Bet who is mixing it o farth draught that quities heart and braic. And louis the tier of each puring year with the handed thoseand sain?
Who highits the birrie of the last to; day with the flowy breath of hell, if the deril four and overe was!
Won thombady rise and tell?

Who does the stens of the toiling anint and digs the pit fir his feet. Who some the tarrs in the field of time wherever flot some life wheat.

Who one the variety follows like wheat?
The deal is voted not to be, and, of course the things time;
But who is doing the kind of work the devil slone should do?

We are told that he desn't go about as a rearing hen now; But whom shall us hold respossible for the everlasting row To be heard in church, and home, and state, to eath's remotest heard,

lound.
If the deal by a unanimous vote is nowhere to be found?

Won't somebody sten to the from forthwith, and make their bow. and show the frauda and crimes of a single day spring up? We went to

Asy aprime are how how the war and a fairly voted out, and, of course, the devil's going the simple people would like to know up carries his busierss on?

PORTAGE-LA-PRAISE, May 26, 1884. BAOR, LAW & WHITELAW, received your note of the 8th and few days ago, as I was away from home teaching school in the country. Brother Sixons also received the papers. I learn that those formerly sent came regularly to the office and were put in the wrong box. We (several of the Disciples here) intend to become subscribers for your valuable paper soon: had not the pleasure of reading it much in the past.

We received by telegram the repwful information that Elder Archibald McLarty, of Howard, Ont, departed this life May the 24th. We shall greatly miss his loving coursel and mourn his loss; yet the re-uniting with the de-parted in the Paradiser of God will more than compensate for our tears said sorrow.

Perhaps it would be interesting iome of our Untario friends and brethren to hear from the church residing in Portage-La-Prairie. Wu are a little band now, several of our number having lately left our prairie town. We have a good comfortable house to worship in, where we endeavor to meet together every Lord's day to honor our Saviour attending to His appointed ordinances. Since Brother Scott left us we have no one so well qualified to speak and preach the Worl of God to edification, but with aid we hope in the near future to enjoy this privilege for which we are thirsting.

Yours respectfully, MAGGIE A. CAMPBELL

IL B. SHRRHAY.

Door Bra.-Our meeting at Collingwood is closed for the pre-It was commenced by the writer four weeks ago, Bro. Ledand coming up near the end of the next week and continuing with good success for about ten days, during which time I visited Glencaim and Stayner. On my return Bro. L. went to Ridgetow where I understand he did some good work. The visible results of our meeting is a gain of eleven members, 10 by baptism and on on, and two or three to be baptised yet. Others were almost persuaded, but went away till a more convenient season.

The Lord willing, I leave to morrow for a tour on Manitoulin Island, then on my return to visit Priceville, Mushoka and Parry

spread of the Gospel. Any breth-Men don't believe in a davit now, as then in Muskoka or Parry Sound their fathers used to do a to broat the broat erest tenden of the broat erest to let his majesty a card to the Broathernamed above them. threigh.

There has a period for the basesty at the letms know where to find them or a first dust from his tow and I shall be glad to call on them.

To be found on earth with air to-day, for the sould has voted a.

Own conveyance to all places exown conveyance to all places excopt the Island. I shall, as op- by taking Christ, for by it we portunity permits, spend a Lord's nd then with the church here in Collingwood, and would ack other brethren to do the same. They need it and are worthy of it. and as a mission point the cause should be sustained in this town just now, until their own zealous efforts will bear it on. Sister Hill, who has been ill for a long time, is not any better, but is ver pationt, and even cheerful, upheld by the hone of eternal life.

Your brother in Christ, W. M. CREWSON. May 26, 1884.

COLLINGWOOD, May 22, 1884.

Dear Bro, Sherman,

The church here takes this op ortunity of returning many thanks to those kind brothers an sisters who have so nobly respond ed to our call, thus complying with the injunction of the Aportle Paul to " bear one another's hor dens and so fulfit the law of Christ," Besides the churches which have helped us, we would make special mention of Sister Trout, of Wiarton, and Bro. Jas. Frame, of the N.W.T., in their kind responses to our call for help lately published in the papers as also the generous offer of Bro M. N. Stephens, of Glencalro, to be one of eight to wipe off the debt from the church; and the Ontario Co-operation of Dis-ciples in sending Bro. Lediard who is so highly esteemed by all who have heard him, to sasist us in our meeting. Then last, though not least, Bro. Gilbert McArthur, of Stayner, who has not only helped us with money and by his presence, but has also sent Bro. Crewson, who has labor ed faithfully with us in the Gos pel and with good succes

And now, brethren, when it is eccessary that we should have help to sustain the cause, it is not wrong to ask it of you; so we wish to state to your readers that we can stand more of the same Christian like mlity, and may God, who loves the cheerful giver, bless you abundantly through Joseph Christ our Lord, is the prayer of

Your brother,
John M. Hill

LOSS AND GAIN.

The Christian must experie the loss and the gain brought to view in the Gospel. The true convert to Christ will realize the he must lose the friends with whom he lived in the service of the world. Love not the world, neither the things that are to the -1 John i; 15. We lose therefore by taking Christ for our Lord and Saviour all that is comprehended by John in this saying we must give up the plear being sures of the world, the unlawful ter. indulgence of the desires of the fiesh, and pomp and tride of life We cannot live These we lose. to these and to Christ. The gain on the other hand is found in having the friends of Jesus for ours. You are my friends, said Jesus, when ye do whatso ever I cammand you. These are our friends now and forever. We gain the pleasure there is in the rest the soul finds in Jesus, deliverance from the labor that said I did not wish to injure you eatisfies not. We gain the full and now I see I have made a remission of all past sins and the indwolling presence of the Holy Spirit. The joys that are experi-

the presence of decus in the hour of death and at 1set the the crown of life will be placed upon our heads Who would not loose the present, the fleeting, and gills the everlasting and abiding. It is a glorious exchange we make by taking Christ, for by it we make gain all things desirable and en during.

WILL AM I NOT A CHRIST-

L. It it because I am afraid of ridicule, and of what others may say of mo?

"Whosever shall be ashamed of Me, and of my words, of hin shall the son of Man be asham 61."

2. Is it because of Inconsisten cles of professing Christians?
"Every man shall give an ac

ount of himself to God." 3. Is it because I am not will

ing to give up all to Christ?
"What shall it profit a man if

he gain the whole world, and tore his own soul ?" 4. Is it because I am afraid I

shall not be accepted? "Him that cometh unto me I will in no wise cast out."

5. Is it because I fear I am too great a sinner !

"The blood of Jesus Christ cleanseth from all sins."

G. Is it because I am afraid 1 shall not hold out !

"He that hath begun a good work in you, will perform it unto the day of Jesus Christ." 7. Is it because I am thinking

that I will do as well as I can and that God ought to be satisfied with that !

"Whosover shall keep the whole law, and yet offend in one point, he is guilty of all."

8. Is it because I am post; ing the matter, without any defiuite reason 1

"Boast not thyself of to m ow, for thou knowest not what a day may bring forth."—Christian

CONQUERING AN ENEMY.

I once owned a large flock of ens which I generally kept shut up. But one spring I concluded to let them run in my yard, after I had clipped their wings so that they could not fiv. One day. n I came home to dinn learned that one of my neighbors had been there full of wrath, to let me know my hens had been in his garden and that he had killed several of them and thrown then over into my yard.

Greatly enraged at his pro ure, I determined at once to be revenged, to sue him, or in son way get redress, I sat down ; and my dinner as calmly could and by the time I had fin ished my meal, I became more cool, and thought perhaps it was best not to fight with my n bor about hens, thereby making him my bitter, lasting enemy. concluded to try another being sure that it would do bet-

neighbor, who was in his carden mi, strange to say he was in pur suit of one of my hens with a club trying to kill it. I accosted him and he sumed upon me, his fac inflamed with wreth, and said :

"You have abused me. I will kill all your hens, if I get at them. I never was so abused ! My gar-I never was so t den is ruined !"

"I am very sorry for it," great mistake in letting out my hene, I ask your forgiveness, and pirit. The joys that are experi- um willing to pay you sixtimes need by its presence and the love the damage. The man seemed Freewile, Musions and Party opinic. The joys that are expert an wining to pay you statute. Bound, indeed the direction of Bro. eneed by its presence and the love the damage. The man seemed who assists she cut of the patrimous left in his ands for the the end the confort we gain by then at his neighbor—then at tils club -then at the hen be had

been pursuing, and said nothing.
"Tell me, now," said I, "what is the damage, and I will pay six fold and my hene shall tro ble you no more. I will leave it entirely with you to say what I shall do, for I cannot afford to

ne, and to ask your forgiveness than you mine."

-Youth's Companion

TRUEREFORM

Christianity the reforming fower.

"-The Light Himself Shall shine One trie of glory overflow thy court, Thy own blessian telens. -[Pope's Messish.

For he shall reign till he hath put all enemies under his feet.

Christ is the great reformer or orrector of man's wrongs, and the remover of his woes.

Christianity is the reforming power.

The Church of Goi-the ormised expression of the gospel is the channel or agency through which this power works. Th golden rule adjusts and readjusts all relations. It is made possible by supreme love to God, for this produces equal love to man.

An ancient writer said, "I have known but one Poleman and one Phædon who were made bet ter by his philosophy, whereis Christianity has turned its myriads from vice to virtue."

Napoleon, to whose word a world listened, and at whose step thrones trembled, said: "Men have called me the great Napoleon they admired my genius and fear ed my power, but now I die in exile, and none are so mean as to do me reverence. My presence to mean as to direct their movements and to in spire them with courage. But Jesus Christ, without court, army navy or treasury, has commanded the highest affection and the ut. most confidence of men. To-lay uillions would die for him, while I die despised of all. I tell you General, Jesus Chriet was God."

Divine truth and love bring the light and heat that illuminate purify and give life to all good seed thoughts. The "Light Himself" now shines. The stream of salvation cannot be rolled to its source. The floods of light cannot be driven into the central sun by darkness.

Sin itself, the root, the es of ain, is the cause of man's woes

In the proportion that it is des troyed true reform is produce This is salvation. The Savior, Jesus alone can do this. This he does. He brings back to man his lost peace and purity. He reinstates paradise in him, and fits im to reenter his paradise.

Where he moves deserts bloom death springs to life, vileness is changed to purity, laws are purified and legislation is corrected.

His words breaks the bond of sin, casts out deviland des trove hereditary and acquired appetites for fithy weeds and prisonous drugs and drinks.

The victims of evil habits are saved by his power, and youth is restrained from the naths of the lestroyer by his truth and love. Such as Gough and Murphy are are redeemed and made flaming beralda.

Such reform is thorough sting and universal.

"He look, and ten thousand of an; gels rejove, And myrade wait for his word; He speaks carmity, filled with his word, Revokues the praise of the Lord."

TEMPERANCE

The following testim dry, in to-

The following testina dr., in re-gard to produbition in Maine, it worldy of our attention Lauterov, Me., July 25, 1843 Hon, Mills Gambarn Dear Sir --Your from, inquir-ing as to the operation of our hours law is proposed in the

shall do, for I cannot affort to last the love and good will of my noughbors, and quarrel with them for hens or anything else.

"I am a fool" said the neighbor "The duning is not worth talking atout, and I have more need to compensate you than you mae, and to ask your forgiveness in the foreign prevented them. It has a stockers a success. I do not mean that it has prevented entirely the sale of in us, so ther has he law "has been a loss prevented entirely the sale of in us, so ther has he is we game.

diwagana steading provented theft. It has however, almost entirely des toyod two traffic in the country partions of the State. There a country joutions of the State. There are some ceunties in which the joils have been practically unoccupied for years. In the cities its enforcement is, of course more difficult, but whenever the authorities have been friendly and vigitant, the sale of liquors has binat entirely stopped. • The law is popular the next year we vote on a madiliance assertion. law is popular—the next year we tote on a prohibitory amendment to the constution, and it will be

t Very truly, Wx. P. Favz.

An old friend is better than

The time once was, when it was and badge of discrete to be known as an abolitionist, now hardly a person has a word in favor of slavery, and especially among politicians. So we believe the time is coming when hardly s person in public life will awa had any sympathy THE with dramshops.

MeshaneBell Foundry
Mesona the the state of the state of

AGENTS

A PRIZE

SBGa wakathe me go a my free declared in the first and fir

GOLD for the mething chan Seed we will are you fees, a royal, wanter, and a seed of season and the war of mething chan changes, reds that ellipst you in the war of me have more many in a seed are the testification of the seed of the s

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