

ONTARIO EVANGELIST.

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"Go speak to people ALL the words of this life."

VOL. I.

GUELPH, ONT., AUGUST, 1886.

No. 4

POETRY.

REFUGE.

BY T. COBB.

The night is dark, and frail my barque,
And futile all my striving;
Through tempest's roar, on rocky shore,
Am I, a lost soul, driving.

Comes o'er the sea, a voice to me,
In love's sweet accents ringing;
"O soul dismayed, be not afraid;
'Tis I deliverance bringing!"

Lo! at His will—His "Peace be still!"—
The waters cease their surging;
From wildest gale and midnight wail,
Mom's holy calm emerging.

O Saviour strong, my sweetest song
To Thee shall e'er be given;
Close to Thy side, secure I'll glide,
No more by tempest driven.

—The Disciple.

ORIGINAL.

WOMAN'S WORK IN THE CHURCH.

In this busy last quarter of the Nineteenth Century, in which activity characterizes every department of civilized life, the conviction is widening and deepening that a mighty power for good has been lying latent in the church: hence, we hear a great deal these last years about *Woman's Work in the Church*. The time has come when the eye can not say to the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more, those members of the body, which seem to be *more feeble*, are necessary.

Since a large proportion of the church consists of women, and young people still under the formative influence of women, and since, if these elements of the church will fall far short of their best possibilities, they will serve no better purpose than to weaken it, it behooves us who are immediately interested in the development of this subject, to give thoughtful attention to it, and if the question, Lord, what wilt Thou have me to do, should come home to our hearts with such forceful meaning that we shall set ourselves to do with our might whatsoever our hands find to do, it may be we shall soon see the church rousing from its lethargy, and exchanging the spirit of heaviness for the garment of praise.

Beyond all question, the work of supreme importance in the world is the winning of souls to Christ, and whatever will contribute to that will bring most satisfactory returns. This is spending money for that which is true bread, and labor for that which will not disappoint. But what can women do in this great work? At a glance how limited seems their opportunity. They do not accumulate the wealth, and they cannot enter the pulpit. The church's great enterprises, and the preaching of the word, are not committed to them, and so, these being the chief means for the furtherance of the Gospel, the hand says to the head, you have no need of me. How read we the parable of the sower? A certain sower went forth to sow, and some seed fell into stony places and came to naught, and some fell into good ground and produced an hundred fold. The preached word must fall amid good influences, or it will not take root and yield a great harvest of good works. This sets woman in the sphere of her wisest endeavor, where her consecrated womanhood is an incalculable power in the church.

It seems needless to speak of the regenerating influence emanating from well-ordered Christian homes, for that is so fully recognized as to fill the measure of many Christian women's sense of responsibility to God; and yet in how many such homes are the luxuries of the table regarded of more importance than the bread of life how much more attention given to graces of raiment than to that righteousness in which we must be clothed at last if so be we would not be found of Him unclothed. A new impetus would be given to the Sunday School, and many young feet set firmly in the way that leads through the church's gates to the paradise of God, if mothers and elder sisters would give the same earnest attention to the weekly lesson as to the daily wants.

Again, it is not given to women's weak hands to gather in the shining heaps of the world's wealth, but let their hearts be unalterably set to the enlargement of the Kingdom of God, so that self-denial shall be a pleasure and the outgrowing liberality a joy, and soon an influence will be stirring along all the enterprises of the church that will make them take on new life and larger growth. When the old dress can be made over and retrimmed to save a few dollars for the mission fund, when the longed-for carriage can be deferred to help furnish the church suitably, when the summer excursion can be given up to secure better preaching, it will be no difficult matter to untie purse-strings, and the grace of giving will hallow the pride of getting.

The help of woman's influence is powerful in another direction. The social status of the church in any community is almost wholly dependent on the women, as its business influence is upon the men. The world is won in this day quite as much by the social attractions of a church as by its doctrines. Indeed, its social life is the first phase that it presents to the world: hence, the extreme importance of all the sweet amenities of every day life: refined courtesy to strangers; graceful, even though simple, attire; grave decorum in the house of God; thoughtful and sympathetic kindness to the sorrowing; all the delicate and beautiful ministrations that give charm to social life. How a careful consideration of these things would strengthen the weak members of the church family, and win the hearts of those who have never known a church home! What an inspiration to the preacher to know that all these fertilizing influences were preparing the ground for his seeds of truth! As without sunshine and dew, and gentle shower and soft, south wind, there would be no verdure, and blossom and fruit, so without these unnoticed influences that wise, and earnest, and loving women exert in the church, will fall far short of their best possibilities.

There is much yet to be said about woman's co-operative work, but this introductory paper is sufficiently long, and anything further must be deferred to another number.

MRS. C. N. PEARRE.

THE APOSTOLIC MODE OF SPREADING THE GOSPEL.

Near the close of the Gospel according to Luke, the writer testifies of Jesus, as follows, "and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem."

So far as the conditions of salvation are concerned our brethren are in harmony. All speak the same things, all observe the same rules. But it appears to my mind, that in the strife and confusion of a battle of more than thirty years, we have failed to see one grand principle in the words of Jesus, "Beginning at Jerusalem." In order to define our position in preaching the gospel, we speak of *the time*, the first Pentecost after the resurrection of Jesus, and *the place*—Jerusalem, where the gospel was preached at the beginning. But have we not failed to see the GREAT CITY?

Leaving the city of Jerusalem, and following the history in the "Acts of Apostles," we find Philip in the city of Samaria preaching Christ to the people. When the news of Philip's success in Samaria reached Jerusalem, Peter and John were sent down to confirm his work, which they did in the most positive manner. A little further on in this history we find Paul at Damascus, Antioch, Corinth, and Ephesus, and Peter at Lydda, Joppa and Caesarea. From these facts it would appear that the apostles understood Jesus to mean *in every city* among all nations.

The success which followed the preaching of the gospel at that time is sufficient proof of the wisdom, (to say nothing of divine direction) of the course the apostles pursued.

The more I study the words of Jesus, and the works of His apostles, the more I am convinced it is the will of the Christ that his followers should establish strong healthy churches in our Towns and Cities, and therefore to follow any other course must, to a very great extent, prove to be a failure. As well might a nation attempt to subdue a rebellious people by capturing a few

important out-posts, and leaving all the strong-fortified places undisturbed in the hands of their enemies, as for us to succeed in spreading the cause in our Cities and Towns.

The question with me is something as it was with Spurgeon. He was asked if he thought the heathen could be saved without the gospel. His reply was, "can we be saved if we neglect to send the gospel to the heathen?" It is not so much a question with me whether sectarians will be saved without obedience to the gospel, as it is, can we be saved if we neglect to preach the gospel in its purity in their strongholds, the Cities and Towns? that they may have the opportunity of hearing and obeying the truth. Are we, a people, free from guilt before God in this respect? Can we read the last part of the commission, as recorded by Matthew, and say, "not guilty?" Let us try it. "Teaching them (disciples of Christ) to observe all things whatsoever I (Jesus) have commanded you (apostles) and lo, I am with you always, even unto the end of world." According to these wonderful words of Jesus, the disciples of Christ are now under obligation to preach the gospel in the same words, and in the same order, in which the apostles preached in the year A. D. 33, and to continue to do so unto the end of the world.

HENRY T. WOOD.

Cobourg, July 13th, 1886.

THE WORK OF THE HOLY SPIRIT.

One of the greatest differences between the Church of Christ and the rest of the religious world, is concerning the work of the Holy Spirit in the conversion of the sinner and the sanctification of the believer. The members of the Church of Christ have been a unit in opposing the "Spirit alone" theory. They have been almost unanimous in opposing, what they term "able to understand the 'Word and Spirit'" theory, that is supposed to be the golden mean between the two extremes. For the purpose of moving some advocate of the "Word and Spirit" theory to make plain what is obscure to many minds, this article is written.

We will all agree (1) There is a Divine Spirit, Person or Being, called the Holy Spirit. (2) He inspired the men whose acts and utterances are, by the Bible, declared to have been inspired.

From experience we learn that one intelligence can influence another intelligence in two ways: (A) By acts and utterances that suggest or convey ideas to the intelligence to be influenced. This is the only moral influence one intelligence can exert upon another intelligence. (B) By a psychologic influence called mesmerism, animal magnetism, biology, etc., in which the influencing intelligence causes the intelligence influenced to think and act as the influencing intelligence desires. This influence has no moral character, and has no moral influence.

(4) The Holy Spirit has influenced human spirits in two ways. (A) By a psychologic influence, called inspiration, immersion in the Holy Spirit, spiritual gifts, in which the Holy Spirit caused the person influenced to think, speak or act as He desired. This influence was in no sense a moral influence, and could not be. It was "Spirit alone," and the only possible Spirit alone influence. (B) By the acts and utterances of persons inspired by the Holy Spirit, they convey to the minds of others, the ideas of the Holy Spirit. This is the only moral influence that the Holy Spirit can exert on the human spirit.

(5) The psychologic influence—the "Spirit alone" influence, in inspiration, immersion in the Spirit, and in spiritual gifts was miraculous, and accompanied with miracles.

(6) When men read the acts and utterances of the Holy Spirit, through the men He inspired, the Holy Spirit influences their minds, operates on them.

All parties will agree to the last statement. If we say this is *all* the influence that the Holy Spirit now exerts on men's minds, we are charged with teaching the "Word alone" theory, which we are assured is as great a heresy as the "Spirit alone" theory. We are told that the Holy Spirit is present in His Word, and operates on the mind of the reader, as he reads the acts

and utterances of inspired men. Now, right here we ask for light. I can understand that, in a certain sense, the spirit of Shakespeare influences the spirits of all who read his writings. Now I ask: "Is the Holy Spirit present in the words of inspired men—in His words—in any other sense, than the spirit of Shakespeare is present in *his* words?" If it be asserted that He is, we ask: "In what manner is the Holy Spirit present in His Word—in what manner does He influence men, that is different from the way in which the spirit of Shakespeare is present in *his* words, and influences the spirits of men?" We can define and understand how the spirit of Shakespeare can be present in his words, and influence the spirits of men by them; and how the Holy Spirit can be present in His words, and influence men by them in the same way. If you claim an additional influence of the Holy Spirit, distinct from, and beyond this, define it, so that we can understand it. Then prove that it exists. Don't ask us to believe what you can not define and do not understand yourselves. It is sometimes asserted that the Holy Spirit is present in the church. We understand how Mohammed is present in Mohammedanism, in his writings, teachings and their influence, as men read his teachings and live them. If it be asserted that the Holy Spirit is present in the church, in a manner that is distinct from, in addition to, and beyond such presence of Mohammed, we ask for a definition of such additional presence of the Holy Spirit, and proof that He is so present in the church.

It is asserted that the Holy Spirit is present in each Christian, dwells in each Christian. We can understand how Gautama is present in his followers, and dwells in them, when his followers read, believe and live out in life, his teachings. If it be claimed that the Holy Spirit is present in each Christian, and dwells in each Christian, in a manner that is distinct from, in addition to, and beyond such presence and indwelling of Gautama in his followers, we demand a definition of such presence and indwelling, and a proof that it exists.

In each case we ask for a definition of the additional influence or indwelling, that we may know what it is, and when it is present, and proof that it exists, and is present.

Are there in each Christian, two spirits, two rational, conscious, thinking, willing, entities? His own spirit and the Holy Spirit? Does each spirit act, think, will and exercise self-consciousness within the Christian?

Are Christians possessed by the Holy Spirit, as demonsiacs were possessed by demons?

Does the Holy Spirit, thus present, influence in any way, the human spirit? If He does, how, and to what extent?

How can the Christian himself, or any other person, distinguish between the impulses of his own spirit, and the impulses of the Holy Spirit?

How can he distinguish between the impulses of his own spirit, that are influenced by the Holy Spirit, and those that are not?

Will they who denounce the "Spirit alone" theory and the "Word alone" theory, tell us what this *tertium quid*—this third something—for which they contend, is? I confess to my inability to conceive of any other theory than the "Spirit alone" theory in inspiration, and the "Word alone" theory as one reads the words of the Spirit.

INQUIRER.

PAY AND PRAY.

"It requires considerable religion to pray, but still more to pay. There is hope of a man when it is reported, 'Behold he prayeth,' but still more when it can be added, 'and payeth also.' The prayer meeting is called the pulse of the church, the treasury is the test of its loyalty. We are commanded to honor, that is, to worship God with our substance, to bring tithes into his house, or to give liberally; to lay aside of our money on the first day of the week, as God has blessed us, and devote it to the service of the gospel. This is the most trying part of religion. Many are delighted with the whole of religion except its cost. That they dislike. They like free salvation, free preaching, free seats, free fires, and free lights, hate agents and collectors of money."

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T. L. FOWLER, } EDITORS AND PUBLISHERS.
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EDIFICATION.

From a glance at our ecclesiastic vocabulary we find we have in it about as many kinds of edification as some of our religious neighbors have kinds of faith in theirs. It is well-known that some of our churches hold to "mutual edification," others seem to prefer "self-edification"; while others again have adopted a kind opposed to the "one-man-system" kind of edification.

These different systems have received, at our hands, as careful, and we think as thorough an investigation as their respective merits deserve.

As far as our observation goes, we find the mutual system (mutual properly applies to only two persons) is almost a success, and we can truly say, also, if a small audience is an indication of success, that the self-edification system has certainly achieved it.

Just what is intended to be understood by all of these qualifying terms, when applied to church edification, we do not know, neither have we ever found any one learned enough to fully and satisfactorily explain them.

Self-edification certainly does not mean that every individual disciple is to be left to himself in the matter; and if the term is applied to the church, it can have no distinctive meaning, unless some one has proposed going out of the church for edification.

There is nothing remarkable in all this. It only teaches us that we, like other religious bodies, get confused somewhat in our ideas, and are as fluent in the language of Ashdod as they, when we allow our imaginations to carry us away from the plain teachings of God's Word.

The prevailing idea in regard to the subject of edification is, by no means, commensurate with the idea attached to it in the New Testament. Like many other words, it has been lifted up by the New Testament writers from its literal use, and given a higher and much more important signification. The literal meaning of the word in the original is a *building* or *edifice*, and the verb from which it comes, whether used in a literal or figurative sense, means to *build*. Nathan used it in his instructions to David, to build a house for the Lord, so, also, did Moses in the account given us of the origin of our mother Eve, "The Lord made (*builded*) a woman from the rib which he took from man." It was a word of very common occurrence, and many illustrations of its use, both literal and metaphorical, might be given, if necessary, to show that the word always expressed the idea of building. It is important to remember that this idea is as prominent in the word when applied by the apostles to the church or the members of Christ's body as when used by Nathan in reference to the building of the temple. The materials are different, but the radical meaning of the word is the same whether applied to men or things. That the apostles so understood the matter is clear, from a reference to the passages where the word is used.

From this the necessary inference is, that a church properly edified is also built up—that it is strong, and becomes stronger, spiritually, and active in every good work. The members continue to lose their pride and worldliness, and become more and more zealous in extending the interests of the Redeemer's kingdom, but if coldness and indifference characterize the members, if they are negligent in the performance of Christian duty, and make no progress in the divine life, we can safely conclude that edification in that church is below par. There can be no surer evidence that a church is deficient in this respect than if it is satisfied with its condition. A church, no matter how prosperous it may be, should never be content with its present attainments. Paul did not stop and rest satisfied with his great attainments, but up to the very end of his life he pressed eagerly forward to obtain the prize.

The means employed in this great work—the building up of souls "in the beauty of holiness"

is the Word of God. A part of the Paul's farewell address to the Elders Church at Ephesus, among whom he had laboring for the space of three years, was now brethren I commend you to God and word of his grace, which is able to build you (edify you), and give you an inheritance among them which are sanctified." It is the sword hand of the servant of God, which, if used, will not only defend him from the darts of the wicked, but also defend the and give them confidence while they feed the bread of life, and consequently grow in the Lord.

The admonition of the apostle Paul is: all things be done unto edifying, but that might edify some might not edify others, the necessity—the great necessity of all who fess to be teachers in Israel to "study to themselves approved unto God workmen need not be ashamed, rightly dividing the of truth." The religious teacher occupies a position, fraught with the most serious responsibilities.

T. L.

NOTES.

We have been sending the EVANGELIST to those living in Ontario and Manitoba we names we find on the subscription list of Worker. Now, while we want as many readers as possible, we do not mean to force our paper upon any, and therefore we enclosed, in the No., a small printed slip to all those who were not paid in advance, or who had not indicated their purpose to continue on our list, desiring them to communicate with us at once on this matter. We have heard from quite a number, and we repeat here that we shall esteem a great favor if those who wish to be considered subscribers will inform us of their desire as soon as they possibly can.

Those who may not find it convenient to send the money now, will only need to send a Post Card stating that they wish to take the EVANGELIST.

We are thus particular on this point, because we have heard of a good many people being very indignant on being presented with a bill for a year, or two years subscription to a paper for which they had never subscribed. Though, at the same time, they should remember that the Post Office, is, by law, held responsible for the payment. But we do not wish to take advantage of the law in that respect, unless people say distinctly they want the paper.

Some papers have been returned; for what reason or reasons we are not informed. We should be sorry to think that our paper is not acceptable to any of our brethren. We ask a fair trial from all. Our desire is to publish a paper which will be helpful to our brethren in every department of church work, and which will be unfalteringly loyal to the Master. It is our steadfast purpose to present a full-orbed view of the religion of Christ Jesus our Lord.

We are gratified to receive so many words of commendation from those whose good opinion we value. They stimulate us to go on toward perfection. We thank these friends, one and all.

We are encouraged by the number of renewals and of new subscriptions that we are receiving. We take them as substantial, and financial tokens of approval.

Mrs. C. N. Pearre, whose article on *Women's Work in the Church* appears on the first page, was, we understand, one of the founders of the C. W. B. M., and has had a great deal of experience in that department of church work of which she so beautifully treats. We count ourselves fortunate in being able to present her matured views to the sisters throughout the Province, and we are sure they will be glad to observe that the present article is not to be the last on the same subject. Sister Pearre resides in Lexington, Kentucky.

Bro. H. T. Wood, the author of the article *The Apostolic Mode of Spreading the Gospel*, one of the Elders in the Church at Cobourg. He has held the same views for thirty years, and naturally takes very strong ground on the subject, but not any too strong in view of the Scriptural examples he cites. "There can be no doubt that our neglect of the Towns and Cities is one of the reasons for our slow progress in Ontario."

An editorial on "Inquirer's" article concerning the work of the Holy Spirit is unavoidably crowded out this month. It will be understood that we do not hold ourselves responsible for or any of his views.

We regret to hear of the death of Bro. J. C. Whitelaw's youngest child. It is particularly sad seeing that Bro. Whitelaw is away from his family, being, as our readers are aware, in Portage La Prairie preaching for the church there.

Bro. A. H. Finch, of Owen Sound, has also been called upon to part with his youngest boy—a bright, cheery little fellow he was.

We extend our sympathy to these bereaved parents, and we trust that, in the midst of their sorrow, they may realize more than ever the preciousness of Christianity.

We have seen the Photo Engraving advertised by C. A. Fleming, but we don't know how he can sell it for six cents. It is, indeed, well worth framing. And this gives us an opportunity of saying that Bro. Fleming has a good Business College in Owen Sound, founded, we believe, by himself, and carried on with increasing success from year to year. Owen Sound is a live town, and any one desiring a good business education would not, we are confident, regret placing himself in Bro. Fleming's College.

The *English Pulpit of To-Day* for July, contains the late Hugh Stowell Brown's last discourse, and sermons by Archdeacon Farrar, R. W. Dale, Alex. McLaren, Dr. Joseph Parker, Dr. Cultross and Mr. Spurgeon. The Prayer Meeting Service is by Archibald G. Brown, and the Framework by Stephen Gladstone, son of the "Grand Old Man." Yearly subscription, \$1.50. Clergymen, \$1.00. Single number, 15 cents. A. E. ROSE, Publisher, Westfield, N. Y.

CO-OPERATION NOTES.

The need of united effort amongst us has long been felt, but never as keenly as at present, as witness the testimony of the churches at the late Everton meeting. Each congregation has, in the past, lived its life too much alone. Isolation is not healthful. We need to get nearer together, nearer in our sympathies, and nearer in our activities. Co-operation will help us as nothing else can. United in one common cause, laboring for one common end, we shall know each other better, and move forward as one people, strong in our unity, and God will be glorified and souls saved.

Co-operation means power; power for what? *Think of our number some six or seven thousand at the lowest estimate; what an army! Think of the Captain of that army; Christ and every Disciple in Canada in the field against sin. Not like Gideon's army reduced to three hundred men, but all held responsible by the Captain, and each expected to do his duty: praying, working and sacrificing for Christ's sake.*

"Five thousand dollars for Christ this year," said a brother at the Everton meeting. No one said it was too much; can it be raised for the preaching of the Gospel? Certainly it can; one dollar from each member will more than provide it. Shall it be raised promptly and cheerfully? Yes; certainly, and more if it is needed, will be the response of a thousand tongues. Let every disciple participate in the good work, young and old, rich and poor, up to the measure of their ability. Shall we raise \$5,000 before the next annual meeting, for Christ and His Gospel. "Let all the people say amen."

Toronto, Collingwood, Guelph, Welland, Stratford, Galt, Hamilton and other places, are needing help. They are important centres of usefulness, and should be occupied at once in a manner that would insure success. There are small congregations in each place, yet not strong enough in either place to make themselves largely felt for good. They need help and need it at once. In some of these places they need help for two or three years to place them on a strong footing and give them the means to work, at the best advantage, preachers are sorely needed at these points. Others of them have competent preachers, but these should be remembered and encouraged, and not allowed to make the financial sacrifices they do. \$5,000 will help them all. Shall we have it? Certainly, you say, and more if it is needed, for we owe that and more to the Lord.

The Churches will be visited, at an early date. The aim will be to quicken your interest in the spread of the Gospel at home and around you, to stimulate your liberality for this good work of building up the weak churches and spreading the truth. To stir you up to a greater desire to carry out the commission of the Saviour, "Go into all

the world and preach the Gospel to every creature," and to aid you in the broadening and deepening, of your own spiritual life.

Time passes, we are advancing in years, our opportunities are slipping by us, never to return. The Lord will not hold the next generation responsible for our work, but he will hold us responsible now. We have wasted our time in the past, wasted it in sinful sloth, wasted it in excusing ourselves, wasted it in wordy warfare over plans and methods. Now the time for work has surely come, let us be up and doing, then success is certain, reward is sure.

J. LEDIARD.

CHURCH NEWS.

GUELPH.

Bro. Kilgour enjoyed his visit in Muskoka, and looks quite refreshed after his travels and labors in that northern clime.

The young people in the Guelph Church have recently formed themselves into a Mite Society. There is now a membership of over 20, and they agree to pay five cents a week each. Those of an arithmetical turn of mind can calculate how much 20 would raise in a year by that method. We hope it may become a "might-y" Society, and that the young people in other churches will follow their example, and do something on their own part for the spread of the Gospel. The old people should not have all the giving to themselves.

MIMOSA.

The meetings held at Mimosa by the writer, to which reference was made in the July EVANGELIST, closed with six baptisms. The congregations were good throughout, and the meetings taken altogether were quite encouraging to the brethren as well as to the speaker. There can be no question but that a strong, active church could be built up there, if there were regular preaching at short intervals. It seems a great pity to see such a grand opportunity passing away. Surely the church will not neglect to seize the favorable circumstances, and improve them. The Mimosa brethren, like many others, do not know their own strength, because they have never tried it. G. M.

BAPTISING IN THE DAM.—Some weeks ago on account of a misunderstanding regarding the history of the Salvation Army Soldiers to meet for Bible study, the connection of a number of soldiers with the army was severed. These, having publicly declared that the Bible and the Bible alone should be their guide and final authority, have continued to meet for Bible study every Lord's Day morning. As a result of Scripture study, one young man, finding it his duty so to do, was baptised in Cranston & Scrimger's dam on the afternoon of Sunday last. A brief but appropriate address was given to the people who had assembled to witness the baptism, by T. L. Fowler, M. A., pastor of the congregation of Christians at Everton, who also gave an excellent discourse in the evening, in the Sons of Temperance Hall, to a small but appreciative audience.—*The Galt Reporter*.

RODNEY.

Bro. Campbell has left us. I try to keep things moving. Brother Sheppard was here and preached last Lord's Day, (18th), and is to be here again on 25th. On August 1st brother Keffler is to be here. All these helps give me quite a rest. It is hoped we shall have a permanent helper in the not far off future. My age and infirmities demand quiet rather than so much mental labor, which, indeed, is harder on me than bodily exercise, and I am not fit but for little of that. I feel I am nearing my eternal home. My Christian life began in 1829. JOSEPH ASH.

WELLAND.

We learn through a private letter from Bro. Silas Moot that the Welland Church (meeting house, of course,) is being repaired outside and inside. We are glad to learn of that for it was badly needed. Buying old, dilapidated houses is not over-wise, but when the deed is done, then it is wise to make the best of a bad job; and the Welland brethren are doing that. It will be remembered that there is a debt of \$600.00 yet on the house, though the impression got abroad that it had been bought and paid for, and presented to the church by one individual.

We greatly hope the Co-operation will find it in their power to help Bro. Moot to help the brethren in Welland to do the Lord's work. It would astonish many were they to learn of the sacrifice made by that young man.

RIDGETOWN.—Bro. Lediard closes his labors at Ridgetown and Blenheim August 1st. We have not been informed who is to succeed him at those points.

MUSKOKA MATTERS.

The General Meeting, held in Ridout, on Saturday, 10th July, for the purpose of uniting the efforts of all the Churches of Christ in Muskoka for the advancement of the Cause in and around their several localities was a success. After devotional exercises Bro. W. M. Crewson was called to the chair, and Bro. Joseph Allan appointed Secretary.

The Chairman stated the object of the meeting, and urged the desirability and even the necessity of the disciples co-operating with each other, of working together for their own good and the good of others; after which our excellent Bro. James Kilgour, whose praise is in all the churches, gave us some valuable information respecting the working of Co-operation in the County of Wellington, where he and the brethren generally, have had experience in this matter for over forty years.

The Churches were represented as follows: Ridout, Wm. Palmer and Joseph Allan; Baysville, Asa Harp, H. Harp and Joseph Bigelow; St. Mary's Lake, Alex. Bigelow; Macaulay, John Kirk and Timothy Wardell; Brunel, by the writer.

A resolution was adopted expressive of a desire to co operate.

A Committee of Management was then appointed, consisting of W. M. Crewson, Chairman, Joseph Allan, Sec.-Treas., and Wm. Palmer, Hezekiah Harp and Joseph Bigelow; the first meeting of which is to be held on August 7th, at Baysville.

W. M. Crewson, the Evangelist, in reporting the work in Muskoka, stated that the full number that had been brought in is about 132. Present number in the five churches, 116 members. Ridout heads the list in money matters, contributing \$35.00 besides building meeting house. Baysville comes next with \$18.27 and the lumber for a church building. St. Mary's Lake next with \$17.16. A sister, Cameron sent \$5.00, and sister Dawse, of Woodstock, sent \$5.00, and Bro. D. Robertson \$1.00, making a total of \$81.43. It must be borne in mind that this is for the year commencing July 1st, 1885, and that previous to that time he was sustained by Bro. G. McArthur, of Stayner, out of the estate of the late Archibald McArthur.

We had good meetings on Lord's Day, Bro. James Kilgour, of Guelph, being the chief speaker. Between fifty and sixty Disciples sat down together at the Lord's Table; Baysville and Ridout furnishing the greater number.

Bro. Kilgour continued the meeting for a week in Ridout after the meeting proper was over, but the haying having commenced earlier than usual for this country, the people were too busy to attend the meetings with that regularity, and to give their attention to their own needs, that would bring them to a decision, so we had no additions. A week, however, is too short a time to expect much fruits; still we all know that the brethren and the cause generally have been greatly strengthened by the excellent teaching of our venerable brother, and seed has been sown that we trust will bring fruit ere long.

We held a meeting in Baysville which was well attended; then off to Macaulay where Bro. K. preached twice to a very attentive people, and then left for home, and I went back for one more meeting. The harvest is ripening there, and we hope to reap some day.

Bro. K. has done us good. His subjects were elevating, emotional and doctrinal; and his manner unassuming and earnest. May the Lord bless him in his work of faith and labor of love.

W. M. C.

Foreign Mission Notes.

OFFICIAL NEWS FROM THE FOREIGN SOCIETY.

The Executive Committee met in regular business session in room 55 Johnston Building, July 19. The report of the Corresponding Secretary was read and filed.

FINANCES.—The receipts for the month amounted to \$1,880, 74; the Expenditures to \$3,304, 30.

CONVERSIONS.—The following were reported: H. S. Earl, 13; Jules Delaunay, 2; Garabed Kevorkian, 1; G. N. Shismanian, 1; G. T. Smith, 15.—32 in all.

NOTES OF GENERAL INTEREST.

TURKEY.—The school at Constantinople has 40 scholars in attendance. C. Casabian and Housep Baroodjian are the teachers.

Bardizag is having some trouble. The church undertook more than it could perform. In order to pay off the indebtedness the preacher and teacher were dismissed. The church there needs an able preacher.

The Committee appropriated \$100 to pay the rent of the room for the use of the church in Smyrna.

JAPAN.—G. T. Smith reports the work in Japan in a most flourishing condition. The recent fire in Akita afforded a grand opportunity for the display of charity. The new school building was offered as a temporary refuge for the homeless. Some twenty persons took shelter under its roof.

CHINA.—Dr. Macklin states that buildings will soon be necessary. The first thing, however, is the mastery of the language. He feels the need of a host of associates. A native said to him, "What is this institution that claims to be the church of Christ? There can only be a small number of them, or they are not much devoted to the Lord, else they would do more for the conversion of the world." The Doctor asks, "Whom will the nations respect the most, those who have made translations and are telling the 'old, old story,' or those who have only one or two missionaries, though they have a strong plea? If our people had faith to send fifty men out at once, we could remove mountains of error and superstition and cast them into the midst of the sea. We of all people ought to be foremost in missionary work, considering the nature of our plea."

INDIA.—Cholera is raging in Bilaspur and small-pox in Hurda. G. W. Jackson says that a medical missionary would be a great addition to the forces there. It would be an easy matter to find suitable men to go if we had the means to send them. Three physicians have volunteered their services during the past month.

In Bilaspur and Mungeli work has been begun on the Bungalows. In Hurda nothing will be done on the school-chapel until after the November rains.

NEW MISSIONARIES.—Four new missionaries will sail from England next month; two going to Japan, and two to China. F. Staniland and wife go to Japan, E. P. Hearndon and Albert F. H. Saw go to China. These persons are all young and are prepared to endure hardness as good soldiers of Christ Jesus. Their salaries will be large enough to keep them, but no larger. They go in the spirit of Christ to seek and save the lost, and not to better their own condition.

AN INCREASE OF FUNDS.—The growth of the work calls for a corresponding growth of liberality. The expenditure now amounts to \$3,500 per month.

That is not a large amount for a great brotherhood to raise. The Committee has followed what seemed to be the leading of the Spirit, and that has been done.

THE SEPTEMBER COLLECTION.—It is now time to begin to prepare for this event. Let it be announced frequently that all may be informed respecting it. Let all be urged to give as the Lord prospered them during the year. This collection ought to realize \$15,000 at least. If one half the churches will do their part twice this amount will flow into the treasury. It will never do to close the year in debt.

On behalf of the Committee,
A. McLEAN, Cor. Sec.,
Box 750. Cincinnati, Ohio.

REPORT.

The Canadian Churches contributed the following sums for Foreign Missions during July:
Church, New Glasgow, P. E. I. . . . \$32 00
Church and S. S., Walkerton 1 00
Total \$33 00

KENTUCKY UNIVERSITY.

It gives us great pleasure to say to the friends of Kentucky University, and to the large public who are interested in superior education, that this institution continues to prosper. Nearly two hundred students matriculated during last session in the College of Arts and the academical department, and about one hundred in the College of the Bible. The Commercial College numbers several hundred. Students come to these colleges from all parts of the Union and from foreign lands—a number from Asia and the far-off islands of the sea.

The quality of these students also is excellent; studiousness and good conduct are in a marked degree characterizing the classes in the several colleges; every year is showing a manifest progress in this respect.

The opportunities for the student in the University are increasing every year. There are, at present, twelve professors and teachers in the College of Arts and the Academy—thirteen in the two Colleges of Arts and the Bible; and a student of either of these colleges has free access to all the classes in both. To the ordinary courses have been added instruction and training in elocution and oratory, which is now a permanent arrangement in the University, and the course of public

lectures inaugurated by the Kentucky University Lecture Association, composed of students, which brings every session the most distinguished lecturers to the University—men like Joseph Cook, George Wendling, and others. These Lectures have proved an eminent success, and have been the source of the highest benefit to the students and public of Lexington.

The fees in the College of Arts and the College of the Bible are very small—almost only nominal, can be seen by the advertisement of the University in this paper.

The charges for boarding in the city of Lexington, in private families, are moderate, ranging from \$3.50 to \$4.50 per week.

Lexington is one of the healthiest cities in the United States, and is situated in a region favored by its natural beauty and the refinement of its people.

The University is on a firm financial foundation. Its income annually is somewhat in excess of its expenditures. This is due to the admirable management of its finances.

The University building, we are glad to say, is present undergoing thorough renovation, at a cost of some eight thousand dollars. This is a grand set apart entirely by donation for building purposes, and does not take one dollar from theowment capital.

Our purpose is that Kentucky University, in all colleges, shall not only prosper, but that it all, from year to year enlarge its opportunities and attractiveness for the students in everything that constitutes a liberal education.

We shall be glad to send catalogues, or give any information on application.

CHARLES LOUIS LOOS,
President of the University.

LEXINGTON, July 8.

TEMPERANCE.

THE SCOTT ACT.

The largest hotel in Woodstock has been changed to an organ factory, a result attributed to the Scott Act.

A testimonial is being gotten up by the Ontario Temperance Alliance for presentation to Police Magistrate Munroe, of Orangeville, the victim of dynamite outrages.

The Young Men's Christian Association of Guelph have decidedly dissented from the view that it is their duty to undertake espionage upon hotel keepers of the town with the object of securing a proper enforcement of the Scott Act.

Peterborough continues to be well supplied with Anti-Scott Act ammunition. Two or three dozen kegs of lager consigned to almost as many individuals arrived in the town on Saturday night, and it will, no doubt, be placed where it can do the most execution. The heavy batteries being pretty well silenced, it is evidently intended to see what can be done by a scattering fire upon the enemy of the subject whose aspirations are liberty and lager.

The windows of a number of Scott Act supporters in Sydenham having been broken, they finally decided to engage a detective to endeavor to discover the perpetrators. A watch was set on the officer, however, and he succeeded in accomplishing nothing. A few days after his return home a stranger arrived in the village, and being taken for a second detective he was enticed to drink until he got drunk, when his head was fixed in a hole in a fence and he was left there struggling until rescued by a pedestrian.

Erin, Ont., July 14th.—Catharine Mooney, of Erin village, was convicted to day before Police Magistrate Lowes, County of Wellington, for a violation of the second part of the Canada Temperance Act and fined fifty dollars and the costs of the court.

Odessa, Ont., July 6.—Much interest was centered in the first conviction under the Scott Act for Lennox County, obtained here last evening before Squires Storms and Davy. Fletcher Switzer, public-house keeper, was fined \$50 and costs or 30 days.

Rothsay, June 29.—John Bushlin of Arthur, before Police Magistrate Lowes to-day, for a violation of the Scott Act, was fined \$50 and costs. Charles Heffernan, of Arthur Village, pleaded guilty to the charge of violating the provisions of the Act, and was fined \$50 dollars and costs of the court.

Rothsay, Ont., July 17.—John Campbell and Harry Coyne, of Mount Forest were each fined, \$50 dollars and costs for offences against the Scott Act to-day, by Police Magistrate Lowes. A similar case against Patrick McQuillan, was dismissed for lack of evidence. A case against David Cummings was adjourned till Tuesday next.

Warkworth, Ont., July 16.—Two men, one boy, and a woman, Frank Young, Ed. Fortier, Augustus Godfrey, and Mrs. Catharine Godfrey, were brought before Squires Hinman and Huycke this afternoon in answer to a charge of violating the Canada Temperance Act in this village on Dominion Day. They were each fined \$50 and costs or 30 days.

Coburg, July 15.—This morning the Police Court was crowded with anxious spectators to hear the case against Wm. Niles, proprietor of the Royal Canadian Hotel, for selling liquor against the Scott Act laws. This is the first case in town, and naturally considerable interest was taken in it. After P. M. Dumble had examined several witnesses he found evidence sufficient for conviction, and fined the defendant fifty dollars and costs.

St. Catharines, Ont., July 16.—The Scott Act went into force in this County on the 1st of May last, and is said to be but poorly enforced. The temperance people complain bitterly of the License Inspector, and at a recent meeting appointed a committee to memorialize the Government praying for the appointment of an Inspector whose sympathies are with them. Six search warrants were obtained Thursday, and the Chief of police succeeded in finding large quantities of liquor at Merriton village within two miles of St. Catharines. At Robert Etchell's hotel he found ale and porter on tap. At Elias Fitch's bar were found whiskey, ale, wine, etc., and in M. Guet's place was also found a quantity of liquor all of which was seized. There is a great deal of excitement here over the seizures.

"AS OTHERS SEE US"

The ONTARIO EVANGELIST comes out in the place of the *Christian Worker*. It is edited and published by T. L. Fowler and Geo. Munro, at Guelph, Ontario. The first number strikes us favorably. We think it will be an improvement on the *Worker*. It is a monthly. Price 50 cents. —*Apostolic Guide*.

We extend our congratulations to our brother, The ONTARIO EVANGELIST who is enough like our own paper to be a twin. Glad to have some of our good points complimented in so unmistakable a manner as the name, style and contents indicate, in the first number at hand.—*New England Evangelist*.

Let me congratulate you on the merits of your paper. The last number is worthy of special commendation.

L. PARKINSON.

I was made happy this morning on going to the Post Office to find among my other mail matter the ONTARIO EVANGELIST. I am pleased with the make up, and the tone of the paper, and trust that it will be a messenger of great good to the Christian homes in Ontario, and a disseminator of the truth.

R. W. STEVENSON.

Mankato, Minn., June 8th, 1886.

Please continue my name on your list of subscribers. I congratulate you on the character and appearance of the paper since it came under your management.

R. WINDATT.

Bowmanville, July 29th 1886.

OBITUARY.

I write a few lines to give a brief account of the late Penelope Moot. She was born in Stanford, November 20th, 1807, and was married to Benjamin Moot, Nov. 15th, 1826. She moved to Gainsboro, where she lived until her death. In the year 1836 she was immersed, and lived in the faith of the Gospel to the end. She had no meeting-house in which to worship until 1861, since which time she always had open doors, and a willing hand to help on the Cause of Christ. She raised a family of twelve children, seven of whom—four sons and three daughters—survive to mourn their loss.

On the 30th of June, Mrs. Penelope Moot passed away after a few hours' illness. She had been walking through the day, and after coming into the house took sick, and before the next morning her spirit was in Eternity.

GEORGE MOOT.

Rosedene, July 5th, 1886.

MARRIED.

By the subscriber, on the 1st inst., at the residence of the Bride's Father, Bro. Little to Sister Martha, eldest daughter of Bro. Samuel Smith, Esq.; all of the Township of McKillop, County of Huron.

Also, on the 7th inst., Mr. Gibson to Sister Ellen Greigson, both of the City of Guelph.

JAMES KILGOUR.

Guelph, July 27th, 1886.

ORIGINAL.

HE LEADETH ME.

"I am the Lord thy God which *leadeth* thee to profit, which *leadeth* thee by the way that thou shouldst go, O that thou hadst harkened to my commandment! then had thy *peace* been as a river, and thy *righteousness* as the waves of the sea" Isa. 48th Chap. God ever leads us by *teaching*. We learn of Him, and follow where He leads when we walk in the way He directs. Just so far as He has taught us, and we follow that teaching, to that extent, and that only, are we led by Him. The Holy Spirit, through the Apostles revealed to us, the Father's will, show the way to escape sin, and how to reach "the realm of the blest." If we lovingly and reverently follow the words of truth, *spoken* by the Holy Spirit through the Apostles, we are "led by the spirit of God," consequently "we are sons of God" and "heirs according to the promise." And because you are sons, God has sent forth the Spirit of his Son into your hearts crying Abba Father." This is the *Comforter* which is to "abide forever," which is given to them who obey the Saviour, by which we are strengthened with might in the inner man, which "helpeth our infirmities," and comforts in affliction and sorrow, bringing to our minds the precious words of truth, upon which the tired soul rests from its pain, and enjoys the peace of God which passeth all understanding. How often—when the way has seemed dark and rough to our feet, our hearts have been weary of the sorrows and cares of life, we have felt trials sore and bitter, when our brightest hopes have been blighted, our fondest plans destroyed, and our dearest friends taken from us, and storms of grief and sorrow have swept heavily over our soul—have we been comforted by His word, led nearer to him, and our hearts gladdened by the thought that Heaven is nearing us where sorrow and trials are no more. Truly through all this we have felt how securely "He leadeth" us, and how sweet to the soul is "the communion of the Holy Spirit." We cannot forget how God blessed the faithful ones of olden time who "walked by faith," and how He led them safely in ways of peace and holiness. "The *steps* of a good man are ordered by the Lord," "who *leadeth* thee by the way that thou shouldst go." The ways of God are far above the ways of man, let us *trust* Him simply and firmly, knowing that "He doeth all things well," and that if he spared not his own Son to die that we might live. He will most surely lead us into possession of all good things. If we are only faithful to *follow*, our Heavenly Father will lead and direct our steps, and although the way may be rugged and difficult, the darkness of sin and sorrow may gather around us, and even Satan may seek to win us away, let us never fear or grow weary, but earnestly press onward and upward, with an unwavering faith in Him who will never leave nor forsake us, who is ever near to strengthen, cheer, and comfort us as He leads us by the paths of righteousness—gently heavenward, "In all thy *ways* acknowledge Him, and He shall *direct* thy paths."

"He leadeth me: O blessed thought,
O words with heavenly comfort fraught."
G. J. B.

SELECTIONS.

"THE SIMPLE GOSPEL" IN PREACHING.

The expression is liable to misapprehension. A young preacher, wearied with work, or overcome by a revival of his unconverted laziness, pushes back his books and says, "I will not study any more this week, but give my people some 'simple Gospel' talk." Half educated men are pushed by others equally unwise into evangelistic work, despising sacred erudition, and trusting to the power of "the simple Gospel." Thus the expression has come to stand for common place thoughts, strings of trite sayings, threadbare harangues—a torn and drabbed fringe basted upon the beautiful robe of Gospel truth. With this use of the word we can understand a saying attributed to one of our wisest men, when asked why the pulpit seemed declining in power—"Too much *simple Gospel*," he replied by which he meant not enough *suggestive Gospel*;" the Gospel in platitudes, and not in pertinent application to men's consciences and needs; the Gospel as its hearers are turned to murkiness by passing through the dull brain of the preacher, and not flashing with its heaven-sent glories from a quick, deep-thoughted, spiritually polished soul. The Gospel is a deep well, the simplest, in the sense of the purest, most refreshing and quickening water of life, is that which comes from its deepest place. He does the best work who drops his bucket farthest down. And this can-

not be done by careless or hurried study extemporizing with the remnants of a half-filled memory; but will be accomplished only one who has the most correct interpretation of Bible words; is versed in the customs of people to whom they were addressed; is skillful in his diagnosis of moral and spiritual diseases, that he may realize the subtlety and potency of the sacred remedies which are in this *insidiosa Materia Medica*; who has learned, by protracted meditation and prayerfulness, the mind of the Spirit. A distinguished professor of philosophy and political economy recently remarked the writer of this article, that were it possible to live his life over, he would spend the bulk of his life trying to find out the *fulness of the Gospel*. A prominent preacher became interested in this disputed exegesis of a certain text. He read everything he could find written upon it, and pondered it deeply. In order to "fix" the result he wrote out his conclusions and gave them a portion of a sermon. He was afterwards requested that hereafter he would not elaborate his sermons as he usually did, but give some "simple Gospel talk" like that of the preceding Sabbath. Be sure that as the simplicity of Christ was in the effulgence of His greatness, so true simplicity of Gospel preaching will come from the greatness of our knowledge of the mind of Christ.—*The Review*

HOW A BEAUTIFUL HYMN WAS WRITTEN.

There is an interesting incident mentioned in the life of Charles Wesley, which led to the writing of one of his sweet hymns: One day Mr. Wesley was sitting by an open window, looking over the beautiful fields in summer time. Just then a hawk came sweeping down towards a little bird. The poor thing very much frightened, was darting here and there trying to find some place of refuge. In the bright sunny air, in the leafy trees, or the green fields there was no hiding place from the fierce grasp of the hawk. But, seeing the open window, and the man sitting by it, the bird flew in its terror toward it, and with a beating heart and quivering wing found refuge in Mr. Wesley's bosom. He sheltered it from the threatening danger, and saved it from a cruel death. Mr. Wesley was at the time suffering severe trials, and was feeling the need of a refuge in his own time of trouble as the trembling little bird did, that nestled in his bosom. So he took up his pen and wrote the hymn:

"Jesus, Saviour of my soul,
Let me to Thy bosom fly,
While the waves of trouble roll,
While the tempest still is high."

CONFUSED.

Every year a certain portion of the children of the London board schools enter into a competitive examination in Scriptural knowledge, for prizes which consist of handsomely bound Bibles and Testaments. The competitors write answers to printed questions, and the following specimens of their work illustrate that one result of the cramming process is to make "hash" of the children's knowledge:

"Abraham was the father of Lot, and ad tew wives. One was called Hishmale and tother Haggar he kept wun at home, and he turned tother into the desert, where she became a pillow of salt in the daytime, and a pillow of fire by night."

Another on Joseph;
"Joseph wore a Koat of many garments. He was chief butler to Faro and told dreams. He married Potiffers dorter, and he led the Giphans out of bondage and died in sight of the promised land."

This was offered on Moses:
"Moses was an Egypcion. He lived in an ark made of bulrushes, and he kept a golden calf and worshipt brazen snakes, and he het kweales and manner. He was korb by the air of his ed while riding under the bow of a tree, and he was killed by his son Absolem as he was hanging from the bow. His end was peace."—*Youth's Companion*.

There is a teaching which only suffering can convey to the soul, a searching hour when the furrows have to be deeply driven for the precious truths of God to get right to the bottom of these hearts of ours. Ah! there is the furnace of his affliction. Who knows what is the best for us, knows what pain is best, and disappointment best and everything which goes against the grain, as we say. But it is the hand of the Healer that wounds in mercy, the skillful surgery of the Great Physician which saves, though our nature shrinks in the ordeal.—*Guide*.

THE BELL ORGAN

"NOW SQUIRM, OLD NATUR."

A STINGY Christian was listening to a charity sermon. He was nearly deaf, and was accustomed to sit facing the congregation, right under the pulpit, with his ear trumpet directed upwards towards the preacher. The sermon moved him considerably. At one time he said to himself—"I'll give ten dollars," again he said, "I'll give fifteen." At the close of the appeal he was very much moved, and thought he would give fifty dollars. Now, the boxes were passed. As they moved along, his charity began to ooze out. He came down from fifty to twenty, to ten, to five, to zero. He concluded that he would not give anything. "Yet," said he "this won't do—I am in a bad fix. My hopes of heaven may be in this quistic. This covetousness will be my ruin." The boxes were getting nearer and nearer. The crisis was upon him. What should he do? The box was now under his chin—all the congregation were looking. He had been holding his pocket-book in his hand during this soliloquy, which was half audible, though in his deafness he did not know he was heard. In the agony of the final moment, he took his pocket-book and laid it the box, saying to himself as he did it—"Now squirm, old natur!"

"This was a victory beyond any that Alexander ever won—a victory over himself. Here is a key to the problem of covetousness. Old natur must go under. It will take great giving to put stinginess down. A few experiments of putting in the whole market-book, may, by and by, get the heart into the charity-box, and then the cure is reached. All honor to the deaf old gentleman. He did a magnificent thing for himself, and gave an example worth imitating, besides pointing a paragraph for the students of human nature.—*The Canadian Missionary*.

We have read of the Christian man who died not long ago, and a short time afterwards, on his cash-box being opened, a strip of paper met the eye, on which with his own hand, he had written, "Ye are not your own." A good text in a good place. Too often we are willing to make splendid sacrifices for God, if the cash box is not unduly interfered with. Just let us give the Lord all our money, and taking it back from his hands, as stewards, very jealously use every penny of it as in his sight.—*Guide*.

And yet, on the other hand, money is the easiest gift for God, the biggest givers rarely pinch themselves, for they put into the plate of their abundance. But God wants ourselves. All our capabilities, aim, hopes, lives, everything that makes up our lives. He claims all, and will give no real and abiding peace while we keep anything back. It has been well said, "If you surrender to Christ all you have, he will bestow upon you all he has."—*Guide*.

Talmage says, if the people of his nation, or of any nation, could only understand what anarchy is they would crush out his life instantaneously. "Anarchy is abolition of right of property; It makes your store and your house and your money and family mine, and mine yours. It is wholesale robbery. It is every man's hand against every other man. It is arson and murder and rapine and lust and death triumphant. It means no law, no church, no defense, no rights, no happiness, no God. It means hell let loose on earth, and society a combination of devils incarnate. It means extermination of everything good and the coronation of everything infamous."—*Christ. Evang.*

Instinct never errs. To endow with reason is to expose to the liability of error, and its consequent ill. To endow with moral nature is to expose to the liability to sin, with its consequent curse. Herein is the whole philosophy of the "fall" of Adam.—*Disciple*.

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Lexington, Kentucky.

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We have said the same thing in many ways and on many occasions, but it will bear to be repeated, and this time we do so in the language of *The New York Independent*:—"The doctrine of 'good men only, in private personal morality, for public offices,' is a maxim which every voter ought to honor in casting his ballot for candidates for such offices. The fact that there no special objections to these candidates, founded on their public or official action, is no answer to objections based on their private character. A man who is known to be licentious, or to be dishonest, or to be untruthful and utterly unreliable in his word, is at heart a bad man in the sense that he is governed nowhere by sound principle. If he will cheat in a private matter, he will equally cheat in a public matter whenever he deems it to be to his interest to do so. Such a man cannot be trusted with safety. What one really is, in his ordinary private conduct, is the best test of his real character; and if he is thus shown to be a bad man, that ought to be the end of all his hopes for public offices. The people cannot afford to honor such a man with the powers of office; and if they have right consciences they will not do so. By following this rule they will purify the politics of the country, elevate the tone of general morality, and teach all office seekers and all public men that personal morality is a cardinal qualification for the public service."—*Globe*.

It is possible for our lives, in the daily difficulty and roughness, to be chafed like the precious stone into polished beauty. But it is also possible—and, perhaps, with most of us is too often the case—that the worry frets and scratches us, scarring our tempers and multiplying our sharp edges. The difference in it is to be found in the neglect of the oil of the grace of God, which is at our service, without money or price.—*Guide*.

The foundation of good labor in any sphere is a good man, and all that is done to give breadth, depth and fulness to him will react in ultimate improvement upon his work.