

Principal Douglas, in his opening address at the Glasgow College, argued that the efficient equipment of candidates for the ministry was as essential now as ever it was. While the elementary truths of the Gospel might be preached by an evangelist possessing fewer and lower qualifications, his position was inferior to that of the pastor of a congregation, who had to deal with all classes and all ages and to sustain their attention and guide their lives.—*Lx.*

The following resolution was carried unanimously by the Toronto Clerical Association at their meeting yesterday morning. Moved by Rev. S. Jones, seconded by the Rev. J. F. Sweeney:—That while this association is not prepared to condemn the principle of utilising the industry and skill of church members in producing articles to be sold for the promotion of church objects, yet it is strongly of opinion that public fairs, sales, bazaars, and such like should be discouraged, and that the proper method of raising money for church purposes is the inculcation of systematic giving, and a direct appeal to church people to contribute of their means "according as God hath prospered them."—*Globe.*

We are glad to learn of such action being taken. It is shameful the substitutes that have been put in the place of the Scriptural plan of raising money.

A writer in one of our exchanges in reporting a meeting held in Chatham by a Mr. Schiverca, says: "An enquiry meeting was held at the close, when about fifty anxious enquirers were dealt with, some of whom went home rejoicing." Why did not all, if they were really anxious enquirers, go home rejoicing? Was it because the Spirit refused to relieve and enlighten all, or was it because they were not "dealt with" as Peter dealt with the people on the day of Pentecost and on subsequent occasions? We think it was the latter. They all anxious enquirers were enlightened and went on their way rejoicing. Now, only some of them go home rejoicing. We believe if the same gospel with the same conditions of salvation was preached now as was preached then that we would see the same result in this respect to-day as was seen in the days of the Apostles.

"If we go back to the spirit and letter of the Acts of the Apostles and Epistles, it is perfectly plain on the face of these documents, that the Church of God was one great undivided church, and that there is nothing in the New Testament analogous to the denominational system."

These sound like the words of the pioneers among the Disciples, but they are from the pen of a Church of England Dean of our own day and country, and as such are full of encouragement to all who long for the destruction of sectarianism.

When people agree that denominationalism is unscriptural and therefore wrong and a tremendous hindrance to the spread of the gospel, they are in a position to listen to suggestions in regard to the method by which the ancient order may be restored. If professing Christians are sufficiently anxious for union, in due time the way will be found.

HOW SHALL WE GO?

This extract from the sermon delivered by Bro. A. P. Cobb, in Guelph, June 3rd, is commended to all.

The command of our Saviour is "Go ye into all the world, preach the gospel to every creature."

How shall we fulfill our part of this command? Observe that there can be no discussion as to our obligation to go. Jesus has wisely left us no choice in that matter. We must obey our "marching orders."

But how shall we go? Here the Lord has given us liberty, and no man has a right to abridge the liberty of the Lord's freeman. Earnest souls will find a way in which to obey Christ's command to go into all the world. The early disciples found a way and went. It was not always the same way: but it always enabled them to go! Stephen found a way: Who set him apart to the work of the ministry of the word? He was appointed a deacon, "to serve tables." Philip, another deacon, "went down unto the city of Samaria, and preached Christ unto them." Who set him apart to this work? What congregation sent him or Stephen? If it was the church in Jerusalem, will some one give us chapter and verse that will prove it? The apostles found a way. In some cases they were divinely directed; in others they were compelled to use their best judgment, and were responsible to God for its exercise. The celebrated test case referred, after "no small dissension and disputation" (Acts 15: 2) to the church at Jerusalem, is an instance of this exercise of judgment. After

"much disputing," it "pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch" (Acts 15: 22). "It seemed good unto us, being assembled with one accord," so the brethren wrote, "to send chosen men unto you, with our beloved Barnabas and Paul." Again they wrote: "For it seemed good unto the Holy Ghost and to us, to lay upon you no greater burden than these necessary things." The contention between Paul and Barnabas (Acts 15: 37, 40) is inexplicable on the theory that the methods employed by the apostles, like the truths promulgated by them, were matters of direct revelation. Even after they "were forbidden of the Holy Ghost to preach the word in Asia" (Acts 16: 6); and had "assayed to go into Bithynia, but the Spirit suffered them not" (verse 7), they used their judgment in deciding upon a visit to Macedonia, "assuredly gathering from the vision that the Lord had called us to (verse 10) preach the gospel unto them." Life was with them, as it is with us, too short to be wasted in quibbling about "plans," how to do this and how to do that. They made use of what seemed good to them—the wisest and best plans according to their consecrated wisdom, realizing that they must give an account at the Master's return for the use of the talents entrusted them, as well as for the talents themselves. We cannot do more. To do less is to be criminally slothful and unpardonably wicked. Let those who think this language too strong read Matthew 25: 24-30, and Luke 19: 20, 27.

THE PRESIDENT'S ADDRESS.

The following Address was read by Bro. Hugh Black at the Annual Meeting in Guelph. It can be read with profit by all.

Time has carried another year into the great past; we are again permitted, by the goodness of our kind Father in heaven, to assemble at our Annual Meeting. May the comfort and joy, that belongs to those who are working together with God, in leading sinners to the crucified and glorified Saviour, and encouraging saints to persevere in their well begun course be the portion of each one whether present or absent. Since our last meeting, in Everton, our highly esteemed, Bro. L. Parkinson, has been called to his eternal home. No truer friend of co-operation, no safer counsellor as to the best methods of working, and none more faithful and steadfast to the great commission than he; those who were associated with him on the Board of Management miss him very greatly. He was for nearly fifty years continuously in connection with the Board. Also, our aged co-worker, Bro. Robert Royce has gone to his reward. He was for many years Secretary-Treasurer of this Board. These dear brethren are gone to join the congregation of the saints of God, which shall never break up; they are gone, but their memories will be cherished with affection; they were men of God, and are gone home. May their aged partners have the comfort which God alone can give, to sustain them, until they are called to join the loved ones gone before, and then forever be with the Lord.

As we pause to-day, and consider, many thoughts impress us, the plea we have made for a return to Primitive Christianity, a reformation from the human imposed forms of worship, to the plain, simple teachings of Him who purchased us with His own blood, is not so widely known, nor so well established in our Province as we could wish for, nor as we think it should be. Why is this? The thought does not give us comfort. Are we in any way responsible for this condition of the cause of Christ? Shall we go back over life's pathway, review what we have been, and what we have done, and take our comfort in thinking of the good, old times when faithfulness, and earnest, active Christian zeal, possessed the church, and the hearts of sinners were ever open to the reception of the gospel message; or shall we look to the present with its awful responsibility for the faithfulness with which we perform the human part of the great work of presenting the salvation that is in Christ to a perishing world; or shall we with the eye of faith look into the future, and with confidence in God's promises, just wait, and rest, until our Father calls us away from this wicked world? Shall we not rather look back to Calvary and consider all that the dear Saviour endured; that pardon might be offered to a perishing world; and look forward to the glorious inheritance awaiting us if we continue faithful to the end, and seriously ask ourselves the question, whether it be the duty of the past, or of the present, we must give account to God.

We must certainly agree that we cannot trace any of the causes of the want of success to the Divine side of this great work, but when we begin to examine the human side we find a want of faith in what God has revealed, a shrinking of the responsibilities of duty, a doubting of the motives by which active workers are prompted, a lack of confidence in and respect for the

opinions and judgment of our brethren, not enough of the love of Christ dwelling in us, and too great a want of unity and harmony. Our weakness has resulted from our not agreeing to work together, and also our not all agreeing to work at the same time. "In union there is strength." The daily, constant, life work of every man and woman who enjoys the forgiveness of sins, should be, to be faithful with every privilege and power, and all the means and influence God has in mercy given, to strive to build up the cause of Christ in the earth, I am satisfied that in the day of final account it will not be a question of "How did you work?" but "Did you work for the Master?" Some of our brethren seem afraid lest they give in support of an unscriptural plan of working. Is there a "scriptural plan?" if so we want it, we earnestly wish to be right on this important subject. But is not any plan the scriptural plan, where God's people, prompted by His love, with the mind of Christ dwelling in them, are working together, using their time and talents, and as faithful stewards, giving of their means to send the truth of Heaven, the gospel of Jesus Christ to those who know it not, and are striving to assist and encourage those who have professed faith in Christ to persevere unto the end of their journey? Oh! that we could in a measure realize that time, precious, God-given time is passing swiftly away, and the blessed privilege of working in fellowship with God and with Christ to save a world from sin may not long be ours. May God, our kind Father, who has so richly blessed us in the past part of our lives, enable us for the future to follow more closely in the footsteps of our Master. May we be led to see, ourselves as dependent, needy creatures. May we soon learn the great truth, that "the earth is the Lord's and the fulness thereof," "the mountains are His for He made them," "the cattle upon a thousand hills are His," "yea, and all the gold and silver are His." May we realize that we are stewards of God's many mercies, that we should use all these gifts, not for our, but for His glory. May we not forget that He can withhold and He can bless, that there is "that withholdeth more than is meet, and it tendeth to poverty," that there is "that scattereth abroad and yet increaseth."

May our present meeting be of great blessing to us all. May our deliberations and brotherly intercourse be as becometh those who profess to follow the son of God, who gave Himself for the sins of the world:—"Now the God of peace; that brought again from the dead our Lord Jesus, that great Shepherd of the sheep through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

CHURCH NEWS.

WELLAND.—There was one confession at Welland May 29th.

ST. THOMAS.—We learn that three have recently been added to the church in St. Thomas.

MOSA.—The Annual June Meeting will be held in Mosalord's Day, June 12th. It will be conducted by Bro. Colin Sinclair as chief speaker.

GALT.—We hear of progress being made at Galt, and would be glad to be able to furnish to our readers particulars. Will not some brother in Galt make us able?

SELKIRK.—One confession and baptism at my regular appointment at Sweet's Corners last evening. "June Meeting" at Selkirk the third Lord's Day in June. R. AINSWORTH. May 30th, 1887.

WAINFLEET.—Five have been baptized at Wainfleet by Bro. H. Brown since last report. The congregations are good both at this point and at Rosedene, and church matters are generally prosperous, and therefore encouraging.

MIMOSA.—One of the promising features of the work at Mimosa is the organization of a good Sunday School. Bro. Arch. McDougall, one of the elders of the church, is the superintendent. When all the members in the church learn that they can be useful we may expect the cause to prosper.

LONO.—I am now laboring for the Lobo congregation by invitation and covenant this year. My home is Kahoka, Clark Co., U. S., I began the work here 4th Lord's day in April. All is going on smoothly. May God bless all His children, and may the cause of Christ prosper everywhere. Amen
Your brother in Christ,
J. C. WRIGHT.

Komoka, May, 9th 1887.

ERIN CENTRE.—A Sunday School was organized at Erin Centre May 29th under very favorable auspices. Bro. Alfred Skippen, the school teacher at Coningsby, is the superintendent, and with him are associated an efficient staff of teachers. They will, no doubt, succeed in establishing a live, profitable school.

GUELPH.—At the regular evening service, May 29th, one young woman made the good confession. She was baptized Wednesday evening. The same evening Bro. Lediard was present, and preached; at the close of his discourse a young man came forward and made known his faith in the Saviour. These are, we trust, but the first-fruits of a great harvest which we hope may be reaped during the meetings about to be held by Bro. Cobb.

PORTAGE LA PRAIRIE, MAN.—Since last report we have held a protracted effort of two weeks, beginning Lord's Day, May 8th, and closing Lord's Day, May 22nd; immediate results, five have been added to the Lord's host by primitive obedience. All our meetings are well attended. We hold our Thursday evening prayer meeting in the house of our aged brother and sister Thos. Sissons, sr. These meetings are truly seasons of refreshing from the presence of the Lord. There has been much good preaching done here in times past, which is bearing fruit, and we trust will yet all be gleaned into the Lord's storehouse; but the best preaching has been the godly walk and conversation of the brethren and sisters making up this little band, when the public proclaimer sows the good seed, and a worldly membership do the watering, the harvest is apt to be "nothing but leaves." May 26th, 1887. A. H. F.

MUSKOKA MATTERS.

Dear Evangelist:—

We are having very dry weather, and I am afraid said "Matters" will be about as dry, either in kind or quantity. Well, I am alone and it is not good for a man to be alone. However just before Mrs. C. left here, a few friends met in the house we were leaving, and when they left she was the richer by some \$12.00. It was mostly contributed by those who were not members, but was none the less thankfully received. On last Lord's day I had three meetings for preaching and the previous one I preached twice and conducted a prayer meeting. The meeting I held here yesterday morning was nearly a blank, not another male member present besides myself, and only two men not members, but a goodly number of noble-minded sisters and a few others and yet it was a beautiful morning, but such anomalies sometimes happen. As a redeeming feature one of the men followed me to all my meetings, going some twelve miles, mostly on foot. A sister also accompanied me to all my meetings the day and found that I took up a different subject at each. Last week in Brunel I baptized two—a man and his wife. The church there, though being much neglected and often disappointed through the period of my illness, is mostly composed of good material—staunch and true—and all heads of families. No single men or women have come forward as yet, but we hope to see more of the aged and some of the younger ere long following the example set before them by the Blessed Master and His faithful followers in the gospel. I am glad to meet you once a month in the Post Office and in some of the families that I visit, and give the warm grasp of a co-laborer in the Evangelistic field.
W. M. CREWSON.

Baysville, May 16th, 1887.

OBITUARY.

In —, Dakota, April 27th, 1887, Maggie Roadhouse, wife of Mr. George Roadhouse, and daughter of Dan and Christie McLellan, formerly of Luther Township, Ont. She was a member of the church in Grand Valley. Her father moved with his family to Dakota in the fall of 1882, where she was married about two years ago. She leaves behind her husband and one child, her father, mother, brothers and sisters, as well as numerous relatives and friends who deeply mourn their loss. She lived a cheerful Christian life, showing a good example to all around her, and bore up under her sufferings with true Christian bravery.
D. B.

MARRIED.

McCOWNS—MOORE.—In Wainfleet, April 20th, 1887, by Elder H. Brown, John R. McCowns, of Moulton, to Saluda Moore, eldest daughter of Mr. John Moore, of Wainfleet.
COX—MACMILLAN.—In Erin, May 23rd, by George Munro, at the residence of the bride's mother, Mrs. John MacMillan, Mr. James A. Cox, Almonte, Ont., to Miss Kate MacMillan.
MCCAIG—SWALES.—At the residence of Mr. David Fielding, May 27th, by George Munro, Mr. George McCaig, sr., Erin, to Mrs. E. A. Swales, Esqueving.