

PREACHERS.

The purpose of this editorial is to present the peculiar work of the preacher to our readers. We are well aware of the fact that preachers are like mankind in general, &c. that they are liable to err and even to transcend their powers in many things; yet it should be well understood that the office and gift of the preacher is a God given one, for the instruction, edification and building up of the Kingdom of the Redeemer. Without detracting from the importance of the Bishopric or membership of the Church in the least, we feel quite safe in saying that the church loses her hold and power on her work, just in proportion as she neglects to employ the agency of this gift that God has given to enable her to successfully sound out the word. "It has pleased God that through the foolishness of preaching to save them that believe." It seems that this Scripture has been so construed by some as to read "through the foolishness of preachers." This idea has given rise to a great many foolish and hurtful sayings against the education of preachers. This only needs to be hinted at to be understood.

The responsibility of the work falls heavily on the preachers shoulders wherever he is called to labor, and on this account he feels the necessity of throwing all his powers into the work. This for two reasons. 1st. If he is a true minister of Jesus Christ "he feels that woe is his if I preach not the gospel," and woe is the sinner if he rejects it. Having a great desire to have the approbation of his Master and to save the people, he brings all his powers into requisition to make the work a success on this account he is liable to the charge of being over zealous, fanatical etc. Hence you see he is between two fires.

2nd. His success in the work of winning souls to Christ, is the standard by which his ability is measured by his brethren. If he labors earnestly for two or three weeks and there is no visible result in the way of additions, his reputation as a preacher is in jeopardy, and he like other men likes the approbation of his brethren.

The preacher who devotes his whole time to evangelizing, trains himself for that peculiar work, and this is right, for the evangelist is needed as much as any other gift in the church. "We may ask, in all modesty too, when would the church be established in new places if none would make this sacrifice to become evangelists? We venture to say that there would not be one church where there is now ten had not some of our preachers turned evangelist. It takes a peculiar talent to make a successful evangelist, and can we not recognize God in this peculiar talent? "Every good and perfect gift comes from the Father of lights."

There are a few gifts that are absolutely essential to the success of the evangelist in his work. 1st. He must be a good general, so that he will feel that he is master of the situation, this qualification must form a conspicuous feature in his work. You can readily see the need of this in new fields, for he has no experienced Bishops by his side to do the directing of the work. So the evangelist goes to work just as though "he knew it all," and often appears to be officious. Your criticisms on him should be made in great charity, and with the needs of the work fully before your mind. His zeal rises as he progresses and the way to success opens before him, until his zeal, at times seems to know no bounds. This is essential to success. His zeal, earnestness and great hope enables him to so speak the gospel that it is irresistible, and men are made to bow to the majesty of the King eternal."

The zeal, earnestness and fact of the evangelist, excites his work to grate on the selfish ears of those who are in the habit of cool formality at the home church. Adverse criticisms are the result of this.

Perhaps there is no class of men that make greater sacrifices than the evangelist. He is almost an exile from home, yet you hardly ever hear a word of complaint. He is, as a rule, fairly rewarded, but he is the most generous of men, spending more money for the cause than any one of his supporters. He never grumbles. The moment an evangelist begins to grumble, his usefulness is at an end. He is always cheerful in the presence of others, his tears and sorrows are suppressed until nightfall, then he can weep over his fate when others will not be annoyed by it. He bears the criticisms of the people without a murmur. If his motives are impugned by a brother he must bear it, trusting to time to vindicate him. Sometimes he cries out in his soul, "oh wretched man that I am," and concludes that his work is not appreciated by his brethren. If earthly reward was all that he was laboring for, he would give it up.

You must remember that the preacher is a member of the church, and has some rights that should be respected. We would think from the way that some write on preachers, that they did not recognize them as members of the church at all, but as a class that have a side relation to the church, that can be employed, for so much money, and used as long as it is the pleasure of the employers, after this they are expected to leave and get out of the way for some one else. I want condemnation to be stamped on this, as far as it refers to the preachers, of professional pastors who desire to lord it over the heritage we have not a word of sympathy for them. We want to see labor that many will rejoice in Heaven who have been redeemed through our instrumentality.—Editor.

CAUSE OF CRIME.

A word of warning to all, both old and young. We are alarmed at the increase of crime in the land, and well we may be alarmed.

We are paying annually a large revenue to support criminals in our jails and Penitentiaries, but this will not stop crime. There is little good in applying remedies to the effect if we neglect to remove the cause. The purpose of these lines is to look out the cause and suggest the means to remove it. I think that four fifths of the crime of this day is caused by idleness. The adage is an old one—but sanctified by its age, that "an idle brain is the Devil's workshop." It is true that nearly all our young men that are incarcerated for crimes are those that have plenty of time to sit around and "whittle goods boxes," and that it is a rare thing to find a young man in trouble that has his time employed in useful pursuits. The mind must be employed in some way, and if it is not employed in something good it will employ itself in something bad. Never was a man convicted of crime whose life was spent in doing good to his fellow man, or engaged in the honorable pursuits of life, for the simple reason that they were too busily engaged in honorable pursuits to study meanness. If the parents of to-day will see to it, that their boys and girls are kept busy in honorable pursuits—our work for it they will not hide their faces in shame over the conduct of their children.

Did you ever notice that the Holy Scriptures requires us to be always engaged in doing something good. This is not for the benefit of our Heavenly Father, but for our good, if we employ our time as God enjoins upon us to do, we will not have a moment to spare for Satans work.

I was struck with a remark that was made by a young man who is a member of the Baptist Church in Montreal, when asked if they had much trouble with their young members about dancing; he replied, "why no, we have so much to do in the church that we have no time to think about such things, much less to engage in them."

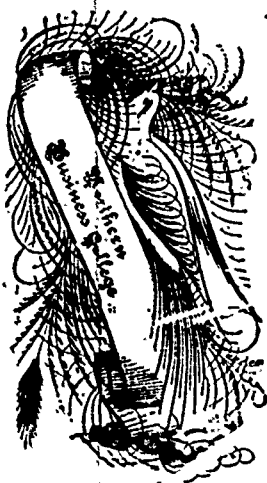
If you want to remove the cause of crime. See to it that every one has

something good to do, or to think about. Have good books for your children to read, don't load your table down with secular papers altogether, but have a good supply of religious papers also. Make your home attractive, so that the children will regard home as the dearest place on earth.

This course pursued by the parents will effectually remove the cause of crime, and then the effect will cease.—Editor.

THE EFFECTS OF CHRISTIANITY.

The effects of the work of Christ are even to the unbeliever indisputable and historical. It expelled cruelty; it curbed passion; it branded suicide; it punished and repressed an execrable infanticide; it drove the shameless impurities of heathendom into a congenial darkness. There was hardly a class whose wrongs it did not remedy. It rescued the gladiator, it freed the slave, it protected the captive, it nursed the sick, it sheltered the orphan, it elevated woman, it shrouded as with a halo of sacred innocence the tender years of the child. In every region of life its ameliorating influence was felt. It changed pity from a vice into a virtue. It elevated poverty from a curse into a beatitude. It nobled labor from a vulgarity into a dignity and a duty. It sanctified marriage from little more than a burdensome convention into little less than a blessed sacrament. It revealed for the first time the angelic purity of which men had despaired, and of meekness at which they utterly scoffed. It created the very conception of charity, and broadened the limits of its obligation from the narrow circle of a neighborhood to the widest horizon of a race. And while it thus involved the idea of humanity as a common brotherhood, even where its tidings were not believed—all over the world, wherever its tidings were believed it cleansed the life and elevated the soul of each individual man. And in all lands where it has modeled the character of its true believers; it has created hearts so pure, and lives so peaceful, and homes so sweet, that it might seem as though those angels who had heralded its advent had also whispered to every despairing and depressed sufferer among the sons of men, "Though you have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold."—From Canon Farrar's *Life of Christ*.



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