ERIN AND EVERTON, ONTARIO, DECEMBER, 1888.

No. 8.

Poetry.

MISSIONARY HYMN.

"FROM BREENLAND'S ICY MOUNTAINS.

"Whom shall I send," he sayeth, "Whom shall I send," he sayeth,
"What servant shall it be?"
This hauth strong voice that prayeth,
"My Master, O send me!"
Send me to tell Thy story,
Abroad or here at home;
Send me, O Lord, before Thee,
Where Thou Thyself with come.

Send me, for I have known Thee, Send me, for I have known Thee,
I would Thy witness be;
To speak Thy message only,
My Master, O send me.
Send me to speak of Jesus,
Of what my Lord hath done—
His finished work most precious, Of this and this alone.

Fo bring the lost and sinning, To Thee, the Sinless One, To speak sweet words and winnin Of Christ, the Father's Son. bend me to darkest places, To many a shadowed home, Where with Thy shining graces, Lord Jesus, Thou wilt

end me to work appointed, But, Master, let me be By Thine own power anointed Then, Master, O send me t Not unto us the glory, When lost ones find their home; We only go before Thee,
Where Thou Thyself wilt coine

-Missionary Review.

ORIGINAL.

"HE BUILDETH HIS HOUSE AS A MOTH." JOB 27TH CHAP., 18TH VERSE.

JOH 27TH CHAP, 18TH VERSE.

What's the matter with that wall? Isn't it crooked Lifton would think to look at it, that it had been just thrown begether without any regard to architectural skill. The foundation looks all right, but surely the plan, and the finatinctions of the architect haven't been consulted. That house cannot stand. I see the wall is hollow,—hollow inside and out,—and the material, just look at it, see that stone on the corner over there, it is set on edge, and how thin it is. You'd think, just taking a superficial view of it, that it was a cube, but it too is as hollow as the wall. When the architect applies his hammer to that stone it will dy like glass. This man has been building for some ears, wonde, the architect hasn't tested the wall before. Oh! here's the plan but it has never been touched, covified with dust. The man has lost sight of it completely. What would you think of a man who would thus build, or perhaps after erecting a few feet of a very imperfect wall, leave it exposed to the fierce storms, and go at something else of little or no importance, thus neglecting the wall till it is rendered useless. The inclement weather has so affected it that every little breeze shakes it, and it is ready to fall, portions of it have already fallen, injuring the weary passerby. Why you say the man deserves to be punished, he is culpable. That wall if built according to the plan might have been a protection from the storm, and a shelter to the weary plignim at the midnight hour, thow are you building my brother? You say "I um building on the Rock of Ages." Well your foundation is worthy of a grand superstructure. How long since you began, your wall isn't very straight, take a look at it then, look over the plan, try it under the level, where is your plants? What are you doing with this untempered nortar, and those shelly stones, your wall too, how thin it is, it seems to stand in sections, and what's this dark looking naterial intervening. Have you given heed—the honore earnest heed to the instr to offer themselves for the China mission, and not one suitable for the work has responded. Why is this? Is it is tis to stand in sections, and what's this dark looking naternal intervening. Have you given heed—the hore earnest heed to the instructions of the architect? The post earnest heed to the instructions of the architect? It because our young men are not ready to make the necessary sacrifices to go finto this field, or is it because our young men are not ready to make the necessary sacrifices to go finto this field, or is it because our young men are not ready to make the necessary sacrifices to go finto this field, or is it because our young men are not ready to make the necessary sacrifices to go finto this field, or is it because our young men are not ready to make the necessary sacrifices to go finto this field, or is it because our young men are not ready to make the necessary sacrifices to go finto this field, or is it because our young men are not ready to make the necessary sacrifices to go finto this field, or is it because our young men are not ready to make the necessary sacrifices to go finto this field, or is it because our young men are not ready to make the necessary sacrifices to go finto this field, or is it because our young men are not ready to make the necessary sacrifices to go finto this field, or is it because our young men are not ready to make the necessary sacrifices to go finto this field, or is it because our young the necessary sacrifices to go finto this field, or is it because our young men are not ready to make the necessary sacrifices to go finto this field, or is it because our young the necessary sacrifices to go finto this field, or is it because our young the necessary sacrifices to go finto this field, or is it because our young the necessary sacrifices to go finto this field, or is it because our young the necessary sacrifices to go finto this field, or is it because our the headsof only is there ages in lying at the door of those so-called decently sacred the gost

ting, taking a cigar at the hotel bar, and pethaps a little shorty, then mot your gig, and whiching around the course, whip in hand, imagine Brother Paul in such a crowd, he didn't build in that way. It therefore so run, not as in uncerstainty. I keep under my body and bring it into subjection. If you want a wall that will stand approved when the Master Buildies stretches His line upon it, test it with the hammer of His word, you must "come of from among them and be a separate people." You must "give all dibgence to add to your faith virtue, and to virtue, knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, to god liness brotherly kindness love." Then you have the comforts of the building as you go alone. (fruits of the spiritt, joy peace, longuittering. Then you have the comforts of the building as you go along, (fruits of the spirit), joy peace, longsuttering, ge. .ness, goodness, faith, Gal. 5th Chap. There is no discount on this, every stone is a cube. Then you want to be clothed while you are building as you will be more or less exposed to the storms of an inclement sky, just step into Brother Paul's clothing establishment, you can be completely dressed, proof organs the storm with word to step into Brother Paul's clothing establishment, you can be completely dressed, proof against the storm with sword in hand, to repeat the enemy. Your loins will be gut about with truth, you will have on a breastplate of righteousness, you feet will be shod with the preparation of the gospel of peace, your head too will be cover I with the helmet of salvation, and your sword will be sword of the Spirit, then over and above all these you will be supplied with a shield with which you will seable to quelic half the firey darts of the wicked. If you expect to quei ch all the firey darts of the wicked. If you expect to succeed as a builder you must be thus clothed. My dear brother commence the wall, you cannot run it up in a day, it is the work of a lifetime, what you build loady do not tear down to-morrow, don't build in sections, make it solid, make it straight. The Christian character must be built up just as the mason builds his wall. Let the stone be neatly dressed and placed carefully in the wall, putting the best ones in the corners, using the best material all through. Consult the plan, "Let everything be done according to the pattern shown thee in the holy mount." The work must be done under the immediate supervision of the Great Achitect. "If you do thest things you shall never fall, so an entrance thall be mings you shall never fall, so an entrance thall be min istered unto you abandantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. "Be not deceived, whatsoever a man soweth that shall he also reap." Wiarton, Oct., 188":

H. PROWN.

ting, taking a cigar at the hotel bar, and Tethaps a little

Selections.

THE FOREIGN CHRISTIAN MISSIONARY CONVENTION.

Livery heart in the convention was saddened by the absence of Isaac Errett, president of the F. C. M. S., who was confined to his home by severe illnes. The convention has become so accustomed to seeing him in convention has become so accustomed to steing him in the chair, and of being swayed by his strong will and matchless Christian judgment that many feared that the convention this year would suffer from falling into less ex-perienced hands. But these fears were soon dispelled, for S. M. Jefferson, the first vice president, had not been in the chair one hour before all realized that a master's

the chair one hour before all realized that a master's hands held the reins. He was impartial and courteeus in all his rulings, but decisive and firm. It was a trying position for Brother Jesterson, but he filled it with dignity and credit to himself, and satisfaction to the convention. The report of A. McLean, corresponding secretary, has already been laid before the readers of the GUIDE, in the supplement of last week. This report is all that we could have reasonably expected, though possibly it did not come up to the expectations of many. It showed that every mission, and every statuon, even, is in good condition, and is making satisfactory progress. It showed that we have a grand little band of heroes and heromes in the foreign field.

of course, many appeals have been made to the society that remain unanswered for lack of funds. But one of the saddest things was to know that the Board has called, time and again, during the past year, for ten young men to offer themselves for the China mission, and not one suitable for the work has responded. Why is this? Is the cause our young men are not ready to make the suitable for the work has responded. Why is this? Is it because our young men are not ready to make the necessary sacrifices to go into this field, or is it because the miserable politicians of our land have made the Chinese particularly repulsive to Americans, and so have caused them to hesitate? If this last is the cause, not only is there a great sin lying at the door of these so-called statesmen, but there is also a sin lying at the door of those who are not willing to obey the command of our Saviour, "Go ye into ALL THE WORLD and preach the gospel to EVERY CREATURE," etc. These men must be found soon, possibly they are now in our colleges. If not, they should enter at once. Young men, wgll educated, of good common sense, and fully consecrated to Christ, are those now needed.

tion, and these answers should always be in the attrinative.
The receipts of the society for the past year are \$02,767.

59, which is an increase of \$17,437 84 over the preceeding year. The builday schools gave \$15,602 83, an increase of fifty per cent. over last year. If the builday-school of to try is the church of to-morrow, and no one doubts this, we may contidently expect our children to do better by the Master than we are doing. Next year we should raise all of \$100,000 for foreign missions, and if the preachers will do their duty this amount will be raised. This statement is made upon the strength of what lias althe preachers will do their duty this amount will be raised. This statement is made upon the strength of what has already been done by the few who are now doing their

This statement is marke upon the strength of what has already teen done by the few who are now doing their duty.

W. H. Woolery, President of Bethany College, Jelivered the first address for the Foreign Society. He took the same text as Brother Garrison on the evening before, vir :—"Thy kingdom come." This was on quite a different line of thought, was strong and powerful. It was filled with epigrammatic sentences that manifested great power to generalize and classify. Livery one was pleased with this address. It was followed by an appeal which resultes in pledges amounting to a little over \$7.500.

The second address was made by E. L. Powell, of Louisville, and all who have heard Brother Powell at one of our State Convention, will know just what is meant when your reporter says this address was up to any we have heard him deliver. His subject was, "The relex benefit of Foreign Missions to the Home Church." This was a fresh and strong argument for foreign missions. The church that would live and prosper ought to engage in this go-d work. Give the people something to do for the most destitute of earth's inhabitants and they are very apt to make rapid and satisfactery growth in grace. apt to make rapid and satisfactory growth in grace Brother P's, address brought this and other strong point oldly to the front.

This Convention and that of the G. C. M. C. deserv a more extended and able notice, but your reporter has been very busy during the Convention and is compelled to write these reports very hurriedly .- B. F. C. in Guide

THE MONEY-GETTERS.

He who lives for money must be contented th money alone as the return of his labors; he must not expect attainment or reputation in any other line than that of a money-getter. And in order to get money he must work and plan on the plane of mere money-getters. It is true that many a man gets money in the line of an ennobling business or profession, but not if moneygetting is his prime object there. No man can be foremost in any exalted pursuit if he cares more for the money returns of that pursuit than for the pursuit itself. No physician can become eminent in his profession who cares more for his fees than for his patients. No lawyer can be a great lawyer who gives the first place in his thoughts to what he is to make out of every case he undertakes. No manufacturer or inven-tor can rise above his average fellows while he thinks chiefly of money-getting. No man can serve two masters in any sphere of life. If money is what he lives for, he must find his satisfaction in money-getting. Peculiarly is it true that in-erature and art are pursuits that forbid success to those who enter them as money-seekers.
"Mark Twain," not long ago, gave wise counse to young writers who sought money as the first reward of their literary labors,—reminding them that mere manual labor would bring speecher cash returns than literary ventures which were undertaken as a means of personal support. And now the keen-witted author of "Dr. Jekyll and Mr. Hyde" gives similar counsel to those who would make art then life-work. In an article in Scribner's Magazine he says; "If you adopt an art to be your trade weed your mind at the outset of all desire for money. What you may decently expect, if you have some talent and much industry, is such an income as a clerk will much industry, is such an income as a clerk will carn with a tenth or, perhaps, a twentieth, of your nervous output. Nor have you the right to look for more; in the wages of the life, not in the wages of the trade, hes your reward; the work is here the "ages." And so it is in all work on any high ple of human endeavor, "in the wages of the lie, not in the wages of the trade, lies the reward; the work itself is the wages."—

Sunday School Times.

"Never be attaid to preach to a small congre-gation," says Mr. Golding of Rotherhithe. "One day many years ago I found my congregation in a httl church down in Essex con posed of a nurse-maid and three little children. Not long ago I was visiting there again and found that my sermon had been the means under God of the nurse's conversion; that she remained in the family and was the means of the conversion of the children; and that two of the young ladics were now the best Christian workers of the

"WHY GO TO COLLEGE?

President Gates, of Rutgers' College, has a ood article on this subject in a recent issue of the New York Independent, which presents important considerations worthy of being pondered by all parents who have sons growing up in their hom . A great many parents underestimate the value of a thorough education and lay up for their children, or spend for them in some way, money that would have been much better expended in training their faculties and filling their minds with useful knowledge. The value of a good education remains, when riches take to themselves wings and fly away. We can only give in a condensed form a few points from this article. Dr. Gates calls attention to the fact that a college education is no longer regarded simply as the portal to the learned professions; but that experience and the teaching of the Bible show, in order that a trained intelligence and a quickened conscience may rightly direct the work of life, the education of the mental powers is essential. All men who attain distinction in life by virtue of what they accomplish, are really "self-made men." This is true of the collegebred man as well as of him who has succeeded without college advantages. But there is one respect in which the college-trained man has an odvantage over the "self-made," practical man. The former has learned to deal with ideas. His education does not consist merely in the attainment of a certain amount of knowledge. He has learned to master subjects; and he knows the power and value of being able to think and compare ideas, as those who are without the advan-tage of systematic intellectual culture cannot do. Men of college training are more likely to be open to the influence of new ideas and to know their value. Such men are also more likely to be fair and reasonable in their intercourse with other men. It is always a pleasure to meet men who can form a candid estimate of the force of what you have to offer upon any theme. is a wholly different class of men. "To deal with this other class," says Dr. Gates, "is veariness to the flesh and a discouragement to the soul. These are the men who are powerless to break the foolish bonus of unworthy custom. They do not help to raise society above the level of the unthinking. They dread a new idea. A new idea is a positive pain to them simply because they never had it before. When such a new idea comes at them as if it meant to influence their daily living, it is a terror to be fled from; or if they cannot escape its grasp, then they close with it, as with an enemy to be throttled if possible, that all things may be as they were before. This is the type of man of whom Crabbe writes:

"His habits are his only test of truth;
It must be right, I've done it since my youth."
Of course, no one will claim that all college. red men are liberal minded, and that all who are not university men are narrow and illiberal. This is not so. But mental power and other things being equal, the tendency of intellectual culture is to broaden the mind and enable it to take unprejudiced views of the great questions of life. At any rate, from the men who have had university training must come the College Presidents and professors of the future, who shall largely mould the intellectural life of the country. Every parent who can afford to do so should give his boy a fair chance of attaining to some of these positions of influence and usefulness. Even if a young man who has had the advantage of a University course never enters professional life, it is a great advantage though he may be a farmer, merchant or manufacturer, that he can lighten and brighten his work by pursuing studies that enlarge and refine his mental powers, and fit him for positions of influence in the community, A man will discharge the practical duties of or-dinary business avocations better by being intelligent than if he was ignorant. Dr. Gates con-cludes his communication with these words: "If a quick, spiritual apprehension of noble ideas, a generous loyalty to truth, and strong sympathy with the needs of mankind are desirable qualities with the needs of manking are desirable quantities in citizens in every walk of life, then it certainly pays well in every sense of the term, to train at those colleges where these qualities result from the training, the young man who looks forward to business life, no less than his brother who plans for himself a career in one of the learned professions."—Christian Guardian.

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DECEMBER, 1888.

A SEASONABLE WORD.

This is the time of the year when we expec special efforts to be put torth by our friends to ecure us new subscribers

THE ONTARIO EVANGELIST, we are glid to know, is growing more and more into favor and increasing more and more in usefulness, and this is, we take it, because it is becoming more and more worthy.

Before another issue reaches you it will have seen its third Christmas and New Year. It occurs to us that it will be quite old enough to appreciate a Christmas present. It you would kindly surprise it with a long list of subscribers we will see that it makes each subscriber a visit once a month during the year.

The affairs of the paper were never in bette shape than at the present time (thanks to our many friends), but the burden borne by the Editors in publishing it is heavy enough yet to be felt.

The printing cannot be done without labor and we cannot secure labor without money. takes money then as well as brains to make the We ask you to help us. paper go.

BAPTISM.

It is remarkable the contrariety of opinion and the dissimilarity of practice among the professed followers of Jesus Christ in regard to the important ordinance of Christian baptism.

It is not only remarkable but most urfortunat that the "one baptism" specified by the Apostle Paul as one of the items essential to "the unity of the Spirit" should be among Christians "a bone of contention." Yet such is the case. Indeed, the prejudice aroused by the contention is so great that it is very difficult to get many to give the subject a candid and careful investigation.

It is also unfortunate that one of the two ordinances of the church of Christ should be almost wholly ignored in the regular proclamation of the gospel as it is by many denominations and relegated almost altogether to the arena of debate. Although not averse to public discussion upon so important a subject when the interests of truth demand it, yet the necessity of such discussions would be largely obviated if the subject were treated by preachers as often and as faithfully in their public ministrations as did the apostles.

Christians are divided not only in regard to what baptism is, but also in regard to its import This is by all means the most serious feature of the case. It involves the question of loyalty or disloyalty, and that also of the author

ity and supremacy of the Lord Jesus. It is of great importance with some and o little or no importance with others.

It is well known that the people denominated The Salvation Army disregard not only the ordinance of baptism, but that also of the Lord's Supper. If they have liberty to disregard one of the ordinances of the Lord's house, they have the same liberty to disregard all of his ordinances. We are credibly informed that there are not a few members in some of the leading churches who have never been even sprinkled or poured, yet they have been received and are recognized as members in good standing.

There is nothing remarkable, however, in this It is a law both in the physical and in the spiritual world that, "Whatsoever a man soweth that shall he also reap."

The practice of infant sprinkling has contra-

ordinance of baptism. Is not this so? The water sprinkled upon the face of the infant was not a matter of personal obedience on the part of the infant, but rather a matter of constraint. No person who was baptized only in infancy can say that he has yielded personal obedience to Christ in baptism. Christian baptism involves the idea of obedience, without which it is an empty and meaningless form. And if it be but an empty form, no wonder that people who have been brought up under such teaching are led eventually to disregard it altogether.

It has been taught also, both in private and from the house-top, that baptism is a non-essential. The scriptures certainly do not say so, but uninspired men have taught it, and their teaching and unscriptural practice have naturally enough borne the abundant harvest of indifference and disregard which exist for this command of the Saviour. This is another instance of the avowed children of God making His word of none effect

children of God making His word of none effect through their traditions.

The ordinance of baptism we believe to be of importance. Yea, of great importance. In the estimation of our Saviour the baptism of John was of such importance that a failure in its observance would have been a failure in the fulfillment of all righteousness. The observance of that rite was important, not only on the part of Christ, but on the part of others also, for the Saviour says that, "The Pharisees and lawyers rejected the counsel of God against themselves, being says that, "The Pharisees and inwyers rejected the counsel of God against themselves, being not baptized of hmn." If John's baptism was of such importance, why is it that the baptism of Christ is of httle or of no importance? Is it because John was greater than Jesus? or is it because disobedience is no longer rebelling to God? It is an important command, and we should tremble at the thought of disregarding it, be-

1. It was commanded by the Lord Jesus Christ, and He has all authority in Heaven and

2. In it we become personally obedient to

2. In it we become personally obedient to His authority.

3. In it we die to the world and rise to walk in news.ss of life.

4. In it we put on Christ. "For as many of you as have been baptized into Christ have put on Christ."

UNIVERSITY COLLEGE, TORONTO.

In order further to support the view set forth in our November issue regarding the education of young men intending to devote themselves to the ministry of the Word, we call attention to University College, Toronto.

And in the first place we remark that it is an institution supported by the people of Ontario, and one therefore in which all creeds and classes of the Province can meet on an equal footing by paying the very reasonable fee of \$20.00 peryear And we believe that the best interests of the country would be served it all creeds and classes were educated at the State College. It seems to us that sectarian institutions serve sectarian ends and make sectarians, and therefore neutralize to a large extent one of the chief ends of a liberal education which is to broaden the minds In this Province, notwithstandof the students. ing the fact that University College, Toronto, is a well-equipped institution, there is a number of denominational Universities - Queen's University, Kingston, (Presbyterian); Victoria College, Cobourg, (Methodist); Trinty College, Toronto, (Church of England); McMaster University, Toronto, (Baptist), and Western University, London, (Church of England). This list would seem to indicate that the leading denominations in this country think it necessary to have control of the university training of their own young people. But these bodies are by no means a unit on the matter; for the Presbyterians who support Knox College, Toronto, are not afiaid to have their young men receive their Arts course in University College; neither is the Evangelical party in the Church of England which supports Wycliffe College; nor a majority among the Methodists who are in favor of federating Victoria University with the Provincial University.

The principal objections urged in favor of denominational Colleges, we believe, are of a moral and religious character. It is contended that in order that the moral and religious character of young men may be properly guarded while receiving university training they should be under the instruction and oversight of professors, if not of their own faith and order, at least, professedly religious and in the service of a denom It is maintained that the danger of morals being neglected, both theoretically and practically, and of religious faith being underminded, is so great at a purely secular institution, that young men cannot safely be allowed to attend it. If that were so, then it would seem to be the duty of our Legislature to abolish our vened the personal obedience required in the young men could not attend without almost and arguments, cease his mis-representations and brethren are attending Hiram College.

College in other days, we do not know; but we tavorable attenents concering brethren mide are glad to be able to say that at present, and it by Daniel Sommer, to institute an intipury to be the present that concerns the one Proping of the Content is the present that concerns us, our Provincial discover, whether the statements are true: for it College is a sate place for young men. We do certainly is not safe to accept his assertions as not, of course, use the word safe in an absolute final. He may believe them, but that does not sense-tor no place is absolutely safe not the public school, nor the high school, nor the most rigidly religious College. But what we mean is this, that we believe we are warranted in saying that no young man who is fit to be allowed from home at all, will find, at University College, his moral character, or his religious faith, subjected to undue, if we may not say, to unnecessary, strain. But perhaps it will be more to our purpose to place before our readers some of the grounds of the foregoing convictions.

1.--Prayers are conducted every morning by the President, Sir Daniel Wilson, who, as is well known, is a professedly and actively religious man, and they are well attended considering that the most of the students board in private houses at a considerable distance from the University.

at a considerable distance from the University.

2.—There is a Young Men's Christian Association, in connection with the University having a membership of over 250. This Association has meetings for Bible study every week day evening and a special service Thursday afternoons. It is supporting a missionary in the foreign field who went out not in the interest of any denomination, but simply to preach the gospel to the heathen and persuade them to be Christians.

3.—About thirty students now in attendance

Christians.

3.—About thirty students now in attendance at the University, have signified their desire to be foreign missionaries.

4.—A large proportion of them are ministerial students.

be foreign missionaries.

4.—A large proportion of them are ministerial students.

5.—Profane language is unpopular and almost unknown even when engaged in exetting games 6.—There is a Temperance League, a White Cross Society and a Non-hazing Union, all composed of students. The President of the University is the Honorary President of the White Cross Society, whose object it is, "To promote the cause of purity among the students."

It will be seen that our Provincial University tho' called a secular institution is not a place that parents need fear to have their sons attend. Next month we shall consider the reasons more particularly why we think young men among the Disciples of Christ in Ontario, should receive their College training at home rather than at one of our own Colleges in the States even tho' their purpose should be to be preachers of the gospel.

"A DANIEL COME TO JUDGMENT."

We find the Review up here among the saints in Canada, where it has been read for many years Besides it has been read with advantage years Besides it has been read with advantage. Here, as in other places, we find that the important events along the pathway of our history as people are well remembered. But that is not the best that we have to record. The events recorded along the pathway of the history in God's book are well remembered. The Disciples in Canada are few compared with those in the States, but, comparatively speaking, there is pro-bably tenfold myre. Bible reading done here than in the States, and on an average there are probably three-fourths of those who profess to be Disciples. three-fourths of those who profess to be Disciples who attend regularly the meetings on Lord's Days for worship, regardless of a preacher's presence. But I am informed that in some parts of Canada the so-called *Christian Standard* and the one man pastor are established and there, of course, it is otherwise.

Daniel Sommer, publisher of the Octographic Review, as our last number indicated, paid a visit to our Province last summer, preaching, we pelieve, at Meaford, Euphrasia and Cape Rich. We are glad to learn that there was a large in-gathering at Meaford while he was there. The above paragraph was sent by him to his paper during the progress of the meetings. re-publish it in this place to find fault because he sees fit to highly compliment the brethren about Meaford. It is a pleasure to hear that the followers of the Lord love His Word, His day and His service. We trust the brethren referred to will continue to excel in these respects. But when he undertakes to declare that "in some parts of Canada——of course, it is otherwise." Daniel Sommer makes one of those unnecessary, unkind and untruthful statements which appear to form so large a part of his writings. It is a mystery to us how a man professing to be a Christian will persist in writing such things. Is he "deceiving and being de-ceived," or simply "deceiving?" It is difficult to conceive how a man claiming to be a good man can publish as true that which is untrue, and which he has no good reason for thinking to be true. And how intelligent Christian men (and women, we were about to say, but we won't, for women are generally, we believe, wiser than men in the respect here referred to) can continue Provincial Uni ersity, for certainly the vast to read, and to believe such baseless assertions. It gives us great pleasure to be able to add to majority of the people of Ontario would not is a curiosity. If Daniel Sommer wants to do the list of young men preparing to labor in the support an institution whose teaching was either good, and really believes certain things to be vineyard of the Lord the names of I. Konkle, atheistic or anti-Christian, or both, or one which wrong and unscriptural, let him stick to facts

certainly having their moral character destroyed, give up his childish incoherencies. If we had What may be true of State Colleges in other access to the readers of the Odographic Review lands, or what may have been true of University we would advise them, before believing university and the other access to the readers of the Odographic Review lands, or what may have been true of University we would advise them, before believing university and the other lands of the

SPECIAL NOTE

We call particular attention to Brother Black's appeal in this issue for funds to carry on the work of the Master in our Province. If every Disciple in Ontario who loves the Lord Jesus would heed the appeal and contribute according to his and her ability there would be money in abundance. What evidence have we that we are sincere in our devotion to Christ if we do not give of our means for the spread of His gospel? Those only who keep His command ments have the assurance that they are His, for says the Saviour, " If you love me you well keep my commandments." A goodly number of our churches and of individual Disciples in a Christian and business-like way sent in their pledges and money near the beginning of the Many have not done so We current year. would especially call their attention to the matter Remember there is no man in the field to visit you and give you preaching in return for the money you contribute. Every cent of your contributions will go to the mission points. Let none plead excuses, but let us come up as one man to the help of the Lord and the victory will be ours.

NOTES.

The church at Portage la Prairie, Man., gave \$43.25 to Foreign Missions last missionary year.

Received from Mrs. B. F. Brown, Schomberg, Ont., \$5.00 for Foreign Missions, and forwarded to A. McLean, Box 750, Cincinnati, Ohio.

On our 4th page to day will be found a striking and instructive illustration of the comparative worth of the various kinds of baking powders now in the market.

The brethren in the Maritime Provinces seem o take little interest in Foreign Missions, judg ing by the few contributions to the Foreign Society. What is the matter, Bro. Capp?

The obituary of Sister Mary McDiarmid should have appeared in our Nov. No., but the MS. was lost on its way to the printer. So also an interesting item of church news from Dorchester.

The thirteenth annual report of the Foreign Christian Missionary Society informs us that the Disciples in Ontario contributed during the missionary year \$774.04 to Foreign Missions, being an increase of about \$60 over the preceding year. We can easily make it \$1,000.00 for the coming year if we try. Let us try.

The December number of the Missionary Tidings contains a full report of the fourteenth annual convention of the Christian Woman's Board of Missions. The whole number of auxiliaries is 891; number of new auxiliaries organized during the year, 270; number of memers, 12,601; and the amount of contributions These figures tell during the year, \$22,334.74. of a year of successful work.

The Apostolic Guide is now published at 333 West Market St., Louisville, Kentucky. The number for November 23 is Vol. XXI, No. 1, and comes out enlarged, in a new dress and on a better class of paper. We have great pleasure in noting the onward progress of the Guide, and are glad to know that financially it is in a good condition. May it continue to prosper. It is fast grining a foremost place among first-class religious journals.

With such expositious we take leave of the three paper-trentioned above, namely, the "Missionary Weekly," of Richmond, Va., the "Christian Standard," of Cincin-nati, Ohio, and the "Christian-Evangelist," of St. Louis.

Octographic Review.

" Farewell, Bro. Watkins!" and if forever, "Farewell, Bro. Watkins!" and it forever, still, forever, fare thee well! If we cannot work together here, let us hope that we shall meet in that heaven where all God's angels are missionaries, and join in the song of praise, led by the angelic choir and accompanied by the harpers harping on their harps.—Christian-Evangelist.

The Christian-Evangelist is evidently determined to take philosophically and cheerfully the loss of its weekly "Sommer-Treat."

Beamsville, and M. Patman, Smithville.

Contributions from Ontario to boreign Miss engagement is neuring its close and your Beard in consions since last report in this paper: Miss Efizabeth Sinclair, Lobo, \$15 00; Church, Acton, \$19.00, and Geo. McGill, Bowmanville, \$10.00. R. Windatt, do. \$10.00.

MANIFOLD CYCLOPEDIA-EIGHTH VOICME.

The eighth volume of Alden's Manifold Cyclopedia ex The eighth volume of Alden's Manifold Cyclopedla extends from Ceylon to Club-Foot, and is fully equal to its predicessors—its handsome type, humerous illustrators, and form, near, substantial binding, and more than all, its skillful editing, which brings within such convenient l'aits such a vast amount of knowledge, so well adapted to popular needs, are a satisfaction and a delight to students. Not only in its marvelously low price fact is a superscript. to popular needs, are a satisfaction and a delight to students. Not only in its marvelously low price, but in every other respect, this seems better than any other Cyclopedia suited for use in the homes of the masses, and in our public libraries. A specimen volume, to be returned if not wanted, may be had in cloth binding for 50 cents, or in halt Morocco for 65 cents; postage foe. Address John B ALDEN, Publisher, New York, Chicago, Atlanta, Ga., or San Francisco.

CHURCH NEWS.

ROSEDENE.-Bro. Lediard held a meeting for us, lasting two weeks, under very unfavorable circumstances. It rained almost every day and night. We had a very good meeting considering roads and weather. There were three additions. GEO. Moot.

AYLMER .-- As our brethren throughout On tario, whose homes are visited by the EVANGELIST, are cheered and encouraged by good news from the churches, please accept an item from the Dorchester church. Bro. Wm. Campbell, in fulfillment of a promise made to the brethren here two years ago, began laboring for the church here on the first Lord's Day in September. Already eight intelligent young persons have accepted Christ, and put Him on by obeying the gospel. The brethren are much edified and strengthened. A Bible-Class has been started, and has become very interesting. Let us cling to the apostolic order, and Oh, brethren, let us nold up the hands of our faithful preachers, thus nold up the hands of our faithful preachers, thus we shall hasten the onward conquering march of the ancient gospel.

R. W. BALLAH.

PORTAGE LA PRAIRIE, MAN., CAN., Nov. 27.-Have had a delightful fall, clear, and pleasant with south winds.

On Nov. 15th we had the pleasure of assisting at the knot-tying for Sister Margaret Campbell when she was united in matrimony to Mr. John Hamilton of Glenboro. The bride is a daughter of Brother Peter Campbell late of Ridgetown. They have gone to their men home in Glenboro, Man. Her parents and all her living brothers and sisters, with the exception of George who is in Drake University, were present.

Then to-day the fatal knot was tied for Brother and Sister Henry Kirkwood and Lottie Conner in the presence of about seventy relatives and friends, -mostly relatives. The bride is daughter of Sister Conner and grand-daughter of Bro. Thomas Sissons formerly of Ridgetown Ont.

The happy pair stated on a trip through the States and Ont., this afternoon, amid a shower of farewells, good wishes, old shoes and rice bearing with them the love and esteem of all the brethren and sisters here, and a host of friends

To-day Brother and Sister Stephens, of Chatham, called on their friends here on their way to California and Australia.

The following speaks for itself, May God bless our kind friends.

PORTAGE LA PRAIRIE, NOV. 23, 1888. MRS. A. H. FINCH.

MRS. A. H. FINCH.

DEAR MADAME.—A few friends among the Disciple Church congregation, desirious to express in a substantial form their personal regard and solicitude for your well being have unitted in asking you to accept as a testimony of those sentiments the accompanying fur coat.

Wishing you all the blessings the Almighty may be pleased in His wisdom to bestow.

We are dear madame,

THE FRIENDS AFORES/ID.

ate dear madaine,
THE FRIENDS AFORES/ ID.
A. H. F.

AN APPEAL TO ALL WHO LOVE OUR MASTER'S CAUSE.

D An BRETHEFN.—You, no doubt, will be anxious to hear of the progress of the work being done by the Co-

operation.

Your Board are striving to carry forward the work in places decided upon at our Annual Meeting.

In Toronto the work prospers. Peace and harmony prevail in every department of church work. A number of accessions have been made by primitive obedience and many Disciples, who came to Toronto and were without church fellowship, have been searched out by Brother Gaff assisted by the faithful workers associated with him, and added to the membership of the church.

There is now meeting on Denison Ave., a church numbering nearly 150 members. Is not this encouraging? The prospects are that the church will soon be self-supporting, after which it will become an active and liberal contributor in assisting other places.

The building up of a strong church after the primitive

jun too with the church in Toronto are making arrange-ments for the prosecution of the work for the coming year, particulars of which will be given in next issue of the LVANGELING.

Petripaticulus of which will be given in next issue of the Leandelles.

It is the wish of the Board to continue to assist the charch in Collingwood until they relieve themselves somewhat of the incumbrance upon their house of worshipOf the condition and progress of the work in Muskoka, Brother Crewson has from time to time informed you, since the Annual Meeting he has opened up the werk at Huntsville, an important town on the line of railway. The few brethren there assisted by Brother Crewson have by great citort and much sacrifice built a meeting house, which, through the feels of funds, they have not been able to complete. Your Board think it most desirable to give them the much required assistance, now brethren, to carry on the work, which is much larger than any previous year, and to give the additional assistance required at Huntsville, call for increased liberality.

In view of the Pression Needs it is deemed expedient to Ask All Our Churches to take up a special collection on the 20th lords day in January.

SPECIAL COLFECTION ON THE 2ND LORD'S DAY IN JANU-ARY. Brethren this is the work of the Master. Will you heed it? We trust we may not appeal to you in vain. Let it be a free, generous offering, and the Lord will bless both the giver and the receiver. Don't refuse nor neglect this appeal became you cannot give a large amount. Give to the Lord what you can and your offering will be acceptable. ceptable.

You may rest assured that every dollar of the money intrusted to the hands of your Board with be carefully and

faithfully applied.

We are most thankful to be able to say that the is prospering at every point where your money is being

Send pledges or money to T. L. Fowler, Cor.-Sec'y, Everton, Ont.

HUGH BLACK Rockwood, Dec. 3rd.

RECEIPTS.

The following sums have been received by the Beard during the past month for mission purposes .-

Men Inh	n McPhedran, Nassagaweya, \$ 2	00
	Aid Society, Wainfleet 20	
	cKinlay, Brampton 5	
Miss Sar	rah McCloy, Carthage 10	00
	d, Galt 2	00
Church,	Wiarton 10	00
"	Everton 34	00
41	Bowmanville 25	00
44	Glencairn	00
"	Mimosa 8	56
14	Acton 14	00
44	Hamilton 18	00
**	Erin Village	00
"		30

This is most encouraging. Let this continue through the year and the good work will move right along.

T. L. FOWLER, Cor.-Sec'y, Everton.

ONTARIO CHRISTIAN WOMAN'S BOARD OF MISSIONS

In this fair Province of ours, are we awake to the privileges within our reach? How many of our number enjoy the full sunlight? How many when the Master comes, will show our accounts doubled? This is a consideration of no small imp rtance. No matter what our capabilities are we must double our accounts. There is not one word about half doing. The Lord did not tell the servant to whom he gave only two talents, "Well done good and faithful servant, you have done pretty well," no, no, "but, you have been diligent." you have doubled your account. How shall we render our account? Let us be diligent. In the November Number of the O. E., our Brother asks, how many Aux's there are in the Province. This question has been asked again and again. Until the Aux's find it their imper ative duty to observe the 7th clause of our Constitution, which reads as follows:-Reports of tunds collected and work done, shall be made by its officers quarterly to this society; and also to the Provincial Secretary, it will not be an easy question to answer. Dear sisters ! this could be easily done, only four letters a year, one in Aug. one in Nov., one in Feb., and the annual report in May, which would give us a much better understanding of the work being done, and then it would be orderly, which is heaven's first law. Concord, Grand Valley, Erin, Hillsburg, Ever-on, can be added to the list already given.

There is another matter we wish to bring before our sisters, and that is the use of envelopes in our work We know there are many of our sisters, who cannot attend our Missionary meetings, bu would be glad to help us, and we extend to them this privilege, by introducing the envelopes. many Disciples, who came to Toronto and were without church fellowship, have been searched out by Brother Gaff assisted by the faithful workers associated with hum. There is now meeting on Denison Ave, a church num. There is now meeting on Denison Ave, a church num. There is now meeting on Denison Ave, a church num. There is now meeting on Denison Ave, a church num being nearly 150 members. Is not this encouraging the porting, after which it will become an active and liberation to defent in the city of Toronto, is no longer a matter of order in the city of Toronto, is no longer a matter of doubt. Brother Guff's services have neen acceptable both to the Board and to the Toronto church, but his term of

we are all one in Christ Jesus.

May grace, love, and zeal, abound, is the wish of your sister,

MRS. E. McClurg. Cor. Sec'y

Ivan, Nov. 24, 1888.

FROM THE INDIAN TERRITORY.

THE ONTARIO EVANGELIST chanced to come this way. The January number of this year fell into my hands, I read it with pleasure, handed it out to the Indian children, and it is by their request I write you. I have been here for years, the first missionary here from the Christian Church. We came here because we had no one over here to represer, us among this people We now have a good interest created—a num ber of small, but earnest churches, and some school interest. One important feature of our work is, in gathering into our mission helpless hometess, orphan Indian children, and caring for them. Some of these children have learned to read, and request me to ask you to send them the EVANGELIST. They further request the paper be sent to my little boy (Leon Officer. Atoka, Ind. Ter.) This mission is under the Atoka, Ind. Ter.) This mission is under the control of the elders of the church here, and all the support we get from churches in the States is free-will offerings. It has been so from the beginning. We are laboring now to build a church house here, and we have raised about \$500.00 in the church here, numbering seventeen. Our house will cost us about \$1,000.00. We will not go in debt for lumber or work. Any help cent for this purpose will be thankfully received. We have five evangelists in the field We are also supporting a native educated Indian among his people. We are doing what we can with our limited means. Any breath of help from abroad will be thankfully received, and will be reported through any of our papers suggested by the giver. As winter is upon us, clothes, for children from 7 to 14 (girls and boys), can be used. Let us hear from you.

Your Bro,

Nov. 24, '88.

R. W. OFFICER. Atoka, Ind. Ter.

HOW MAY MISSION WORK BE PROSE CUTED?

-MISSION WORK DEFINED.

t.—Two elements in it. (1) Going and (2) Sending. Both provided for in the Scriptures. See Matt. 28:19, and Rom. 10:14, an example,

Acts 13:1-3.

Note.—One who goes without being sent is not a missionary.

-Connection of the two; i. e. of the sending and the going. (1) The going is voluntary, and (2) the sending is providing the means of going and deciding to whom it shall be given.

11.-WHO MAY BE THE SENDER?

-No precept on this point, therefore, no limitation.

2.—The church at Jerusalem sent Barnabas, ee Acts 11:22, therefore, a church may send.

3.-Ce:tain prophets and teachers sent Barnabas and Saul, see Acts 13:1-3, therefore a number of brethren who are not a church may send.

4.-There being no limitation, any c.e person or number of persons may send, and so any church or number of churches may send.

-When the senders are a number of men or churches this is co-operation.

III.-METHODS OF CO-OPERATION.

A .-- Individual co-operation.

t .- If any one man may send, he may ask others to help him, e. g. co-operation through an editor.

2.- If a number of brethren not a church may send, they may ask others to help them, this is a missionary society. If said brethren and their helpers are too far apart to act in a body, they may act through agents,—these may be com-mittees or secretaries. Such are our general

B .- Church co-operation.

1.- If any one church may send, it may ask others to help it.

2,-If the churches thus co-operating are too emote to act by meeting, they can act through agents. The churches had such agents co-operating for the benefit of the poor, see 1 Cor. 16: 1-3; 2 Cor. 8:19, 23, Acts 20:4, 5; 24:17, much ore might they for sending out the gospel.

IV.---WHEN SHOULD ANY METHOD BE REJECTED?

. -- When found to be inefficient.

[The following extract from a letter will explain how we became possessed of the foregoing "Notes." We thank Brother Baker for ennabling us to lay them before our readers. We think it will be difficult to show wherein Prof. McGarvey is wrong on the thatter of co-operation for spreading the Gospel. The careful reading of these "Notes" will dispel any lingering prejudice against our co-operative work.—Editors.]

BIBLE COLLEGE.

BIBLE COLLEGE,

LEXINGTON, Kv., Nov. 24TH, 1888.

I enclose some "Notes" given by Brother J. W. McGarvey, at a meeting of the Student's Missionary Society, on the evening of the 15th instant. Brother M. told us we might use them as we pleased. They were given at the request of students who doubted the propriety of "Societies apart from the church, and also of others who wished to hear him on the subject. Use them as you think best. Success to the "Evangelist." LEXINGTON, Ky., Nov. 24TH, 1888. Your Christian Brother.

PERCIVAL BAKER.

OBITUARIES.

HAMILTON.
At Walkerto.., on the 6th of November, after a lingering illness borne with Christian fortitude, Carrie E., be loved wife of Brother John Hamilton, Merchant, Walkerton, and youngest daughter of Elder A. Anderson, of

GREGSON.

Sister Rebecca Gregson, daughter of our aged Brother and Sister Gregson, Mimosa, was called suddenly away from a life of carnest activity here, to be with the Saviour in the home above. Her death took plave hast January, and it occurs to me that no notice of her most exemplary life has appeared. She was a member of the church in Mimosa, having given herself to the Saviour when quite young. Her carnestness in the performance of her Christian duties, and her zeal in behalf of the cause of Christ, were her leading characteristics. Few persons of her age evinced so much of the spirit of the Master, as many a sick person in her community could testify. She was willing at any time to sacrifice her own enjoyment for the happiness of others. There are few young people as faithful as she in attendance upon the services of the Lord's house, as I can testify. She was alvays in her place, with libble in hand, ready for the services to begin. Her presence is greatly missed in the church, and also in the whole community, but most of all in the home by the heart broken parents. But there is balm for their wounded hearts, for she died in hope of a glorious resurrection, and there is the assurance of a happy re-union.

McDIARMID.

The church in Ridgetown, Ont., has suffered a great toss in the death of our beloved Sister, Mary McDiarmid, wrife of Bro. Archibald McDiarmid, of this neighborhood. For a tength ot time she had suffered from some internal weakness which developed into acute distress about two months before she died. Her diserse, which baffled the skill of all the physicians who attended her, proved, upon post anottem examination, to be a scirahus on the pancreas involving the duodenum. She endured her sickness with great patence and Ch. atian resignation, taking great comfort in devotional exercites, especially from the reading of the Scriptures. Even when she could not speak, by the movement of her hps she would indicate her firm trust in the Saviour and her hope of re-union with those she so dearly loved. Everything that the fondest affection and loving solicitude could prompt was done by those who were at her side day and night.

Her madden name was McKinley, and her early religious relations Preshyterian. The writer had the pleasure of haptizing her some twenty odd yearsago. She was married to Bro. McDiarmid in 1876, and died on the 5th day of the present month, in the 53rd year of her age, and was interred on the following Sunday. The great esteem in which Sister McDiarmid and her friends were held by the community was evinced by the very large attendance at the funeral, for, notwithstanding that it was a rainy day, over one hundred vehicles were in the rege, and the Presbyterian church, which was kindl, given for the occasion (being the largest in the rown) was crowded to the doors, the assessment and all being seated. The writer addressed the profoundly attentive audlence from Romans xv 1 3.

Our Sister will be sadly missed in her home by her two children and her step-children, who dearly loved her, and by her husband, who has lost a most faithful and devoted wife. The church here, too, will feel her loss very much, for she was faithful in her work and pleasant in her fellowship.

Ridgetown, Ont.

At a meeting of the Auxiliary Ont. C. W. B. M., held Ridgetown, on the 18th day of October, it was unani-

At a meeting of the Auxiliary Ont. C. W. B. M., held in Ridgetown, on the 18th day of October, it was unanimously resolved:

WHEREAS, It has pleased our Heavenly Father to remove from her field of labor our beloved co-worker, Sister Mary McDiarmid, that we desire to express how sincerely we loved her; how highly we appreciated her faithful life and companionship, and how much we shall feel her absence from our meetings.

Also, that we affectionately tender our s) pathy to the bereaved family and express our desire that the God of all comfort and consolation will uphold them in their affliction, and brighten the hope of a happy reunion in the Paradise of God.

Also, that these resolutions be published in the Christman Standard and Ontario Evangelist.

MARRIED.

SOFFR—LONEY—On the 14th inst., at the residence of Robert McWilliams, Erin, by f. L. Fowler, John Soper to Catharine Jane Loney.

BLACK-ROYCE-On the 27th inst., by T. . Fowler, at the residence of the bride's father, William C. Black, of Port Hope, to Alice M. Royce, second daughter of the. S. Royce, Esq., Eramosa.

INSON-THOMISON-On the 9th of October, in Col-lingwood, by C. Sinclair, Benjamin Johnson to Catharine Thompson, both of Collingwood.

McLFot — Cluff—In Collingwood, by C. Sinclair, on Nov. 5th, Alex. A. McLeod to Julia Cluff, all of Collingwood.

DUNN-MALLORY—At Carman, on Oct. 3rd, at the residence of Bro, and Sister Geo, Sanders, uncle and aunt of the bride, by A. H. Finch, Jas. A. Dunn to Martha R. Mallory, late of Meaford, Ont.

HAMILTON—CAMIBELL.—In Pottage la Prairie, by A. II. Finch, on Nov. 15th, at the residence of the bride's parents, John Hamilton, of Glenboro, Man., to Margaret A. Campbell, of Pottage la Prairie.

KIRKWOOD—CONNER—In Portage la Praine, by A. II. Finch, on Nov. 27th, at the residence of the bride's mother, Henry Kirkwood to Tattie E. Conner, both of Portage la Prairie.

SLLECTIONS.

All misery is God unknown.-Geo, Macdonald

A cradle, a cross, and a grave, all of His father's appointing, must Jesus have, in order to open a fountain of living water to the world.— Christmas-Evans.

That we are opposed in our gospel-work may be a good sign. It may be the best of all proof that we are doing something to some good purpose, that our power is felt.

So long as a man lives in this world, he has to consider others than himself in all questions of pleasure or of toil. Not until the soul has left the body is a man's body in a dwelling-place "just his own measure, long enough and broad enough to hold himselt, with room for no one While the soul is in the body, its sphere is larger than a coffin's size .- S. S. Times.

Inclination may run in the same direction as duty; but the direction of inclination does not in itself decide the direction of duty. When duty runs in the opposite direction from inclination, the only safe thing to do is to go in the opposite direction from that of inclination. In other words, it is often the case that one must have a care to do what he doesn't want to do, and not to do what he does want to do. - S. S.

It is narrated of two Jewish patroits -- Pappus and his brother Julian-that, knowing their firm resolve not to drink Pagan wine lest they should seem to sanction idolatry, Rufus, the Roman governor, ordered water to be served to them, but in glasses so colored that it should look to the multitude as though they were drinking wine. Seeing at once the object of the deception, they sternly refused the water, and faced death by terrible martyrdom rather than taste it. This was a noble spirit: it is one more of the many illustrations from the lives of the truly brave and heroically good, that they will not only refuse to will not only say with Joseph, "How can I do this great wickedness, and sin-against God?"-but that they will not even suffer it to be imagined that they countenance wrong, when their actual conduct is right.

VALUE OF READING.

"Reading is an educator; whether it is a good or bad educator depends on what you read, Read good-literature. The best books are with. in the reach of the most meagre purse. trouble is perhaps not want of money, but want of time. No! We all have time chough to learn-if we have wisdom enough to use the fragments of our time. Henry Ward Beecher used to read between the courses at the dinner-table and, when he got interested in his book, would take it for his dessert. Hugh Miller lay prone before the fire studying while his companions were whiling away the time in idle jest and stories. Schliemann, as a boy, standing in queue at the post office and waiting his turn for letters, utilized the time by studying Greek from a little pocket grammer in his hand. The man who uses his tragraments of time has nearly one month more in the year than his neighbor who is wasteful of the precious commodity."—Irish Advocate.

LIVING CHURCHES.

The wish to spread the knowledge of the love of Jesus Christ is a strong overmastering impulse in every man, in every woman, who reelly knows and loves him. The absence of any kind of anxiety for the spread of the truth implies spiritual death. The man who knows the happiness of peace with God through our Lord Jesus Christ," cannot but desire that other men should share it; and this desire, in its higher, its stronger, its more heroic form, is one of the greatest gifts of God to his church. Churches are generally living churches in exact ratio of their missionary anxiety.-Canon Liddon.

Every person is, in one way or another, changed by his accidental or his purposed con-tact with external forms of evil. If he resists or rebukes them, he is purified, strengthened, and equobled. If he countenances or yields himself to them, he is weakened and degraded. It is not the stone in our pathway that throws us down; but it is our own blindness to it, or our disregard of it, that causes us to stumble; for the stumbling is only a part of our own motion. We would do well to consider that external evils do not harm us, but that we harm ourselves by our attitude toward, and our conduct with relation to

Comparative Worth of Baking Powders.

ROYAL (Absolutely Pure)
GRANT'S (Alum Powder) * una manufactura esta esta esta esta esta esta esta est
RUMFORD'S, when fresh
HANFORD'S, when fresh
REDHEAD'S
CHARM (Alum Powder)
AMAZON (Alum Powder)*
DAVIS', and DAVIS' O. K. New York, (Alum Powders)'
New York, (Alum Powders)* CLEVELAND'S
PIONEER (San Francisco)
CZAR
DR. PRICE'S
SNOW FLAKE (Groff's)
LEWIS'
PEARL (Andrew's & Co.)
HECKER'S
GILLET'S
ANDREWS & CO. "Regal" Milwauker, (Contains Alum)
RUMFORD'S, when no' fresh

REPORTS OF COVERNMENT CHEMISTS

As to Purity and Wholesomeness of the Royal Baking Powder

"I have tested a package of Royal Baking Powder, which I purchased in the open market, and find it o posed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does contain either alum or phosphates, cother injurious substances." E. G. LOVE, Pit. D.

"It is a scientific fact that the Royal Baking Powder is absolutely pure. The Royal Baking Powder is un doubtedly the purest and most reliable baking powder offered to the public."

The Royal Baking Powder is un doubtedly the purest and most reliable baking powder offered to the public."

It is a scientific fact that the Royal Baking Powder is un doubtedly the purest and most reliable baking powder offered to the public."

"The Royal Baking Powder is purest in quality and highest in strength of any baking powder of which I have knowledge."

WM. MCMURTRIE, Ph. D.

The Royal Baking Powder received the highest award over all competitors at the Vienna World's Exposition, 1873; at the Centennial, Philadelphia, 1876; at the American Institute, New York, and at State Pairs throughout the country.

No other article of human food has ever received such high, emphatic, and universal endorsement from en mists, physicians, scientists and Hoards of Health all over the world.

NOTE.—The above DIAGRAM illustrates the comparative worth of various Baking Powders, as show Chemical Analysis and experiments made by Prof. Schedler. A pound can of each powder was taken, the leavaning power or volume in each can calculated, the result being as indicated. This practical test for wo Prof. Schedler only proves what every observant consumer of the Royal Baking Powder knows by practical eace, that, while it costs a few cents per pound more than ordinary kinds, it is far more commical, besides a ing the advantage of better work. A single trial of the Royal Baking Powder will consume any fair-minded to these facts.

• While the diagram shows some of the alum powders to be of a comparatively high degree of strength, it not to be taken as indicating that they have any value. All alum powders, no matter how high their strength, at to be avoided as dangerous.

OCCUPATION IN HEAVEN.

The enterprising "interviewer" of The New York Herald has been improving his time by extracting information from enument divines on what may be the way in which people will be employed in Heaven. Instead of honestly telling the young man that they did not know, and that idle conjectures on the subject were both profitless and perplexing, the reverend gentlemen visited talked over the whole subject with all th readmess and all the confidence to be expected in a discussion of the rooms and revenues, the duties and delights of the old home-tead in which they had fixed for sixty years. Dr. Talmage was specially copions in his remarks and confi-dent in his descriptions. He cylidally carries a ground plus of the entire place in his vest pocker, and there was not an incident in the home the or all these upper regions with which he was not entirely familiar Who told Talmage that the scholar "would know more in a second after getting to Heaven than Faraday or Newton ever learned during all their earthly lives"? Who told Dr. Paxton that there would be "no eternal loafing round the throne?? The fact of the matter is that all such oracular talk is idle The Bible has a better plan. What it trifling. The Bible has a better plan. What it says of Heaven is more by negatives than in any other way, and both reporters and divines might be better employed than in mooning, dreaming and speculating about that of which, beyond the tew hints given in the Scriptures, they know and can know positively nothing .- Toronto Globe.

DANGER POINTS IN MARRIAGE. The number of divorces and separations of

curing in different periods of married life tells its own story plainly, clearly. The blending of two lives, the harmonizing of two different temperaments, the adjustment of personal incompatibilities in marriage is a thing of time. In true love-marriages the parties have at least a good start, and it counts for much in favor of happiness. But, even in marriages of love based on esteem, there is more or less of disillusion, es pecially, perhaps, to the wife, and, when the damour is gone, danger to the family begins. It is then that the sense of duty is all in all to the wedded pair. If they remember for a while that in marriage love is a sworn duty, they will byand by have less need to remember it. The first five years of marriage are dangerous; the second lustram is still more dangerous; and the moral rents and strains which lead to subsequent disasters are apt to take place during those first perilous years. As time goes on the danger lessens, and perhaps we may believe that happiness, more real if less exuberant and buoyant, is increased. The last years of married life are probably the best. Even the last years of marriage, as the French statistics show, may end in turmoil, but not, we think, unless there has been turmoil all along. The habit of happiness and peace is not likely to be broken up after thirty years of dutiful behavior.—Churchman.

I have seen beneath a microscope a seed three thousand years old start into instant germination when touched with a drop of warm water. So a human soul apparently lifeless begins to grow when touched by the immortal water of life. Canon Wilber for ce.

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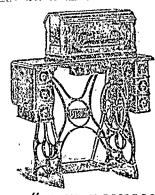
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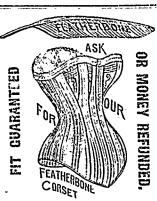
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