

those churches which have sustained competent men to labor among them are in much the best condition in every way.

As far as known to us there is but one of our churches in the Province using the organ in the regular services, hence that unsanctified instrument must be exonerated from all blame.

Let it then be definitely understood that our liberties have been hampered by no *society laws*, that individual Christian activities and spiritual growth have not been dwarfed by lordly pastors, nor our hours of worship marred by instrumental music.

Whatever the cause may be we must look for it in some other direction.

In future numbers we will allude to some of the many causes which impede the progress of the cause we desire to prosper and profess to love.

T. L. F.

NOTES.

This is the first number of THE ONTARIO EVANGELIST. This paper is intended to take the place of the *Christian Worker*. We have secured the good will and subscription list of the *Worker*, and have agreed to send our paper to all its subscribers who have paid in advance until their time expires. We hope that then they will all be eager to remain on our list.

We are sending out a great many sample copies this month, and hope to hear from many who will become subscribers. Send fifty cents for a year's subscription, or since it is rather inconvenient to send 50 cents in a letter, get your neighbor also to take it, and send a dollar. Remit by Registered Letter or Post Office Order, and it will come at our risk.

When we get fairly started it is our intention to publish promptly the first of each month. This number is unavoidably late.

All arrears for the *Worker* should be sent to H. T. Law, Meaford, Ontario.

We shall not consider any as subscribers who do not indicate their desire to take the paper. Should any who have not subscribed, find THE EVANGELIST coming to them occasionally, or even regularly, they need not fear a *dues*.

As far as possible we desire payment in advance; we have to pay the printer every month.

We trust this issue will not be taken as a sample of the best we can do. This is our first attempt editorially. It is our purpose to improve as rapidly as we can.

It is our intention that THE EVANGELIST shall be a means of communication among the Disciples of Christ in Ontario, a channel for the dissemination of such information as shall be calculated to stimulate them to increased zeal and activity, and a medium for the discussion of such questions as are of practical importance to them in preaching the Gospel to sinners, and in edifying the saints. And we wish it to be freely used by them for the purposes indicated,—as freely, of course, as our space will allow.

We solicit items of news from all parts of the Province. A Post Card may contain information which will make many glad. As we are not undertaking this work to make money, but as a matter of duty, we can, with great freedom, invite all to assist us in making the paper a success.

As the name of the paper indicates, it is intended especially for the Province of Ontario, and very particularly to assist in developing the missionary spirit in regard to home work. At the same time there will be no selfish exclusion of other and wider interests as opportunity may offer. No Christian should limit for himself the world-wide character of the commission, nor allow his sympathies to be circumscribed by the bounds of his own particular locality. A yearning outlook over the whole world is the Scriptural attitude of the Christian.

In another place will be found an article from the *New England Evangelist* on *Our Object in Giving*. The reader is invited to give it a careful examination.

We intend to publish from time to time selections from other papers. We do not wish it to be understood that we endorse every opinion set forth in them. The object of re-publication will often be to show our readers what others are thinking and doing, and to excite thought on the subjects treated of.

We shall constantly strive to keep out everything of an unpleasant personal character. And we ask our correspondents to think twice, yea, thrice before asking us to publish anything of the kind.

We are in communication with several cultivated writers, whose articles we hope will grace our columns from time to time.

The late O. A. Burgess once said that there was always hope for a cause which enlisted the sympathies and energies of the young men. And on the other hand, we may add, there is little hope for the cause which does not attract the young men. The older men are passing away from among us. Some who have been leaders are gone, others are failing fast. It behooves the younger men to prepare themselves for the time when the leadership will fall to their lot. They should be ready to assume the responsibility when the time comes.

We call particular attention to the first article on the first page. It may very properly be designated, "A Tract for the Times."

RESOLUTION OF CONFIDENCE.

Owen Sound, May 6th, 1886.

EDITORS CHRISTIAN WORKER.—

A special adjourned business meeting of the Church here was held this evening when the following resolution was passed, and ordered by motion to be sent to "Christian Worker" and "Bible Index" for publication:

"Moved, seconded, and resolved that we fully endorse the statements of A. H. Finch and C. A. Fleming as published in the *Christian Worker* of January last, being satisfied that they are substantially true; and that we have entire confidence in Bro. A. H. Finch as a Christian Teacher, notwithstanding the efforts made to blast his character and destroy his usefulness." CARRIED.

The yeas and nays being called for, of the thirty-one members present besides the Chairman and Secretary, twenty-eight voted yea, the remaining three did not wish to vote.

Fraternally yours,

C. A. FLEMING,

Secretary.

REPORT.

The following sums were received since last report for the support of the Muskoka Mission:

Garafraxa.....	\$ 9 00
A Brother.....	3 00
Mrs. E. J. Trout.....	10 00
Minto.....	4 28

Total.....\$26 28

J. W. KILGOUR, Treas.

TEMPERANCE.

THE SCOTT ACT

The false reports found in some papers published at a distance about the great inconvenience farmers and travellers are occasioned in Guelph since the commencement of the working of the *Scott Act* show how little reliance can be put upon many adverse reports in circulation. Men who sell whiskey for a living are not generally sticklers for the truth if a falsehood will serve their purpose better.

And, by the way, since the *Scott Act* is now in force in so many Counties in Ontario, very likely it is in *your* County. It is, of course, your duty as a Christian to help to make it effective. You must not break the law yourself. This is a time for Christian men to show themselves as men who respect and observe the law. Every effort should be put forth to give the *Act* a fair trial. It will not enforce itself; those who voted for it should now support it morally and financially. Such a law cannot be enforced without a struggle.

HIGH LICENSE.

High License is no untried experiment. In Lincoln, Nebraska, under low license there were twelve saloons; now there are 23, each of which pays \$1,000. Before the High License law went into effect in Chicago, there were 3,800 saloons which paid into the treasury some \$200,000; now, 3,300 pay \$500 each—that is, some \$1,700,000 into the treasury, and it is estimated that there are from 500 to 1,000 saloons which pay no license. Both the *Chicago Tribune* and the *Inter-Ocean* have lately declared that High License has been a disappointment in not having perceptibly lessened the number of saloons. A writer in a recent number of the *Chicago Advance* says: "We are unable to see that High License has appreciably reduced the number of saloons in the city."

We are told that a great decrease of crime will be wrought by High License. Has this been the effect where tried? Just the contrary has been the result in Chicago. Never was crime there so flagrant, so rampant, as now. Read the indictment presented by the last Grand Jury of that city—said to be the most scathing report against

the police and general city management of Chicago ever published. And this frightful corruption the jury traced to the saloons—the High License saloons. The jury said: "The ordinance requiring the closing of saloons at midnight has by long custom become a dead letter in the community, and a partiality seems to exist in favor of 'doggeries' of the very lowest character, and which have been described, upon the sworn testimony of police before our body, as 'robbers' dens.' Dives of the lowest order defy the city ordinance by keeping open from dawn until midnight, and from midnight until dawn, where-in congregate disreputable women, thieves and criminals."—*Hom. Review*.

MR. BEECHER'S QUANDARY.

"If all the lying and dishonesty in the world were stopped, the gain would be as great as if all the drinking was ended; but how is drinking to be ended? I rejoice that some men think it can be ended, and I wish that it may be, as earnestly as any man; but I do not deem it possible. There are some things I wish I could believe. I would like to believe in Spiritualism, but I can't, neither can I explain it. I would like to believe in the second coming of Christ, as Brother Pentecost and Mr. Moody do—that He may come to-morrow, or next week. I would give—all my old sermons—to believe that."—HENRY WARD BEECHER.

But, Mr. Beecher, why should you wish to believe in anything, unless you think it true? And don't you believe that whatever ought to be, finally will be, and that the things that will not be ought not to be? If you think these things true, you should believe them; if not, not. And, as to the comparison of lying and dishonesty with drinking; true, all three are frightfully bad, and inflict terrible loss on society; but you forget that wherever the law touches lying and dishonesty it does so to prohibit. It never licenses perjury, or the getting of goods under false pretenses, or stealing. It says to the people, "These things are wrong, and you shall not engage in them. It is prohibition, not license—high or low. Now, if liquor making and liquor selling work the harm that is wrought by lying and stealing, why not treat them the same way? Why sell licenses to do the one, and not the other? Will Mr. Beecher explain?"—*Hom. Review*.

STRONG DRINKS.

We hear a great deal said nowadays about strong drinks, and after a good deal of thinking I have found out why they are called so, and have found they are strong on the wrong side always. Why are they called strong?

Not because they make people strong for they make them weak; but because they are strong to make honest men thieves; strong to make good people wicked; strong to make industrious people idle, strong to make rich people poor, strong to make men reel about in the streets; strong to make healthy people sick, strong to make kings beggars; strong to make men commit murder and suicide; strong to make sailors steer vessels on rocks; strong to make wise men foolish; strong to make people forget God; and sometimes they are so strong as to make people see two things when there is only one.—*Christian at Work*.

WITH AND WITHOUT.—Weston, the temperance pedestrian, has come off victor in a walk of 2,500 miles, at Chicago, his opponent being O'Leary, who habitually uses alcoholic beverages. The contest was arranged as a trial of endurance between an abstainer and a non-abstainer, and the prize was a purse of \$3,000 offered by sundry New York friends of temperance. O'Leary collapsed on reaching his 2,292nd mile. Weston completed his walk, averaging upwards of forty-six miles a day, and was in good condition at the close.—*The Christian Leader*.

The drink bill of Great Britain for 1885 was less than that for 1884. The amount of this drink bill is equal to the Nation's expenditure for bread, butter and cheese, is not much less than the rents paid for farms and houses, is three times the amount spent for tea, sugar, coffee and cocoa, and six times the amount spent on linen and cotton goods.

FILLED WITH THE HOLY SPIRIT.

One extreme is apt to beget another. A misconception by many religionists as to the work of the Spirit in the conversion of sinners should not lead us into a mistaken view of our relation, as Christians, to the same Spirit. The religion of Jesus Christ was introduced into the world and will be carried forward to its final and

glorious consummation by the ministration of the Holy Spirit. The building of God's temple in humanity is accomplished "not by might, nor by power, but by my Spirit, saith the Lord of hosts." Our efficiency and success as the servants of Christ, as preachers, or in any capacity whatever, depend not only upon a knowledge of the sacred Scriptures, but upon our possessing the Spirit abundantly, as well. "Be filled with the Spirit" is a divine requirement for the Christian. But to be thus endowed the heart must not only be purified by faith but kept pure by all the means of grace. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." There is not room in a heart for God's Spirit when that heart is filled with selfishness, worldliness or evil desires. No greater blessing can mortals enjoy than to be filled with the Spirit. How then do we become the recipients of this rich gift? "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him," said Jesus to his disciples. By asking we receive. Those to whom the Spirit came on the day of Pentecost were they who "continued with one accord in prayer and supplication." "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness." After our common sense shall have eliminated the supernatural from those two occasions there remains this fact: those who earnestly prayed were filled with the Holy Spirit. Ananias said to Saul, "the Lord Jesus hath sent me to thee that thou mightest receive thy sight and be filled with the Holy Spirit." Afterwards when he stood before Elymas, the sorcerer, it is written that he was "filled with the Holy Spirit." The first preachers of the Cross did not go from field or flock, shop or store before the multitudes to plead the tremendous issue of eternal life, or eternal death. They went from holy communion with the invisible but ever present God, filled with his Spirit, and spake his word with tongues of fire. So may we. But, oh, how much of knee-service must there first be in our closets! All evil inclinations and purposes must be excoriated so that we can say, "Here, dear Lord, am I. Do with me as seems good in thy sight." Nor can we be filled with the Spirit in answer to an occasional brief petition. Jesus sometimes "continued all night in prayer." Who of us ever so prayed? Is the poverty of our prayers a matter of wonderment? John Knox prayed alone all night, "Oh God, give me Scotland, or I die." And God gave him Scotland. So may we, being filled with the Spirit, have souls for our service and our rejoicing.—*Christian Evangelist*.

TAKING THE WORLD ALONG.

In the beginning of the gospel dispensation, to become a Christian was to renounce the world, and become an object of scorn and persecution. The original comprehension of the estate of a disciple of Christ was to forsake all, so far at least as to allow nothing to encumber the follower, and to have no earthly attachment that would interfere with a whole-hearted devotion to the Master. One that kept back a part while confessing to give the whole, was rightly regarded with loathing, and as having no part in the great salvation.

But with the favor gained by the church in later years, came a danger that has wrecked untold thousands. Men and women have deceived themselves with the idea that they can sanctify the lust of the flesh by incorporating religion into their worldliness, and retain all perhaps but their grosser carnalities and outward allegiance to sin; in short, putting up a new sign while continuing the same business as before.

We are not of those who regard the Christian religion as intended to deprive its possessor of the blessings that were made for man; but the teaching of Him that spake as never man spake is, "Seek ye first (esteem most highly) the Kingdom of God and His righteousness, and all these things (necessary comforts) shall be added unto you." It is because so many seek *other things* first, that their supposed religion becomes a burden, and an obstacle to their enjoyment of worldly pleasures. In the light of the eternal realities there are no more pitiable objects than men and women professing in words to follow Christ, and yet trying to lug this world along in their arms, which all the while shuts out from their view the Divine Leader and the heavenly Canaan to which he is bringing his people. Would that everyone that names the name of Christ would put the world beneath him, and "run with patience the race, looking to Jesus!"—*New England Evangelist*.