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THE

ONTARIO EVANGELIST.

Vol. I.

GUELPH, ONTARIO, MAY, 1886.

No. 1.

POETRY.

AN EARNEST MINISTER.

Could I but preach as if I saw the woe
Which, like a sea, spreads over all below,
As if I heard earth's weeping millions cry,
"Give us the light before we faint and die,"
With eloquence of words and tears I then
Would rouse the church to pity dying men.

Oh, could I preach as if my heart was fired,
By gazing on the cross where Christ expired—
As if it felt the mighty love that he,
By dying ransoms, proved his own love to be—
How soon would guilty, stubborn souls embrace
The joyful tidings of redeeming grace!

Oh, could I preach as Christ would have me do,
With heaven and hell immediately in view—
With heart inflamed with pure, seraphic love,
Like those that wait and minister above—
What victories, then, would from my labor spring
To honor Christ, my blessed Lord and King!

Oh, could I preach as if I saw the day—
Dark day of doom, of sorrow and dismay;
When weeping mercy shall in tears retire,
And burning justice wrap the world in fire—
How would the thoughtless and the guilty hear,
And apathily give way to anxious fear!

Oh, could I preach as I will wish at last,
When days, and months, and rolling years are past,
And just before me, in deep mystery, lie
The world unseen as yet by human eyes,
How would I agonize in love to bring
Mankind in sweet submission to their King.

THE PRESBYTERIAN.

ORIGINAL.

INCIDENTAL RELIGION.

As a general rule whatever we obtain incidentally is not so fully appreciated as that which we get by study, by labor or by deliberate choice, and not being properly appreciated is not profitably used nor carefully retained.

It is also true that when we do make a right choice incidental circumstances may have made our decision so easy that we have not fully realized the great advantages and superior worth of our selection.

This is, doubtless, one reason why so many of our young people when they move away from their homes, which are in the neighborhood of a church, are larger and more prosperous, fail to adhere to their principles and change their fellowship. With them union with the Disciples was simply a profession of religion; not a choice of their communion because their position is more Scriptural than the creeds of other religious bodies, but incidentally as easy and as popular, or, perhaps, more easy, and, in some instances, more popular than membership with other churches.

It was not the discovery of the simplicity and grandeur of Bible truth in contrast with denominational error; it was not a determination to bear reproach and suffer affliction, if necessary, with a people despised in many communities on account of their strict adherence to Christian doctrine and practice, but was with them simply "joining" a church.

Of course we need not wonder at the defection of such persons, nor to hear the complaint of good brethren of the great difference between so many of our young people and the faithful old disciples, who left the church of their fathers and professed a purer faith as the result of a careful and prayerful investigation of the Word of God, and who so fully appreciated and loved the truth that they have always steadfastly adhered to it, and loyally served and honored their Saviour under all circumstances and through all the changing scenes of life, and who, one after another, are passing away from us to be with Christ, and to receive from Him the high honors and rich rewards he has promised to the faithful.

Everton, May 14th, 1886.

E. S.

SELECTIONS.

MR. SPURGEON ON ETERNAL GLORY.

THE Rev. C. H. Spurgeon was again in his accustomed place on Sunday last. In the morning he took for his text 1 Peter v. 10, "The God of all grace, who hath called us unto His eternal glory by Christ Jesus." This, he said was a vast subject to enter upon. There were three questions to ask; first, "What is the destiny of the saved?" second, "Wherein does this glory consist?" and third, "What shall be the influence of this prospect upon our heart?" What manner of people ought we to be whose destiny is eternal glory? How amazing it is that the glory which belongs to God should be in store for us poor creatures! David said in the 73rd Psalm, 24th verse, "Thou

shalt guide me with Thy counsel and afterward receive me to glory." In another place he says, "The Lord will give grace and glory, no good thing will He withhold from them that walk uprightly." Nothing in Heaven will be kept from the saints, not even the throne, for Christ has said, "To him that overcometh will I grant to sit with Me in My throne." We are called to repentance, faith, holiness, perseverance, and afterwards to glory. We read in 1 Thessalonians ii. 12, "who hath called us unto His Kingdom and glory." If He did not mean to have it He would not have called us to it. "Moreover, whom He did predestinate them He also called: and whom He called them He also justified: and whom He justified them He also glorified." Paul says, "Salvation and glory are riveted together." Again in the 9th Romans we read, "The vessels which He had afore prepared unto glory." That process is going on every day; we are being sanctified by the Holy Spirit, it may be by affliction, but "this light affliction is but for a moment, and works out for us a far more exceeding and eternal weight of glory." Paul says in Rom. viii. 17, "If so be that we suffer with Him that we may be also glorified together." It is the going to prison with Christ that will bring us into the palace with Him, and who would not be with Him in his humiliation, if that is to be the guarantee that we shall be with Him in His glory. Let us shoulder the cross, for it will secure us the crown. "For it became Him in bringing many saints unto glory to make the captain of their salvation perfect through sufferings." We are called to it, we are living for it, and we shall be brought to it. This glory will be for our entire manhood; for our body as well as our soul. Notice that verse Corinthians, "It is sown in dishonour; it is raised in glory." Again in Philippians iii. speaking of the coming of the Lord, "Who shall change our vile body that it may be fashioned like unto His glorious body." We shall carry there none of these infirmities which hamper our spiritual nature. There are no graves in glory. Our bodies shall be greatly increased in power; we shall probably be able to move as swift as lightning. I will now try to show what glory means. In reply to Moses' request, God said, "Thou shalt see My back parts: but My face shall not be seen." I shall only be able to touch, as it were, the skirts of the robe, for the Lord shall not be seen here below. Even if one should come from above, he could not find language to express what he had seen. Notice in what the glory of Solomon consisted. He had riches, rank, power, conquest, and all these things which make the ears of men to tingle when they hear of them. Yet this is but a dim shadow of what God means. His people shall be wise, famous, they shall shine as the stars for ever and ever; they shall be rich, for the very streets are paved with gold. God's people shall be singular, for they are a chosen, special people, a royal priesthood, an holy nation. Guess, then, what glory means, and then come and learn a little more of it. Glory to a saint means, first of all glorified character. There shall be no relics of the past estate. They shall be fit to consort with Christ himself. The next glory will be our perfect manhood. God's description of Adam is very remarkable. "He made him to have dominion over all the works of his hands." Man was made a little lower than the angels. "It doth not yet appear what we shall be, but we know that when Christ shall appear, we shall be like Him, for we shall see Him as He is." God gave Solomon largeness of heart as the sands of the sea; this also will be included. Then we shall know even as we are known. Now, we see through a glass darkly; then, face to face. The smallest babe shall be wiser than our greatest philosophers. Only think what Christ is; and it is to His image we are to be transformed. We cannot think what we shall be. I hate the word glory when associated with garments rolled in blood. The soldiers of the Cross shall have the honor which belongs to men who have fought a good fight, and they shall wear that crown of life which fadeth not away. Purified character, perfected nature, and complete victory. It is glorious to have the approbation of our Queen and country, but what must it be to have the approbation of God—His "Well done good and faithful servant," and Christ's "Come ye blessed of my Father?" Are we now despised and rejected by men? one approving glance from the eye of Christ will be glory enough for every one of us. The children of God will have the glory of reflecting the glory of God. Some men glory in their royal descent, but that is a poor thing to be being descended from the King of kings. Angels are only servants; we are sons of the Highest. It will be our glory to be connected with Christ in everything. Christ came to save man, He died, He rose again—all for man. It will be said of us, these are of a nature Christ assumed, and those perfected beings will open their eyes and marvel when they see us and say, "These are the bride, the Lamb's wife. Again we shall dwell in the immediate presence of God, for He hath called us into His glory. Whom He justified them He also glorified. The glory is to be bestowed by God himself. Again we are called unto His eternal glory. This is the gem of the ring. Glory forever; it will never be stale. Imagine a man born in the time of Adam and living in all the glory of Solomon for seven thousand years; that is as a flash compared with our glory. Now, what influence shall all this have upon our hearts?

First, it ought to excite desires to get that glory. Will not you fall down and worship Christ when he gives you all these? Secondly, this ought to move us to a feeling of fear. Let us tremble lest we come short of it. If there were no hell it would be hell enough to miss Heaven. Will you not draw your sword and fight for Christ that you may share in His glory?

OUR OBJECT IN GIVING.

It is to be feared that there is little general knowledge of the motives and objects which constitute true Christian benevolence. Much is given avowedly for the support of the gospel and the Lord's work, which if traced to its source, would be found to take its rise in some selfish human desire. To give cheerfully, liberally and habitually, in the spirit of Christ, is probably the highest attainment in the Christian life; for it involves the exercise of sacrifice and self-denial with regard to time, talent, comfort, worldly goods and the pride of the flesh in every conceivable form. And while some things to be given are of greater consequence than money, yet, as money is the recognized standard of value, so we may estimate the whole subject upon what may be called a money basis, and at least our present endeavor will be to consider somewhat the subject of giving as relating to and practised by the churches generally, in their public work and services.

There is a widely varied practice among the many religious bodies calling themselves Christians, (mostly if not all with some human or exclusive designation in addition thereto,) but the basis of all concentrated effort is the same, i. e., general participation. Hence, whether the ordinary expenses of the church are met by selling or leasing the seats in the house of worship, by subscription paper, treasury boxes or public collections, the idea at the bottom is the same, that all should share in the grace of giving. Without, therefore, demonstrating this point from scripture, we assume it as recognized by all as a fundamental condition, that all citizens share equally in this duty and privilege.

It will be found that vastly the larger part of church giving is nothing more than the fulfilment of business obligations. The people want a place for worship, so they give the money, sometimes to the glory of God, but oftener merely to avoid an embarrassing congregation, and gain or preserve some partisan advantage. Then they want a preacher, and as able an one as they can get, and for this purpose they will likewise contribute somewhat in proportion to the desire they have to be entertained or taught, with perhaps little real thought of the public good.

In like manner will be met all expenses for furnishing and adorning, just as the several members of the church will build and furnish their several homes. A congregation will also pay directly from its pocket for its organ and choir, or piously eat strawberries and cream with the world for twenty-five cents a dish, or get up some other catchpenny device to induce the devil to come and help the saints.

Now in all this we wish to inquire what more is done than is prompted by self-interest and society or party pride? Not that all or even the most of our giving is of this character, but who will dare say that a very large part of such giving is not giving a dollar for a dollar's worth after the manner of the flesh? How much will the average "church member" contribute when he does not like the preacher or congregation? How many are there who make their subscriptions or contributions wholly dependent upon whether or not their tastes are gratified, the same as in any other business transaction? Do not even the publicans so?

There is but one right way to look at this part of the work of the Christian family. Whatever may be deemed a legitimate expense in the congregation should be treated as a debt of honor, to be paid as any private bill for coal, provisions, school tax or hired help. And it should be divided among the members of the family and disposed of without a thought of its being given to the Lord, inasmuch as they are supposed to get their money's worth. Why should we not pay for our religious privileges as well as any others, without charging it on the Lord's account? But how many there are who ease their consciences by paying rent for a seat in the meeting-house, by a subscription toward the preacher's salary, or eating oysters in the name of the Lord, to eke out the interest on the church debt or pay a soprano for operatic screaming at a time when all the people should join their voices in praising God!

All the foregoing may be included under the authority of such Scripture as, "owe no man any thing," "the laborer is worthy of his hire," and "walk honestly toward them that are without." But now we have a word with reference to real Christian giving, and in brief it may be included in that little understood and less-observed divine institution, "the fellowship of the saints." All the example and precept of the New Testament concerning Christian liberality has reference to the collection and distribution of the fund for the

poor. That was the great test of primitive discipleship, and then the question was not "How much shall I pay towards the salary of the Rev. Simon Peter?" but on the other hand, "What can I give into the fellowship fund for the widows and poor saints?"

Until the church in these latter days shall give for the good of other that cannot recompense her, as the poor within her gates or the heathen without—she will be spiritually lean; and as long as she pays her servants from the poor box, so long will many that God has chosen "rich in faith" go without what the Lord intended for them.—*N. E. Evangelist.*

IS THE BIBLE REASONABLE?

We believe the Bible is in accord with the highest reason and that the God of the Bible demands of us not a blind, but an intelligent faith. In his celebrated debate with Alexander Campbell, Robert Owen made the sweeping assertion that all religion has grown out of ignorance and credulity. He made no exceptions. The Christian religion met with the same condemnation. He announced what he was pleased to call "twelve fundamental laws of nature," which were to subvert the Christian religion and become the basis of universal society. Where now is Robert Owen and his twelve laws? His laws are as dead as the clods that cover his dead body; but Christianity lives and flourishes like "a green bay tree." Voltaire pronounced the Bible an unreasonable book and prophesied the decay of religion with the eighteenth century. Voltaire is dead enough but religion survives him.

A more modern apostle of unbelief has made like predictions with Owen and Voltaire. He boasts that the Bible makes slaves of men and that only unbelievers are free-thinkers. He says a man cannot believe the Bible except at the expense of his reason, and that he longs for the day when Reason enthroned upon the world's brain will be the king of kings and the god of gods.

These are proud boasts; but are they true? What is the spirit of the Bible? Does God demand the sacrifice of our reason in order to accept the volume of Revelation? A book should be permitted to speak for itself. The Bible, like every other book, should be its own interpreter. It is my purpose in this connection to collate a few passages bearing directly upon this thought.

In the 13th chapter of Isaiah we have these words: "Come, let us reason together saith the Lord." Here God challenges us to use our reason.

When John the Baptist was in prison he became despondent, and doubts as to the true character of Jesus flitted across his mind. He sent two of his disciples to the Master with the question, "Art thou he that should come or do we look for another?" Jesus did not send them back with a dogmatic answer; but he sent him a most reasonable, and therefore a most convincing reply: "Go and tell John the things you do see and hear." And then he recounted all his works of love and mercy as so many proofs of his Messiahship. This is in perfect harmony with his proposition to the Jews at another time: "If I do not the works of my father believe me not; but if I do, if you believe not me, believe the works, that you may know and believe that the Father is in me and I in the Father." There could not be a more reasonable proposition.

The apostle Paul speaks in the highest praise of the people of Berea and censures the Thessalonians, because the Bereans searched the Scriptures daily to see if these things are true, while the Thessalonians neglected to do so. In Paul's estimate, careful investigation was the badge of true nobility. This don't look like making slaves of men.

When this grand old apostle of faith stood in the presence of Agrippa and made his masterly, logical defence of the resurrection, he personally appealed to the king. "Why should it be thought a thing incredible that God should raise the dead?" This word "incredible" is almost a synonym for "unreasonable." Thus Paul appealed to Agrippa's reason.

The apostle Peter also exhorts us to be ready always to give an answer to every man that asketh a reason for our hope, and he says in another place, "We have not followed cunningly devised fables... but were eye-witnesses of his majesty." The beloved Lord says: "That which we have seen and heard declare we unto you."

A book never made more reasonable demands than the Bible. The character of the witnesses is such as to confirm our faith. "their honesty and heroic fidelity to their convictions kindles our constant admiration. They had every reason to know whereof they affirmed, and if we reject their testimony we may reject all history by the same process of reasoning.

The Bible comes to us confirmed by many infallible proofs. The resurrection of Christ is the greatest fact of the ages. It is greatest in the superabundance of testimony supporting it, and greatest in its benign influence upon the human family. As we stand in the presence of these, we are compelled like Thomas to exclaim, "My Lord and my God."—*Christian-Evangelist.*

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T. L. FOWLER, } EDITORS AND PUBLISHERS.
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JAMES BLACK.

On Wednesday, 21st April, in the evening, just as the sun was sinking, Brother James Black passed peacefully away from earth.

He was born August 15th, 1797, in the Parish of Kilmartin, Argyleshire, Scotland, and was, at the time of his death, 88 years, 8 months and 6 days old. At nine years of age he began shepherding in the summer and attended school in the winter. He continued at this employment up to his fifteenth year, when he passed the examination conducted by the examiners of parochial schoolmasters and commenced teaching his first parish school. His aptness in acquiring knowledge soon enabled him to rise in his profession and to take a more lucrative and responsible position.

The schoolmasters of those days in Scotland were required to sign the Confession of Faith and the formulas of the Church of Scotland, and to profess to submit to its government and discipline, and to teach nothing contrary to the Holy Scriptures and to the doctrines contained in the Shorter Catechism, agreed upon by the Assembly of Divines at Westminster.

His mind for several years was much exercised over what seemed to him then, and ever after, the conflicting doctrines of the Confession of Faith with the plain teachings of the Word of God and his own conscience. Yet he was not ready at once to pronounce against a document which had been prepared with so much care by a number of learned men. He sought, however, most earnestly, to become reconciled to God but found no peace, and was about to conclude that he was one of the non-elect.

In the year 1817, while teaching a public school in Balanoch, he went, largely through curiosity, to hear the preaching of the late Dugald Sinclair, at that time a Baptist. He was at once disarmed of all prejudice and his honest heart gladly yielded to the plain gospel of Jesus.

Both the parish and public schools were then largely under the supervision of the Ministers of the Church of Scotland, and he was then called upon to endure the first of many sacrifices, for yielding a conscientious obedience to the authority of Christ, in being refused a position as teacher in the schools.

It was, however, by no means a calamity, but the hand of Providence leading him out into a new and important field, where his energies might have full scope, and his zeal in proclaiming the ancient gospel be richly rewarded in the salvation of many souls.

In the month of June, 1820, he, along with the family, sailed for America, and after a tedious voyage and much delay reached the Township of Aldborough, in the County of Elgin, on the 4th of the following October.

He remained four years and a half in the West and combined teaching and preaching with farming. The settlers there at that time were mostly from Scotland, and those who were not members of the Old Kirk were, with few exceptions, Covenant (Old School) Baptists. The former attended and appreciated very much the meetings of Mr. Black, but the latter characterized his preaching as the "fumes of Typhet."

There were but nine or ten members under his pastoral care at the beginning, but before he left many others were convinced of the truth and united with the little church, which was almost identical with the churches of the Reformation. It may be of interest to the brethren in Aldborough to know that Elder Black was the last charter member of that church to cross over the river.

In the spring of 1825 he moved with the family to the Township of Nassagaweya and spent the four succeeding years teaching school at Milton and Beamsville, spending about two years at each place, after which he settled permanently on a lot in the Township of Eramosa.

He preached regularly on Lord's Days during this time, and never failed to improve an opportunity to enlighten the minds of the people and to impress upon them the great truths which were always uppermost in his mind. When teaching at the former place he preached regular-

ly at a station in Eramosa, a distance of twenty-eight miles.

Some idea of his zeal in extending the interests of the Redeemer's cause can be had when we are informed that he invariably walked to and from his appointments over rough roads and around swamps, over streams and through the woods in all kinds of weather, and as it was then the custom to teach up to noon, at least, on Saturday, he had a very limited time to accomplish such a task.

In the year 1828, while teaching at Beamsville he was united in marriage to Miss Lois Humphrey, who preceded him to the land of rest a few days more than six years. A striking coincidence may be related in regard to their deaths. Both of them died on Wednesday preceding Good Friday, and were buried on Saturday between Good Friday and Easter Sunday. She was to him a help-meet indeed, entering at once into full sympathy with the high aim of his life, and willing to share in all the trials and sacrifices incident to a pioneer preacher of the gospel.

Nine children were born to them, eight sons and one daughter. George died in early manhood. Norris passed away at the age of 41 leaving a small family, and the daughter died in infancy. James resides at Deenville, Mich., and has done much for the cause in that section. Judson is one of the leading merchants in the City of Detroit, Mich., and William the youngest of the family lives in Port Hope, and is an active member in the church at Cobourg. Hugh occupies the homestead, and John an adjoining farm. They are pillars in the Everton Church.

The extent and results of his labors after settling in Eramosa up to the close of his active life—a period of more than half a century—cannot be written in a newspaper article. It would require no small volume to speak of all his labors and trials, struggles and victories as a servant in the vineyard of the Lord during that time. Suffice it to say that he travelled, preaching the gospel, east as far as Kingston, west, north and south as far as the rivers and lakes.

A few years ago it could be said that he was acquainted with almost every Disciple in Ontario, and nearly every church in the Province profited by his labors. The most of his time, however, was taken up at home and in the adjoining Townships where he was instrumental in establishing several churches.

The first meeting-house built by the Disciples in Western Ontario he put up on his own place. The present large stone meeting-house, in Eramosa, is about one mile and a half from the old site. During all the intervening years this church was under his fostering care, and though swept by many a storm it never fell nor allowed its light to grow dim. While there may be a few churches with as large a membership, it has the largest general attendance by far of any church among us in Ontario.

In justice to others it must be said that this was also the home for many years of grandfather Oliphant and his son William, and of Elders Alex. Anderson, James Kilgour and L. Parkinson who were fellow-workers with Elder B. at home and abroad.

He early deplored the lack of unanimity existing among the churches and the consequent lack of regular preaching, and to remedy this defect he in 1840 was foremost among others in forming a co-operation of churches and individuals for the more efficient proclamation of the gospel. It may be of interest to state that it was the first co-operation on a large scale among us in America, and that it is still in active operation and has been during all the intervening years.

At first he was much prejudiced against Alexander Campbell from what he heard of his teaching, but having received his writings he was delighted to find that they were co-workers in the same great cause. The views taught by Dugald Sinclair and received and taught by Mr. Black in reference to the work of the Holy Spirit in the conversion of the sinner, and the sufficiency of the Word of God were identical with the views of Mr. Campbell, although they may not have been stated in the same words or given as much attention.

From the very beginning of his ministry he emphasized the necessity of obedience to the gospel as the only proper expression of faith. He often said he never knew when he became a Disciple and ceased being a Baptist.

He was the first agent of the *Bible Society* in Upper Canada and was its friend and supporter until the day of his death. Very few now have any idea of the nature of the difficulties, which the pioneer agent of the *Society* encountered. Travelling was tedious and difficult, accommodation generally poor, the strongest prejudice existed in the minds of many against the *Society*, and, indeed, he received very little sympathy from the clergy; therefore there was much unreasonable opposition to overcome. His great love for the

Bible and his firm conviction that the truths it contained would bless the world were the only motives which prompted him to endure the sacrifice. The Scriptures he was so active in circulating in his younger days contained the truths which gave him comfort under every circumstance in life. The Bible was his constant companion in youth, and we are not surprised to know that it was the last book he handled and read on earth.

His knowledge of the Word of God was profound, and as a Bible critic he had no superiors and very few equals. It was always pleasant and profitable to sit at his feet and hear the exposition of God's word. His proficiency in the knowledge of *divine truth* can easily be accounted for by those who knew him and his manner of life. It was not the result simply of his superior intellect, but the application of it to the *constant* study of the Scriptures.

He began early in life and spent all his years in honest study. He went at once to the proper channel—the Bible—and received the teaching of men only after he was convinced it was Scriptural. His life in this respect is most valuable to all, especially to young ministers of the gospel.

He was methodical in his reading. During his declining years it was invariably his practice, when at home and well, to devote the forenoon of each day to the study of the Bible, and the afternoon principally to current literature. His sight was good and the amount of reading he did in his old days was remarkable. He kept himself informed on the leading questions of the day.

He had strong faith in the gospel and great confidence in the brethren, and no sympathy with those alarmists whose continual cry was about "Babylonian tendencies." "There was no danger," he often remarked, "of the brethren becoming priest-ridden as long as they continued active in the good world."

He was never known to object to any plan for the spread of the gospel not contrary to Christian principles, simply because it was new. He had no preferences for the old way of doing things because they were old, but kept himself abreast of the times. The world in his estimation was growing better, and gospel principles gaining a stronger hold on the public mind, and he rejoiced at every indication of good will among religious denominations, and every evidence of the triumphs of the gospel wherever manifested.

He took a deep interest in the welfare of the poor everywhere and an active part in the advancement of every benevolent enterprise. He was a co-worker, not only with his own brethren, but with leading men of other religious bodies in the cause of temperance and every needed reform. A little more than a year ago he was indisposed, but desired to live long enough to cast his vote for the "Canada Temperance Act."

He was a reformer in politics as well as in religion and took a deep interest in questions of reform both at home and abroad. He was a sympathizer with the poor and down-trodden of the earth, and an admirer of those who honestly endeavoured to ameliorate their condition.

He was kind to everybody, yet faithful in rebuking the wrong-doer. He was exceedingly patient, yet never allowed patience to degenerate into weakness. He was characterized by purity of life and exaltation of spirit. A nobler, purer human being I never knew. He was a beautiful example of what the gospel of Jesus can do for a man.

T. L. FOWLER.

THE BIG MEETING.

"The Big Meeting" has well-nigh become an institution of the past among the Disciples in Ontario. The time was when Churches as a matter of course had a big meeting once a year, and invited the brethren at large to attend. Grove meetings were held, large tents were sometimes used, no meeting house being nearly large enough to accommodate the vast crowds that assembled. Able preachers from the States were invited to be present, and every effort put forth to excite the interest of the local community, and of the brethren throughout the Province. Diverse views are held concerning the utility of such gatherings, but the preponderance of opinion seems to be in their favor.

In those days there was more life, more general interest in the cause, and consequently more work done than there is now,—at least, so say the older people, who were there and ought to know. Annual meetings a few, there are still, but their interest is chiefly local, and so likewise their influence.

What is the cause of the change? Is it simply that people became tired of them? Or have we lost faith in them? Or have we not sufficient interest in the cause, and sufficient vitality to

sustain them? We shall not now attempt to answer the question, but shall merely express the opinion that the change is not for the better, but for the worse.

Those who have a common interest in a common cause have a very natural desire to become acquainted with one another, to look into one another's faces, and to clasp one another's hands. Not infrequently such persons when prevented from meeting face to face, and before ever meeting face to face, have sought the medium of letter-writing to cultivate the friendship of those whose hearts they believe were beating in unison with their own. And if the opportunity offered of meeting, it was hailed with delight, and embraced with joy.

It is not difficult to understand that 40, 30, even 20 years ago, when most of those who were Disciples had for themselves, cast aside sectarianism, there would be an intenser interest in one another than there now is, and a greater desire for personal conference; but we cannot think that now there is no good reason for, and that no good end would be served by, general gatherings of brethren from all parts of the Province.

The fact of the matter is, we have suffered, and are suffering, from isolation, from misunderstanding, and consequent lack of confidence in one another. There is work to be done which no single person, no single church can do; before that work can be undertaken individuals and churches must communicate and confer; and the most effective and most satisfactory way of doing this, is by word of mouth. This being so, it is a matter of regret that there is so little of actual contact among us, and it is greatly to be hoped that we may soon see a change for the better.

G. M.

THE CAUSE IN ONTARIO.

We can safely say that the progress of the cause in the Province during the past ten or twenty years is proportionate to the amount of proper work done, yet the results are, by no means, creditable to the advocates of a noble plea. It may not be pleasant to be reminded that we have made very little progress during the past years, yet there should be no aversion to take an honest view of the situation.

A knowledge of the true state of affairs would have saved many a man from bankruptcy, and may it not be an advantage to us to know how we stand in the sight of men and of God? And if we have not prospered as we think we ought, might it not be well to make an effort to ascertain if we, as a people, have been properly discharging the high obligations laid upon us as servants of Christ?

We presume that the majority of the Disciples in Ontario are interested in this matter, are anxious that all obstacles should be removed, and are willing to assist in an onward movement all along the line. That man is a narrow-minded Christian, indeed, whose vision does not reach beyond the horizon of the church where he holds his membership. Not among the least of Paul's burdens was his anxiety for and "care of all the churches."

During the last decade a few churches have been established, and as far as our observation goes nearly as many have gone down. A few have taken on new life and have made their influence felt for good, while as many, probably, have allowed their light to grow dim.

We can safely say there has been very little general progress. What is the cause of this state of things? Is there a remedy? Can it be found, and are we willing to apply it? These are some of the pertinent questions which may be asked.

It is certainly not the fault of the gospel, neither can the trouble be found in any new peculiarity of the public mind. The former we verily believe is as potent as when Peter preached it to the murderers of Christ or when Felix trembled under it from the lips of Paul, and the latter is, no doubt, as susceptible at the present time as during any previous age.

If the gospel is faithfully preached and exemplified in the lives of those who embrace its teaching it will still prove itself the power of God in the salvation of many sinners.

No one can attribute it to the work of co-operative organizations against which we have been so faithfully (?) warned, for up to three years ago there was but one such organization in Ontario, and that was limited in its operations to a comparatively small section of the country; and don't forget this, and that locality the churches are more numerous and more prosperous than in any other section of equal area in the Province.

Neither can the whole responsibility in this matter be laid at the door of the pastor. Very few of the churches have been so prodigal of the unrighteous mammon as to participate in the luxury. Yet, strange as it may appear to some,

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*.

CHURCH NEWS.

Since leaving Bowmanville, less than two months ago, Elder Sheppard has not been idle. He has visited and preached at the following places: Detroit, Mich., Dorchester, Lobo, St. Thomas, Rodney, Eagle, Bi-mark, Everton, Guelph and Stratford.

Subscribe for the ONTARIO EVANGELIST.

Bro. C. Sinclair commenced regular work at St. Thomas the first Lord's Day of the past month.

Bro. Wm. Campbell has intimated his intention of leaving Rodney. He has done good work in Aldborough during the last four years, and it is to be hoped he may remain there.

Bro. C. J. Lister is laboring with success among the northern churches.

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There have been six additions at Welland since the last report in the *Worker*. Bro. Moot is working away courageously.

Bro. Murdoch Gunn has been employed by the Church in Lobo as their minister. He is a New Zealander, who graduated from the Bible College, Lexington, Ky., two years ago. He will, no doubt, find a pleasant home among the brethren in Lobo, as well as ample opportunity for work and usefulness. It is to be hoped that his labor will result in much good.

Bro. Jas. Lediard has resigned at Ridgetown, and will be open for engagement August 1st. He needs no commendation in these columns. Though not an old man by any means, he is yet regarded as "a father in Israel."

We understand that Bro. J. C. Whitelaw has gone to Portage la Prairie, and that he will preach for the Church there. Bro. Whitelaw, though heretofore engaged in business, has not neglected to exercise his gifts in the way of preaching; now, we believe, he intends to devote his time entirely to the ministry of the word.

A few items concerning the Church in Bowmanville will be interesting to those who have not had the pleasure of being there. The meeting-house is comfortably fitted up, and is kept in good order. At the rear of the main building is a smaller one used for the Sunday School, and the prayer meetings; such a room is a saving in several ways, as well as a very great convenience.

The young men have a prayer meeting on Lord's Day morning before the regular service: this is not only a present good, but is also a capital means of drawing out the young men, and thus preparing them for future usefulness. The old-fashioned method of training them in the public assembly has proved a failure.

The Sunday School is well attended, well organized, and well conducted. The visitor will notice hanging on the wall a pledge binding those who sign it to abstain from the use of intoxicating liquors, and also from the use of tobacco; and if he run his eye down the list he will be delighted to find there the names not only of children, but also of those of mature years.

The week night prayer meeting is said to be quite an institution there; it is attended by far more than the usual per centage of church members.

As will be readily believed, the Church was very loath to part with Bro. Sheppard; it is to be hoped that they will soon succeed in securing the services of a suitable man to take his place.

There was one confession at Everton last Lord's Day.

We clip the following from the Guelph *Mercury*:-

Rockwood, May 31.—James Grieve, a man in the employ of John Burns, farmer, about one mile east of Rockwood, was killed at 8.30 this morning. He was driving along with a load of manure, when the horses became frightened at something and ran away. In his efforts to stop them he was thrown under the front wheel of the wagon, which passed over him, causing injuries from which he died shortly afterwards. He was a hard-working man, and leaves a wife and six children, for whom much sympathy is felt.

The deceased was a member of the Church at Everton, and was at meeting last Lord's Day. How near death may be to us all! And yet we go on from day to day, as though there were no death.

The old meeting-house at Erin Centre, familiarly known as "the Stone Church," is badly in need of repair. The proposal to put it forthwith in good order has given rise to the discussion of the propriety of changing the place of meeting,

and building a house in Hillsburg. The general impression seems to be that the change will be made eventually—some think before long. But many are averse to leaving the old place; it would seem to them like going away from home, like the destruction of old associations, and the burial of tender memories. It is very natural that it should be so, and particularly among the older people—those who for 30 or 40 years have regularly assembled on that shall we say sacred spot. Sacred because of the God worshipped, the Saviour preached, and the sinners saved there. Yet we remember that the Lord said to the woman of Samaria, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father." And perhaps the time has come when the cause of Christ would be advanced by the brethren of the Erin Centre congregation moving their place of worship to Hillsburg; if so, then the change should be made, even though it might be with sadness and with tears. But if, on the other hand, the interests of the cause demand that they should still continue to meet at the old place, all should cheerfully assist in renovating the old house, and in making it a fit place wherein to worship God.

Elder James Kilgour spent last Lord's Day with the brethren at the West End, Toronto. The audiences were good both morning and evening.

PICKERING.—On Saturday evening, May 29th, I went to Pickering. Met Bro. Martz at the station there, he being on his way up from West Lake where he had just closed a very successful meeting, eight persons having confessed and obeyed the Saviour. He remained at Pickering over Lord's Day, and, together with the Church, we enjoyed delightful fellowship, aiding in the worship by speaking morning and evening. At the close of the evening discourse four earnest, loving souls came forward and nobly confessed the Saviour, and were to put Him on in baptism June 1st. The occasion was one of heart-felt joy and rejoicing to all present, but was exceedingly gratifying and encouraging to Bro. Forrester as an ingathering of fruit from his faithful and earnest labors in the past. May God bless these young Christians, and keep them safely with all who love and serve Him.

GEO. J. BARCLAY.

Toronto, May 31st, 1886.

THE ANNUAL MEETING AT EVERTON.

Most of our readers will be aware that a circular letter was issued asking each congregation to send a delegate to the annual meeting. The indications are that the invitation will be quite generally responded to, and we may therefore hope that the meeting of representative brethren from all parts of the Province will be followed by increased activity, by greater concentration of effort, and by larger success in the Master's work.

The services of the annual meeting are to begin with a sermon by A. P. Cobb, of Decatur, Ill., on Friday evening, June 4th. Saturday will be devoted mainly to business, and to the discussion of the most effective methods of doing the work committed to our hands. Lord's Day will be "the great day of the feast," and will be taken up by the preaching of the Gospel, and the commemoration of the Lord's death. Bro. Cobb is, we understand, to be the preacher throughout that day.

Bro. Cobb is one of the best known, and most successful evangelists among the Disciples of Christ in the United States. Competent judges in all parts of that country unite in declaring him to be a first-class preacher. He has recently been holding a meeting in Frankfort, Ky., and this is what Geo. Darsie, the preacher there, says of him: "Our people were much pleased with his clear, earnest, and beautiful presentation of the Gospel. He grew upon us to the very end, and his last discourses were the most highly appreciated of all."

It is a pity, so we think, that everybody can't be at the June meeting. We shall try to make up the loss to those of our readers who cannot be present,—as far, at least, as it is possible to do so,—by giving them a full report in the June EVANGELIST.

We doubt not that many who may be absent in the body will be present in the spirit, and will be hoping and praying that this yearly meeting, under the blessing of God, may result in great good in every desirable way.

No one can long look at the sun without losing his sight; so none can contemplate God devoutly, reverentially and honestly without losing his conceit.

THE BELL ORGAN

FOREIGN MISSION NOTES.

Contributions reported during May from Ontario to Foreign Missions:—

Church, Nassagaweya	\$ 12 00
" Erin Village.....	4 75
S. S., Erin Village.....	2 68
" Acton	3 00
" St. Thomas	13 93
" Warton	2 50
Gilbert McArthur, Stayner ..	100 00

Total.....\$138 86

It is pleasing to note these indications of interest in foreign work, on the part of brethren throughout the Province. All contributions should be sent to A. McLean, Box 750, Cincinnati, Ohio.

We find the following appeal in behalf of *The Turkish Mission* in the last *Standard*. That it may be still further circulated, we give it place here, and hope that thereby some may be induced to help in this time of need.

THE TURKISH MISSION.
AN URGENT APPEAL.

Bro. Hohannes Karagiozian whom we call Bro. John for short, an Armenian student of the College of the Bible, will be ready to start for home at the close of the present session. His wife and child from whom he has been separated two years are awaiting him with anxiety and he is equally anxious to join them.

The community round about his home has been already leavened by his letters and Bro. Shishmanian's tracts, both of which Bro. John's wife has circulated. In this way as she expresses it, she has been constantly evangelizing.

Her necessary expenses have been borne for more than a year by contributions sent to her from this country through the hands of Bro. Cottingham and myself.

Bro. Shishmanian is almost painfully solicitous for help, but the Board, as Bro. McLean assures me, have not the means to increase its expenditures in that field. It is already appropriating to it, at various points \$5,000 a year. Read the following extract from a letter which I received to-day from Bro. Shishmanian, and see how he feels and speaks:

"In answer to my repeated requests for more men and means, Bro. McLean informs me that the Board is not able to grant either at present. The pressure of the work on our hands is growing daily, and I dread to venture to make new attempts, lest I bring upon myself greater responsibility, though I find it almost impossible to refrain. We will in a few days, have a professional teacher in our school in this city, who is now on his way from Erzeroom. He is Bro. Sarkis Kasabian, who was baptized by the Baptists, and came over to us with three others in Erzeroom, and since then he baptized two others. I have employed him on my own responsibility, for great is my need of efficient help in this city. Recently I received a letter from Bro. Kavorkian, anxiously requesting me to go and meet him in Marsivan, for the enemy is causing some trouble in the church there, and he needs help to set them in order. If we could have a weekly paper published in this city, it would be a very great help to our mission, but at present we are not able to have one."

Who can look these facts in the face and not be moved to fresh contributions to this mission? Bro. McLean has appealed and appealed and appealed, but all his appeals have resulted in no more than the Foreign Society has been able to do. Much more needs to be done, and I add my voice to his, because in former years I have found many noble brethren and sisters who were ready to respond. Shall I not hope that all these and many more will respond now, when the call is more urgent than ever before, and the fruits of former investments are so abundant? Never did

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SPECIAL NOTICE

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THE NORTHERN BUSINESS COLLEGE

Will open for the reception of Students during the holidays, on special terms.

Address,

C. A. FLEMING,
Principal,

Owen Sound, Ont.

FARMS FOR SALE.

BARGAINS—CHEAP GRAIN, STOCK, DAIRY and Fruit farms in the County Wellington, near Guelph, and in other counties, all kinds, sizes and prices; railway fare paid unless bargain offered of good and well improved farm, and if Wellington is not the best stock-raising county in Canada. Send for our "Canadian Farm Advertiser," which gives full particulars and prices of our 250 Farms. Advertisers sent free. JOHN J. DALEY & Co., Guelph, Ont. may-6

a mission proved itself by actual results more worthy of support. I make this appeal especially to brethren who are disinclined to work in and through societies. Surely, none of these who have a heart will refuse to help a work which is above all doubt, because it is helped by others in a way that you do not approve. Send your money to Bro. McLean if you will, or to me if you prefer, and it will go every cent of it to the Turkish Mission. But remember, that the special object of this special call is to send Bro. John back to his family and his field and to support him in his work. Don't forget that his field is Cilicia, the native land of the Apostle Paul, with Tarsus not far away. Right on the ground so often traversed by this great apostle in his youth and in the early period of his labors as an apostle. I ask you to take a hand with Bro. John in preaching again the gospel which Paul preached.

If this shall reach any churches that have not recently taken up a contribution for Foreign Missions, I beg them to take one the following Sunday, and wherever it is read, I beg individual brethren to mail at once such sums as they can. Let us put Bro. John to sea in the month of June, when the Atlantic ocean is usually calmer than in any other month. J. W. MCGARVEY.

IDLERS IN THE MARKET PLACE.

Matt. xx. 6, 7.

Morier, in his book of travels, gives an illustration of this parable.

The most conspicuous building in Hamadan is the Mesjib Jumah, a large mosque now falling into decay, and before it a maidan or square, which serves as a market place. Here we observed, every morning before the sun rose, that a numerous band of peasants were collected with spades in their hands, waiting, as they informed us, to be hired for the day to work in the surrounding fields. This custom, which I have never seen in any other part of Asia, forcibly struck me as a most happy illustration of our Saviour's parable of the laborers in the vineyard, in the twentieth chapter of Matthew, particularly when passing by the same place late in the day, we still found others standing idle, and remembered his words, "Why stand ye here all the day idle?" as most applicable to their situation; for in putting the very same question to them, they answered us, "Because no man hath hired us."—*Biblical Things not Generally Known.*

That preacher is always original and always powerful who gets his material directly from his own personal and devout study of the Word of God; and just in the measure in which he departs therefrom and depends on commentaries, homilies, sermons, or systems of theology for his inspiration and his life, he ceases to be spiritually vital.—*Lyman Abbott.*