received a very nice map of China from a member of the Guelfh band.

The Japanese Santa Claus.

PART II.

Hoti, God of Contentment, is a kind of vagrant who has no fixed house. He is always moving and sometimes riding on an animal; when he wants to sleep he goes to the mountain side or a hill.

Hoti told this story with the smiling face and droll manner peculiar to him. When he goes out he wears a large garment and carries a pretty paper fan.

beard hangs to the ground. When he is taking his walk he always has his cane, and sometimes stands on the road as if he were lost in thought.

Monzu, Goddess of Knowledge, is a favorite of the Japanese children. She is accompanied always by young deca. She has a mysterious power to give a good memory to children who earnestly ask her blessing upon them.

Benten, Goddess of Love, is the highest type of womanly beauty and the model of a good mother. She is goddess of betrothal, of the family, and of harmony.

Touno, God of Glory, is just and diligent. He has wonderful ears, which hear voices a thousand miles away, and also has a miraculous eye, which can see through mountains, land and seas.

These seven gods in company will travel from house to house on the New Year's Day. When the end of the year approaches every body is very busy cleaning the house and setting up an altar where the visitors can stay.

Holding the Pass.

Now although there is no war in our dear country just at present, and though small boys cannot go to fight in the United States army in time of war, there is real soldiering to be carried on all the time.

One day Leonidas was training his soldiers; this time three little dogs that he had coaxed home with him—a terrier, a pug and a mongrel.

The General threw himself flat upon the floor and sat his heroic heels flying. Some very naughty words came out of his mouth—words that surprised and grieved his mother.

"I mean that you have not kept the pass like the Greek hero."

"How, mamma?" he questioned. "Why, my little soldier? Why, you gave way without striking a blow, and let the enemy come rushing in."

"What enemy?" "Anger, rude words, disobedience, bad manners. These are some of the enemies you have to fight in peaceful times," said mamma.

"What task?" asked the boy soldier, lifting his moist blue eyes. "The task of conquering your faults; of keeping out mean, cowardly, ungrateful feelings; of holding the pass against words that are wrong and foolish."

Married.

KERR-OGAN.—On the 11th ult., by C. Sinclair, at the residence of the bride's father, Angus Kerr, Esq., to Miss Minnie Ough, all of Collingwood.

Obituaries.

SLEKIRK.—Died on Wednesday, March 11, Sister Caroline, beloved wife of Dr. J. Fry, and daughter of the late A. Overholt, aged 54 years.

She was an earnest Christian woman for nearly 40 years, and lived to see her two sons and two daughters brought into the church.

Bro. Campbell of Aylmer, who was holding meetings in Georgetown, was called to preach the funeral sermon. May the Lord comfort and strengthen Bro. Fry and family in their sorrow.

B. CURR

Stillman Argyle Groat, formerly of Canada, died of typhoid fever, on Nov. 15th, at Cotner University, Lincoln, Nebraska, aged 23. He was well known in London and Toronto, and while living in the latter place was immersed by Bro. Robert Beaty.

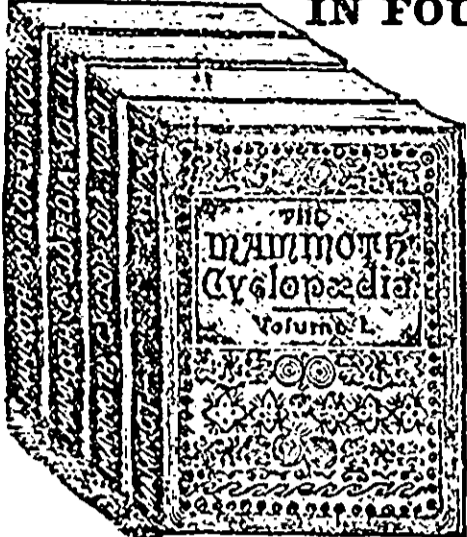
The funeral services took place in the University chapel, Tuesday, Nov. 18th, 1890. Scriptural selections were read by Chas. B. Newman, pastor of the First Christian church in that city.

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Orders are continually coming in for these books. They have assisted us very much in increasing our subscription lists. Also many of our subscribers have sent us a dollar extra and got these books.

Some have written asking if they could still get them. Yes we will give them as long as there is a demand for them. Also some who have paid their subscription in advance have asked if they could get the "Cyclopaedia" by sending one dollar.

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Literary Notes.

The Columbian Cyclopaedia.

The "Columbian Cyclopaedia" is the new name and new form of what has heretofore been known as "Alden's Manifold Cyclopaedia," and which has won great popularity by its high merit, combined with its amazingly low price.

Correction.

In the account of the opening of the Bowmanville church it was made to appear that the remarks of the Rev. R. D. Frater were objectionable, whereas nothing of the kind was intended.—Ed.

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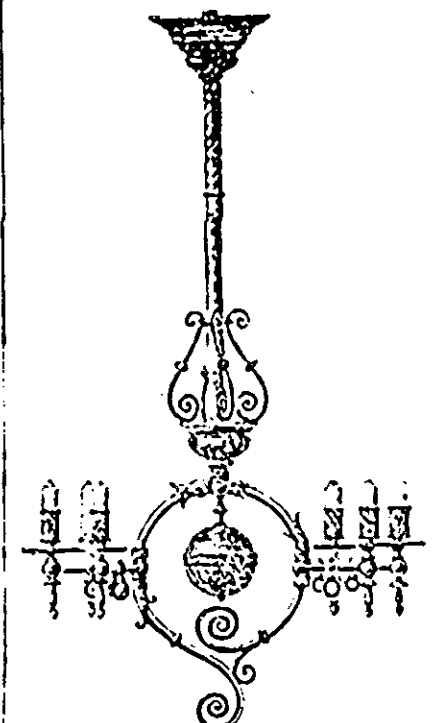
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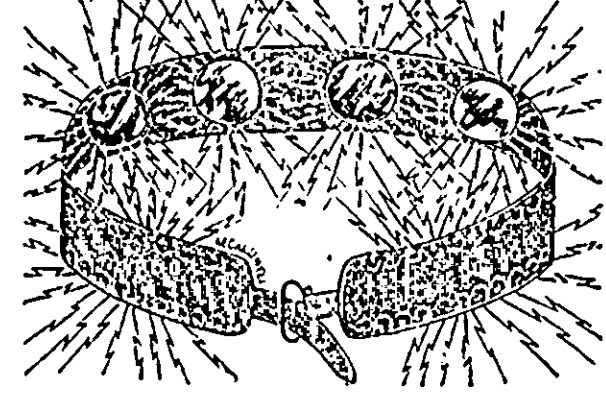
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