

# ONTARIO EVANGELIST.

T H E

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Vol. 2.

ERIN AND EVERTON, ONTARIO, AUGUST, 1887.

No. 4

## POETRY.

### "THIS ONLY."

"Why call ye Me Lord, Lord, and do not the things which I bid?"  
O feeble lips! that lapse from fervent prayer  
To smile at sin, and lightly laugh at shame!  
That in the chamber loud your love declare,  
And in the world scarce dare to breathe His name,  
Whence would ye call Him Lord?  
O changeful soul! now mounting like thin fire  
Skyward and Godward; now like thing of night,  
Dark, smirch'd, low-groveling, and 'mid mud and mire,  
Trailing white pinnions meant for starry flight,  
Darest thou call Him Lord?  
O morning hope! O evening's dull despair!  
O lofty purpose! puny, paltry deed!  
O high resolve! heart big with longings fair!  
O loveless life! that bears no flower, nor seed!  
Dare ye to call Him Lord!  
Yes, would I call Him Lord, and all the more  
For this my sin, else were I sore undone  
Say who should seek Him, if not I; He wore  
This earthly garb, yet in Him sin was none,  
So may I call Him Lord.  
No heaven I ask, no crystal shining shore,  
Nor land of flowers; this only would I pray:  
That 'mid all sinnings, stumbings, sad and sore,  
I still may cling to Thee, dear Lord, always,  
And still may call 'Thee' Lord.

—N. Y. Christian Advocate.

## ORIGINAL.

### HONESTY.

Popular proverbs are not always sound. "Honesty is the best policy" is certainly among the unsound ones. Honesty is not a policy at all. Honesty is a principle,—a right rule of conduct which every conscientious man always observes, irrespective of the most sagacious politic skill or intrigue by which apparently a desirable result might be obtained.

When a scheming and wily tactician foresees that honesty will ensure success, then he is overtly honest because honesty is the best policy, but may we not safely infer that the same man will not scruple to use dishonest and hypocritical methods if they are likely to further his ends? The successful politician of our day appears to be governed by no higher motive than policy and, in the most degraded and dishonest sense of the term, becomes all things to all men for the purpose of carrying his election, serving his party, and of obtaining or retaining office.

Pope wrote "An honest man is the noblest work of God"; the expression can be truthfully reversed by saying that a dishonest man is the ignoble work of the Devil—to be shunned and condemned by every upright man as he is, most assuredly, reprobated by God.

The Christian is exhorted to pray for all men that he "may lead a quiet and peaceable life in all Godliness and honesty, for this is good and acceptable in the sight of God our Saviour."

"Provide things honest in the sight of all men."

"Providing for honest things not only in the sight of the Lord, but also in the sight of men." This last quotation, showing that even if our heart is honest in the sight of God we should be careful to avoid in our actions every thing that has the appearance of the evil of dishonesty in the sight of man, and we would here observe that as this quotation is more especially in regard to beneficence, how careful we should be to give our means honestly, both for the relief of the poor and for the support of those who are devoting their time to the ministry of the word. Are you honest, brother, if you have your thousands or tens of thousands and let your poor fellow-Christians suffer want? Or allow the man to suffer need or discomfort who is laboring for Christ and His Church? Or are you honest in the sight of God if you will give nothing but the merest trifles unless it is to be published and blazoned abroad how liberal you are, and give as policy and not as principle dictates?

The Great Teacher inculcates in the parable of the sower, that it is the man that receives the word into an honest and good heart that brings forth a hundred fold to the glory of God. But, alas! how many in professing Christianity act out the politician's rule and join the church that is most popular or that will advance their worldly

interests, or even forsake their brethren altogether in order to get popular and rich.

We knew a man who united with a body not very numerous nor very highly honored by men, but sincere, scriptural and devoted in the service of Christ. He was a young man of talent and soon after a field of financial success opened before him. He told an aged brother that his religious connection would be an obstruction in his career. He deserted the church. He made a large fortune. He died and left it all behind. "What is a man profited, if he shall gain the whole world, and lose his own soul?"

Be honest, dear reader, in every department of life; it may not be always easy in the midst of a crooked and perverse generation,—but it is always right,—it is manly, and, better still, it is Christian.

If you make a mistake honestly confess it, he that sees to hide a wrong doubles the evil and is degraded even in his own sight. Finally, may we all from the heart be enabled to say with the writer of the Epistle to the Hebrews "Pray for us: for we trust we have a good conscience, in all things willing to live honestly."

E. SHEPPARD.

Ridgetown.

## SELECTIONS.

### GETHSEMANE.

Then we rose to the crest of Olivet, and caught that view of Jerusalem which we would rather have had at first. The whole city lay before us, and we could readily trace its main divisions and leading objects. We may almost certainly fix upon the spot from which Jesus beheld the city and wept over it. From the minaret at the village of—, on the summit, a splendid view is obtained of Jerusalem and its environs.

Descending the mount—which, indeed, is nothing more than a ridge—we come to the Garden of Gethsemane at its base. This, if not the actual site of Gethsemane must be very near it. There are still some very old olive trees—three of them with three trunks or main branches each. These are called the Tree of the Agony, the Tree where Judas betrayed his Master with a kiss, and the tree under which the three disciples slept. All this is, of course, fanciful. Olive trees live to be a thousand years old. Indeed, however often the branches and trunks may die down, the roots still live, and a new and vigorous life may again shoot forth. It is not impossible, therefore, that these trees are, at the roots, the same as those in the shade of which our Lord prostrated Himself in His agony; but it is not probable. But under some such trees as these, and somewhere near here, that remarkable agony took place. We promised that our narrative should be as strictly and severely accurate as possible. We therefore say that while we had no peculiar emotions on entering Jerusalem, nor even in looking on it from Mt. Olivet; while we visited the Church of the Holy Sepulcher without one tender emotion, and were filled with so deep a disgust at the manifold frauds practiced on the people—a disgust which checked all our emotion even when we visited Golgotha; while even Bethlehem and Bethany excited only a lively interest, in Gethsemane the tears flowed unbidden, and it was difficult to suppress an overwhelming gush of emotion. The venerable olive trees, the moonlight and shadow deep down here under the lofty walls and frowning battlements of Jerusalem—the Man of Sorrows in His baptism of suffering—the sleeping disciples, the piercing cry, the bloody sweat, the approaching mob with Judas at their head: all this came before us, and the "strong cryings and tears" of the lone Sufferer, as billow after billow of despair rolled over Him and submerged Him, the strong angel that came down to fan Him with his wings and nerve Him with courage, appeared as if it were going on before our eyes, and we entered into "the fellowship of His sufferings" as never before. We were compelled to turn away to hide our emotion. Blessed Jesus! how thy pure heart was wrung with anguish for sins not thine own! How chill the shadow of death that here passed over Thee! How terrible the temptation which Satan made

to sweep with tempest-power over Thee! How fearful the battle that was fought with the powers of darkness, and how glorious the victory won! and all this that, though thy dread sacrifice, the world that scorned Thee might be redeemed! Mighty strife—glorious victory! The "Leader and Commander" who here faced the terror of death and hell that He might open the way through thickest darkness and mightiest opposition for the redemption of guilty man, and bear him out of darkness into light, out of death into life, and would not be driven back even by the terrors and shame of the cross as it cast its terrible shadow over His spirit—what do we not owe to Him? how can we even speak His praise as we ought? We plucked a few twigs of the olive trees by permission, and turned away from the garden with chastened heart.—Isaac Brett.

### ST. PAUL AND MANNERS.

I saw not long ago a peculiar seal ring, one that a mother had had made as a birthday present for her son, who was away at school. It was a blood stone, carved with the device of two mailed hands, one reaching to the other a cup, and around this inscription, which was Greek to me.

"What does it mean?" I asked, after a little study. "Is it the 'cup of water in the name of a disciple?'"

The mother laughed. "Not exactly," she said. "But it is a cup of water—the cup that Sir Philip Sidney gave to the dying soldier on the battle-field. You remember the legend? The motto you will find in the twelfth chapter of Romans, tenth verse.—'In honor preferring one another.' I had it engraved in the original Greek, so that every one couldn't read it, for this is between my boy and me. St. Paul has always been my teacher of good manners, and I thought this ring would please Tom, and at the same time remind him of some of the things that I cannot say to him now."

"Will you tell me what you mean about St. Paul and good manners?" I asked.

She smiled a little and said, "Why, I wanted above all things, as I suppose every mother does, that my boys should be well-bred, courteous, polite—in a word, gentlemen. But I soon found out that the continual teaching them to do, or not to do, each particular act was never going to make them what I wanted. It must be deeper than that; and after a while I came back and rested on the Bible, and especially on St. Paul. Did you ever read the twelfth chapter of Romans, with reference to manners? No guide to etiquette, or rules for deportment could do as much for one as that. My boys and I finally took the one broad rule, be kindly affectioned one to another, with brotherly love; in honor preferring one another. That, in its broadest sense, includes everything. The talking to disagreeable people, the being cordial and hospitable, the trying to entertain others and give them pleasure with any talent we have, are all I think, being kindly affectioned. And in honor preferring one another may mean everything; from the offering one's chair to the giving up of one's life.

"I think I learned this," she went on, "once when it was my lot to live for a time in a little Western village, with what you would call very common people. Uncultivated they certainly all were, but I saw there what a perfect substitute true Christianity is for good manners, as society calls them. There were some people there who never offended. Quaint and amusing they might be in their ways and expressions, but never rude, never curious or prying, or conceited. They were always considerate and thoughtful, always full of some kind-hearted plan for other people's pleasure. They were 'kindly affectionate,' and 'preferred one another.' I remembered all this when I came to the training of my own boys, and so far St. Paul has been my authority on manners. I do not say, that through him, I can teach my boys to use the right fork for oysters, or to make a faultless bow, but I do say that I can teach them to be so manly, so gentle, so thoughtful of others and unassuming about themselves, that, even if they blundered in every small social matter, they would still be undeniably—gentlemen. The small matters of etiquette

are mostly mechanical; they can be easily learned out-side, even if they are not in one's own home; but it is with the great underlying principle, 'In honor preferring another,' that the true training must begin.—Bessie Chandler, in the Congregationalist.

### TO MOTHERS.

If you say "No," mean "No." Unless you have a good reason for changing a given command, hold to it.

Take an interest in your children's amusements; mother's share in what pleases them is a great delight.

Remember that trifles to you are mountains to them; respect their feelings.

Keep up a standard of principles; your children are judges.

Be honest with them in small things, as well as in great. If you cannot tell them what they wish to know, say so, rather than deceive them.

As long as it is possible, kiss the children good-night after they are in bed; they like it, and it keeps them very close.

Bear in mind you are largely responsible for your children's inherited characters, and be patient with them.

If you have lost a child, remember that for the one who is gone there is no more to do, for those left, everything.

Make your boys and girls study physiology; when they are ill, try to make them comprehend why, how the complaint arose, and the remedy so far as you know it.

Impress upon them from early infancy that their actions have results, and that they cannot escape consequences, even by being sorry when they have done wrong.

Respect their little secrets; if they have concealments, fretting them will never make them tell, and time and patience will.

Allow them, as they grow older, to have opinions of their own; make them individuals, and not mere echoes.

Find out all their special tastes, and develop them, instead of spending time, money and patience in forcing them into studies that are entirely repugnant to them.

Mothers, whatever else you may teach your girls, do not neglect to instruct them in the mysteries of house-keeping. So shall you put them in the way of making home happy.

### WHAT THE MISSIONARY DOES.

Siam owes the introduction of printing, European literature, vaccination, modern medical practice, surgery, and many useful mechanical appliances to our American missionaries. They have stimulated philosophical inquiry, paved the way for foreign intercourse with civilized nations, given a great shock to the grosser forms of idolatry among the more enlightened, leavened the social and intellectual ideas of the "Young Siam" party, and almost imperceptibly, steadily, undermined the old hopeless Buddhist theories with the generating force of gospel truth. The young king publicly testified on a late occasion: "The American missionaries have lived in Siam a long time; they have been noble men and women, and have put their hearts into teaching the people, old and young, that which is good, and also various arts beneficial to my kingdom and people. Long may they live, and never may they leave us!"—Canadian Baptist.

Here let me digress to teach a lesson of pitying love. It is well to recognize that our speeches often proceed from a sad heart. It is wise to view ungenerous language as one of the symptoms of disease, and rather pity the sufferer than become irritated with the offensive speech. It is a pity to take much notice of what some sufferers say, for they will be sorry for it soon. If we knew the real reason for many a harsh word, our sympathy would prevent even momentary anger. Our Lord did overlook the petulance of the apostles; for He did not say, "Why are ye so unkind?" but He inquired, "Why are ye so fearful?" In every case let us cure unkindness with double love.—Spurgeon.

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AUGUST, 1887.

"WHOM HAVING NOT SEEN YE LOVE."

I Peter 1: 8.

What Peter said to the Christians to whom he was writing is true of every real Christian. And it is a very suggestive fact, Peter could not have said it of himself. True he—Simon, son of Jonas—could say, "Thou knowest that I love thee," but he had had the advantage of long personal intercourse with his Lord.

This loving of Jesus is a wonderful thing. Not respecting, not admiring, but loving Him. It has attracted the attention of the mighty of the earth. As in the oft quoted words of the first Napoleon; "Alexander, Caesar, Charlemagne, and myself, founded empires; but upon what did the creations of our genius depend? Upon force. Jesus alone founded His empire upon love, and to this very day millions would die for Him." Yes, "and to this very day," despite so much of unfaithfulness, and even of insincerity among professing Christians, there is still love for Jesus upon the earth.

How is it with you, brother Christian? Do you really love the Saviour? Be not impatient at the question, "Simon, son of Jonas, lovest thou me?" was thrice repeated to the apostle. May we not, should we not, put this question to ourselves with searching self-examination? How shall we know whether we do or not? "If ye love me, ye will keep my commandments." This is the simple test; easy it is of application. "He that hath my commandments, and keepeth them, he it is that loveth." Love to Christ is no mere sentiment existing for its own sake, and producing no effect upon the life. It is a mighty, if indeed it be not the mightiest, regenerating influence in the universe.

Yet while this is the test of love to Christ, it is not necessary to make light of the *feeling* of love. Of necessity the person who loves the Saviour finds joy—yea, his highest joy—in so loving. He can "sing with the spirit and with the understanding also,"

"How sweet the name of Jesus sounds  
To a believer's ear."

To him they will be no idle words,

"O the precious love of Jesus  
Growing sweeter day by day."

In a word he will love the Redeemer as he loves his friends of earth, but with an intenser affection, and a warmer glow. To love Jesus, will have a distinct, tangible meaning to him.

"Whom having not seen ye love," not yet, but after a little while; as saith the beloved John, "It doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." And what now? "Every one that hath this hope set on Him purifieth himself even as He is pure." It is a glorious thing to love the Lord; it is an awful thing not to love Him, for Paul says, "If any man love not the Lord Jesus Christ, let him be an anathema." Blessed are they that continue in His love. G. M.

THE STATE OF THE DEAD.

According to the materialistic creed, there is but one substance in the whole universe, viz: Matter. Mind man's distinguishing characteristic—is regarded as mere matter or as a product of the material organization. The soul-sleeper is a materialist as regards a spiritual nature in man at least, but being a professed believer in revelation, he may be termed a religious materialist or a Christian Infidel if he prefer.

That there is no spiritual Supreme Being, independent of, and governing the material universe, as the materialist affirms; or that the spiritual nature in man is dependent upon the material organization for consciousness, as the soul-sleeper

affirms, are assumptions without even shadow of a foundation either in science or the Word of God.

From the assurance of its advocates and from the complacency with which it is affirmed, we would be led to infer that the Bible abounded with passages justifying the belief that the soul was dependent upon the body for consciousness. Where are such scriptures to be found? and by which of the inspired men have they been written? Certainly not by the apostle James, for the converse of this belief is taught by him, viz:—"The body without the spirit is dead." Now, where is the passage of scripture which says that "The spirit without the body is dead." We are reminded just here of a portion of scripture, which is brought forward by the soul-sleeper on almost every occasion. It is his stronghold.

"The dead know not anything." (Ecl. ix: 5). But if we take this passage of scripture in its connection, we find that the writer is not speaking upon the subject of consciousness or unconsciousness in another world, but in regard to the relation of the dead to *this* world. See the latter part of the following verse:—"Neither have they any more a portion forever in anything that is done *under the sun*."

From the second and third verses of the same chapter it could be shown, according to the soul-sleeper's method of reasoning and use of scripture, that there is no advantage whatever in being righteous, because "All things come alike to all: There is one event to the righteous and to the wicked; to the good and to the clean and to the unclean; to him that sacrificeth, and to him that sacrificeth not; as is the good, so is the sinner; and he that sweareth, as he that feareth an oath: This is an evil among all things that are done under the sun, that there is one event unto all." Would we be justified in taking this isolated portion of scripture upon which to build the theory that there is no advantage in being righteous in this world? We would be justified to the same extent as the soul-sleeper is in taking a portion of the fifth verse upon which he builds his theory. The careful student of God's word, taking this language of Solomon in its connection does not with it antagonize the plain utterances of Christ and his apostles.

The scriptures teaching conscious existence between death and the resurrection are so numerous and so plain that it is to us a mystery how opposite opinions can exist in the minds of those who respect alike the word of God. Christ affirmed that Abraham, Isaac and Jacob, long since dead, were still alive. "I am," says he, "the God of Abraham and the God of Isaac and the God of Jacob. God is not the God of the dead, but of the living." Therefore Abraham, Isaac and Jacob are alive. This reply of our Saviour to the Sadducees (and let it be observed that it is in harmony with all of his utterances upon the same subject) is enough to settle this question in the minds of all who take His word as the end of controversy. The allusions of the apostle Paul in his writings to this subject are so many that we could not here refer to them in detail. It is evident, however, that the apostle was not a believer in soul-sleeping. "Fourteen years ago," he says, "I knew a man in Christ (whether in the body I cannot tell, or whether out of the body I cannot tell: God knoweth) such an one caught up to the third heaven. And I knew such a man (whether in the body or out of the body I cannot tell: God knoweth): How that he was caught up into paradise and heard unspeakable words which it is not lawful for a man to utter." (II Cor. xii: 2-4).

Now if one of our modern soul-sleepers had been there he would have settled this question for the apostle with ease, by saying, "You know, brother Paul, that the soul is dependent upon the body for consciousness; therefore you must have been in the body, for out of the body you would have been unconscious, and consequently could not have heard things unspeakable or otherwise." We admit that it is beyond our comprehension how the soul can perform its functions independent of this body, but it is beyond our comprehension also how God will complete our redemption, and thereby qualify us for our highest enjoyment in the resurrection of our bodies from the dead.

We believe these things, not because we understand them, but because it is so revealed.

Now, as regards the state of the dead, we would say that in death "shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." If, however, this language of Solomon is not enough, we will refer to the words of the Master upon this subject. To the thief who was suffering with him upon the cross he said, "To-day shalt thou be with me in paradise." Concerning the rich man and Lazarus we are told that the former died

and was buried, the latter died also, but he, who could see through the veil which hides from our view the realities of the spirit world, informs us that they were in *hades*, Lazarus having been carried by ministering spirits to Abraham's bosom, where he was not only conscious, but comforted, while the rich man was consigned to a place of torments. According to the apostle Paul, "To be at home in the body is to be absent from the Lord, but to be absent from the body is to be present with the Lord, therefore let us endeavor that whether present or absent we may be accepted of him." Let us then be diligent for "Christ died for us that whether we wake or sleep (live or die) we should live together with him." T. L. F.

A SPECIAL OFFER.

To encourage more to take an interest in the paper and to increase its circulation, we make the following offer:—

- We will send an extra copy
- (1) To any one sending us four names and two dollars.
- (2) To any one sending us six or more names, new or old, and three dollars.

The interest of the paper demands some activity upon your part. If some one in each church would look after its interests, its circulation would be much increased. We are willing to give time and thought to its publication, but we cannot be expected to pay the printer also. We hope to hear from many this month and receive good lists of subscribers.

NOTES.

Would all those who are in arrears for the paper make us glad by sending in their subscription for the past year and for the coming year also.

Please mention the scripture which justifies the belief that the bodies of the saints shall be raised a thousand literal years before the wicked.

There is no such scripture. And, furthermore, there is no scripture which says that the bodies of the saints will be raised a thousand or any kind of years before the wicked.

Bro. Wm. Forrester, late of Pickering, now of Toronto, started for Great Britain July 19th. He expects to attend a meeting of brethren in Glasgow in August. The length of his stay will depend upon the success of the business in which he is engaged. We trust he may be prospered in all respects while away, and safely returned to us.

Here is further evidence that the Scott Act can be enforced:—

"An Iroquois correspondent writes that Inspector Beach has secured since the 29th of July twenty-six convictions for violation of the Scott Act. The fines were in each case \$50 and costs, excepting one hotel-keeper whose fine was \$65 and costs. The total of fines, not including costs, was \$1,315."—*Globe*.

There is some talk of the Disciples' church establishing a large denominational school at some point in Ontario.—*St. Thomas Journal*.

The above does not inform us who the movers in the new enterprise are. They are men, no doubt, who have a few hundred thousand dollars at their disposal for such an undertaking. If the school should be ready to open in the fall, we will, no doubt, be notified.

There was a statement made in a recent number of the *Canadian Baptist* which rather amused us. It was made by a Baptist missionary to Muskoka, concerning one of his preaching points, and was to this effect, that there were there a number of baptized believers *who were not YET regular Baptists*. The place referred to is also one of Bro. Crewson's appointments, where also he has baptized quite a number, and organized a little church of Christ. "The baptized believers" mentioned by the Baptist brother are, no doubt, these same brethren, and we trust they are too well acquainted with the New Testament ever to become regular Baptists, or *irregular* Baptists. Query:—What is a REGULAR BAPTIST?

Among the practical suggestions deduced from the S. S. lesson on the baptism of Jesus in the notes in the *Presbyterian Review*, was this one, "We should confess Christ in baptism." This suggests to us to make enquiry of the *Review* how an infant can confess Christ in baptism. It strikes us that only those who have come to the years of understanding can confess Christ in baptism or in any other way. And herein lies the great evil of infant baptism that it denies to its subjects the privilege, nay, the duty of confessing Christ in baptism.

We take the liberty of giving our readers the following extract from a private letter received from Bro. McLean:—

"The Canada Churches seem to me to be very liberal. When I get a letter from Canada, I always expect a generous contribution, and am seldom disappointed. The spirit of missions is spreading year by year. The opposition is constantly growing weaker. The work is not ours, but God's; and it must go on until the whole wide world is evangelized."

Let us strive, brethren, to be more worthy of the compliment paid us. We have not yet done what we could. The latter part of the extract sounds to us as an inspiring song. Read it and listen. How does it affect you? Bro. McLean is devoted to foreign mission work with apostolic zeal and energy. We would like to have him visit the Ontario churches.

The following from the *Guide* declares clearly the facts in the case:—

"Another old question comes to us this week. 'What is the difference between faith and belief, and which precedes the other?' The last clause of the question implies that there is a difference, but this is a mistake. Belief in Christ is precisely the same thing as faith in Christ, and by the New Testament writers a single Greek word is used for both. Moreover, this word in its verbal form is translated believe, so that, to exercise faith is precisely the same thing as to believe. If the word faith were displaced from the Bible, and belief substituted for it everywhere there would be no loss in sense, while there would be gain in clearness."

It is, indeed, a pity that a distinction should have been made by the translators of the Bible where there is no difference. Much perplexity has been the result.

While spending a few days on Toronto Island with a friend one of the editors of this paper was glad to hear good accounts of the church in the West End. The amount of enthusiasm and of hope existing among the brethren is something inspiring. They will certainly succeed, for they want to succeed, and they are a band of workers. We presume that their place of meeting is generally known to be near the north-west corner of Queen Street West and Denison Avenue. Brethren having occasion to spend the Sunday in the city should not fail to find them out. Or should any happen to be in Toronto on a Wednesday evening they will find the doors open at 8 o'clock, and will be welcomed by the brethren.

In our last number we spoke of the necessity of continuing to support Bro. Crewson in Muskoka, and also of sending additional laborers into that field. The remark of the Baptist preacher referred to elsewhere serves to illustrate the urgent need of properly following up the works inaugurated by Bro. Crewson. Our observation teaches us that where the Disciples are strong and active there is a vast difference—in the estimation of Baptist preachers—between the Baptists and Disciples, but where there are but a few isolated Disciples—in the estimation of the same estimable gentlemen—the difference is—well, not worth mentioning. Our brethren will do well to be on their guard lest they be thus kindly led astray.

The more we learn about Toronto the more we are convinced that by all odds the most important undertaking before the Disciples of Christ in Ontario is the proper establishment of the cause in that great city. Toronto is every day becoming more and more a huge concentration—railway, commercial, manufacturing, literary, educational, religious. In a word it is found, in all departments, that those who wish to make an impression upon Ontario must make Toronto their headquarters. We are, therefore, extremely glad that a resolute effort is being put forth to secure a first-class man to work in our capital. If we go to work properly, in ten years, there may be, at least, five self-supporting churches in Toronto.

Our readers will recollect that some time ago it was stated in these columns that some of the Baptist churches in Ontario have a human creed while some have not. According to the *Canadian Baptist* the Baptist church in Erin Village belongs to the former class, for when it was organized on the 29th of June "twenty-three persons banded themselves together in church fellowship upon the basis of scripture teaching known as the New Hampshire confession of faith." Some time ago in conversation with a Baptist friend he declared that the Baptists had no human creed. He was evidently not fully acquainted with the practices of his brethren. Some of them have, some of them have not.

None have more pride than those who dream that they have none. You may labor against vain-glory till you conceive that you are humble, and the fond conceit of your humility will prove to be pride in full bloom.—*Spurgeon*.

PRESENTATION TO ELDER COLIN SINCLAIR.

Thursday evening of the present week the residence of Elder Sinclair and family was fairly taken by storm. Their numerous friends learning that he had received a call to Collingwood, gathered at his residence on Metcalfe Street and completely took the family by surprise. After hearty congratulations had been passed, Elder Sinclair and his estimable lady were armed into chairs in the sitting-room and made the recipients of a large and beautiful Silver Water Pitcher, set in a handsome tilter. The following address was read by Miss Conrad, to which Mr. Sinclair made a very feeling and suitable reply, thanking his many friends for the rich token of their esteem, and expressing his gratitude for the many acts of kindness bestowed on himself and Mrs. Sinclair since coming to St. Thomas.

The following is the address:—

St. THOMAS, ONT., July 21st, 1887.

To Elder Colin Sinclair, Pastor of the Christian Church, St. Thomas:—

DEAR BRO.—As you are about to depart from among us, we, the members of your congregation in St. Thomas, desire to express to you our high appreciation of your services in the cause of Christ in this city, and of the estimable qualities of your excellent wife. The universal respect in which you are held and our knowledge of your sterling integrity will serve to keep your memory fresh in our minds, and in order that we may frequently be remembered by you, we present to you these mementoes. We expect and sincerely hope that your acquaintance with us, individually at least, is by no means ended, but whether that hope be realized or not, we pray that we may meet you in the everlasting city where partings are no more.

Signed, on behalf of the congregation,

By JESSIE CONRAD,  
JESSIE SINCLAIR.

The company were then treated to cake and lemonade, after which a most enjoyable evening was spent. Mr. Sinclair left yesterday for Collingwood, having accepted a call to take charge of the Disciple church in that town. For dignity of bearing, conciseness and clearness in his expositions of the grand old gospel themes, Elder Sinclair stands high among his brethren in the Christian ministry, and as a citizen, a model. We therefore congratulate Collingwood on having secured so efficient and excellent a man. Mrs. Sinclair and family remain in the city a few weeks, prior to their departure to Collingwood.

W. W. COULTER.

LETTER FROM CHINA.

Excuse me not writing for so long as I have been away on a long trip, which I may write you about after a while. I send you a letter which may not be uninteresting in connection with the Scott Act. It is a free translation of a section of the "Jered Edict," which is a digest of Chinese laws with exhortation to do right written by Yung Ching, third Emperor of the Mauchu, dynasty which yet rules China. Yung Ching reigned from 1723 to 1736 A. D.

Heaven and earth loving, to create willed it and produced this body of yours, the Imperial domain nourished this life of yours, but depraved you do not regard your life for making light of it you commit crimes. Perhaps on account of a slight pretext you plan to requite a grudge, or perhaps on account of a sudden anger you give origin to evil thoughts. The over-bearing man relying on muscle and force with fist or foot knocks a man dead and then runs away. The weak man is oppressed and cannot endure it. He takes his own life and plans to have it atoned for. Suddenly the stupid thought arises, falling into a well, jumping into a river, hanging to a beam or strangling himself. If it is on account of anger the enmity is formed, the deeper the hate the deeper the anger, and body, house and life are alike insecure. If you follow up to its source the cause of this you cannot say it all; but of the crimes which soldiers and citizens so easily commit, many proceed from indulging in wine. The mind of the man who gives way to wine is stupid and he says some careless words. While clear in the head it is good, host and loving guest, at one place talking and laughing, but after getting fuddled there are a few words and over goes the tables and there is smashing of cups, drawing of knives and brandishing of shillalals, and a row begins. While sober there may be a few trifles which everybody would pass over, but when tipsy and taking advantage of the exhilaration of wine, there is mention made of a lot of old words and then it is as if the same heaven could not cover men with such deep enmity. Therefore there is wrangling and fighting and the production of calamities. In the "Board of Punishments" in Peking (which takes cognizance of the criminal cases of the Empire) I have constantly noticed that in five or six cases out of ten the cause is due to drink. What

a pity there are these criminals' but without crime there is no punishment. This remaining in gaol, wearing of manacles and shackles, destruction of houses and death of people, miseries of wife and children and involvement of neighbors when arrived at, repentance is too late. From now won't you wake up?

W. E. MACKLIN.

Nankin, June 15th, 1887.

CHURCH NEWS.

**GUELPH.** The Guelph Mite Society, organized July 2nd, 1886, has closed a successful first year's work. It is composed of the young members of the church. The amount raised during the year was eighty dollars, about seven dollars of this was contributed by the Everton Society. The meetings were attended with interest, and the Society hopes to be even more successful during the next year.

Sec'y.

**WAINFLEET AND GAINSBORO'.**—The interest is still good at these points. We have very large and attentive audiences at both places. One made the good confession at Wainfleet at our last meeting—many are almost persuaded. It is decided to have our "June Meeting" here in September. We expect Bro. Talmage, of Tonawanda, N. Y., to preach on the occasion. July 25th, 1887. H. BROWN.

**SWEET'S CORNERS.**—I am pleased to inform the brethren, through your columns, of the success of the church at Sweet's Corners. This church lies about seven miles east of Selkirk, and had been disbanded for a number of years, not having talent to teach and carry on the work. It was a point taken up by Bro. O. G. Hertzog, some years ago, and several converts were made under his preaching. The church was organized, and, with the assistance of brethren from the Selkirk congregation, the worship was carried on for five or six years, more or less. Some of the brethren dropped off, some died and others moved away, and the appointment was dropped for a long time. I spoke of reviving this congregation at the Everton June Meeting last year, and also conferred with some of the brethren on that occasion about reviving this point, but on account of inability nothing was done. The church at Selkirk, however, again took up the work, and Bro. Ainsworth was selected to take the work in hand, which he has well and faithfully performed. On the 19th ult. this little band of brethren held their first June Meeting. The house was severely packed with upturned earnest faces, besides a large number who accommodated themselves outside about the door and windows. The result of the meeting was four additions and much good seed sown. The congregation now numbers about sixty, and they will pay, this year, towards church work and expenses perhaps nearly two hundred dollars. This is more than the church at Selkirk was paying a year or so before they took up this work. The same day the writer had the pleasure of speaking to the Selkirk church. There was a good audience, of old and tried friends, in attendance. This church is paying four hundred dollars annually for church work, and has paid about seventy-five dollars for improvements and running expenses. The congregation numbers fifty or thereabout. Arrangements have been made to continue this good work, and the brethren are determined to go on notwithstanding discouragements and interferences of an outside nature and from parties quite ignorant of the people and of the facts that are well understood in the vicinity. E. E. PHILLIPS.  
Meaford, June 28th, 1887.

TORONTO NOTES.

The work in this city is still prospering, the meetings are full of interest and the outlook brighter. The brethren themselves are full of a bright hopefulness and this with a large measure of activity is bringing forth good fruit.

On the first Lord's Day in this month an aged lady confessed her faith in the Saviour and was buried with him in baptism. She had been for many years engaged in missionary work in Jamaica, being sent there with her husband early in life by the church of Scotland, she has come to know the "way of the Lord more perfectly," and rejoice as all who love the Lord do under similar circumstances.

Bro. James Kilgour of Guelph spent Lord's Day July 3rd with the church here remained over the following Wednesday night to prayer meeting. His visit was greatly enjoyed by the church and we will be rejoiced to see him back again whenever it is convenient to him to ex-

change. His discourses must have been good for they are clearly remembered by any who heard them. May he be kept in health and strength for the church of Christ needs his services and those of others like him who possesses both grace and experience.

Bro. J. I. Parson, of Rushville, Indiana, the Bro. whom we hope to see permanently settled in this city, spent one week with us. We are highly pleased with him, he spoke twice on Lord's Day and on several evenings, to good audiences in spite of the intense heat. He is an eloquent preacher, and remarkable for his careful presentation of Bible truths. It was a treat to listen to him and more we are waiting anxiously to hear if he can come and undertake this very important work. We shall likely know before this goes to press. "Pray ye the Lord of the Harvest that he may send forth laborers into his harvest."

Bro. Colin Sinclair passed through this city and was with us in our Friday night Bible reading he is on his way to Collingwood to help the church there for a few months at least, and perhaps longer may he be a blessing to them.

Bro. William Forrester, who has been with the church here some eight months, has left us for a little while for a trip to his old home in Scotland. His health has not been good, and we trust he may be benefited by the journey. Our thoughts follow him there and our prayers go up to the throne of grace in his behalf. He expects to be present at the annual gathering of the brethren in Glasgow next week. We miss both his presence and counsel, and shall be glad to welcome him back amongst us.

We are glad to note the promptness with which our brethren from a distance seek us out and find us. Brethren, you will always find a hearty welcome. Don't forget the address: Denison Avenue, near Queen Street. Our services are, Sunday school at 9.15 a. m., meeting for worship and breaking of bread at 11 a. m., evening service at 7 p. m., prayer meeting on Wednesday night at 8 p. m., and bible study at 89 Church Street on Friday night at 8 p. m. If you are in the city don't fail to be with us at any of these services that you can. We want our brethren to find a real church home when they come to Toronto. During the past month we have had visitors from Hamilton, Bowmanville, West Lake, Guelph, Grand Valley, Everton, Meaford, Erin Village, Acton, St. Thomas, Ridgetown, Pickering, Vaughan and Oshawa. Brethren, your presence is a help and a blessing, we are cheered by it, remember us in your prayers at the throne of grace, that the word of the Lord may "have free course" in this great city.

Bro. Baker, of Vaughan, who is preparing himself for the preaching of the gospel, spent a Lord's Day with us. He is home from Lexington for vacation. We trust he will soon be in the field for work, "For the laborers are few."  
J. LEDIARD, Toronto.

FOREIGN MISSION NOTES.

**THE COLLECTION ON CHILDREN'S DAY.**—Thus far 810 Sunday-schools have responded to the call for a collection for heathen missions. The whole amount received is \$8,141.10. This exceeds the amount received last year for the entire year from Sunday-schools by \$2,106.10. The improvement is very gratifying. The superintendents and teachers determined to double the offerings of a year ago. In many cases they succeeded. Some schools gave four times as much as ever before; one school gave seven times as much. A few gave less; and some that gave last year have not yet been heard from.

J. C. Cannon, who sent the collection from Rocky River Sunday-school, says: "Of this sum \$1.60 was handed me a few days ago. This was from a daughter of Mrs. Perry, who had died. The envelope containing the \$1.60 was found among her effects, marked: "For Children's Day."

Contributions from Ontario to Foreign Missions since last report:—Church, Garafaxa, \$15.09; Church, Lobo, \$12.27; S. S., West Lake, \$1.25.

How grand the opportunity! A world now open to Christian effort! How awful the responsibility: unto whom much is given, of them much will be required. How great the danger of being neglectful and unfaithful.

"Never shows the choice momentous,  
Till the Judgment hath passed by."

In Egypt, Syria, and throughout the East, Christian missionaries direct their energies chiefly to the young. Experience shows very little progress in dealing with adults. Teaching has to a large extent taken the place of preaching, and the school, that of the church. The schools are well attended, and large numbers of Moslem youth indoctrinated with Christianity. The Mohammedan leaders, in order to prevent Moslem children from attending the mission schools, have decreed that no Moslem shall be considered his own master until he is twenty years of age.

When application was made to the Legislature to charter the American Board, it was objected on the floor of the Senate of Massachusetts (probably by Benj. W. Crowninshield, who led the opposition), that to incorporate the Board was to afford the means of exporting religion, whereas there was none to spare from among ourselves; to which Mr. White truly and pleasantly rejoined, that religion is a commodity of which the more we export, the more we have remaining.

**A DISPENSATION OF THE GOSPEL, ETC.**—1 Cor. ix: 17. Dr. W. M. Taylor, of New York, in a powerful speech before the American Board, pictured Paul the apostle crying, "I am a debtor both to the Greeks and to the Barbarians," and feeling, whenever he looked into the face of a human being, "I owe that man the gospel." A quickening thought for all ministers of Christ.

**TOBACCO OR MISSIONS?**—Rev. J. L. Whiting writing of the efforts in behalf of the Christmas offering at Peking, China, says: "One contribution of about sixty cents was made by a poor woman. Like most of the Chinese she had been in the habit of smoking tobacco from her youth. About a year since, she told Mrs. Whiting that she had concluded that, since smoking did her no good, it was a useless waste of money, and that she had determined to break off the habit and give the money to the Lord. She was sick when the Christmas offering was made; but she sent the sixty cents, saying this was her tobacco money which she now gave to the Lord's work.—The Foreign Missionary.

Phillips Brooks, in one of his missionary discourses, forcibly remarks:—"Some of you are saying in your hearts, 'There are heathen enough at home: let us convert them before we go to China.' That plea we all know, and I think it sounds more cheap and shameful every year to make the imperfection of our Christianity at home an excuse for not doing our work abroad. It is as shameful as it is shameful. It pleads for exemption and indulgence on the ground of its own neglect and sin. It is like the murderer of his father asking the judge to have pity on his orphanhood. Even those who make such a plea feel, I think, how unheroic it is."

The following from Rev. S. G. Wilson, of Tabriz, Persia, tells a story of self-denial for Christ's sake worthy of all praise:—"I enclose the contributions of the Tabriz church to Foreign Missions—the penny collections on the first Sabbath of each month during the latter part of the year. The other \$15.23 is the Christmas offering. These sums will seem small to you, but they do not seem so to them. Since ten cents represents the wages of a *fellah* or common servant, the giving of a *penant* or ten *shahis* six and a half cents—is the sacrifice not of some luxury, but of some substantial comfort or article of diet. Many of these contributors are grateful when they have some curd or meat-broth in which to sop their bread. Well-dressed rice is quite a luxury to them. Some live in cellars built of sun-dried brick, and ten cents is to them a month's rent. Besides the rent they feed and clothe themselves and family on three dollars a month. One young man, with a coat out at the sleeves, gave his *penant* willingly, though it was the income of a day and a half. A good many shares are taken by the school-girls out of their book-money earned by sewing and knitting.—The Church at Home and Abroad.

This from the Boston Watchman is sound to the core:

Discussions as to the best methods of Christian work have their value, but the main thing is that the work be done. Some men can argue at any length the comparative merits of fishing tackle, but catch no fish; can furnish any amount of dissertation on tillage, but gather no harvests; can discuss the latest theory of preaching or of Sunday-school management, but nobody is the wiser or better for their teaching. Now what the world needs is the gospel, and what is the duty of those who are put in trust with the gospel, but to commend it to men's faith? One way of doing this may be most effective for one person, and another way for another person. There is no absolutely best method, and the only way of finding out for one's self his own best way, is by going to work. Practice only makes perfect.

**SELECTIONS.**

**FARMERS, ATTENTION!**

Gov. Oglesby, of Illinois, makes this capital observation on the literary advantages of farm life:

I'm on the verge of becoming a farmer. I want to get where I can read books. A farmer has more time to read than anybody else. The farmer hasn't been doing himself justice. What better right has any man for conveniences than a farmer? Why can't he have a bath-room and clean linen? "Oh, we don't live in town." You don't want to live in town to be comfortable. You don't need to live in town to be intelligent. This cheap street gossip and twaddle of the town ruins many a farmer's son. The best jurymen come from the farm, the best preachers, the best lawyers, the best statesmen, the best thinkers, all come from the farm. I am waiting to try the experiment.

In the busy season of the year when the farmer begins early and works late, he has neither time nor inclination for mental pursuits or literary diversion. But in seasons of comparative leisure, especially during the long winter nights, when he has much of his time to spend within doors, the farmer has exceptional advantages for self-improvement which he should not neglect. With improved implements for tilling the soil, and increased facilities for self-culture, with the leisure the farmer is generally able to command, there is no good reason why the agriculturist should not be the most, instead of the least, intelligent portion of the community. If many farmers within the range of the writer's observation spent half the time in reading that they do in loafing around stores and blacksmith shops, swapping yarns, not always of choice quality, and talking politics, fine horses, and the gossiping personalities that constitute the small change of town and village conversation, the day of their intellectual salvation would be nigh at hand. Intelligence is next to religion, and the preacher stands sadly in his own light who does not encourage his congregation to read.—*F. F. Haley in Guide.*

**WORKING FOR THE FUTURE.**

All the best things and treasures of this world are not to be produced by each generation for itself; but we are all intended, not to carve our work in snow that will melt, but each and all of us to be continually rolling a great, white, gathering snowball higher and higher, larger and larger, along the Alps of human power. Thus the science of nations is to be accumulative from father to son; each learning a little more and a little more; each receiving all that was known, and adding its own gain. The history and poetry of nations are to be accumulative, each generation treasuring the history and songs of its ancestors, adding its own history and its own songs. And the art of nations is to be accumulative, just as science and history are; the work of living men not superseding, but building itself upon the work of the past; all growing together into one mighty temple; the rough stones and the smooth all finding their place, and rising, day by day, in richer and higher pinnacles to heaven.—*Ruskin.*

**A PARABLE IN THE MOUTH OF FOOLS.**

The Rev. J. Ossian Davies, in a sermon recently published, tells the following:—"We once heard of a Baptist minister who was very fond of interpreting Bible histories and parables down to the minutest detail, and a Presbyterian neighbor professed to have been converted to his plan. 'And what passage was it that opened your eyes, my brother?' queried the Baptist. 'The parable of the man who went to his neighbor for bread at midnight,' was the Presbyterian's reply. 'Yes; and how do you expound it?' 'The man was an anxious sinner.' 'Yes.' 'The neighbor was a Christian.' 'True.' 'The bread he desired was saving truth.' 'Exactly so.' 'The bed in which he was found was the Christian Church.' 'Certainly.' 'And the children found in bed with him teach us children's baptism and church membership.' 'Oh!' exclaimed the Baptist, whose ardent faith in the spiritualizing principle suddenly began to cool down, 'that is carrying the process too far; you must stop before you come to that, brother.' Friends, there is a free and easy method of interpretation that tends to bring the Bible into ridicule." "Well," said Mr. Davies, "nevertheless, this is as good an argument for sprinkling infants as any we have heard for some time past."

Religion is worth nothing except as an act of freedom. A forced religion is no religion at all.—*Schaff.*

It is proposed to erect, in the city of New York, a church edifice which will surpass in size and magnificence anything heretofore seen or dreamed of on this continent. It is to cost six millions of dollars, at least, and, beginning with an estimate of six millions, it is probable that the final cost will not be less than ten millions. The enterprise is under the leadership of Rev. Dr. Nevin, though Bishop Potter is chairman of the trustees. It is proposed to make the building a national affair, and contributions are expected from members of all denominations of Christians. Already, it is said, a Presbyterian has subscribed \$100,000, providing (?) that "there will be nothing narrow or denominational in the undertaking." Of course there will be nothing more "narrow" or "denominational" than is the Protestant Episcopal Church; and if any one can find anything more narrow than that, we do not care to have it shown to us. "There will be nothing narrow or denominational about it," but who knows that when it is completed, a Presbyterian or Baptist minister will be allowed to preach in it?—*Journal and Messenger.*

We not only question the truth of his conclusion, but are impressed with the belief that if imbued with less of Calvin's spirit and possessed of more Christian charity, he would never have made such a statement.—*Baptist Weekly.*

This is what one leading Baptist paper has to say of Mr. Spurgeon's recent assertion, that in proportion as a denomination loves respect for Calvinism it recedes from Christianity. We ventured to say not long ago that Baptists no longer hold to Calvinism as a working conclusion and hold it very lightly as a premise; for which we were immediately taken to task by our amiable neighbor—the *Central Baptist*. Here is another Baptist paper of at least equal loyalty to its sect, which not only thinks that a man or a people may renounce Calvin while holding fast to Christ, but regards it uncharitable to say otherwise. As a matter of history the Calvinistic sects have suffered as much from division, heresies, apostasy and all the other ills that the church is heir to, as any other sects; some will say more—and it would be hard to gainsay them. The Calvinistic sects in this country have receded very far from each other, without coming much nearer to Christ thereby, we fear.—*Christian Evangelist.*

The Episcopal clergy of New York unite in commendation of a project to build a great cathedral in that city, several declaring, however, that there must be no transplanting of the English system. Dr. Huntington emphasized this, closing an eloquent sermon by declaring that the most attractive feature of the scheme was its promise of comprehensiveness. He spoke, indeed, as if he expects that the grand union of all evangelical denominations under the Episcopal banner will take place before the structure is finished. Mr. D. Willis James, a Presbyterian layman, contributes 100,000 dollars, believing that "an imposing cathedral in this great commercial and financial centre, where material things necessarily hold such sway, would teach a lesson of firm faith in the reality and value of things unseen." Dr. Robert Collier and other Unitarians are contributing; but the *Scottish American* points out that the Episcopalians form a very small minority in the United States, and that "it is simply great arrogance thus indirectly to ask for themselves such a national church." Our contemporary doubts much if the people generally will view the project favorably.—*Presbyterian Review.*

Never before have there been such manifestations of energy, enthusiasm and determination as have been shown by the May meetings in London this year. The Wesleyan Missionary Society's funds are slightly short, but there is no abatement of public interest in the object which the Society has before it. The Church Missionary Society (Anglican) never had before so large an income—\$1,173,195, and the London Tract Society has a total income of \$1,015,000 against \$335,000 fifty years ago. The Tract Society's publications are now in 186 languages, and during the year the publications themselves have amounted to 60,000,000.

Rev. Dr. Talmage, being asked to give his main idea in preaching, said:—"I have just one idea in preaching, and have had that in mind for twenty-five years, it is helpfulness. Every man in this world who is not a fool needs help. He needs it because of domestic troubles, physical ailments, depression from overwork, and a thousand other things. I start out with that idea always in the preparation and delivery of sermons, and have found people will come where they can get that help. There is a great sigh going up from the world, and the preacher should hear that sigh."

**SWEARING BY PROXY.**

That is a good story they are now telling at the expense of the Rev. Dr. Phillips Brooks, of Boston. This is the way it runs:—

The genial "Autocrat" was fishing one day in the yacht of a well-known character of East Gloucester, named Captain Cook, who follows the sea for a livelihood. In conversation Captain Cook informed Dr. Holmes that the last fisherman who had hired his boat was Dr. Brooks.

"He was very pleasant company," Captain Cook was kind enough to say; "but he swore a good deal for a clergyman."

"He did what?" inquired Dr. Holmes aghast. "He swore," stoutly reiterated Captain Cook. "Oh, nonsense, I don't believe it," said the Doctor.

"Well, what do you call this," inquired the old fisherman. "He got a haddock on his hook, and he had a great deal of trouble to get it near the boat. At last he landed him, and I said: 'Well, for a haddock, that fish pulled—hard.' 'Yes, he did,' said Dr. Brooks. Now, what's that but swearing?"—*The American Angler.*

After spending an hour here (at the Dead Sea), taking in the general features of the scene—for our time would not admit more than this—we passed on to our lunching place and encamped "on Jordan's stormy banks," near the ford where, in all probability, the tribes of Israel passed over, and near also to the place where our Lord was immersed. At this point several of our party went in bathing. Three of them were Pedobaptist ministers, and each immersed himself, saying, with *seeming* jocularity, "Well I have now been immersed, any way!" but I felt that under the apparent fun was hidden a solemn, if not superstitious feeling, and perhaps a prayer that God would accept this at their hands. I could not but think of the notorious pugilist, Dr. Ditzler, who learnedly argues that the current of the Jordan is too swift to allow of immersion! These Pedobaptist ministers will not say so. Moreover, it is well known that multitudes of pilgrims come annually to the Jordan, at this very spot, and immerse themselves. It is not to the credit of the Methodist Episcopal Church that it silently acquiesces in the reckless assertions of this pretentious disputant, who is either grossly ignorant or shamelessly reckless, and whose ridiculous pedantry has made him the laughing-stock of intelligent people. The breadth of the river is here from 80 to 100 feet. Its banks were nearly full, and the current rapid; yet there was no difficulty or danger in the act of immersion beneath its waters.—*Isaac Errett.*

**SHE KISSED IT.**—Here is a pretty picture for our young readers. They many show it to their parents and grown-up friends if they will. Perhaps a look at it may do some of them good, as well as the little ones. "The teacher of a girls' school, away in Africa, wished her scholars to learn to give. She paid them, therefore, for doing some work for her, so that each girl might have something of her own to give away for Jesus' sake. Among them was a new scholar, such a wild and ignorant little heathen that the teacher did not try to explain to her what the other girls were doing. The day came when the gifts were handed in. Each pupil brought her piece of money and laid it down, and the teacher thought all the offerings were given. But there stood the new scholar hugging tightly in her arms a pitcher, the only thing she had in the world. She went to the table and put it among the other gifts, but before she turned away she kissed it! There is One who watched and still watches people casting gifts into His treasury. Would He not say of this heathen girl, 'She hath cast in more than they all.'"

Christian people should cultivate the habit of giving a candid and sympathetic hearing to what is said in the pulpit. Read the hymns at home. Never mind the clock; it will keep as good time without watching as with. Do not look out of the window or at the ceiling. Show that you are interested. You will make your preacher a better preacher thereby. He will take greater pains in preparation than ever, that he may deserve your attention. All can help in this way. The poorest can render more assistance than they think. A poor widow was lamenting to Lyman Beecher that she could do nothing. He said: "You can do something. You always help me when I preach." She listened as if an angel spoke. She drank in his words as the thirsty ox drinks in water. The tearful eye and quivering lip told of her appreciation and enjoyment. Every preacher has in his heart thanked God a thousand times for such hearers. They help from the start. The speaker feels the currents of their sympathy calling all his faculties into play, as the bursting buds feel the sweet influences of the Spring.—*Christian Standard.*

The older I grow and I now stand on the brink of eternity the more comes back to me that sentence of the catechism which I learned as a child, and the fuller and deeper its meaning becomes, "What is the chief end of man?" "To glorify God, and enjoy Him forever." *Carlyle.*

It may be said that the hardest thing in the world is to do just right one's self, and that the easiest thing in the world is to see where others fall short of doing just right. But there is no reason why one should shrink from undertaking to do the hardest thing, or should be satisfied with doing the easiest.

Lord Lawrence says:—"Christianity, wherever it has gone, and nowhere more so than in India, has promoted the dignity of women, the sanctity of marriage, and the brotherhood of man. Where it has not actually converted, it has checked and controlled; where it has not renewed, it has refined; and where it has not sanctified, it has softened and subdued."

A prominent American D. D. said to a Baptist editor:—"You probably are not aware of the fact that this man, in whose praise your paper speaks, gives both you and your paper a kick every chance he can get." The other man replied:—"I am aware of that, but his not liking me is no reason why I should not like what is good in him, and he would dislike me more than he does if he knew as much about me as I know of myself."

**BRIEF MEDITATIONS.**

The Christian will find his parenthesis for prayer in the busiest hours of life.

Faith will throw in the net of prayer again and again, as long as God commands and the promise encourages.

It belongs to the nature of the Bible that it was written for men of all time, and for all the experience of each single human heart.

In all things throughout the world, the men who look for the crooked will see the crooked, and the men who see the straight can see the straight.

It is well-known to all experienced minds that our firmest convictions are often dependent on subtle impressions for which words are quite too coarse a medium.

To one who said, "I do not believe there is an honest man in the world," another replied, "It is impossible that any one man should know all the world, but quite possible that one may know himself."

By no way so certainly as by the way of suffering shall you learn that apprehensiveness which alone can anticipate, and, it may be, avert, the stroke that threatens your neighbors.—*Mary Linskill.*

The friends of temperance in Canada have no reason for discouragement, but the opposite, on account of the recent voting in Parliament. The decisive refusal to repeal the Scott Act, or to weaken it by the insertion of wine and beer clauses, as well as the increased minority in favor of universal prohibition show that decided progress is being made. In view of the heterogeneous elements of which the Dominion is composed there is much to be said in favor of the view that the work of prohibition can be better done by provinces, if not by counties. It is a great point gained that there is henceforth no reason to fear any interference with the local option principle which is now under trial. There will, however, be much cause for both sorrow and indignation if the Government or Parliament refuse to make those amendments to the Scott Act itself which are so obviously necessary in order to give it a fair working trial.—*Canadian Baptist.*

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